

VOL. 16, NO. 1, SPRING 1996

Assemblies of God

HERITAGE



CHILDREN PREACHING ON THE SAWDUST TRAIL

A *Heritage* Photo Feature on
Children in the Ministry During
the 1930s and 1940s. How many do
you remember? Begins on page 3.

Cover: Pre-teen Evangelist Violet Van Gundy

HERITAGE™

SPRING 1996

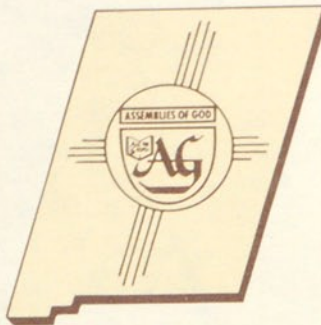
VOL. 16, NO. 1



PAGE 4



PAGE 16



PAGE 18



PAGE 28

- 4 1937 CLASS REUNION.** These members of the 1937 class of Glad Tidings Bible Institute got together last year for their 54th anniversary. A Texas writer tells us about their times in the 1930s and last year. By Dawn Chalaire
- 6 CARL W. BARNES.** Starting to preach the Pentecostal message at the age of 42, Barnes promised he would preach the gospel the rest of his life. He died while preaching 26 years later. By Glenn Gohr
- 11 FAITHFUL UNTO DEATH.** After suffering a heart attack 2 years ago, this 94-year-old retired preacher discusses the importance of remaining faithful to the Lord. By Rose Goad
- 13 MAKING IT THROUGH THE GREAT DEPRESSION.** She and her husband went to be with the Lord during the past 2 years, but not before she reflected on her early childhood ministry. By Ruth Gerber Copeland
- 16 A CHILD IN THE PULPIT.** Mary Louise Paige, Lillian Powell, Little David Walker, Goldie Schmidt, Uldine Utley—how many of these child evangelists can you remember? You'll want to see this *Heritage* photo feature.
- 18 AN UNUSUAL GROUP FROM NEW MEXICO.** These six men have something in common. Each served as superintendent of the New Mexico District (1940 to the present), and all are still living.
- 20 POWER FROM ON HIGH—CONCLUDING PART.** A historical perspective on radical strategy in missions along with surprising statements from A. B. Simpson in his 1892 article, "Connection Between Supernatural Gifts and the World's Evangelization." By Dr. Gary B. McGee
- 27 A SIGN TO A BELIEVER.** Reared in a Pentecostal church and working in the Illinois District office, she was about to turn away from speaking in tongues. Here she tells how an unusual event brought her back. By Georgia Smith

Departments

- 3 Heritage Letter
- 15 Photos From Our Readers
- 19 Heritage Crossword Puzzle
- 28 Seen in Print
- 31 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 \$12.50; lifetime memberships are \$150. 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.

A common sight 50 and 60 years ago

A CHILD IN THE PULPIT

Mary Louise Paige was 15 years old and had been preaching since she was 9. Now she was applying for Assemblies of God ministerial license with the old Central District but was facing veteran executives at the 1933 General Council in Philadelphia.

One of the executives was Robert Brown, who pastored the famous old Glad Tidings Tabernacle in New York City with his wife Marie. People who knew the couple described their personalities and pulpit styles

Older applicants had wilted under the former Irish policeman's stare and no-nonsense interrogation.

But without batting an eye, Mary Louise replied, "Brother Brown, I don't *think* I was called to preach. I *know* God called me to preach!"

That was good enough for Brown. He had no further questions and recommended that the Central District credential young Mary Louise.

Later Brown asked Mary Louise to preach a revival



Evangelist Mary Louise Paige, seated with her mother on the left, during meetings she conducted at Christian Assembly, Zion, Illinois, in about 1935. Seated on the right are the pastors, Finis and Dorothy Dake.



Mary Louise Paige Clutter still preaches occasionally—66 years after her first sermon. She and her husband live in Salem, Ohio.

this way: Robert Brown used a hammer in his preaching while Mrs. Brown poured in oil.

Now eyeing Mary Louise, Brown took off his glasses, placed them on the table, and asked, "Little girl, what makes you think God has called you into the ministry?"

at Glad Tidings—an invitation every evangelist would have welcomed at the time. When she had to decline because she was already booked for the time Brown had open, the Glad Tidings pastor couldn't believe it. "That's the first time anyone ever turned me down!" She did work in a weekend meeting for Brown at a later date.

Now 75 years of age and living in Salem, Ohio, Mary Louise Paige Clutter has fond memories of beginning her preaching career at the age of 9. And then 3 years later she began her traveling ministry through the United States and Canada with her mother and a private tutor.

Unlike many child evangelists, Mary Louise continued her ministry into her adult life and was ordained in

SEE PAGE 16

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).





Glad Tidings Bible Institute class of 1937 gathered in Sulphur Springs, Texas, last year, almost 60 years after they left what is now Bethany College, Scotts Valley, California. Seated, left to right, Alton Holder, Dwight Brown, Hazel Garton Brown, LaVera Stevens Heavner (one of the instructors), Marion Pierce Ray, and Patsy Ruth Smith Allen. Standing, Daulton Ragan, Selma Ragan, Walter B. Smith, M. Cletus Allen, Curtis Ringness, Harry Jaeger, Burton Pierce, Dewitt Alvis, and Lloyd Christiansen.

Glad Tidings Class of 1937

Class Reunion

By Dawn Chalaire

In 1935, a small group of young men and women from around the country were drawn to an obscure theological school in San Francisco. There, they formed bonds with each other and with their God that are today stronger than ever.

About 25 members of Glad Tidings Assembly of God College, class of 1937, and one of their teachers met recently in the home of Sulphur Springs residents Patsy and M. C. Allen to celebrate six decades of friendship and faith.

Nearly 60 years after they graduated from Glad Tidings Bible Institute in San Francisco, the 1937 class got together last year in Texas. Meeting in Sulphur Springs at the home of M. C. and Patsy Allen, the gathering attracted Dawn Chalaire, a reporter for the *News-Telegram*, who wrote the accompanying story for her paper. Glad Tidings was later moved to Scotts Valley, California, and renamed Bethany College.

Classmates Lloyd Christiansen and Curtis Ringness have known each other since they were 8 years old growing up in Minneapolis. An evangelist who held meetings at their church urged them to attend Glad Tidings and they decided they would "get down to business more" if they left home to go to Bible college.

"Lloyd and I, we thumbed our way across the country. We had a little money and we put it in postal money orders and sent it on to San Francisco so we could get into school and I think we kept about \$15 between us to get across the country," said Ringness.

Ringness was vice president of the student body, secretary-treasurer of his class and editor of the yearbook while at Glad Tidings. Christiansen led the school orchestra and was in charge of the radio broadcasts for Glad Tidings Temple, adjacent to the school.

A full year of school at Glad Tidings including room and board, tuition, books and supplies, cost \$150 in 1935, compared to \$4,800 today. Even that amount was too steep for many students going to school during the Depression. Allen said her father allowed her to attend only after she

A year at Glad Tidings cost \$150 in 1935. Count on spending about \$5,000 today.

convinced him that it was a "faith school." Students were allowed to pay their bills whenever they could and were even allowed to graduate with unpaid balances.

The school's founder, Robert J. Craig, is accorded legendary status among his former students. According to Allen, Craig was promised by God that if he went to

San Francisco, he would be "given" 100,000 souls. The former Methodist minister cleaned out an old saloon and began ministering to drunks and drug addicts. A church was eventually built and the college was begun in 1913.

Allen remembered their leader's emphasis on prayer.

"We couldn't have breakfast until we were down there and prayed with him 30 minutes," she said. The students were also required to pray 30 minutes every afternoon and evening, attend church services all but two nights a week, observe a strict curfew and go to street meetings."

"They kept tabs on you," Christiansen said. "I doubt that the youth of today would come under that severe discipline, but looking back on it, I didn't mind it."

"I don't know, you broke the rules, though, and you dated and had a big time," said Ringness, laughing.

Dating at Glad Tidings, it turns out, was quite a feat. Communication between the sexes was almost nonexistent. The female students occupied the top two floors of the six-story dormitory, while the males students lived on the third and fourth floors. The girls used the elevator; the boys took the stairs. Class-

If students wanted to date during the school year, they went through a lot of red tape for permission.

rooms were divided by a wide aisle with male students on one side and females on the other. Students were also required to address one another formally, using last names only.

"If we wanted to get acquainted with a young lady, we'd do it through the married couples," Christiansen said. "It looks a little ridiculous ... now."

After graduation, Ringness was an evangelist and a pastor in Florida, where he also operated a radio ministry. He had edited two publications, written a column for many years and held various positions within the Assemblies of God

church. He was involved in the beginning of Southeastern Assemblies of God College in Florida and has served on the board of the American Indian Bible College in Phoenix for 30 years.

Today, at the age of 80, he teaches at Southern California Theological Seminary and California School of Theology and has recently accepted the position of pastor at a California church.

"I keep busy and I keep happy," he said.

From 1950 to 1958, Christiansen was pastor of Full Gospel Tabernacle Church in Washington, D.C., which was attended by several U. S. congressmen. A guest speaker at one of the church's banquet meetings was then-Vice President Richard Nixon.

For 2 years, Christiansen was the associate editor of *Pentecostal Evangel* magazine, which had a circulation of 350,000 at the time.

Former student Burton Pierce recalled that, during the graduation ceremony, the students were asked to hold up signs with the name of the location where they were going to minister. With only 2 weeks left before their graduation, he and another young man still didn't know where they were going. After repeated prayers and no answers, they decided to spread a map of the world on the floor, close their eyes, and stick a pin in the map. They prayed that the pin would point to wherever God wanted them to go.

When they opened their eyes, the pin was at a point about 300 miles south of Iceland in the Atlantic Ocean.

"I was to be a missionary to an iceberg," Pierce said.

But that wasn't the end of the story. Thirty-seven years later, Pierce was returning home from London, flying across the Atlantic. He was talking to the passenger next to him when the pilot informed them that if they looked to the north, they could see the mountains of Iceland. They were about 350 miles south.

"There I was 37,000 feet in the air talking to a man about Jesus and probably zipping right over my iceberg," Pierce said. "The Lord has a

sense of humor."

While attending Glad Tidings, Pierce and another student, Harry Jaeger, would frequently go out to street corners where they would take turns climbing a stepladder and



"Some of us are up in years and still old war horses."—Burton Pierce

preaching to people getting off of the street cars.

"Our calling was very intense," Pierce said. "Our convictions, I think, were deeper than you'll find them today."

After graduating, Pierce was a traveling evangelist for many years. Once he felt a "call" to go to Des Moines, Iowa, to preach. He sold his only valuable possession, a saxophone, in order to pay for the trip. He didn't have enough money to pay for a hotel room, so he spent Saturday night in a hotel lobby. He preached in three different churches on Sunday and after the evening service he walked a mile and a half downtown and slept in the city jail.

"That was the only time in my ministry that I ever had to sleep in a jail," he said.

Since then, Pierce has served as national secretary of evangelism for the Assemblies of God. He also helped start the Royal Rangers program. A few years ago, he was called out of retirement to travel and make recommendations for foreign missions. Last year, he went to the Ukraine and Manila. He has also finished a book recently.

"Some of us are up in years and still old war horses," Pierce said. ❖

CARL W. BARNES

Evangelist Song Leader Church Builder



By Glenn Gohr

Carl Barnes—who was this man of many talents, a man loved all across our Fellowship? Like Ben Hardin, Raymond T. Richey, Bert Webb, John Bostrom, and many others, Carl Barnes was widely sought after as a revival and camp meeting speaker in the early days of the Assemblies of God. His singing and musical abilities, along with that of his wife and daughters, captivated audiences throughout the U.S. His solid Bible teaching and carpentry skills also endeared him to the hearts of many congregations throughout the U.S. as he pastored growing congregations and built new church structures as the needs demanded.

Carl Wilton Barnes, born January 5, 1889, at Hays, Kansas, was the son of Dora E. “Dode” Barnes and Jennie (Moore) Barnes.¹ The family were devout members of the Methodist Church. And it was while attending 2 years of college at Hays, that Barnes felt the call of God on his life. For about 15 years he traveled as a song evangelist, leading singing for Methodist camp meetings and church services.

While participating in a meeting at Kansas City, Missouri, in about 1912, he met Sarah Frances Holcomb. They began corresponding, and 2 years later, in 1914, Carl and Sarah were married at Dewey, California.² Sarah was the daughter of John William Holcomb and Mary Jane (Smart) Holcomb, and was born at Billings, Missouri, on September

15, 1887.³ She was saved in her youth, attended schools in Missouri, and graduated in nursing from Bethany Hospital in Kansas City. She held nursing positions in Kansas City and in Topeka, Kansas, for several years prior to their marriage.

