

Vol. 16, No. 2, 3, Summer-Fall 1996

Assemblies of God

HERITAGE™

MILDRED
WHITNEY
*A Woman
With a Vision*



Planting Churches

**Eight inspiring stories
of pioneer pastors from
Alabama to Washington.**

COMBINED SUMMER-FALL ISSUE

Does this issue seem heavier than usual? This 52-page *Heritage* is the biggest issue in the magazine's history. The previous record was 36 pages. We have increased the size because this printing combines the summer and fall issues. Happy reading!--Editor

Assemblies of God

HERITAGE™

SUMMER-FALL 1996

VOL. 16, NO.2, 3

PUBLISHED BY THE ASSEMBLIES OF GOD ARCHIVES

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PLANTING CHURCHES

No salaries, no promised perks, no insurance or MBA, no spending money, and no red carpet treatment. Eight representative church plantings told by people who were there. Plus "A Legend Among Church Planters," page 3.



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J. ROBERT ASHCROFT

To those who knew him, he was a man of the Spirit, of prayer, and faith. At one time he served as president of both CBC and Evangel College. by Glenn Gohr

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Seems like everyone knew C. M. Ward, the speaker on the *Revivaltime* radio program from 1953-78. He died in July at the age of 87. Here are candid insights given by a TV news anchor and originally published in *Springfield!* magazine. by Steve Grant

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COVER: Vergil Griner baptizing converts in the Withlacoochee River, near Dade City, Florida, about 1940. Griner was pastoring what is now Calvary A/G in Dade City. Griner, now of Tomball, Texas, pioneered A/G churches in Jasper and Newton, Texas.

A Legend Among Church Planters

By Wayne Warner

Maybe you've noticed that I love reading and writing about people. Others do better in handling issues and events and the finer points of theology. My love is to learn about people God used to lay foundations for the expanding Christian church. Particularly the Pentecostal wing of the Church.

Beginning on page 6 of this issue you'll find an 8-part church planting feature. Also you'll find an interesting account by the late J. Wesley Jones who reminisced about the dangers he and other evangelists faced in 1918. Titled "The Night God Stopped the Angry Mob," the drama begins on page 43.

So it seems fitting that in this column I should write about one of the unsung heroines of church planting. I hope you enjoy reading it as much as I enjoyed researching and writing.

Jewell Nicholson Cunningham, writing in her book *Covered Wagon Days of Evangelism*, recalled a 16-year-old girl who had been baptized in the Holy Spirit and called to preach. Later the girl became a legend among church planters in Oklahoma and Texas. Maybe you've already guessed that her name was Ethel Musick.

While reminiscing about her own evangelistic family ministering throughout Oklahoma and Texas, Jewell wrote that they found Ethel Musick near Childress, Texas, side-tracked in her ministry and cooking for a big ranch family. Jewell's father, Rufus Chalmers Nicholson, an aggressive church planter himself, knew Ethel didn't belong on that ranch and told her so. Cooking and "kicking dogs out of the way" was not what God had called her to do, he told her. Rufus then challenged her to go with them to Childress, Texas, "and help us get something started for God in that town."¹

It sounded like God's will for Ethel.

She and her children piled their possessions on top of Nicholson's Model T truck and—looking like the Joads in *The Grapes of Wrath*—they rattled off toward Childress. Together the two families camped and conducted meetings in a store building. After a group was saved and baptized in the Holy Spirit, what became the Assembly of God in Childress in 1923 was on the map. Nicholson then moved to another field, leaving Ethel in charge.

And the future church planter was back where God had called her.

Nobody could have predicted that Ethel Smith would become a pioneer Pentecostal preacher. Born near Chickasha, Oklahoma, in 1895, to non-Christian parents, Josiah and Gertrude Smith, she grew up amidst free-flowing liquor and all-night dances in their home. Her father



Ethel and Marcus Musick. In the beginning of Ethel's ministry, she planted churches while Marcus farmed, but later Marcus joined his wife and helped plant churches in Oklahoma, Texas, and California.

became a slave to alcohol. In her autobiography, Ethel wrote, "Quite often he came home so affected by the drink that mother and we children would steal away and hide until he became sober enough to lie down; then we would come from our hiding places and quietly go to bed."²

Ethel was saved in a Holiness church and eagerly began studying the Bible, primarily through the encouragement and influence of her pastor, a Sister Tomson. Ethel's family, including her ungodly father, was saved. And later Ethel began traveling with Sister Tomson in evangelistic meetings, giving her testimony, and praying. Eventually, she went on her own as a teenage evangelist.

Even though Ethel's husband Marcus would rather farm than follow her on the evangelistic trail in the early years of their marriage, Ethel knew her life's calling was to evangelize. She never gave up praying for Marcus, and it was a happy day when he surrendered to preach and then began to work with Ethel throughout Texas and Oklahoma. And because he was a carpenter, their ministries were complementary for pioneering. She could preach, and he could cut lumber and hammer nails.

"My dad gets a lot of credit for Mom's ministry," their daughter Violet told me recently. Now 76 and living in Tulare, California, Violet recalled her father's faithfulness and willingness to go with his wife as she fulfilled God's call on her life.³

While credit is being handed out, we should mention the seven children (three died early). Violet said that her

mother believed they had to sacrifice so that she could fulfill her calling. Like so many other children of early evangelists and missionaries, the Musick children had few roots, no permanent home, school was only hit and miss, and they missed the ordinary blessings most of us take for granted.



The Musicks' five oldest children in Childress, Texas, early 1920s.

Looking through her autobiography, one quickly understands that Ethel Musick loved her Lord and that she had no doubt that God had called her to evangelize and plant churches. She spent little time defending a woman's right to preach. While others debated the issue, Ethel was hauling her tent from one town to the next.

Now, she did run into the woman's issue in 1934 while she temporarily pastored a church in Stecker, Oklahoma.