From California the Barneses moved to Oklahoma. It was there

When Carl Barnes was baptized in the Holy Spirit, he promised God that he would preach the gospel the rest of his life. He kept his promise as an evangelist, pastor, and gospel musician.

that Sarah received the Holy Spirit about 1921 in the Okmulgee Assembly of God. But Carl did not receive the fullness of the Spirit until 8 years later. In the intervening years, he worked as a carpenter and then served as a Boy Scout executive. But with the stock market crash in 1929 and the hard times that followed, funds were no longer available to pay him for his work with the Scouts. Thus Barnes decided to pray that if the Lord would give him a job to pay his bills, he would then preach the gospel. He did find temporary work, and almost to the day that he paid all his bills, the job played out.

About this same time, being curious to hear an evangelist, W. J.

McMullen, who had been Methodist and now was Assemblies of God, Barnes attended one of McMullen’s revival campaigns. He sat as near the door as possible. Then one night, unexpectedly, McMullen asked him to sing. After singing “Will the Circle Be Unbroken,” Barnes looked down on the front row, and there sat his own Methodist pastor. The church was packed. And would you believe it? The only vacant seat was on the front row next to his Methodist pastor!

Barnes felt then that he was ruined as a Methodist, so when the altar call was given, he followed his convictions and went down and received the Holy Spirit. He promised the Lord he’d preach the gospel from that day forward—and he did.⁴

Ordained by the Oklahoma District of the Assemblies of God in 1933, Barnes was 42 when he began preaching the Pentecostal message.⁵ His first church was in Beggs, Oklahoma. The church members were just ready to give up, but Barnes was able to save the church. And today, more than 60 years later, Beggs First Assembly is a thriving congregation. The Barnes family stayed there 9 months, receiving less than \$100 in cash. But God provided all the food they needed, and clothes were given to them from people at Okmulgee.

The next church Barnes pastored was Wild Horse Assembly (now First Assembly) in Hominy, Oklahoma,



Carl and Sarah Barnes attending the 1937 General Council in Memphis where Carl led the singing. Sarah Barnes died the next year.



Wedding bells rang in 1939 for Carl Barnes and Verona Greve. Here are Verona and her three children in the 1950s: Gladys Couch, left; Ruth Homer, front; and Fred Greve. Fred and Ruth survive.



The musical Barnes daughters: Kathleen, violin; Maxeen, cello; and Loretta, accordion. Maxeen survives in Tulsa, Oklahoma.

Kneeling third from the right is Carl Barnes in this 1934 Tri-State Camp Meeting, Eureka Springs, Arkansas. On Barnes' left are Howard Carter, England, and the blind pianist Fred Henry. Kansas District Superintendent Fred Vogler is on Barnes' right.



from 1933 to 1934. This was close to Tulsa, where the girls went twice a week to take music lessons and practiced 8 hours a day. The whole family were gifted musicians and singers. Barnes taught his wife and the girls to sing in 4-part harmony. Loretta, the oldest daughter, sang soprano. Maxeen sang tenor. Mrs. Barnes and Kathleen sang alto. And Carl sang bass. Sometime the three girls would sing as a trio. In addition, Loretta learned to play the piano and the accordion; Kathleen and Maxeen played violins; and later Maxeen took up the cello, so they had a string trio to accompany the family's singing.

Completing his ministry in Hominy, Barnes moved to Enid, Oklahoma, where he pastored Enid Gospel Tabernacle (now First Assembly) from 1934 to 1935. While there he published *The Good News*, which reported news about his church and Southwestern Bible School which was next door to the church.⁶

Evangelists Doreen Justus and Lorraine Oliver held a campaign at Barnes' church in Enid, beginning November 11, 1934. This revival was still continuing in January 1935, when Barnes wrote a letter to the *Pentecostal Evangel*. "God has touched the lips of these evangelists to bring good tidings in sermon and song until sinners are made to cry out, 'What must I do to be saved?' No closing date has been set. We feel that we dare not close until God is through."⁷

Soon after this, there was a well-publicized report of a miraculous healing which occurred during Barnes' pastorate there. Mrs. Clara Classen had fallen down stairs and broke some bones in her foot. Lockjaw, blood poisoning, and other complications set in, and doctors gave her up to die. But she rebuked the devil and began to pray. As reported, the Spirit of the Lord said, "Arise in Jesus' name," and she did. She was able to walk again and was cured from then on.

Concerning her testimony which appeared in the *Pentecostal Evangel*, Carl Barnes wrote: "I am personally

acquainted with Sister Classen. Sister Barnes and I were in her home numbers of times while she was afflicted, to pray for her. This is the most marvelous healing that has ever come under my personal observation. Sister Classen is the very picture of health. She has never had any indication of any return of any of her ailments since she was healed."⁸

Barnes resigned the church at Enid in May 1935, and for the remainder of the year he held evangelistic meetings in Topeka and Coffeyville, Kansas, and in Springfield, Missouri. Most meetings lasted 2-4 weeks. In

Coffeyville, there was a mighty outpouring of the Spirit, and the meetings ran for 6 weeks. Usually the Barnes family had meetings booked 2 years in advance.⁹ Each member of the Barnes family seemed to find fulfillment in traveling across country and participating in evangelistic meetings. Their daughter Maxeen shares some insight into their life on the evangelistic field: "Mother was a nurse. And Daddy took us on hikes, exploring caves, making the traveling so interesting as we played games. So the miles were not boring. Mother would take her own dishes,

A Family Legacy


Carl Barnes' influence continues today through the Christian witness of his descendants, several of whom have gone into the ministry.

Carl and Sarah Barnes' oldest daughter Loretta, now deceased, served as a missionary in Guatemala with her husband Clair "Hap" Brooks. Brooks is the son of Hiram and Clara Brooks (see *Heritage* spring 1995). A second daughter, Kathleen Zahn, also deceased, was the wife of Delmas Zahn, an Assemblies of God evangelist and minister, who pastored at Larned and Augusta, Kansas. The third daughter, Maxeen, is a twin to Kathleen. She married Harry Hering (deceased) and has been active in First Assembly of God in Sand Springs, Oklahoma. She still plays the cello, works with young people, and does visitation in homes and in hospitals.

Carl Barnes had three stepchildren, Gladys (Greve) Couch, Fred Greve, and Ruth (Greve) Homer. Gladys (deceased) became the wife of Earl Couch. They became faithful laypeople in the church. Fred Greve of Laguna Hills, California, holds a doctorate in psychology and taught for many years at Bethany College and Southern California College. Ruth (Greve) Homer, of Huntington Beach, California, is the widow of Cyril Homer, one-time president of Southeastern College of the Assemblies of God. She speaks frequently at Women's Ministries groups.

The strong Christian witness has also been carried into the next generation. Loretta and Hap Brooks have sons Dale and C. L. Brooks who are pastors at Calvary Temple of Temple Terrace, Florida, a congregation of some 1,300 people. Maxeen Hering's son, Norman Garey, a former Bible college instructor, now pastors in Alaska. Her youngest son, Ronald Cox, is a concert pianist who ministers in music at Broken Arrow, Oklahoma.

Gladys Couch's son, Don Couch, pastors Eastland Assembly of God in Tulsa, Oklahoma. Fred Greve's daughter, Ruth, is married to Doug Clark, who is area director of the Middle East. Ruth Homer's daughter, Judy, is married to T. Ray Rachels, who is superintendent of the Southern California District.

And the legacy does not end there. Just as God promises to show mercy unto thousands who love Him and keep His commandments, the Barnes family, even to the fourth generation is carrying on the ministry of the gospel. Family members in the fourth generation who are active in ministry include: Scott and Warren Brooks (sons of Dale Brooks) who pastor in Miami and Tampa, Florida; Craig, Debbie, and Christie Brooks (children of C. L. Brooks) who also minister in Tampa; Steve Watkins, a grandson of Fred Greve, who is in the ministry; and Scott Rachels (son of Judy and Ray Rachels), a youth pastor in San Ramon, California. And the rest of the Barnes descendants are active laypeople in their respective churches all across the U.S. 

silver cooking ware, etc., so we would have things nice in the apartments where we stayed. There was family worship, teaching the good kind of living, and kindness. Never in the history of time has there been three girls given such wonderful parents—so caring, honorable, loving, and making life so meaningful. Those years of ministry and traveling were the highlights of our lives.”¹⁰

In the spring of 1936, Barnes visited Springfield, Missouri to hold meetings. Soon afterwards, he was asked to become pastor of Glad Tidings Assembly, where he served from May 1936 to April 1939. When he arrived, the church had only 40 in Sunday school and church, but before he left there were nearly 500.

The country was in difficult economic times, yet Glad Tidings needed larger facilities. Barnes was a carpenter, so he led the church through a building program anyway. A large temporary board tabernacle was erected by Barnes and men of the church.¹¹ The congregation used the open-air tabernacle during the sum-

The needs of Glad Tidings Assembly in Springfield, Missouri, during the Great Depression were made to order for Barnes. The church needed a caring pastor, musical talent, a Pentecostal Bible preacher—and a good carpenter!

mer, and Barnes invited evangelists Doreen Justus and Lorraine Oliver to hold a revival there.

A permanent building was started on the site in October 1936. And through an innovative plan, the men started building the church inside the makeshift board tabernacle, so the congregation would have a place to meet during the winter months. Sarah Barnes canned hundreds of jars of fruit and vegetables and sold them during the winter months so some of the money could be put back into the building. Barnes and his wife, and



The Barnes family about 1936. From the left, Maxeen, Mrs. Sarah Barnes, Loretta, Carl, and Kathleen. In May of that year Barnes accepted the pastorate of Glad Tidings Assembly, Springfield, Missouri, where he remained until 1939.

members of the congregation, sometimes spending 8 hours a day, canvassed the area to invite people to the new church they were erecting.

In the spring of 1937 the congregation began meeting in the basement of the uncompleted building. One of the members, Ben Thurman, wore out the tires on his truck as he hauled over 90 loads of rock for the exterior. When all was said and done, the congregation bought Thurman a new set of tires for his truck. After 2 years of planning and hard work, the rock church was completed in 1938.

Lee Roy Thurman, son of Ben Thurman, remembers another incident concerning his father's truck and Barnes' ministry: "It was the WPA days, and my dad had a dump truck. One day, my dad swerved to miss a drunk driver, and Mom dropped out of the truck. She was laying beside the road, one arm had fallen down, and she had broke her shoulder. Brother and Sister Barnes came and prayed for her. As they prayed, her shoulder went back into place. Mom never went to the doctor, and her arm and shoulder were fine after that. She was healed through prayer."¹²

In the meantime, while the church in Springfield was being built, Sarah

Barnes developed cancer which took her life several months later. In a June 1938 letter, in the midst of his wife's affliction, Carl Barnes wrote: "Never before has the Lord seemed to make himself so real as during the past 2 months. While it has been a time of testing, yet we can say with Isaiah, He is 'an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.'"¹³

Sarah Barnes passed away on August 1, 1938, at age 51. Her funeral was conducted by J. W. Welch, former general superintendent, a long-time friend of the Barnes family.¹⁴

Barnes became a popular camp meeting speaker and song leader, ministering in California; Florida; Oklahoma; Kansas; Eureka Springs, Arkansas; and elsewhere in the South and Midwest. While pastoring Glad Tidings he was asked to lead singing at the 1937 General Council in Memphis.¹⁵

Retired Oklahoma ministers, Samuel J. and Leenetta Scott, worked closely with Barnes in camp meetings, at General Councils, and other

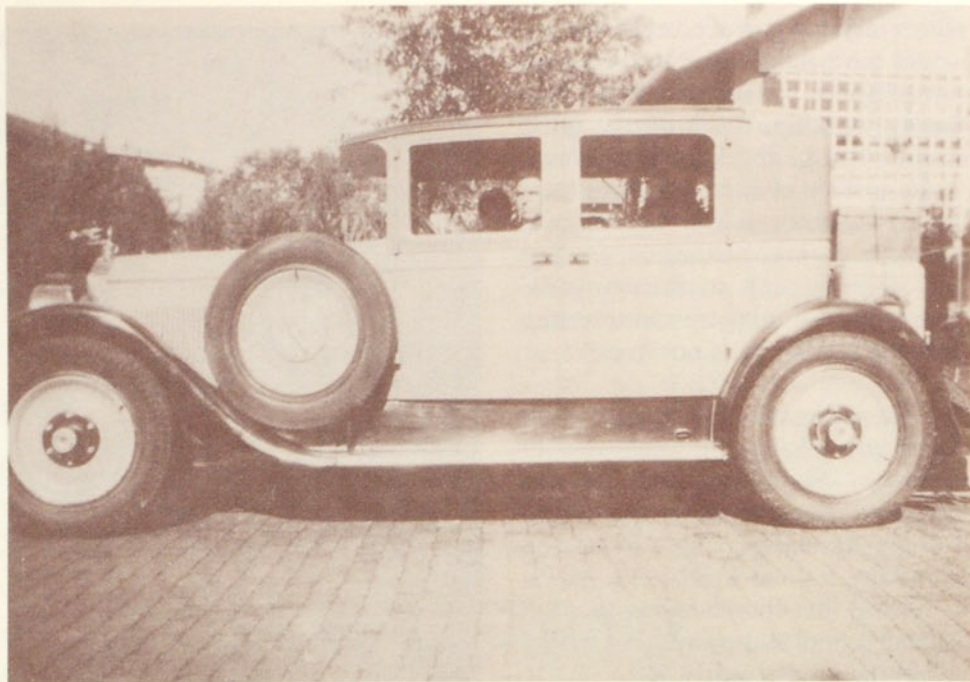
special meetings throughout the years. Leenetta Scott shared recently: "Carl Barnes was a marvelous song leader and a great minister. He led singings at camp meetings. He was always known for that. I played piano once for a General Council where he led the singing." She even sketched out a piece of music for him once. It was a song he composed called "His Name Is Wonderful." The chorus goes like this:

*Praise Him O praise Him while ages roll
Praise Him O praise Him His name extol
Come let us lend Him our voices and sing
He's the King of kings.¹⁶*

By the time Barnes left Springfield, his daughters were grown. And after going back to Okmulgee, Oklahoma, which the Barnes family called "home," he became well-acquainted with Verona Greve, a widow with three children. They were married June 1939 in Okmulgee and enjoyed 18 happy years together.

Barnes' next pastorate was at Pine Bluff, Arkansas, where he served from 1940-1944. While pastoring at Pine Bluff, he launched another building program which was very successful, even during the Great Depression. Ground-breaking was conducted on August 1, 1940. A large part of the work was done by the men of the congregation.¹⁷ Plans called for a structure 100 feet by 52 feet with a full basement. And through the resourcefulness and experience of Carl Barnes, instead of immediately tearing down the old building, the new structure was erected around and over the old building. That way the congregation could continue to worship until the new building was fully enclosed.

After completing the new building in December 1941, Barnes was asked to write an article for the *Sunday School Counselor* on how to construct and finance church buildings. In the article, Barnes shared, "I wouldn't want to launch another building program unless I knew it was the will of God, but I can truthfully say that the blessings that have come to me in building programs are priceless and they represent some of



How would you like to own this Packard today? Perhaps a 1929 model, the Barnes family covered a lot of miles with this powerful car.

the mountain-peak experiences of my ministry."

One minister of a large church of another denomination asked him: "Brother Barnes, how do you manage to build churches during this awful Depression?" Barnes said, "Our men meet at the church after they have finished their day's work, and we go out into the hills with lanterns and flashlights to pick up the rock so the trucks can haul the next day." Then Barnes continued by telling how the men and women of the church gave of their time and money for the building of the church. The minister stood there with tears coursing down his cheeks and said, "I don't wonder that God blesses the Assembly of God Church."¹⁸

Also while pastoring at Pine Bluff, he was asked to lead the singing on the opening day of the 1943 General Council held in Springfield, Missouri. That year at Council someone thought enough of Barnes to nominate him to be on the Executive Presbytery; however, after three ballots, he was not among those chosen.¹⁹ From 1944-45, while pastoring at Pine Bluff, he also served as secretary-treasurer of the Arkansas District.

His next pastorate was at El Dorado, Arkansas, 1945-46. Here he

published a monthly newspaper called the *Assembly of God News* which had a circulation of 2000. He was a big promoter of Sunday school attendance and had a contest with the congregation at Hope, Arkansas.

Billy Burris, now pastor of Praise Assembly in Springfield, Missouri, remembers Carl Barnes as one of the preachers who would fill in when their pastor at First Assembly, Russellville, Arkansas, was away. "Carl Barnes was a very stately man who was highly thought of in the Arkansas District. His full head of white hair stands out in my mind, and he was dark complected," says Burris. "He was a very good preacher. His delivery was commanding and forceful."²⁰

From Arkansas, Barnes went on to pastor University Assembly of God on the campus of Southwestern Bible College at Waxahachie, Texas (1946-49), where he once again oversaw the construction of a new church building. At that time the congregation was meeting in the school chapel. Groundbreaking ceremonies took place on September 30, 1946. A building program was launched, and one of the first to buy a bond for \$10.00 was the guest speaker, Raymond T. Richey.

SEE PAGE 29

Faithful Unto Death

By Rose Goad

Emergency room doors swung wide as a mute welcome to whatever aid and solace the ward inside would offer. Chest pains caused trivial thoughts to leapfrog over the urgent and serious. As the night and treatment progressed, one thought became foremost: "Be thou faithful unto death."

The heart attack required a period of recuperation. A time to reflect upon nine decades of memories about life and service in the gospel ministry. It was rather like gazing upon the fine needlework in a beloved patchwork quilt. There laid out before memory's eyes were the patterns so carefully worked by the Master's hand: Patterns of faithfulness.

Forethought to Faithfulness

I don't know if it was just the era in which I was born or the family in which I was raised, but I knew from the start of life that whatever I did I was going to give everything I had. When I came to accept Christ as my Savior, I readily gave my all. Times have changed and many find it difficult to wholly commit to anything.

The Lord asks us to count the cost before beginning to build. And in another parable He shows the folly of building upon the sands rather than upon solid rock. These parables both point to issues of forethought. In all my years I don't remember anyone who set out to build a partial building and desired ridicule, nor anyone who came to Christ and found Him less than a solid foundation.

The ruin that I have seen come to lives followed a subtle pattern. Few start to build upon the sand nor does destruction usually come from a single storm but rather from the accumulated effects of buffeting. Usually with great assurance and gladness the structure was begun upon the right

foundation. But as the building progressed it spread out upon an unsure footing. The attention of the builder was caught by some current trend of culture or doctrine. Soon they began to build upon it, assuming it to be as solid a footing as the foundation on which they had begun. Since construction occurs in seasons of calm, those who suffer loss find it easy to believe in the adequacy of their newly



Rose Goad and her late husband Carl began preaching in the 1920s, pastoring in Colorado and Southern California. Their longest pastorate was at First Assembly in Riverside, California, 1941-67. She will observe her 94th birthday on June 20. When asked how she gets around at her age, she told the editor that she still drives her 1968 Cadillac—"not on the freeways but on the back roads." After suffering a heart attack 2 years ago in her Riverside home, she wrote the accompanying article, "Faithful Unto Death."

adopted foundations. They begin to abandon the truths they once held. This is especially true when the old truths won't fit together smoothly with their new foundation. Before long the structure is assimilated into the landscape of the ocean sands. They wait oblivious to their mortal peril. In my younger days, before words began to take on so many new meanings, we simply called the whole process compromise.

I know of only one sure prevention. We must follow the example of Paul: "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained." Yes, our greatest assurance of a firm foundation is to remain focused upon the Solid Rock.

Focus of Faithfulness

I have found through the years that those who maintained this focus the best were those most active in fulfilling the Great Commission: "Go ye into all the world and preach the gospel to every creature." Let me hasten to say it wasn't the method but the message they carried that kept them faithful.

I committed my life to Jesus Christ in the days of brush arbors and storefront churches. I had the joy of being at the Azusa Street revival meetings and finding God's call to full-time service upon my life. Serving through the years at the side of my beloved late husband, we saw many changes in methods of evangelism.

There was the time of the giant tent camp meetings and of street meeting campaigns. Then came the

media era with first radio broadcasts, followed by television programs, and worldwide networks and satellite systems. Through all the changes in methods we still must remain faithful to the central focus of the gospel message, "Jesus Christ came to seek and to save those who are lost." Recycling is quite popular today, but it truly is an idea as old as the Garden of Eden. For it was there God began to reclaim a fallen race and make for himself sons and daughters. It is this core truth that links us with the saints of all the ages.

Fellowship of Faithfulness

I have found great joy in this company of believers. Generations upon generations have followed Paul's instructions to Timothy: "The things you have heard of me in the presence

Through all the changes in methods we still must remain faithful to the central focus of the gospel message, "Jesus Christ came to seek and to save those who are lost."—Rose Goad

of many witnesses the same commit to faithful men that they may teach others," and "Be thou an example of the believer in word and deed." The requirements of these two instructions form the basis of a unique and rewarding fellowship.

In building fellowship according to this pattern, we are given an opportunity to sow into the lives of others and to nurture them. At the same time we are required to maintain the highest level of accountability in every avenue of our lives. What the old gospel song says is true, "I would rather see a sermon than hear one any day. I would rather have someone to walk with me than have them point the way."

This kind of fellowship also needs to be rekindled these days in our families. I know many say that the family is a dying institution, but I seem to remember that they are the same ones who smugly announced that God was dead. Whole storms of doubt cannot alter the reality of personally experiencing His presence.

Neither can we allow them to assail His divine plan for raising the precious little ones He places in our care.

It is a great joy to me, at this time of my life, to see following behind us the footsteps of all the little ones now grown to maturity. These are the children of those God gave us to love and foster in the faith during our years of service to His cause.

Fruit of Faithfulness

This is but one of the blessings of long life. Another is to have had time to prove through living that the promises of God are true. Like David of old I can say, "I was young and now I am

old, yet I have never seen the righteous forsaken or their children begging bread." I have learned to draw my daily strength from the true vine and have never experienced a shortage. For our Lord himself promised, "If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples." Yes, we are beloved of the Father; we have His precious promises for this life and for eternity. Even in our time of trial we have His assurance, "Be thou faithful unto death, and I will give thee a crown of life." ❖

Writing to the Glad Tidings Seniors

A 1944 Letter from T. J. Jones

Many readers of *Heritage* will remember the English Bible teacher, T. J. Jones, who was in demand on college campuses and in camp meetings. After spending the summer of 1944 in camp meetings, Jones wrote a letter to the seniors at Glad Tidings Bible Institute, San Francisco (now Bethany College of the Assemblies of God, Scotts Valley, California). He addressed the letter to E. A. "Pete" North, then student body president and now a retired pastor living in Oroville, California. North remains active as the minister of pastoral care in the church his son Don pastors. Excerpts of Jones' summer travels, as shared with the students, are given below.

Dear Senior Class:

I have thought about you quite a bit. I trust God is blessing.

Let me give you a summary of the camps that I have been at this summer. The first camp was at North Dakota, and God blessed there. About 50 received the Holy Ghost. Then I went to Eureka Springs and several were baptized [in the Spirit]. Not many were seeking the baptism at that camp, but we had a blessed time, notwithstanding. Then I went to Attica, Kansas, and a dozen or so received the baptism. At the Woodston, Kansas, camp about 40 were baptized. And here at Preston, Arizona, so far about 18 have been baptized in the Holy Ghost, and there is a good spirit.

The reason I am telling you this is that I want you to see that it works practically as well as in the class. So what I have told you respecting the baptism and speaking in tongues holds good on the field. So you know where I am—I speak in tongues, and I am a tongues preacher, and I don't believe people receive a baptism in the Holy Ghost in the Scriptural way unless they have spoken in tongues. I don't care what Dr. Gabelein [probably A. C. Gaebelein] or Dr. Fuller [probably Charles E.], or anybody else says—supposedly Pentecostal or otherwise.

May God bless you all, and I trust you will go out on the field to be thoroughly Pentecostal, aflame, preaching the Word, not telling stories or quoting poetry. Christ calls us to preach the Word, to expound the Scriptures—that is our job.

**Yours in Christ,
T. J. Jones**

Making It Through the Great Depression

Reflections of a Woman Author-Minister

By Ruth Gerber Copeland

Down into the Valley

Sing it once more," the lady said. "Remember, the program will be tomorrow night."

I sighed and shifted my weight to the other foot. I wished she would let us sit down, but she made us keep standing.

Finally she told us we could go home. It was 6 blocks to home. That was half a mile. I had had a bad cold in my head, but it was better. No one had noticed, though, that the infection had moved to my lungs.

I was 7 years old, and in the second grade at Central School in Holton. We had moved from the farm to town the year before. Fortunately, we were nearer a doctor than we had been on the farm.

I trudged doggedly toward home. Past the school, 3 blocks. Down New Jersey Street, up the hill and across Eighth Street. A half block more to go. The cold February wind blew

through my open coat, chilling my thin body. But I did not notice it. All I could think of was, "Got to get home."

I made it to the front door, opened it, said, "I'm sick," and collapsed. Someone picked me up, and went to the neighbor's to call the doctor.

"Pneumonia," he said. "Double pneumonia."

In 1922 pneumonia was a killer. Since the discovery of antibiotics a decade later, it has been largely curable. But when it invaded my scrawny body, only primitive treatments were available: Put the patient in bed in a room with no heat and all the windows open. Give nourishing, easily digested foods and wait. The body's natural defenses will go to work. In about 10 days a crisis will develop. At that point, the patient will live or die.