At that time the Assemblies of God debated whether women should pastor. Some districts interpreted the by-laws to say that they could. Oklahoma, however, said women should be evangelists only. When Ethel settled down in Stecker for a few months, opposition came from her own ministerial family. It was only when she went back on the road again that she solved the problem and quieted a certain Oklahoma pastor.⁴

Two other issues surfaced about the same time.

Supposedly Ethel preached that President Roosevelt's National Recovery Administration (NRA) was the mark of the beast. (If you're old enough, maybe you'll recall the NRA blue eagle sign that companies hung in their stores, factories, and other businesses.)

A second charge against Ethel was that she urged God-called preachers not to attend Bible schools that were getting their starts around the country.

Perhaps misunderstood on the two charges, Ethel denied both.⁵ One thing is clear: Ethel's calling was out on the road, evangelizing and planting churches—not defending her right to preach or dealing with unimportant issues that kept others busy.

Here's what I mean.

In the fairgrounds at Chickasha, Oklahoma, 30 were saved and 19 baptized in the Holy Spirit. In Cement, Oklahoma, the converts numbered nearly a hundred and 65 were baptized in the Spirit. In August 1923, Naples, Oklahoma, received a taste of heaven when 50 were

saved and 40 filled with the Spirit—including a Baptist preacher and a Methodist steward. Other meetings recorded similar results.

Too often the banks would not lend money to build churches, especially churches that were not connected to mainline denominations. That's what happened in Anadarko, Oklahoma. There Ethel and Marcus found Pentecostals meeting in an old saloon building. They erected their tent on the back of a lot, telling the people that they would build a church. But they needed money.

"The ladies and I canvassed the city," Ethel wrote. "We raised \$300." But that was hardly enough to start—even in 1925. After the bank rejected their loan application, the people prayed. "A widow loaned us \$1,000 and the work began," Ethel wrote triumphantly. "Soon we had a church in Anadarko."⁶

Moving back into the Texas Panhandle, the Musicks ran for cover one day in Pampa as they saw the wind flatten and almost ruin their tent. But they repaired the canvas (their "tabernacle," Ethel called it) and saw many saved. Leaving the people to worship in a school building, they headed west to Borger where they again drove stakes and set up the tent.

Without funds for living expenses, Marcus took employment in a Borger restaurant and preached with his wife at night. But their labors were not in vain. The Borger Assembly of God was formed in May 1927. Then the Musicks returned to Pampa and started yet another building program.⁷

From Pampa it was on to Blair, Oklahoma, and Wellington and Memphis, Texas. "In just 18 months," Ethel wrote, "God helped us to establish six new church works and build five new church buildings."

Jack Thomas, an undertaker, was in the number



Ethel Musick and Mildred Mara rented this skating rink in San Joaquin, California, and planted a church.

saved and baptized in the Spirit during the Wellington revival and church planting. He served as assistant pastor at Wellington and later as pastor. The Borger church called him as pastor and then later the West Texas District of the Assemblies of God elected him as superintendent.

Mildred Mara, who ministered with Ethel, treasures the memories and the influence Ethel had on her life.



Above left, the first converts at Pinedale, California, who helped found the Assembly of God (photo taken in 1956). Above right, baptizing new believers at San Joaquin, California; arrow points at Joe Mara, Mildred's husband. Left, Ethel on her 90th birthday.

"After I was saved, she and I started praying in an old barn in Borger," Mildred wrote to me recently. "She would pray by the hour. I would give out, but she kept praying."

Mrs. Mara, who lives in Pinedale, California, and still preaches occasionally, added, "I would never have made it without that prayer life."

Another future preacher saved under Ethel's preaching in Wellington, Texas, was Floyd Hawkins. As a young boy he played the piano and sang and then later became a well-known pastor and evangelist.

Jewell Cunningham is fond of telling about Ethel's contribution to the Kingdom. She wrote, "Throughout the Southwest, many Assembly of God churches owe their existence to this dedicated worker. Few men could equal her ability in pioneering."⁸

As the Musick children grew older, Ethel and Marcus had less time to evangelize and plant churches, but that didn't stop them completely.

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



During the late 1930s, the Musicks moved to California where they helped plant three more churches. At San Joaquin, Ethel and Mildred Mara rented a skating rink for services. Ethel wrote, "God gave us a wonderful revival, and we established a church. Later we purchased a church building."⁹ After leaving the San Joaquin congregation, Ethel and Marcus bought a school building in Cantua Creek, California, and established yet another church.

In summarizing her life and ministry, we find Ethel Musick having few regrets. Her 92 years were well spent—she had fought a good fight. "Although unlearned," she wrote, "God gave me this ministry and saved many souls."¹⁰ One of the thrills of her life was to see many of the converts enter the ministry in this country and on mission fields around the world.

Another thrill was to be invited back to the Assembly of God she founded in Fletcher, Oklahoma. There she preached on the 50th anniversary of the church.

Ethel's last few years were spent next door to her daughter Violet in Tulare, California. No longer on the tent circuit she loved so much, Ethel spent time in prayer. "You could hear her praying in her trailer home," Violet said. And with a muffled sob, she added, "We miss that."

And so do many others from the high plains of Texas and Oklahoma to the San Joaquin Valley of California.

NOTES

1. Jewell Nicholson Cunningham, *Covered Wagon Days of Evangelism* (Tyler, Texas, self published, 1984), 99. This book was originally published as *Look at Your Hand*. The author and her husband Tom are retired ordained Assemblies of God ministers. Their son Loren founded Youth With a Mission. Other descendants of Rufus and Martha Nicholson include gospel singer Twila Paris. Mrs. Cunningham's book *Covered Wagon Days of Evangelism* can be purchased for \$3.50, postpaid, by writing to P.O. Box 4489, Tyler, Texas 75712.