I drifted in and out of consciousness, as big Doc McGrew sat by the bed again and again. Family members anxiously came and went. One who stayed was my mother. Though weary and emaciated herself, she sat

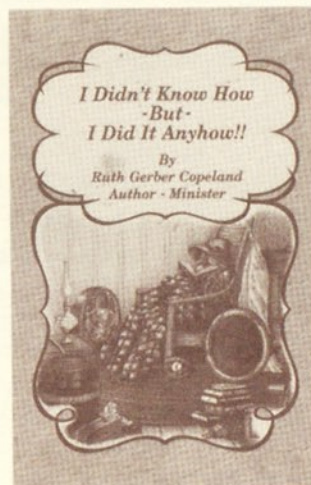
by my side in the cold room, pouring out her love in tender words, prayers, and caresses. Times when I slept, she would climb the steep, narrow stairs to the cramped bedroom to pray and try to rest.

Once the doctor sent a nurse to give me professional care. She walked around the cold, airy room and checked on everything. She seemed strange and impersonal to me—like a schoolteacher or store clerk. I watched her put Vick's Vapo-Rub into her nose and sniff. With her in charge of me, and my mother gone, I felt as if the light of the world had gone out. I was forsaken. I wept. "I want my mother," I said between sobs. Mother came back and the nurse left.

My mother believed in life. There was no room in her thinking for a "better-off-dead" philosophy. She wanted the sick to get well. So aware was she of the slim chance I had to get well that she became extravagant in her prayers. She bargained with God, "Heal Ruth, and I will give her to You for Your service." It was a secret prayer. She kept that bargain locked away in her heart.

Seven years later she remembered her promise and made it good. I was

Ruth Gerber Copeland grew up in Holton, Kansas, where she was called into the ministry. Her ministry included evangelizing as a single and later with her husband Moses, co-pastoring with her husband, and writing. She and her husband were married 50 years and then were separated by his passing in 1994. A year later Ruth joined her husband. She wrote about the ministry of an early Pentecostal in Nebraska, Everette Stanley (*Heritage*, spring 1990). This article is an excerpt from her book *I Didn't Know How—But I Did It Anyway*, published after her death. The book is available from her daughter, Mrs. Douglas Rose, First Assembly of God, 900 Fair Oaks Drive, Belleville, Illinois 62221 (\$5, plus \$1 postage).



a slip of a girl, newly consecrated to my Savior and baptized in the Holy Spirit when I confided in my mother that I felt called to preach.

My mother did not waver in the deal she had made with God. She was a promise-keeper.

At that time neither old-line churches nor society in general looked with favor on women in the ministry. To some, a woman preacher was an abomination. To others she was an oddity, not to be taken seriously.

However, the Assemblies of God, the church which had helped me to get on track spiritually, was decades ahead, accepting and credentialing women who qualified for the ministry.

It was not medicine that cured my pneumonia, for no medicines were available for pneumonia. It was the slobbery kisses and concern of old Doc McGrew, whose hands were tied medically. And it was the love, prayers, and faith of my mother that tipped the odds, beat pneumonia, and brought me back to health.

Since my trip down into the valley of the shadow of death, I have had 72 years, 60 of which I spent in credentialed ministry.

After my mother and dad separated, my sisters Lena and Esther chose to go the Baptist Church. Mother had to work Sunday mornings, so I went by myself to the Evangelical Church. I liked my Sunday school class. I learned most of the Bible stories there and what it means to believe in God.

I always stayed for worship. I loved the deep, rich basses and the high, sweet notes of the great pipe organ. The very air seemed to shimmer with the grand music of the old hymns of the Church. I learned to sing the words long before I was able to comprehend their meaning.

The sermons always bored me. I squirmed, pinched myself, and rubbed my eyes to stay awake. I could hardly wait for the benediction so I could run home and get the Sunday funny papers which Mr.

Conkelton and his two maiden sisters always kept for me. The rest of the family enjoyed them too, but I was the one who provided them! I loved the funny paper characters so much and admired the artists who drew them, that I cut one of each character out and made a scrapbook of them.

The summer I was 10 years old the Salvation Army from Atchison came to Holton and put up a tent on the American Legion lot. They presented a month of evangelistic services. Captain and Mrs. Edwards, their teenage sons, and a young couple,

“While [we were] in evangelistic work some saints would offer us sleeping accommodations.”

the Reddings, played rousing band music and sang beautiful songs. They conducted a street meeting on Saturday night when the streets and walks were teeming with the shopping crowd.

Mother, we three girls, and some neighborhood kids went every evening to the meetings.

One night the Captain preached a “right now” sermon like nothing I had ever heard. He told us that we are all guilty sinners. Jesus loved us so much that He died on the cross so we could be forgiven. But we must come to Him.

Tears ran down his face as he pled with sinners to kneel at the altar and receive Jesus. I knew I was a guilty sinner, and I wanted to go. But I did not know if the invitation included children. So I did not go.

My sisters and their friends and Mother laughed and talked as we walked home. But I was quiet. The hot tears that I held back scalded my eyes. Oh, how heavy my heart was!

At home, upstairs in the bedroom, Mother asked, “Ruth, are you sick?” I solemnly shook my head, “No.”

“Did someone hurt your feelings?” Again, I shook my head. She ran a

list of possible causes why I should seem so unhappy. My silent answer was, “No.”

Last of all, she said, “Do you want to give your heart to Jesus?” I nodded, for I did not know how to put my longing into words. She kneeled with me, and then framed a prayer which I repeated after her—a prayer that included confession for sin and trust in the cleansing blood of Jesus.

The load lifted from my heart.

“What if’s” can introduce some very sobering alternatives for the most critical of events:

What if Mother had laughed away my fears—sensitive child that I was?

What if she had said that I was too young to understand such things?

What if she had stiffened and drawn herself into a shell as some parents do when spiritual matters come up?

Or, horror of horrors!—*What if* she had said she would take me to the minister, whom I feared?

She helped me in a positive, understanding, and wise way. I was truly saved.

My mother had not only given birth to me; she had presided at my new birth into the family of God!

Out in Gospel Work

Mother called it “going out in Gospel work,” and she encouraged me to accept the chance to try it the summer I turned 16, in 1931. It was my first “on the job” training. During that experience, I learned more about what I could *not* do than anything else.

Rev. and Mrs. Everette Stanley, my spiritual parents, had planted three thriving Assemblies of God churches in Nebraska, and planned to plant another one in Atchison, Kansas, a Roman Catholic stronghold. They invited me to help.

The effort was well publicized. Also, a notice in *Pentecostal Evangel* said, “June 21-July 21, Revival. Musicians and workers needed.”

Several Nebraska churches had contributed money.

A Brother Snow led the singing, and the Green sisters sang special

SEE PAGE 28

PHOTOS FROM OUR READERS

A citywide meeting in Milwaukee, Wisconsin, brought these ministers together on March 28, 1941, at the Garden Theater. Seated, left to right, Ella Eggert (Mrs. Edward), Helen Wannemacher (Mrs. Joseph), Mrs. Harry McAlister, Beatrice Jashinsky (Mrs. Azof), Alvina Schmidt (Mrs. Charles), Amelia Ulrich (Mrs. Hugo), Elsie Achtor (Mrs. Frank), and Viola Congeliere (Mrs. John).

Middle row, Edward Eggert, Milwaukee Gospel Center; Esther Dunbar (Mrs. Roy S.); Joseph Wannemacher, Full Gospel Church; Willie Weiss, Bethlehem; Charles Schmidt, Bay View; Harry McAlister, evangelist; Hugo Ulrich, Bethel Tabernacle; Marie Robinson (Mrs. John); and Edith Ulrich (Mrs. Harry).

Back row, Roy S. Dunbar, Milwaukee Gospel Tabernacle; Azof Jashinsky, Christ Church (Polish); John Congeliere, Community Gospel Tabernacle; John Robinson, Grace Church; Harry Ulrich, West Allis Gospel Tabernacle; and Frank Achtor, Mt. Vernon Gospel Church. Photo courtesy of Edna Wala, Milwaukee, Wisconsin.



Milwaukee, 1941

Below, thanks to Bertha Barrett (Mrs. T.M., Glenrock, Wyoming), *Heritage* can share this 1939 photograph of ministers attending the Texico District Council. The next year the Texico District divided and became the New Mexico and West Texas Districts.

Below: First row, left to right, Ernest Mathews, A. C. Bates, E. R. Foster, Scott F. Mitchell, H. M. Fulfer, Ben H. Caudle, Horace M. Reeves, and Oscar Hines. Second row, Mrs. Ernest Mathews, Mrs. A. C. Bates, Jo Foster (Mrs. E. R.), Mrs. Scott Mitchell, Mrs. H. M. Fulfer, Mrs. Garcia, Rev. Garcia. Third row, Waldo A. Gilbert, Henry P. Hines, Mrs. Henry Hines, Mrs. A. R. Brown, Mrs. Roy Stewart, Mrs. Milton Little, Mrs. Peters, Mrs. Ben Caudle, Mrs. Earl Vanzant, and Mrs. W. A. Vanzant. Top row, Marvin Stubblefield, Raymond M. Hargis, A. R. Brown, Roy H. Stewart, Milton L. Little, Homer Sheats, R. G. Batson, Earl G. Vanzant, and W. A. Vanzant.



Ministers in the Old Texico District, 1939

A common sight 50 and 60 years ago

A CHILD IN THE PULPIT

Continued from page 3

1951. She continued evangelizing and pastored in Ohio and Pennsylvania. Although she is tied pretty close to home with her invalid husband, she still is open to calls—66 years after she preached her first sermon.

When asked if she ever expects to retire, her answer comes quickly. "If the Assemblies of God retires me, they'll do it on their own. I never want to retire."

Few child evangelists—like Mary Louise Paige was during the 1930s—have been on the circuit during the past 30 years, but they were pretty common beginning in the 1920s. These two pages give a look at the child evangelism photo collection in the Assemblies of God Archives. Readers having heard any of these young evangelists are urged to write to the editor and share anecdotes and personal experiences for the record. ✿



Mary Louise Paige (sixth from right) assisting Finis Dake (fourth from right) in baptismal service in Lake Michigan, Zion, Illinois, about 1935.

"He took a little child, and sat it in the midst of them" Mark 9: 36

LILLIAN POWELL

FAMOUS GIRL EVANGELIST
BEGAN HER MINISTRY AT AGE 11

Joel 2: 28

LITTLE BROTHER

NORMAN POWELL

NOTED SINGER

Motto: Back to the Bible and Back to God.

Address 114 NW Emily St. Anaheim, Calif
114 NW Emily St. Anaheim, Calif



Lillian Powell is listed as a "famous girl evangelist" and her little brother is a "noted singer."

Little David Walker began preaching at the age of 9 in 1943. He is ordained with the Assemblies of God.



A cornerstone laying at Riverside Assembly, Buffalo, New York (now First Assembly), during meetings Mary Louise Paige held in 1933. Mary Louise is in the center holding her Bible. Pastor Gordon Bender is second from the right. Photo courtesy of Howard Neidrauer, fifth from right; his mother Esther is behind him, and his sister Winifred is on his left.

The caption identifies this young preacher as Jim McClellan, Humble, Texas.





1935

Charles E. Jaynes Jr.
 AGE 5 YEARS
**WORLDS YOUNGEST
 PREACHER**
 2032 West Hancock
 DETROIT, MICHIGAN

With a Bible almost as big as he is, 5-year-old Charles E. Jaynes, Jr., in 1935 was promoted as the "world's youngest preacher."



Goldie Schmidt, later Mrs. R. D. E. Smith. She was converted in Uldine Utley's meetings.

THE GREAT REVIVAL
 Full Gospel Interdenominational
 Starting July 31st, Sunday 3 P. M.
HEAR GOLDIE SCHMIDT
 The Child Evangelist

Sunday afternoon, 3 p. m. and 7:30 p. m. Every night except Monday. Come and hear this child evangelist, how God has called and anointed her to preach the gospel. Special music and singing soloist. Lois Mays, Faith Daska, Dr. Knox, tenor; Mr. M. Haynes, baritone. Evangelist Mae E. Frey coming August 14. Evangelist Jack Frost coming. Evangelist Watson Argue coming.

All seats free.



SCIOTS' HALL
 2073 Allston Way, Berkeley



Ten-year-old Charline Pugh had been preaching 3 years when she posed for this portrait.

Uldine Utley at age 11 in 1923. She preached in Madison Square Garden and other large auditoriums.



Right, Marjoe Gortner, at 3 years of age in 1947, was billed as the "world's youngest evangelist." J. Narver Gortner, Assemblies of God minister and executive presbyter, was his grandfather.

"Hear her once, you'll come again," the promotion said of Dolores Lee Dudley.



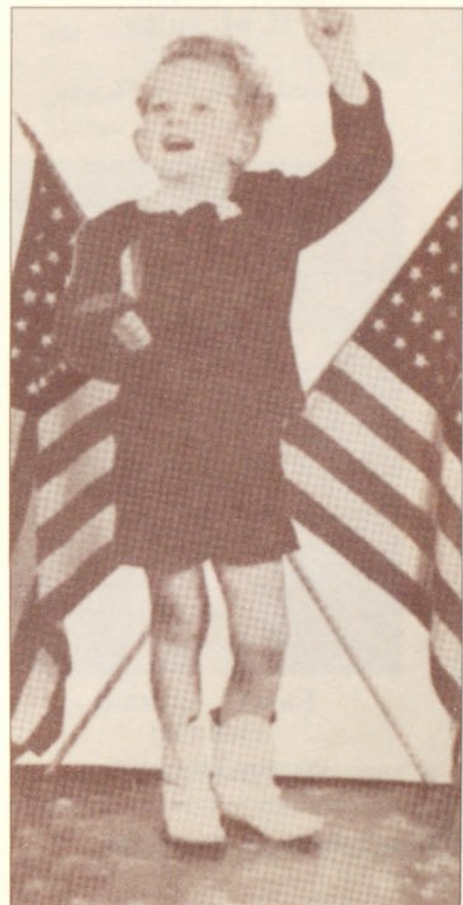
Dolores Lee Dudley
Famous Girl Evangelist
 AT
**Des Moines Full Gospel
 Tabernacle**

East First and Locust Streets

Sept. 29 to Oct. 14
 Each Evening
 Except Monday, 7:45 P. M.

Miss Dudley Has A Marvelous Message
 Hear Her Once, You'll Come Again

And A Little Child Shall Lead Them—Isa. 11:6

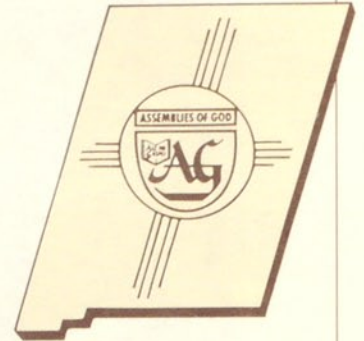


1940 to the Present

New Mexico Leaders

The six men on this page no doubt have several things in common. One thing they share is that each has served as superintendent of the New Mexico District of the Assemblies of God—from 1940 to the present. Secondly, they are all still living. That's 56 years of service,

from H. M. Fulfer to R. Kenneth George. Can any other Assemblies of God district match or top this more than a half century of service with their former superintendents still living? (Years of service and current city of residence are given with name and photo.)



H. M. Fulfer
1940-1952
Mountainair, New Mexico



H. Paul Holdridge
1952-1955
Plainview, Texas



Raymond Hudson
1955-1968
Springfield, Missouri



Earl G. Vanzant
1968-1981
Portales, New Mexico



Paul W. Savage
1981-1994
Albuquerque, New Mexico



R. Kenneth George
1994-
Albuquerque, New Mexico

Test your memory on 1995 Heritage features

HERITAGE CROSSWORD

By Joyce Lee

Clues for this crossword puzzle are taken from four *Heritage* issues (Spring/1995-Winter/95-96). Check your answers on page 26. Joyce Lee is the assistant archivist at the Assemblies of God Archives.



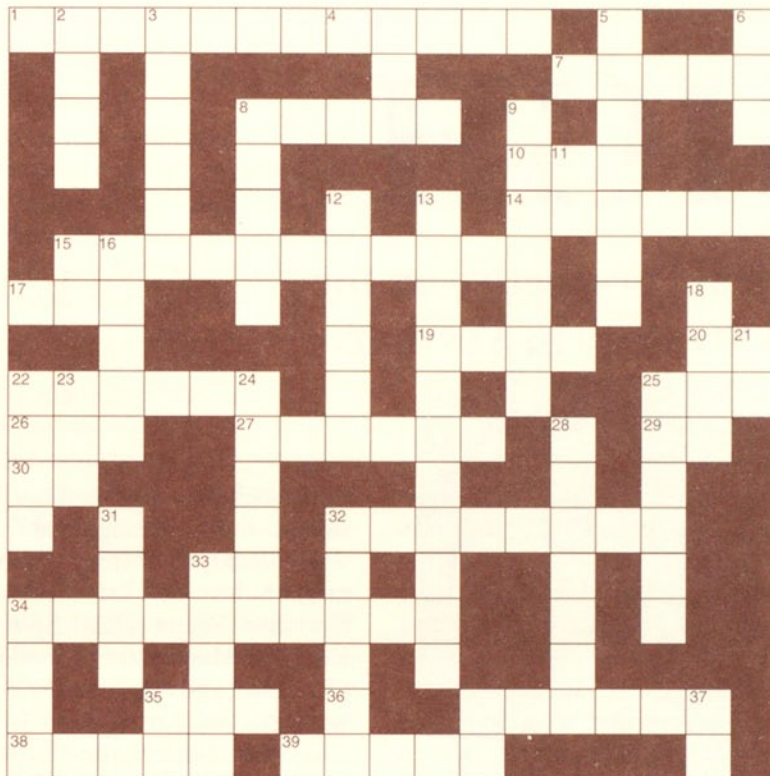
Joyce Lee is the assistant archivist at the Assemblies of God Archives.

ACROSS

1. Site of a historical marker near Austin, TX (2 wds.)
7. "Stones's _____"
8. He's the oldest A/G minister.
10. Satisfy your hunger.
14. Herbert & Juanita Bruhn planted a church here
15. He sang at Bonnie & Clyde's funeral (2 wds.)
17. John & Hattie McConnell carried the gospel in a chain-driven one
19. Aid
20. Neuter pronoun
22. They proclaimed the gospel by pulpit & pen
25. A little one can spoil a vine
26. It's used to propel a boat
27. Heeded the Commandments
29. The state in which Hiram met Clara
30. Form of the verb "to be"
32. A. B. Cox experienced some "hot times" here
33. Abbrev. meaning morning hours
34. Current site of #18 Down
35. First name of the "little man with a big message"
36. He preached to Bonnie & Clyde
38. A pier
39. A Canadian-American pioneer evangelist

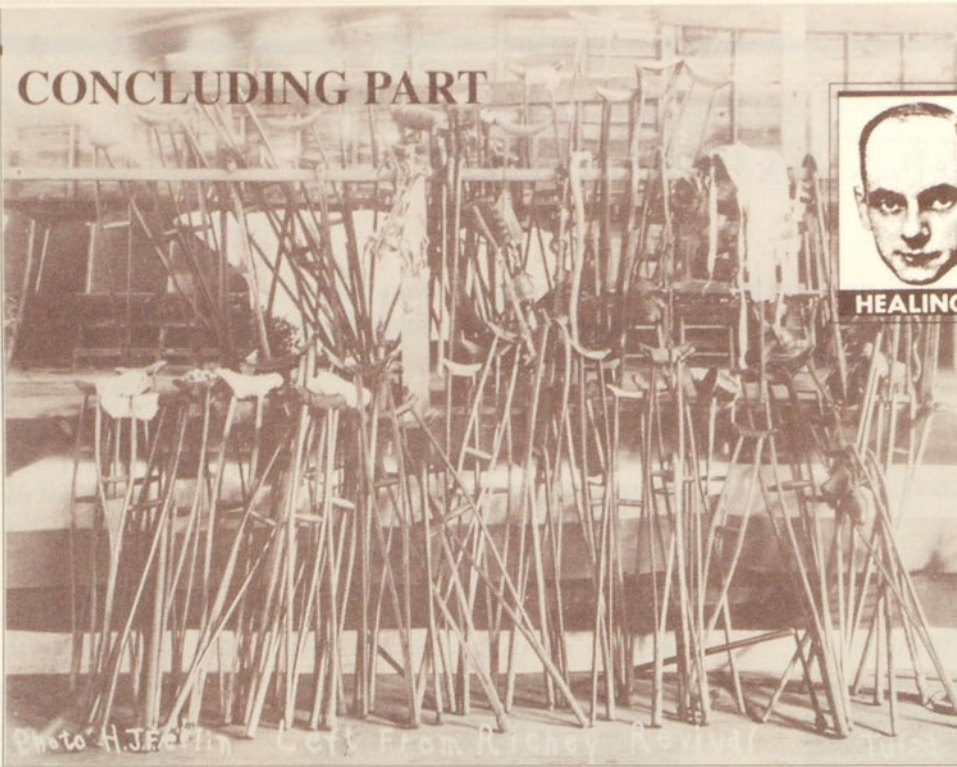
DOWN

2. Wife of #28 Down
3. He evaluated the Pentecostal movement at the 1945 General Council
4. Torah
5. Alfred & Alma Morrison pioneered here, so did D.R. Miller & Adoniram Doty
6. If it offends you, pluck it out
8. With #16 Down, some early meetings were held in such a structure
9. Site of the 1949 General Council
11. Abbrev. for Alabama
12. She received a "wonderful language lesson"
13. She visited the Holy Land at age 104! (2 wds.)
15. 2-letter abbrev. for Calif.
16. See #8 Down
18. School established by Christine Gibson
21. Abbrev. for the home of #36 Across.
22. Mode of transportation used by missionary John Franklin
23. God provided one for Abraham
24. Joel 1:14 "a _____ assembly"
25. Instrument played by #15 Across
28. First name of an early Pentecostal pioneer in Wisconsin
31. She received a marriage proposal by letter
32. Relationship of the Virgin Mary to Jesus
33. Evangelist McPherson
34. Former Baptist pastor who became an early A/G executive
35. Lk. 1:15 "He will _____ great"
36. You and I
37. Biblical "you"



SEE ANSWERS ON PAGE 26

CONCLUDING PART



POWER FROM ON HIGH

A Historical Perspective on the
Radical Strategy in Missions

By Gary B. McGee

Radical Beyond Reason?

The language proposal [missionaries being able to speak languages they had never learned] severely tested the believability of other radical evangelicals, but retained an empirical tinge—languages could be verified. Yet, evidence that Pentecostals did indeed preach in new languages proved difficult to find. By late 1906 and 1907, though still believing that

tongues signified human languages or those of angels (1 Corinthians 13:1), Pentecostals began to view tongues speech as “glossolalia” (i.e., unknown tongues to speaker and hearer). Hence, “praying in tongues,” an exercise that Parham dismissed, brought empowerment through worship and intercession in the Spirit (Romans 8:26-27).⁵³

Critics branded glossolalia as nonsense. What’s more, Pentecostals had crossed the “Rubicon” into irra-

tional behavior and perhaps into the satanic realm. Evangelical Christians were already becoming aware of the encroachment of Theosophy, Christian Science, and Spiritualism. Kenneth Mackenzie, a leader in the Christian and Missionary Alliance, warned the faithful in his *Anti-Christian Supernaturalism* (1901) that “God’s work of grace is ever paralleled by another force energizing (sic) a contrary spirit.”⁵⁴ To make matters worse, not only did speaking

in tongues appear among spiritualists, but Mormons as well.⁵⁵ If these threats failed to rattle the serenity of the faithful, Presbyterian missionary John L. Nevius did by telling of exorcisms in China where demons had spoken in tongues.⁵⁶

Scrutinizing the expansion of Pentecostalism, the fiery holiness bishop Alma White fumed that the "old Red Dragon" had caused it to spread so quickly around the world.⁵⁷ Speaking in tongues might sound to



Presbyterian John L. Nevius told of exorcisms in China where demons had spoken in tongues.

some like a real language, but those who engaged in it had already been "caught in the devil's delusive net," despite their liking to "talk about the blood of the atonement, claim to heal diseases, and especially take up the theme of the second coming of Christ."⁵⁸

Expecting Miracles

Most Pentecostals taught that every Christian should seek for Spirit baptism with tongues and then for the gifts of the Spirit. In evangelizing, they prioritized seeking for spectacular displays of celestial power—signs and wonders, healing, and deliverance from sinful habits and satanic bondage. For example, on the home front, differences between evangelical and Pentecostal tactics in evangelism become quickly apparent when one compares the early 20th-century ministries of Billy Sunday and Aimee Semple McPherson. In

A Canton, Ohio, newspaper headlined Aimee Semple McPherson's meetings: "Cripples Are Cured When Woman Evangelist Prays," "Sick of Soul and Body Are Relieved," "Two Hundred Men Answer Call for Prayer," and "Thousands Unable to Gain Entrance at Healing Meet."

1912, Billy Sunday held an evangelistic campaign in Canton, Ohio, preceded by months of planning, construction of a wooden tabernacle, training of a 600-voice choir, and the support of the ministerial alliance. Thousands attended and in Sunday's words, "hit the sawdust trail" (variously meaning to commit one's life to Christ, to being a good American, and/or taking the "pledge" not to consume alcohol).⁵⁹

Nine years later, Aimee Semple McPherson arrived almost without any preparation. Permitted to use the civic auditorium, she began preaching and praying for the sick. Almost immediately, newspaper headlines screamed: "Cripples Are Cured When Woman Evangelist Prays," "Sick of Soul and Body Are Relieved," "Two Hundred Men Answer Call for Prayer," and "Thousands Unable to Gain Entrance at Healing Meet."⁶⁰ Seekers jammed the meetings nightly and several

thousand professed salvation. McPherson attributed the results to "preaching . . . the great 'I Am' instead of the great 'I Was,'"—that Jesus would do today what He had done for the sick and needy during His earthly ministry.⁶¹ Her evangelistic campaigns, combined with those of other Pentecostal evangelists (e.g., Maria B. Woodworth-Etter, Raymond T. Richey, and Charles S. Price), led to the founding of thousands of congregations. The same characterized



Evangelist Maria B. Woodworth-Etter's dynamic ministry spanned the Holiness and Pentecostal movements.