2. Ethel Musick, *Life and Testimony of Ethel Musick, Evangelist* (Tulare, California: self-published, n.d.), 3.

3. Telephone call with Violet Cassady, July 18, 1996. Two other children survive: Gertrude Bartonovsky, Buhl, Idaho; and J. G. Musick, Red Bluff, California.

4. Ethel Musick ministerial file, General Secretary's office, Assemblies of God. The General Council meeting in 1935, authorized women to pastors churches.

5. *Ibid.*

6. Musick, 16.

7. Lue Cindia Cornelius is given credit for starting the Borger church in "Oil Patch Prophets," *Heritage*, fall 1992. Records show that Ethel Musick was the founder and Mrs. Cornelius was a later pastor.

8. Cunningham, 100.

9. Musick, 17.

10. *Ibid.*, 18.





The old Texas District in a Home Missions project about 1950. A. C. Bates, district missions secretary, is the third from right; also identified is Jimmy W. McClellan, fifth from left.

They Experience Big Time Problems

Planting Churches

No Salaries, no promised perks, no insurance or MBA, no spending money, and no red carpet treatment. There were many easier things to do than planting churches during the early years of the Assemblies of God. But none more rewarding. Here are representative examples that help us to appreciate the pioneers who laid the foundations for today's churches.

Determination in Yarbo, Alabama

By Wayne Warner

Alpheus Broadhead knew God had called him to start a church in the sawmill town of Yarbo, Alabama.* But, somehow that call didn't get through to the citizens of this southwestern Alabama community. At the least, they thought they were doing God a favor by opposing what Broadhead believed was a mandate from heaven.

When the opposition thought they had the preacher on the run, that's when Alpheus Broadhead showed them what he was really like. Even though the landlord evicted him and his family of nine when he learned they were Pentecostal, and even though the sawmill owner wouldn't hire him for the same reason, Broadhead stuck it out and saw a church planted in Yarbo.

When Broadhead was 20 years of age and living in rural Needham, Alabama, two Pentecostal preachers came to town. Their influence on young Broadhead would change his life and set in motion a family heritage that remains deeply spiritual to this day. He would never forget that July 4, 1919; after being baptized in the Holy Spirit, he dedicated himself to God and His service. That service began in Needham when—without the benefit of Bible school training—he established a Pentecostal church.

With the help of his family, who also became Pentecostal, Broadhead felt his calling was to establish a

“Daddy was willing to preach and plant churches against the odds. [Today] if we don't go beyond our churches and attempt to plant new [ones] in every neighborhood, many will never come to know Jesus.”

Corene Broadhead Dean

church, turn over the church to a pastor, and then move on to another needy field.

That's the reason he took his family of nine in 1940 to Yarbo where he put up a tent with the idea that a revival meeting would bring in a nucleus for another permanent church. Carefully planning the venture, Broadhead rented a good house for his family and acquired 4 acres for a church building and a house. When the tent went up on the property, the opposition began.

“The people in town realized that he was there to establish a Pentecostal church,” Broadhead's daughter Corene remembers. “They didn't want a ‘holy roller’ church in town, and they began working to get us out.”

Agreeing that Yarbo didn't need a Pentecostal church, the landlord gave Broadhead a month to get out of his house. Wanting a job at the sawmill to support his family, Broadhead went to the local lumber mill. The owner refused to hire him, so Broadhead obtained a job in another town 16 miles away and rode back and forth in the back of a truck.



The Alpheus Broadhead family in 1942. Unavailable for the photograph was a married daughter. A few months after this photo was taken, Mrs. Broadhead died. Matthias, standing in the center, was killed while crossing the Rhine River in Germany. He was a chaplain's assistant.

With his brothers' help, Broadhead bought enough lumber to build a 2-room house near the tent site. Living conditions were hardly ideal, but Broadhead knew he was called to Yarbo. His two sons curtained off a section of the tent for their bedroom. The five girls slept in one room of the house, and the second room somehow provided a kitchen and a bedroom for Broadhead and his wife Lula Dee.

Before Broadhead could move his family out of the 2-room house, Lula Dee died. A second sorrow came when their oldest son Matthias, while serving as a chaplain's assistant, was killed while crossing the Rhine River in Germany, a few weeks before World War II ended in Europe.

The sacrifices and hard work paid dividends—along with a changed attitude toward Broadhead. As the church progressed with a building program and a parsonage, the lumber company owner decided that the preacher would make a good worker for his business. “No,” Broadhead could thankfully say, “God has let my church grow to the point I don't need it.”

One wonders about the traits that make up a successful church planter. One incident in the life of Alpheus Broadhead tells a great deal about being sensitive to the Holy Spirit and being willing to be used for His purpose.

In the early years of Broadhead's ministry, he had no car, so he walked to the churches he had started to encourage the people or conduct revival meetings. “One day in the late 1920s while walking the 14 miles to the Toxey church,” his daughter Corene relates, “God spoke to him and told him to knock on the door of the house he was approaching.” At first he resisted, telling God that he didn't know who lived in the house. “God impressed him to go in because someone was in need.”

He went to the door and knocked. When a man opened the door, Broadhead introduced himself and said, “As I was passing your house, God spoke to me and said there was someone here who needed prayer.”

“Come on in,” the man answered. “You may as well have a turn to see what you can do.” He explained that his daughter was sick and the doctors had given her up to die.

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"It sure can't hurt if you say a prayer for her," the man added, "not that it will do any good." Broadhead accepted the challenge, prayed, and before leaving the house saw the girl get up from her bed.

It wasn't until 1983 that Broadhead heard the rest of the story.

A woman introduced herself at a church service and told him that she was the little girl for whom he had prayed more than 50 years earlier. She said that after she was healed, her dad told the family that if God cared enough to send somebody to help them, they should be in church. The following Sunday the family attended church for the first time and were all saved.