Pentecostal evangelism overseas. Pentecostals quickly became adept at planning, but maintained that "well-oiled" campaign techniques could never substitute for demonstrations of supernatural power.

Reformulating the strategy to include tongues and spiritual gifts,

SEE PAGE 23

☞ "JESUS CHRIST The Same Yesterday, Today and Forever" ☞



**INTER-DENOMINATIONAL
REVIVAL CAMPAIGN**

WITH
Aimee Semple McPherson

A HOST OF WORKERS AND MUSICIANS
ARE INVITED AND EXPECTED

Services 2:30 P. M. and 7:30 P. M. Daily

**TENT TABERNACLE
OAKLAND, CALIF.**

26th Street between Broadway and Telegraph

JULY 15-30 ALL SEATS FREE

Connection Between Supernatural Gifts and the World's Evangelization

By Albert B. Simpson

We believe that it is the plan of the Lord to pour out His Spirit not only in the ordinary, but also in the extraordinary gifts and operations of His power, in proportion as His people press forward to claim the evangelization of the entire world. There was a very marked connection between the miraculous element in the Early Church and each new missionary movement. The gospel in Jerusalem was ushered in by special manifestations of supernatural power; the gospel in Samaria, by the same accompaniments through the hands of Philip; the work in the provincial towns of Judea, Lydda, and Joppa was still more marvelously signalized; the special power of the Holy Ghost attended Paul in the opening of his Gentile missions both in Asia Minor and Greece, and on his journey toward Rome each new epoch of his missionary work was sealed by new manifestations of the power of God.

In modern times the work of the early missionary was accompanied by very remarkable tokens of the healing power of the Holy Ghost. We believe that God had led us out in the Christian Alliance to claim and receive His mighty

power in order that this may be utilized to the great extent in our foreign missionary work. We are willing to go as far as the strongest language of the Holy Scriptures in this matter, and we are praying for the special outpouring of the Spirit in connection with the acquiring of foreign languages and the resistance of the climatic difficulties of Africa, India, and China. We are sure that God has it in His heart to specially signalize His promise in this connection. And yet there are certain cautions that we must observe and that the young and earnest worker must not overlook. God has taught His people through the experience of past ages:

1. We must guard against the dangers of Irvingism, and the idea that every little while is so easily taken up that some persons are called even these days to a kind of apostolic ministry, and to receive some sort of personal gift. This is an error that has stranded many a good movement. Let us keep very humble, very simple, very scriptural, and remember that we are nothing; and that the Holy Ghost is the only worker, and that He will work through any or all of us as the conditions are met not only in us, but in those with whom we work.

Albert Benjamin Simpson (1843-1919), an ordained Presbyterian minister, founded the Christian and Missionary Alliance in 1897. Simpson became a role model for Pentecostals at the turn of the 20th century, which is not surprising according to Charles Nienkirchen. "His theology, spirituality, ministry, and polity became an inspiration to many in the Pentecostal movement who had in the late nineteenth century sat by and drunk from some of the same streams of spiritual awakening in which Simpson himself had been refreshed" ("Albert Benjamin Simpson," *Dictionary of Pentecostal and Charismatic Movements*, Zondervan Publishing House, Grand Rapids, Michigan, 1988).

cialties, and making some accompaniment of the gospel more prominent than the gospel. It is God's business to give us these seals; let us believe in them and expect them and not make them primary objects nor attract more of our attention to them than the simple gospel of Christ and His salvation.

3. Let us remember that we must first stand the test ourselves. God will bring our missionaries face to face with the question of divine healing, and they shall have to prove it in their own bodies in the face of the heathen before they can teach and preach it to them. We do believe that God wants our

2. Let us not make this special teaching of the supernatural gifts and workings of the Spirit a part of the gospel. These are accompaniments of the gospel, but they are not the gospel. The gospel is explicitly defined in the Scriptures to be the message of Christ's death and resurrection, and salvation through His name. This we are to go and preach to every creature. This is the work of evangelization. When this is done there is a second work, the matter of instruction, edification and building up of churches that have been planted and the teaching of them to observe all things which Christ has commanded.

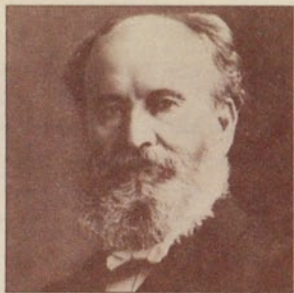
But our special calling is to the work of evangelization. Let us not confound it with the work of instruction nor feel that we are sent abroad especially to teach sanctification, divine healing, and the supernatural gifts of the Spirit. We are sent to preach Jesus as the Saviour in the simple rudiments of the gospel, and to lead the poor dark mind of heathendom on as fast as it is able to go into the deeper things of God.

Many injure their usefulness and blight their work by going out as teachers of spe-

We are willing to go as far as the strongest language of the Holy Scriptures in this matter, and we are praying for the special outpouring of the Spirit in connection with the acquiring of foreign languages and the resistance of the climatic difficulties of Africa, India, and China. We are sure that God has it in His heart to specially signalize His promise in this connection.—A. B. Simpson

missionaries to stand more firmly on this point, and we are praying for them and preparing to send older and experienced workers to stand with them in the tremendous conflicts through which they have to go; and we believe in due time they will be established in this even amid the malaria of Africa, as fully as they have been in their own land, and then God will use them for still greater signs in the face of the heathen.

4. Let us remember that people cannot be pushed into this on theory. It is a matter of personal relation to Christ and personal capacity to



receive; "I have yet many things to say to you, but ye cannot bear them now," is the Master's gentle and gracious word to His disciples. Not all at once can the young missionary maintain his stand on these difficult lines. We, therefore, pass no rigid rule for our missionaries, but we are called to hold up to them the mighty scriptural standard and encourage them to reach it, and pray for them that they may be sustained upon it; and we fully believe that in this way, the highest results will be obtained in the evangelization of the world.

5. Let us avoid the mistake of pressing the heathen and unprepared mind into these things until they are spiritually ready to see them. A very wide experience in this matter has taught us that divine healing is a matter that must be thoroughly understood, and the subject prepared to receive it and hold it by a deep personal union with Christ, and a thorough rooting and grounding in Him, and we will only expose the Lord's work to contempt and failure if we push people faster than they are able to go. Special instances of God's healing power may be expected even

when the conditions are not entirely fulfilled; but, as a rule, let us walk soberly and wisely according to the recognized principles of the Holy Scriptures.

Finally. With regard to the gift of tongues, it is a matter of serious question whether our missionaries have a right to expect this to be given to them for the preaching of the gospel in foreign languages by a direct

So far in our experience in this work we have found, especially in our missionary work in China, that those who most firmly believe in the supernatural power of God, and are proving it for their healing, have had the greatest blessing by diligent study of the Chinese language. Some of them have, in a very few months, been enabled by direct supernatural assistance to master it, but we have not felt that we would be justified in

encouraging them to neglect proper study. Should God give it immediately to the faith of any of them, by the miraculous answer to prayer, we should greatly rejoice and should not question it, but we do not feel authorized to encourage them uniformly to expect it. Even in the Early Church an interpreter was frequently required even when the gift of tongues was exercised.—A. B. Simpson

miracle, and without diligent and faithful study of the language. In the Early Church and in the modern church they have once in a while been given the power to preach the gospel, but this did not become a permanent gift, and we advise our dear friends to be very fully persuaded in their own minds before they commit themselves to a theory which might bring to them great disappointment.

So far in our experience in this work we have found, especially in our missionary work in China, that those who most firmly believe in the supernatural power of God, and are proving it for their healing, have had the greatest blessing by diligent study of the Chinese language. Some of them have, in a very few months, been enabled by direct supernatural assistance to master it, but we have not felt that we would be justified in encouraging them to neglect proper study. Should God give it immediately to the faith of any of them, by the miraculous answer to prayer, we should greatly rejoice and should not question it, but we do not feel authorized to encourage them uniformly to expect it. Even in the Early Church an interpreter was frequently required even when the gift of tongues was exercised.

May the Lord give us all both faith and holy wisdom, and keep us at once from unbelief on the one hand and extravagance on the other!

Published in *Christian Alliance and Missionary Weekly*, Oct. 7 and 14, 1892, pp. 226-227.

Power from on High/ from page 21

however, occasionally led to unusual assertions. Alfred G. Garr, an early missionary from the Azusa Street



Missionary A. G. Garr thought he saw a huge earthquake destroying Ceylon.

Revival, brought discredit on the Pentecostal movement in India by prophesying that Ceylon (present-day Sri Lanka) would be destroyed by an earthquake on September 23, 1907.⁶² Levi R. Lupton, a holiness Quaker-turned-Pentecostal who founded the Pentecostal Missionary Union (U.S.A.), announced in 1907 that God had conferred the title "apostle" on him.⁶³ Pentecostals soon became wary of such claims.

It should also be noted that expectancy of supernatural interventions continued in the ranks of less radical evangelicals, despite the penchant of many Pentecostals to limit such happenings to those who had been Spirit baptized and had spoken in tongues.⁶⁴ Notwithstanding, heal-

ings, exorcisms, and other extraordinary events occurred in the ministries of pastors, evangelists, and missionaries in the Christian and Missionary Alliance, National Holiness Missionary Society (later World Gospel Mission), Church of the Nazarene, and the Missionary Church Association, among others.⁶⁵ Although less well known, this has been true across a still broader spectrum of evangelical Christians from fundamentalists to members of the historic churches (e.g., Elijah Bingham, Dick Hillis, Corrie ten Boom, James M. Hickson, and members of the Order of St. Luke [interdenominational]).⁶⁶ Yet, polemical controversy over the "tongues movement" and healing evangelists, pro-



Evangelist Dr. Charles S. Price and Floyd Woodworth, superintendent of the Rocky Mountain District at a camp meeting. The popular Price's ministry included salvation, healing, and the baptism in the Holy Spirit.

duced hesitations that kept most fundamentalists and evangelicals from seeking signs and wonders.

Crisis and Controversy

By the 1940s, Pentecostals began coming out of sectarian isolation to identify with conservative evangelicals. But in the estimation of some, the power of early Pentecostalism had waned. Fears that denominational structures, theological education, and new-found respectability quenched the freedom of the Spirit

The Latter Rain Movement of the late 1940s brought crisis and controversy to the Pentecostal movement.

prompted another revival, the "New Order of the Latter Rain" (my emphasis).⁶⁷ This produced a division between those who said the Pentecostal movement had "matured" in theology and practice, and others who championed a more open-ended view of the Spirit's gifts and workings, one not chained to denominational and sometimes even hermeneutical restraints.⁶⁸

Controversy soon brewed over actions that denominational Pentecostal leaders, especially those in the Assemblies of God, considered unacceptable such as the impartation of the spiritual gifts through the laying on of hands, restoration of the offices of apostle and prophet, personal prophecies of guidance given

to individuals, and insistence that the Spirit would dispense languages to missionaries. Opinions on the genuineness of the revival varied considerably, revealing a growing gap between "establishment Pentecostals" and "grass roots" or "folk" Pentecostalism. Not wishing to repeat what they perceived to be mistakes from their own past, church leaders who saw their institutions threatened by a new movement's questionable teachings distanced themselves and in certain cases officially condemned it.⁶⁹ To Pentecostal leaders, Latter Rain teachers had dangerously attempted to revise the strategy.

If the Latter Rain proved divisive, the closely related healing movement of the late 1940s and 1950s fostered a measure of unity.⁷⁰ Pentecostals of every stripe gathered in tents and auditoriums to see the power of the Holy Spirit manifested. Though some healing evangelists exaggerated claims and had questionable lifestyles, their campaigns led to thousands of converts and the establishment of many new churches. Through the ministries of William Branham, Oral Roberts, Jack Coe, Gordon Lindsay, and many more, believers professed faith for seemingly impossible problems. Overseas campaigns impacted church growth as well, with perhaps the most spectacular taking place in Buenos Aires, Argentina, in 1954 and led by Tommy Hicks. With an aggregate attendance of nearly two million people, and driven by testimonies of notable healings and deliverances, it resulted in a major breakthrough for Protestantism and Pentecostalism in particular.⁷¹

At the same time, the Assemblies of God and other Pentecostal denominations underwent an escalating "evangelicalization" in doctrine, worship, and practice.⁷² Precision in exegesis and theology and growing doctrinal uniformity became paramount concerns for establishment Pentecostals. Not surprisingly, their hesitations came again to the fore when the charismatic renewal arose in the 1960s and '70s and Latter Rain features reappeared in some quarters.

Nevertheless, many grass roots Pentecostal ministers and laypersons attended charismatic prayer meetings and avidly read the books of well-known leaders (e.g., Dennis Bennett, Bob Mumford, Kenneth Hagin, John and Elizabeth Sherrill, Pat Robertson, and Francis MacNutt) who emphasized the power of God in Christian living.⁷³ Generally speaking, charismatics often became more overtly supernaturalistic and prayed in tongues more than their Pentecostal brothers and sisters.⁷⁴ While the latter increasingly focused on methods and planning, charismatics, particularly those involved in missions, sometimes returned to the outlook of early Pentecostal missionaries.

The debate reached a new level of intensity after 1980 with the rise of conservative evangelical charismatics (so-called "Third Wavers").⁷⁵ Shying



Evangelist William Branham attracted thousands to his signs and wonders meetings.

away from identification with classical Pentecostals and other charismatics, leaders such as Charles H. Kraft, C. Peter Wagner, and John Wimber have reformulated the radical strategy with new insights on how to minister in the Spirit's power.⁷⁶ Their interest in spiritual warfare reflects the same apocalyptic vision of cosmic struggle held by their 19th-century precursors. Perhaps the most striking innovation has been the insistence that before effective evangelism can be accomplished "territorial demons" governing regions of the

world must be bound (Matthew 12:29; 18:18).⁷⁷ Curiously, a religious science fiction has also materialized to alert the saints to the need for spiritual warfare (e.g., Frank E. Peretti's *This Present Darkness* [1986]).

Limits to the Strategy

Pentecostal and charismatic perspectives on the spiritual realm have proved unusually compatible with non-Western world views—a spiritual vision that has contributed to the gradual “Pentecostalization” of Third World Christianity in life and worship. It has continued with great fervor in many regions of the world, from the activities of charismatic Lutherans in Ethiopia to the global missionary witness of Pentecostal and charismatic congregations in Singapore.⁷⁸

“Miracles have usually occurred where believers have expected God to heal and deliver.”

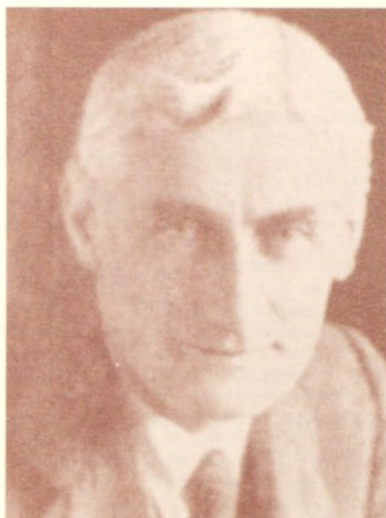
The contrast between the campaigns of Sunday and McPherson can be seen today in the crusades of Billy Graham and Reinhard Bonnke. Graham neither prays for the sick nor exorcises demons in his services. Bonnke, on the other hand, both preaches and prays for signs and wonders to confirm the gospel message, offering healing to body, soul, and spirit.⁷⁹ Both constitute valid and



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.

complementary methods of evangelism with neither standing above critique.

Clearly, the miracle agenda in missions required heavenly sanctioned



Anglican Roland Allen brought the church back to Paul's practices.

human procedures (e.g., “Pauline” methods) and structures to achieve long-term results, necessitating the organization of congregations, discipling of converts, establishing schools for training leaders, and even preparing Bible translations. Signs and wonders alone offered little help for needed institutional development as the Lord delayed His return.⁸⁰ This explains why earlier Pentecostal missionaries frequently resorted to the paternalistic practices of their Protestant and Catholic counterparts to give permanence to their ministries.

Following the lead of the Anglican missiologist Roland Allen, others turned to Paul's practice of planting self-supporting, self-governing, and self-propagating churches. This acknowledged borrowing, revealed growing appreciation of traditional mission practices, and gradually lessened the emphasis on the supernatural in some quarters of Pentecostal missions. Over time, increasing successes gained through utilizing various strategies, methods, technology, training institutions, and charitable ministries balanced and then gradually outweighed the original preeminence placed on direct interventions

of God in some quarters of Pentecostal missions.

“Strategies,” “paradigms,” and “patterns” in evangelism depict human attempts to understand and handle God's initiative in mission. All those who have pursued the radical strategy have inevitably faced the frustration of miracles not happening as anticipated. In their theological literature, Pentecostals and some charismatics have paid little attention to the mystery that shrouds the divine will.⁸¹ God's Word bears fruit with or without visible miracles, and He also works providentially in human affairs. In recent years, those Pentecostals and charismatics who have recognized the connection of signs and wonders to the advancing kingdom of God, have made vital progress in understanding their role in evangelism.⁸²

Conclusion

Prior to the Protestant Reformation, Christian missionaries believed that miracles would accompany their evangelistic activities. From the Reformation to the 18th century, this confidence declined due largely to anti-Catholic attitudes and skepticism. But with the revival of experiential piety in the churches and desires to reform society, believers began to pray for the promised outpouring of the Holy Spirit.

The quandary over how to bring closure to the Great Commission pressed radical evangelicals to daringly ask for the restoration of the Spirit's power as taught and illustrated in the New Testament. From this emerged an apocalyptic blueprint for end-times evangelism—the radical strategy. For some this meant praying for physical healings and power to exorcise demons, while others petitioned to receive known human languages to expedite the missionary's task. To varying degrees, Alliance and holiness missionaries, Pentecostals and charismatics, and individuals from a broad spectrum of historic Protestantism followed this paradigm. In perhaps their greatest contribution to modern Christianity, apart from the church growth that has ensued, practitioners of the strategy have moved the anticipation of divine

*Knowing nothing about the language,
Illinois deacon speaks in African dialect.
Superintendent T. F. Zimmerman interprets.*

A Sign to a Believer

By Georgia Smith

Reports occasionally come out of Pentecostal circles that persons have spoken, by the anointing of the Holy Spirit, known languages they never learned. The experience is called *xenoglossa*. From all indications, the accompanying 1961 story is a case of *xenoglossa*. This article is an excerpt from a letter Georgia Smith wrote to her daughter and son-in-law. The service which she describes happened in January 1961 at the Spring Street Assembly (now Evangel Assembly), Alton, Illinois. (Earlier reports gave Granite City, Illinois, as the setting.) Georgia Smith (Mrs. Clifford H. Smith, Jr.) now lives in East Alton, Illinois.

I suffered a few reversals after leaving Bible college. I had experienced a broken engagement, my father died, and my pastor during my most formative years had a moral failure. I was mad at God and everybody else. I had let up on my prayer life, and my time in the Word. I somewhat numbed myself to everything that was going on around me.

In the summer of 1960 Brother E. M. Clark [superintendent of the Illinois District] asked me to come to work for him, and in this frame of mind, I accepted. There I was, working in the district office of a denomination whose distinctive doctrine I was starting to question. I never doubted my salvation experience, but the manifestations of the Spirit—I wasn't too sure about them—maybe the Baptists were right—maybe it was all just emotion and hype. Of course, no one knew

how I was thinking, everybody thought I was A-OK—not a problem in the world.

In January 1961 the District Ministers' Institute was at Spring Street (now Evangel Assembly) in Alton. Because I was an employee, I was required and privileged to attend. I loved that atmosphere—seeing friends from all over the state. I felt almost hypocritical, if you know what I mean.

On the last night of the Institute I experienced something that I will never forget as long as I live. I hope you've read this far, because it's getting good.

There was a man in the Edwards Street Church (now Abundant Life Christian Center) in Alton named McCleary. Back in those days, we had sectional fellowship meetings and sectional C. A. (youth) rallies that everybody from every church of every age attended. That is why I got to know so many people from so many different churches.

Well, Brother Mac, as he was called, was a deacon at Edwards Street, and was affectionately known as "the shouting man." Every time we were together in a service, he would give a message in tongues, and I was getting kind of tired of it. Sometimes they would be interpreted and sometimes they wouldn't. This night was no exception—at just the right time Brother Mac cut loose. It is etched so indelibly in my mind. I remember where I was sitting. I

remember the dress I had on and the person I was sitting with. The church was filled to capacity.

Thomas F. Zimmerman, who had just been elected to serve as general superintendent of the Assemblies of God, was the featured speaker. He gave the interpretation. I told myself that he was so programmed, he could interpret anything; and probably if he were around here, and knew Brother Mac did this in every service, he would shrug it off as being a "fleshly" manifestation.

This happened at the close of the service. A little old lady, whose name I do not recall, went to the pulpit and asked Brother Zimmerman if she could say something. He must have known her, because he permitted it.

She said she was a retired Assemblies of God missionary and had served in some part of Africa. She

I became so broken in my spirit that night that I received the first "refilling" in many, many, many months (maybe years). I needed confirmation, and I got it.—Georgia Smith

confirmed that the gentleman who had given the message in tongues had spoken perfectly in the dialect of the people with whom she had worked for many years. She said the word "God" is very difficult to form in the mouth for someone not familiar with the language. Brother Mac had done it without a hesitation. She went on to say that the interpretation that Brother Zimmerman had given was verbatim to what Brother Mac had said.

I became so broken in my spirit that night that I received the first "refilling" in many, many, many months (maybe years). I needed confirmation, and I got it.

I have thought of this so many times. How loving God was to arrange that set of circumstances—just for me. He knew I needed a sign, and even though He is not obligated to give us signs, He did it for me that night. ✠

SEEN IN PRINT

Chief, My Story, by John T. McPherson and Phil Taylor. Available from Carbondale Assembly of God, 2135 West 51st Street, Tulsa, Oklahoma 74107-7177. Cost, \$10. Proceeds from the book will go to Chief McPherson's widow Naomi.

For over 40 years, John McPherson traveled the highways of America proclaiming the "good news" to children and adults. His ministry took him to almost every state in the union and several foreign countries. John McPherson was one of those preachers who could make you laugh and cry, all in the same sermon. His tremendous ability to tell a story, with words and pictures, left a lasting



The Chief and his wife Naomi

impact upon scores of people over the years. Whether preaching on the reservation, in one of the nation's largest churches, or in one of his chil-

"When you finish reading this book, you will feel that you have been greatly enriched by the life and ministry of this dedicated servant of the Lord."

Armon Newburn, Superintendent, Oklahoma District, Assemblies of God

Ruth Copeland/ from page 14

songs. My job was to sing with the congregation and pray.

The Green sisters were good. They sang all four parts a cappella. Their voices blended like the rich tones of an organ. Lucille and Myrtle were schoolteachers. Gertrude was studying to become a teacher, while Ethel was only 2 years older than I.

The "vision from God" for which they sought did not materialize. The largest attendance in the Soldiers and Sailors Memorial Hall, the site of the meetings, was never more than 250, though there was seating for 2,500. The huge sign proclaimed, "Come and see the blind see, the deaf hear, and the lame walk." But only a few people were healed. There were several conversions. They had had outstanding results in Burwell, Ord, and Hastings, Nebraska, but Atchison was a disappointment.

The Snows returned to Oklahoma. The Green sisters went home to Nebraska, and I went with the Stanleys to Nebraska, where he

preached in various churches. They took a camp cook stove and a box of food along. They had found that country school yards were good places to stop and cook a meal because of the good well water, and sanitary outdoor toilets.

Usually at nights, some "saints" would offer us sleeping accommodations. Once, however, near the Platte River, no "saints" lived nearby. The Stanleys spread their canvas revival signs on the dewy ground and laid out blankets. They, Grandma Stanley, 6-year-old Ruth, and I, fully clothed, lay down under the stars. It was cold, and I did not sleep much.

We went to the Nebraska District camp meeting near Maxwell. Dr. Charles Price was the speaker. I had never heard anyone so eloquently glorify the Lord Jesus Christ as he did. His preaching so inspired me that I determined to keep my consecration to serve God as a minister, despite the hardships I might encounter.

dren's crusades, Chief always brought laughter and hope to the listener. In this book, Chief tells the story of his life and ministry, with



that same unique blend of laughter and hope.

—from the cover

Since he was a young boy, co-author Phil Taylor has admired Chief McPherson. Author of two other books, Phil lives in Tulsa, Oklahoma, with his wife Paula and their daughters Sarah and Rebekah. He is the pastor of Carbondale Assembly of God, Tulsa.

The Dynamic Carl Barnes/ from page 10

A letter from Verona Barnes recalls this building project: "When it seemed that we could go no further with our building program, the men put a small heater in a tiny room under the auditorium. And every morning before going to work, the men would gather in that tiny 'hole' and pray. And God really answered



Carl Barnes and his wife, the former Verona Greve, shortly after their marriage.

their prayers by supplying the funds to continue building."²¹

The building was started October 1, 1946, with materials from an Army chapel, which had been dismantled at Gainesville, Texas, and brought to Waxahachie. One year later, on August 24, 1947, the congregation held services in the "all-new" University Assembly of God church building.