A year before Alpheus Broadhead's death in 1989, the Broadhead family got together to wish him a happy 90th



Alpheus Broadhead on his 90th birthday in 1988. It was reported then that all of his 89 descendants were serving the Lord.

birthday. Perhaps his greatest gift was to learn that all of his 89 descendants were active in the church of Jesus Christ.

Planting churches is still on the minds of the Broadhead descendants. Speaking from experience, Corene Dean is concerned that more churches are not being planted. She said, "Daddy was willing to preach and plant churches against the odds. If we don't go beyond our present churches and attempt to plant new churches in every neighborhood, many will never come to know Jesus."

Alpheus Broadhead could say amen to that.

*The town of Yarbo is no longer on the map, surviving only as a rural community in Washington County, an hour north of Mobile, Alabama. The church Alpheus Broadhead founded does survive; the pastor is Eugene Ray.

Missouri Church Half Way to Heaven

By D. Leroy Sanders

How do new churches get planted? There, of course, are many means and methods. I think that our pioneering Sanders family tried them all. None were easy! Like so many others in that invading army of early Pentecostals have recorded, it seems that we always went through a little "hell" to point yet another community heavenward.

My father, Edward Franklin Sanders, was a courageous trailblazer in the 1920s and 1930s. He was a true "Johnny Appleseed" church planter. He planned his work and worked his plan.

And the plan usually worked like this.

He would inquire whether any Pentecostal families were meeting in small groups. These could usually be found by bombarding the area with street corner meetings.



Edward F. Sanders often used gospel street meetings to plant churches beginning in the 1920s. He served as pastor for 20 years of a church he founded in Jefferson City, Missouri.

Even if there were none, eventually some sympathetic listener would invite us to come to their home. Neighbors and friends would be urged to attend. Soon a dozen or two would receive their Pentecostal baptism, and a search was on for an abandoned church or commercial hall to rent for a home base.

We held services nightly for weeks and months on end. Evangelists and neighboring church groups would come in to help until there were enough supporters to pay the bills and feed the preacher and his family—who were "living by faith."

My father tested the waters in dozens of towns and communities throughout Southern Missouri and Oklahoma with hundreds of such street meetings. Eventually he put down roots and planted churches in Versailles, Lebanon, Barnett, and Jefferson City. In Jefferson City, the capital, he pastored for more than 20 years.

Lebanon has a special memory for me.

We had struggled from the street corners to the private homes and finally were able to rent a spacious hall. Unfortunately, it was on the third floor. And, of course, in those days we didn't even dream of such modern

The superintendent overheard one of the less than sanctified members chortle, "Hell, by the time you get to this church [on the third floor], you're already half way to heaven."

conveniences as elevators or air conditioners. Still the crowds came to be saved, healed, and filled with the Spirit. The "power fell" and so, finally, did the opposition.

When it was time to set the church in order, our esteemed district superintendent, Aaron Wilson, made a visit. He never forgot that day, and he made sure we didn't.

Along with the excited crowd, Wilson was huffing and puffing up one flight of steps, then another, and then a third. Finally the superintendent overheard one of the less than sanctified members chortle, "Hell, by the time you get to this church, you're already half way to heaven."

The superintendent, with a Cheshire grin on his face, and secretly agreeing, wisely overlooked the remark and issued our charter to plant yet another Assembly of God.

Now, 70 years later, should you visit the fine, thriving church in that beautiful Ozark setting, you would be

pleased that something has changed: the huffing and puffing are no longer necessary. But the one important thing that has not changed for many who worship there is that they still beam with the happy assurance that they are already "half way to heaven."

Here's hoping they won't forget that their forefathers went through a little bit of "hell" to make it possible.

A Church is Born in Goose Creek, Texas

By Jimmy McClellan

Jimmy W. McClellan started preaching soon after he was saved at the age of 15 in South Texas. When he was 18, he went to Goose Creek—now Baytown—Texas, to start a revival. A church was born, which is now Trinity Tabernacle. He told this story in 1969 when the church was celebrating its 50th anniversary. For a letter from his daughter, see "Letters from Our Readers."

In the early spring of 1916 I gave my heart to God and I received the baptism of the Holy Spirit one week later. I was 15 and a half years old at the time. Almost immediately I began to preach the Gospel. The first 6 months after my conversion I read the Bible through once and the New Testament three times. About 2 years later God called me to go to Goose Creek, which was a boom oil field town at that time, to hold a revival. I answered the call and took a



Jimmy and Sudie McClellan attending a camp meeting about 1922. At the age of 18, Jimmy founded the church that is now Trinity Tabernacle, Baytown, Texas.

step by faith for I had no money to speak of. In fact, after paying my "Jitney" fare to Goose Creek, I had 25 cents left. But I had a strong faith in God who "owns the cattle on a thousand hills." I knew one old man, Brother McQuein, who had gone from our church in Houston a few months earlier. He had put in a photo business in an old type of a trailer house in which he also lived, sleeping on a pallet on the floor. So I looked him up and told him God had sent me there to hold a revival meeting. He said, "Brother Jimmy, every building of any kind is filled and I don't believe you can find a place to hold a meeting; but if you can, I'll help you all. I have 7 song books and two gasoline lanterns which you can use, and you can share my pallet on the floor." Well, by faith I saw the victory ahead.

That was Wednesday, so I started out praying and searching for a building. And lo and behold, I came upon a large vacant building, the old Dixie Theater, already fixed with a platform, benches and a piano, all ready to go for a revival meeting.

I inquired who owned it and was told Mr. Spence, who lived across a field from the town in an old farm house. So I struck out with fear and trembling, afraid if I told him

what I wanted it for he would refuse to rent it to me. When I got to the house he was sitting on the front porch. I asked about the theater building and how much it rented for. He said, "It rents for \$500 dollars a month." Well, my heart sank within me, and I am sure he sensed it for he asked me what I wanted it for. I told him I wanted to hold a revival meeting in it.

He looked at me sympathetically and said, "Well, Son, if that's what you want it for, you can have it for \$5 a week as long as it is vacant." Immediately my heart revived. I said "I'm almost sure we'll take it. I'll be right back." (Of course I only had 25 cents).

Well, I practically ran back to tell Brother McQuein the good news. Oh, if I ever felt the presence of God it was as I rushed across that field. "Heaven came down, and Glory filled my soul."

Brother McQuein said, "My, my, that's too good to be true. Here is \$5. Go pay a week's rent quick before he backs out." So I rushed back to his house and handed him the \$5. But he said, "No, son, I'm not going to take that \$5. You may need it in getting your meeting started. You can pay me at the end of each week."

I took the \$5 back to Brother McQuein, but he said, "Well, if he wouldn't take it, I won't either. You can have it." So I went to a print shop and invested in 500 handbills advertising the meeting to start on Saturday night. I went from door to door giving out the handbills and personally inviting people to the meeting. Many told me that folks just were not interested in going to church and that we could not get a crowd. But I felt in my heart that He who had begun a good work would carry it on to perfection.

Saturday night came, and we started the meeting with a surprisingly good crowd. However, everything was up to Brother McQuein and myself. I led the singing and Brother McQuein was the choir. He led the testimony service and did the testifying, and I preached.

The house was filled on Sunday night, and on Monday there was an overflow crowd. That night the power of God fell, and 5 people were saved. The revival was on!

The next day when I went to the building to pray, several people came in, and three were saved. That night there

**The only suitable building in town
rented for \$500 a month.
Jimmy had 25 cents.
When the owner learned it was
for revival meetings,
he charged only \$5 a week.**

was a real outpouring of the Spirit. Several were saved and received the baptism in the Holy Spirit. We then began holding two services a day—one in the morning and one at night.

Many people came to the services seeking God for salvation, for the Baptism, and for healing. There were many outstanding healings. One little boy who had fallen out of a tree and broken both bones in one arm was brought to the service for prayer. God healed him instantly. They

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removed the splints which were supposed to remain for 6 weeks. His arm was perfectly healed. Sister Reed, who was a prominent worker in the Baptist Church, was healed of a very serious throat condition and received the baptism in the Holy Spirit. This stirred many of her friends who came seeking the Baptism.

The whole town was stirred. A Jew who operated a jewelry store next door to the meeting stopped me one day and said, "Something must be happening at the

**"What a wonderful change
in Goose Creek had been wrought
since Jesus came in."**

meeting. People who have owed me for months, whom I had given up as ever paying, have come in and paid me after coming out of the meeting."

It could really be said, "What a wonderful change in town had been wrought since Jesus came in." When the news of the revival spread to Houston, workers came down and were a great help to us.

The revival continued for 6 weeks with souls being saved and filled with the Holy Spirit and sick bodies healed in every service. At the close of the meetings, we had raised money to build an open-air tabernacle. This was the beginning of Trinity Tabernacle.

I thank God that I had a small part in this church that has grown from such humble beginnings to the great church it is today. To God be all the glory forever and ever.

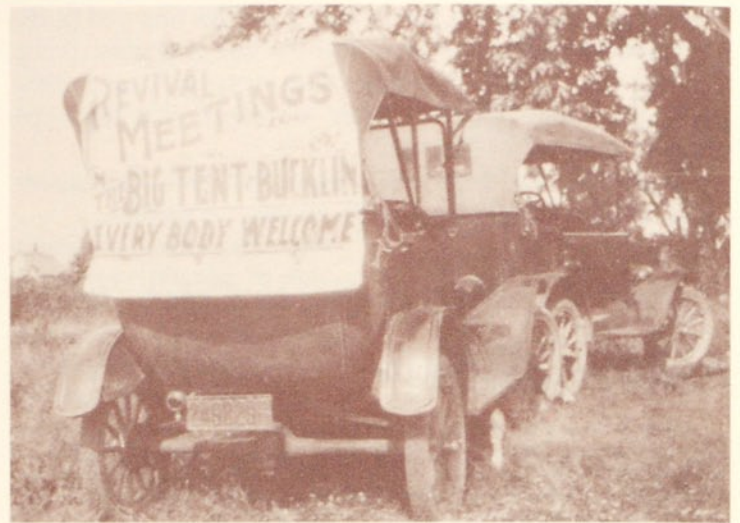
Bostrom Brothers Give Up Banking Careers to Pioneer in the Midwest

By Eva Maye Murphy

In the summer of 1920, two brothers, John and Will Bostrom, were working in a Chicago bank. They were both attending the Stone Church (now Palos Heights). Fred Leader, who later died in Africa as a missionary, was their pastor. The two brothers attended a camp meeting at Davis City, Iowa, back when Iowa and Northern Missouri were a part of the West Central District. John Goben was the district superintendent at the time.

While the Bostrom brothers were at the Davis City camp meeting, they met a man who talked with them about going to Bucklin, Missouri—in the north-central part of the state. He had relatives living in that area and wanted them to hear the new and wonderful Pentecostal message.

After listening to the challenge and opportunity in Bucklin, John and William Bostrom made a decision that would forever change their lives. They quit their jobs in the bank, bought a tent, and set it up in Bucklin's city park. They brought with them several workers from the Stone Church to help them in the meetings. Included were their sister Esther Paulidu and her husband John, Ed Keelin, Jeanette Nelson, Walter Anderson, and Annabel Eisle (the



John Bostrom advertised meetings this way at Bucklin, Missouri, in 1920.

latter was originally from Stanhope, New York, and later became the wife of the well-known Assemblies of God pastor and educator, Leland Keys).