The Waxahachie Daily Light reported that the building was an investment of \$100,000.00 and would accommodate 1,000 people.²² Three weeks later, On September 14, 1947, broadcasting from the new church auditorium, Barnes initiated a radio broadcast on Station KAND,



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

Corsicana, Texas. He also initiated a church publication, *The University Church Challenge*.²³

Resigning from University Assembly of God in March 1949, Barnes again went on the evangelistic

"I make this statement with fear and trembling," Barnes said three times while preaching his last sermon. "I'd hate to be in your shoes if you're not ready to meet God." He then fell over and died.

field, speaking in some of the largest churches across the U.S. He emphasized end-time prophecy in his services, for in 1947 he claimed to have had a vision of the end-times. This resulted in a tract he wrote called, "Will the Communists Soon Take Over America?"²⁴

About this time, Barnes' health broke. He went to Raymond T. Richey's church in Houston, where the Hiram Brookses were holding a meeting,²⁵ and he put out a fleece asking God to have them ask him to preach and to give him 20 souls—not 21 or 19, but 20—so he'd know if it was God and that He would have his hand on him to continue on in the ministry. And it happened just like he had prayed. From that point on, he had many more years of God's blessings and meetings.²⁶

Barnes later pastored at Fordyce, Arkansas, from 1950-52, where once again he oversaw the construction of a new building. Within 10 days of being elected as pastor there, the old church property was sold, a new location was purchased, and plans were drawn up for constructing a new church building out of tile, plaster, and stucco.²⁷ In the interim, the congregation worshiped in the courtroom of the county courthouse. The new building was opened for use on Easter Sunday 1951. After 2 years in Fordyce, he pastored at Knoxville, Tennessee, from 1953-55.

The last 3 years of Barnes' life were spent mainly in evangelistic work. His home base during that time was Tullahoma, Tennessee. In

March 1957, Barnes preached a revival for John Wilkerson at Evangelistic Temple at Nassau, Bahama Islands.

Wilkerson had known Barnes ever since attending Southwestern

Assemblies of God College at Waxahachie in the late 1940s. Barnes had made him the songleader at University Assembly of God. "We became very close," says Wilkerson, "and I had a great admiration for him. He was a very communicative and well-groomed individual."

Concerning Barnes' meetings in the Bahamas in 1957, Wilkerson recalls: "The Barneses stayed in our home when he preached here. That

1-800-4-PRAYER

DIAL FOR PRAYER



Assemblies of God
NATIONAL PRAYER CENTER

SPRINGFIELD, MISSOURI

Sunday he ate a big meal—he loved that Bahamian cooking! He had held a revival the week before, and that night the church was packed out and included many unsaved people.”

Wilkerson continues: “Barnes spoke on the unpardonable sin. He made a statement, and then—boom—his knees buckled, he fell backwards, and his head hit my foot.” Barnes was gasping for breath and turning blue, and Wilkerson prayed for him. After leaving to call an ambulance, Wilkerson returned to the auditorium. He found that Barnes had stood up and was leaning on the pulpit with one arm.

Barnes said three times: “I make this statement with fear and trembling.” Then he said, “I’d hate to be in your shoes if you’re not ready to meet God.” Then—boom—he fell again, and he was gone. The ambulance arrived about that same time, but he did not respond.

Amid all this, Wilkerson shares, “The Spirit of God was moving. It was a powerful service even before all this. People began crying and were really moved by the message and by what had happened.”²⁸

Carl W. Barnes passed away with a heart attack on March 31, 1957, at the age of 68. He was survived by his wife, Verona; his three daughters and families; and his three stepchildren and their families. He is buried at Lakeland Memorial Gardens in Lakeland, Florida.²⁹

Notes

1. Carl W. Barnes, ministerial file.
2. “Mrs. Sarah Barnes” [obituary], *Springfield Leader and Press*, August 2, 1938, p. 10.
3. Maxeen Hering, letter to author, October 30, 1995.
4. Maxeen Hering, letter to author, June 23, 1995.
5. Carl W. Barnes, ministerial file.
6. *The Good News*, January 16, 1935.
7. “Enid, Okla.,” *Pentecostal Evangel*, January 5, 1935, p. 13.
8. “A Miraculous Healing,” *Pentecostal Evangel*, November 23, 1995, pp. 10-11.
9. Maxeen Hering, letter, July 30, 1991.
10. Maxeen Hering, letter, October 29, 1995.
11. Greene County Recorder’s Office, Book 646, p. 532.
12. Lee Roy Thurman, telephone interview, February 8, 1996.
13. Carl W. Barnes, ministerial file.
14. “Mrs. Sarah Barnes, Wife of Minister, Dies in Home Here,” *Springfield Leader and Press*, August 2, 1938, p. 3; “Mrs. Sarah Barnes,” *Springfield Leader and Press*, August 4, 1938, p. 6.
15. *General Council Minutes*, 1937, p. 71.
16. Leenetta Scott, telephone interview, February 9, 1996. This song was sung in unison at various camp meetings. Leenetta Scott later wrote

harmony and added more verses. The song was included in a book she published in 1962 called *Choir Specialties*.

17. “Assembly of God Church,” *Pine Bluff (Ark.) Commercial*, December 25, 1941.
18. Carl W. Barnes, “Carl Barnes Speaks,” *Our Sunday School Counsellor*, January 1942, p. 11.
19. General Council Minutes, 1943, pp. 3, 23.
20. Billy Burris, telephone interview, February 9, 1996.
21. Gary G. Everett, “University in Review: 35th Anniversary Presentation of the University Assembly of God Church,” September 28, 1980, p. 2.

22. *Ibid.*, p. 3.

23. *Ibid.*, p. 4.

24. Carl W. Barnes ministerial file.

25. See “Hiram and ‘Cousin’ Clara Brooks” in *Heritage*, Spring 1995. Carl Barnes’ daughter Loretta married Clair “Hap” Brooks, a son of Hiram and Clara Brooks.

26. Maxeen Hering, letter June 23, 1995.

27. “Assembly of God Opens Fine New Edifice,” *Fordyce News-Advocate*, March 22, 1951.

28. John Wilkerson, telephone interview, October 20, 1995.

29. “With Christ,” *Pentecostal Evangel*, May 5, 1957, p. 25.

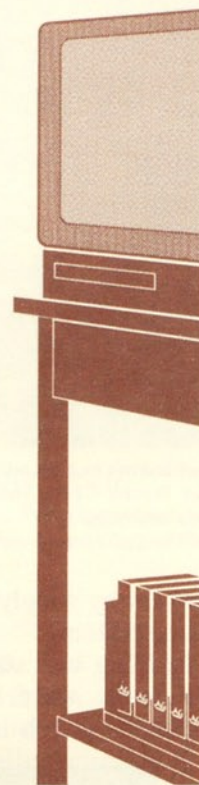
*This video hardware
has just become your new*

HISTORY CENTER

Now you can put your VCR and TV to work for your church groups with a huge selection of inspiring and educational video history interviews from the Assemblies of God Archives. These 30- and 60-minute treasures were conducted with some of the people who contributed to the origin and development of the Assemblies of God. Many of the participants are now with the Lord.

Begin now to build your collection of video tapes and enjoy conversations with J. Robert Ashcroft, Henry and Sunshine Ball, Ada Bolton Bard, A.N. Trotter, Robert Cunningham, David duPlessis, Alice Reynolds Flower, T.E. Gannon, H.B. and Ruth Garlock, James Hamill, Melvin Hodges, Wesley Hurst, Willie T. Millsaps, Everett L. Phillips, Roy Wead, Bert Webb, E.S. Williams, Josephine Williams, T.F. Zimmerman, and many more. A complete order form will be sent on request.

All video tapes up to 60 minutes are \$15 each, postpaid in U.S. Please allow 30 days for processing and shipping. Write to the Assemblies of God Archives, Springfield, MO 65802, or call (417) 862-1447, ext. 4402.



**85 VIDEO
INTERVIEWS
AVAILABLE**





Appreciated Staff's Photos

The back page of the winter issue was special. How nice to see the faces of the devoted people who get these issues together. I have met some of you, but to your many readers who have not, they are able to visualize the people behind the articles and the work involved.

Leatha Perkins Dahlgren
Hemet, California

Correction on Ben Hardin Article

Your article on the life and ministry of Ben Hardin (winter 1995-96) brought back many very fond memories of many years past. The Shabaz family were intimately acquainted with the Hardins the entire time they were in the Gary area. Because Brother Hardin and my uncle Philip Shabaz worked so closely, they were in our home on regular occasions.

In listing the names of the Shabazes that were in the ministry, people have gotten the impression that Philip was our father. Dee, Esther, and I are Gabriel and Nancy Shabaz's children.

When arriving in this country in 1922 and settling in Gary, Mother began worshipping with the Assyrian Pentecostals, and this is how we became part of the Gary Full Gospel family. Also, you have called these people Persians, but in reality they were Assyrians, even though they migrated from Persia.

I really appreciate *Heritage* magazine and would not be without it. God bless you for your ministry.

Wilson W. Shabaz
South Bend, Indiana

Seeking Information on Pentecostalism in Colorado

I just became a lifetime member of the Assemblies of God *Heritage* Society! I saved money for 6 weeks to buy the lifetime membership. I have cerebral palsy and am wheelchair bound. Thanks for the certificate. I'm going to have it framed as soon as possible. I am also anxiously awaiting Dr. Blumhofer's two-volume history on the Assemblies of God.

I attend Boulder Valley Assembly of God in Boulder. Bob Cook is the pastor. I'm fourth generation A/G on one side and third generation on the other. There are currently four ordained A/G ministers in my family. So it is my *Heritage*.

I would like more information on how Pentecost came to Colorado. I love this area and also am a big Denver Bronco fan and season ticket holder for the University of Colorado Buffalos football team. I also have been active in some political campaigns in the area, so I really do have a fondness for the state of Colorado.

Keep up the good work. God bless you. Your prayers would be much appreciated. And remember, JESUS IS LORD.

Steve McNutt
Boulder, Colorado

Readers having stories of the Pentecostal movement in Colorado that they would like to share with Steve are invited to mail them to the editor who will forward them.

Treasures in Bound Issues

I have enjoyed reading the bound issues of *Heritage* and even found a photo of an early *Revivaltime* Choir of which I was a member. I look forward to reading future issues of *Heritage*.

Martha L. Briggs
Cedar Rapids, Iowa

Enjoy Heritage Magazine

We enjoy *Heritage* very much. The Lord led my family into the

Pentecostal way in 1939. We remember a lot of the "old times" that you have written about, brush arbors, store buildings for meetings, etc. Just glad the Lord saved us back in those days. He grows sweeter as the days go by.

Rev. and Mrs. Lloyd W. Jones
Coffeyville, Kansas



Remembering Ira Stanphill

We just want you to know what a great blessing we received from Glenn Gohr's article on Ira Stanphill. We just recently received a copy of that 1994 article, and we both sat and cried over that great story. Then we mailed the copy along with some tapes we made of Ira and others to my brother in Zion, Illinois. He enjoys music very much, and he is also a recent widower. But we asked him to return the magazine, as we would not part with it for anything.

We both sing and play the sax and piano and often use Ira's anointed songs. Last week we bought one of Ira's old tapes at our church parking lot sale. Wow, what a blessing it has been to us this week. We have played it about 20 times and enjoy several songs we had never heard.

Thank you very much for all of your good work in *Heritage* magazine. We have read many of them and enjoy them a lot. So keep up the fantastic work!

Ed and Violet McNabb
Glendale, Arizona

History Is Finally Here!



54 great back issues of *A/G Heritage* in 2 volumes

You've asked for it. Now the *Assemblies of God Heritage* with scores of feature stories is being reproduced for the first time in two bound volumes. Subscribers keep telling us how much they enjoy the features, photographs, and a new look at our grand heritage. And a frequent request is for some or all of the back issues (1981-94).

Our history is indeed finally here, and you can have your own set with its collection of 54 issues of the unique *Heritage* magazine in more than 1,000 pages by ordering from Assemblies of God Archives or Gospel Publishing House.

Where else in one collection could you read about the origins of the Assemblies of God and the Pentecostal movement? Or features on Aimee Semple McPherson, Smith Wigglesworth, Kathryn Kuhlman, Donald Gee, T. F. Zimmerman, Charles F. Parham, William Seymour, A. G. Ward, Lillian Trasher, and many others?

Over 1,000 Pages in 2 Jam-Packed Volumes With Indexes

ALL THIS FOR ONLY

\$59.95

*The Heritage Reprints belong in
 Every Home and Church Library*

CLIP AND MAIL TODAY OR CALL TOLL-FREE (800) 641-4310

ASSEMBLIES OF GOD HERITAGE
 1445 BOONVILLE AVE.
 SPRINGFIELD, MO 65802-1894

Yes, I want ___ set(s) of the *Heritage* reprints at the price of \$59.95 per set plus 10% postage and handling. 2 VOLS. #750-155.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Check enclosed _____ To Be Billed to Account # _____