The message they preached was so new and different from anything that the Bucklin area had ever heard. God started blessing, people began to get saved, and the Spirit began to fall. The entire area was

**"They quit their jobs
in the bank, bought a tent,
and set it up in
Bucklin's city park."**

stirred. More than 100 people knelt at an old-fashioned altar. They came out of other churches and many who had never gone to church came.

In the fall the new constituency decided that they needed a permanent building, so the men pooled their skills, constructed a church building, giving them a place to worship before winter set in. God performed a mighty work in Bucklin, and that church is still ministering to the community.

The next summer Will Bostrom took the tent about 20 miles west to Sumner, Missouri, for a revival. God also

This baptismal service is in a coal mine pond at Bucklin, Missouri. Evangelist John Bostrom is at far left. Standing next to Bostrom is George Atteberry, father of Eva Maye Murphy (author of accompanying story).



blessed there, saving many. The congregation formed a church which continued for several years.

The next year, 1922, God called the Bostroms to go to Brookfield, Missouri, where they erected the tent in the eastern part of town next to the C. B. & Q. Railroad and across from the Brown Shoe Factory. People started coming from far and near. Many were saved, healed, and baptized in the Holy Spirit. It was not long before a church was established in Brookfield.

It was here in the Brookfield church in 1924 that my future husband, Clyde H. Murphy, was saved. He was later called into the ministry, ordained in 1937, and pastored churches in Iowa and Missouri.

Few of the people involved in those early church plantings in northern Missouri survive. My sister, Ruey Pearl Atteberry Morris, and I are the only two surviving charter members of the Bucklin church. Will Bostrom remained in the ministry but withdrew from the Assemblies of God in 1925 over the denomination's position on the initial evidence. John Bostrom was on the evangelistic field for years after he left the Northern Missouri area. His widow Dorothy lives in a nursing home in San Luis Obispo, California.

Eva Maye Murphy, 89, and her husband Clyde pastored churches for many years in northern Missouri and Iowa. She is now on the staff of Bethel Church, Quincy, Illinois. In addition to her visitation ministry and as director of the "55 and Alive" program, she conducts services in nursing homes.

Two Women Pioneering in California

By Mildred Mara

After being saved and baptized in the Spirit in Borger, Texas, where I lived, I began preaching revivals and conducted successful meetings in Clarendon and near Fort Worth. In 1940 my husband and I moved to California, but he was drafted after World War II began. While he served for 4 years in the army, I preached in Los Angeles rescue missions in the worst part of the city. I also preached in the streets of Los Angeles and San Francisco.

After the war was over and my husband returned, we moved to Fresno where I started a church in an old warehouse on Belmont Avenue. A woman was baptized in the Spirit in her bed one night. But her husband was very angry. He threatened to knock me in the head and run me out of town. Later, he was saved and filled with the Holy

A dance hall musician threatened to knock Mildred Mara in the head and run her out of town after his wife was baptized in the Spirit. He too was saved and became a Pentecostal preacher.

Spirit and became a preacher. Then his brother was saved, filled with the Spirit, and also became a preacher. They had come

from the dance halls downtown where they played and sang.

My husband's aunt, Ethel Musick [for more on this pioneer church planter, see page 3], was living on a small farm near Tulare, California, at this time. She agreed to help me start a church in Pinedale, about 7 miles from Fresno. I



Mildred Mara, right, and Ethel Musick, second from left in back, ministered to several Mexicans who came to San Joaquin, California, to work the fields. Ethel's son Bill is behind Mildred.

bought a small tent and we set it up in Pinedale and were thrilled to see children being saved. Then as more people attended, we hooked a second tent to mine and the revival continued for several months.

Pioneering in Pinedale was not easy. Ruffians would let the air out of our tires. Once when we were too poor to buy gas, I sold my coat. But a church was established here nearly 50 years ago, and this is where my husband and I attend today.

With Sister Musick's help, I started a second church in San Joaquin, California. We rented a large skating rink and later, with the Southern California District's help, we were



"Once when we were too poor to buy gas, I sold my coat. But a church was established."

--Mildred Mara

able to buy the building. Starting with only 4 people, we soon filled the building. During the revival, people would climb trees to look into the high windows.

Nearby were farm camps, and this became our mission field. We ministered to the people, sewing clothing long hours for the children. We also picked and chopped cotton to help establish the church. Sister Musick's daughter Gertrude and her husband Dale Bartonovky were a great help and blessing during the revival.

San Joaquin became special for our family as this is where my husband and our teenage daughter were saved and filled with the Holy Spirit.

PLANTING CHURCHES

Tacoma Church Starts Small in 1918; Becomes one of the Largest in A/G

By Ward M. Tanneberg

Anyone viewing for the first time the huge First Assembly Life Center in Tacoma, Washington, might wonder about the origins of this thriving church pastored by Fulton Buntain. Here is an abbreviated account of those early days in 1918. This article was adapted from the 1977 book, Let Light Shine Out...the Story of the Assemblies of God in the Pacific Northwest, by Ward M. Tanneberg, Ph.D. (pages 21, 22). I have fond memories of attending old First Assembly at 12th and G Streets while stationed at nearby Fort Lewis in the early 1950s. One of those memories include hearing the legendary missionary Lillian Trasher. For more on the Assemblies of God in the Northwest see Marjorie Stewart's 2-part article, "Pentecost in the Pacific Northwest," published in the spring and summer 1987 issues of Heritage.—Editor

Several cities in Washington had established Pentecostal congregations by the end of World War I. Frank Gray, who later served as Northwest District superintendent, organized what became First Assembly and today is known as Life Center. This was the pioneer Assemblies of God work in Tacoma.

Gray, a former Baptist minister, went to Tacoma in 1918 and began meeting with a small group in a second-floor auditorium on 6th Avenue. Later the group moved to a German Methodist church building on the corner of South 25th and "J" Streets. Services were held there for four months. The congregation was small, but the blessing

Dedication day of the Pentecostal Tabernacle, Tacoma, Washington, in 1926. Frank Gray, a former Baptist minister founded the church in 1918. Photo courtesy of Irene Crane

of the Lord attended their efforts. Finally, the little building, seating about 80 persons, was filled.

The desire for a more central location and larger space prompted the congregation to rent a large upstairs hall at 943 1/2 South Tacoma Avenue in September 1919 at a cost of \$50 a month. This afforded an auditorium seating about 300 people and an increased number of Sunday school rooms. The church was called Assembly of God.

On occasions when monthly obligations exceeded offerings, the attending group made an extra contribution to make up the difference. Pastor Gray was supported only by contributions placed in a little box at the back of the

**Former Baptist Frank Gray
served as janitor on Saturday
and pastor on Sunday.**

church. He was the janitor on Saturday and the pastor on Sunday. With a firm dedication to the work of God, he did not leave when the going was tough. As a result, an outstanding vital church was established in this community.

In 1925, there was much interest in securing a building that could be owned by the congregation. Twenty-seven charter members pledged themselves to such an undertaking. A good location at South 12th and "G" Streets was found, and four lots were purchased. Much of the construction work was donated with members of the congregation coming to the church grounds after their regular day's work to help with construction of the new building. Pastor Gray was also busy at every spare moment with a



helping hand.

Dedication services took place the first Sunday in September 1926 after exactly 6 months' construction time. The name was changed to Pentecostal Tabernacle, although the incorporation papers read: Pentecostal Assembly of God. [Old-timers will remember that the church was also identified simply as "12th and G."]

From its inception, First Assembly of God has sent men and women into the Lord's work throughout the nation and around the world. The congregation has continually expressed significant interest in both foreign and home missions work. Martin Kvamme, one of the original deacons in the congregation, sold his buttermilk distributing company and went to China as one of the earliest foreign missionaries. Numerous others followed his example.

On the home front, the congregation extended its ministry to other sections of the city and outlying areas including South Tacoma, University Place, Spanaway, Ruston, and Milton. Here congregations have been established that continue to thrive and grow today.

Starting from Scratch in Montpelier

By Ken Krivohlavek

During my years as a student at Central Bible Institute (now College) in Springfield, Missouri, I received a burden to pioneer a church. The faculty members kept before us the importance of starting new churches to reach the unsaved. My opportunity to plant a church came 41



The Assembly of God in Montpelier, Idaho, in about 1958.

years ago in 1955.

While preaching a revival meeting in Kemmerer, Wyoming, I learned that two Assemblies of God families were living in Montpelier, Idaho, about 75 miles away. So I borrowed the pastor's car and drove to Montpelier to meet the families and look around. The most important thing for me was to determine the will of God.

After prayer and waiting on God, I felt that He wanted me in Montpelier. Mr. and Mrs. Chris Menuay opened their home to us in September 1955, and 13 people attended the



PLANTING CHURCHES

first service. A short time later we moved our services to the Odd Fellows Hall. Then the next fall the Southern Idaho District Council lent the fledgling church their portable tabernacle.

After ministering alone for 18 months, I married Geneva Williams, who had also attended CBI. Joy, our first child, was born in the Bear Lake Hospital while we were in Montpelier.

The congregation would often change from Sunday to Sunday. On five different occasions during the 5 years we were there, we looked over the congregation and saw that everyone was there for the first time. Then we were sad to see several church families move away, which brought an end to the church in 1960. The tabernacle was dismantled, and the remaining church property was sold. And we moved back to my home state of Nebraska.

Only three families were won to Jesus from the local population. But our ministry among various groups of migrant workers had resulted in more than 50 conversions. Several were filled with the Spirit and healed. We are pleased that converts from our Montpelier ministry are serving Jesus in many states today.

Ken Krivohlavek, Shawnee Mission, Kansas, is an Assemblies of God evangelist. His wife Geneva lost her life in a tragic car accident in June 1989. Brother K.—as he is known—is now married to Lorraine. He is the author of several books, including Desire Spiritual Gifts.

1922 Letters Reveal Difficulties and Discouragement Pearsall Couple Fails in Attempts to Plant Churches in California Cities

Along with the many success stories of church planting are those less than triumphal accounts in which ministers failed in their attempts to get a start in certain communities. That was the case of Isaac and Lydia Pearsall—and probably many others as well. The Pearsalls were caring for an invalid child, and they experienced difficulties, sickness, and discouragement in their efforts to plant churches in Nevada City and Paso Robles, California, in the early 1920s. Lydia Pearsall wrote the following report of the work in Nevada City to the Southern California District office, July 5, 1922.

The next letter from the Pearsalls is dated September 27, 1922, and is from Paso Robles, where they had moved to start a church after feeling that the Holy Spirit was leading. Another reason they left the higher elevation of Nevada City was because of Mrs. Pearsall's poor health. In looking back on the failure at Nevada City, Mrs. Pearsall wrote, "We gained the confidence and love of many people who said we surely practiced what we preached, but they seem to be a class of people who will not believe except they see signs and wonders."

Nothing more is known about the Pearsalls' efforts in Paso Robles, but they were pastoring in Lancaster in 1924 and in Santa Monica the next year. The present Paso Robles A/G church, Christian Life Center, was started by Sidney Collett and joined the denomination in 1929. The Pearsalls continued pastoring in Santa Monica until 1932 when Isaac died at the age of 74.—Editor

"Dear Brethren:

"We regret that we have very little results to report; but can say we have stood firm for the faith without a worldly compromise, condemning sin in all its forms. We have witnessed faithfully for the Lord in private homes, places of business, and on the streets. This has been necessary as it is almost impossible to get the unsaved inside the mission. When talking with some, tears run down their cheeks. Some confess they lay awake nights worrying about the hell we warn them to shun, but they will not surrender. It is

claimed there had not been a soul saved here in twenty years until we came here, so it seems quite natural that it will take a year or two to grub out the weeds of skepticism and unbelief. Last winter we tried for a few weeks arising long before day break to spend from one to three hours in prayer

**The letter to the District read,
"We regret that we have very little
results to report."**

Lydia Pearsall

before the places of business adjoining us were opened, but I broke down was on the verge of nervous prostrations until it seemed at times my mind would give way under the pressure. The Lord has given us freedom in giving out his word when there was anyone here to hear it.

"The first seven months we stood entirely alone, then there came the family from Los Angeles which have stood by us faithfully. They are our congregation in the mission, about all we have to preach to; but they have been brought closer to the Lord. She had been hiding a sin for over two years but confessed and came through shouting, and now so hungry for her baptism. Her family all say they enjoy the [spiritual] food here. If you care to write to them and ask them any questions concerning us, write to Mrs. T. M. Roland, Nevada City.

"A young bride was converted in her home and died a month later. A woman at the county house claimed to get reclaimed, but we were not permitted to go back there and hold meetings as the manager is a Catholic. An old drunken gambler seems to have also been wonderfully converted. One woman who attends the M. E. church comes in to have private talks for her spiritual food as she says this is the only place she receives help.

"One family which we mentioned before have promised to forsake their dishonest business and are planning in a few days to nail up their windows and leave town to get away from the temptations which are downing him. She was out a few nights ago praying, crying and seeking very earnestly, and believe when they forsake their evil ways that they will make good earnest Christians.

"Another family which we have been praying for for months came to meeting a week ago Sunday night for the first time. We are gaining their confidence and friendship and expect to see them converted if we tarry here. Their children who never went to Sunday school before are our most faithful enthusiastic Sunday school scholars.

"A woman which we have been working with for months is getting melted up and we expect to see her converted very shortly though she has not yet come to the meeting. Some of the hard skeptic business men which seemed to look down on us with disdain are melting up in a wonderful way and becoming our best friends. One in particular is a backslider and almost an infidel, but he don't seem like the same man he was when we came here. He is almost persuaded to believe again and said his sainted mother

always wanted him to be a preacher. He has been a lawyer and judge but now an editor.

"If God rewards one for success, we fear ours will be a very slight reward; but if for faithfulness, it seems we need not be discouraged. We are gaining the confidence of many people, and are willing to continue here longer as we don't feel we can shake the dust from our feet yet. Our willingness to stay here is because we know God led us here and he has not yet said to depart. We are waiting on him to know what he would have us to do. Any advice or suggestions from the council will be appreciated.

If you see fit to ordain us will it be necessary for us to come to Los Angeles? It seems almost impossible to come with our invalid child, and also would be hard on us financially as our income is very light, and we have received less than forty dollars altogether from the people here, but we are not suffering.

**"If God rewards one for success,
we fear ours
will be a very slight reward;
but if for faithfulness,
it seems
we need not be discouraged."**

Lydia Pearsall

"There is one Pentecostal family in Grass Valley (four miles from here) but they are getting mixed up with the Salvation Army. Yesterday they spent the day with us and was here for meeting and seemed greatly revived. We also had an exhorter from the Grass Valley M. E. church here with us last evening. The Lord helped me in a wonderful way to

bring the message on the baptism of the Holy Ghost. After

**"Some [of the men in town]
are softened
and others threaten
[Isaac's] life, but he has no fear."
Lydia Pearsall**

the meeting he said, "You sure can preach." But I told him I had been only a bashful little girl that could hardly get up and recite in school. He was very much stirred and said he was coming back to hear more, and then gave Mr. Pearsall fifty cents.

"Mr. Pearsall is especially blessed in bringing the message to the unsaved, but as it is so hard to get them inside the mission he takes frequent trips down to the bridge where a company of men are usually gathered together, and then he pours the word out upon them. They said no preacher or any one ever came and talked like that to them before. Some are softened and others threaten his life, but he has no fear.

"At different times the Lord has manifested his healing power in our home. A few days ago Mr. Pearsall sprained his ankle pretty bad. It pained him and was badly swollen before going to bed, so we anointed it with prayer and the next morning there was no sign of the trouble.

"We would appreciate a visit from any one in the fellowship of the council who is passing this way.

"We will bring our letter to a close hoping to hear from you soon."

Readers having additional information on Isaac and Lydia Pearsall are asked to share it with the Assemblies of God Archives, 1445 Boonville, Springfield, Missouri 65802.

PHOTOS FROM OUR READERS

Pastor Marion Ledbetter of Tulsa's Bellaire Assembly of God donated this photo to the Archives (he is seated in the back row of the choir on the right). The church is the old Oak Cliff Assembly, Dallas, whose pastor was Carl Alcorn. Seated on the platform

behind the pulpit, from the left are Fred Eiting; General Superintendent E. S. Williams; Carl Alcorn; unknown; Charles P. Robison; and Milton Summers. The two men under the attendance board are Robert L. McCutchan and Loren B. Staats.



1976—20 Years Ago

How time flies! It seems only a few years ago that we were being bombarded with the Bicentennial theme, telling us that the United States was 200 years old. It's hard to believe, but that was 20 years ago. Now *Heritage* wants to take its readers back to the year Jimmy Carter was elected President, C. M. Ward was still *Revivaltime* speaker, and T. F. Zimmerman was still general superintendent of the Assemblies of God. Here we'll look at some of the events as recorded in the *Pentecostal Evangel* for the latter part of 1976. We hope you'll recognize names, faces, and events. —Editor

Pastor Retires After 50 Years in Same Church

E. M. Yeats believes in putting down his roots. After pastoring the Magnolia Park Assembly in Houston, Texas, since 1926, Brother Yeats retired. The church scheduled September 10-14 as a time to honor their long-time pastor.

Evangelists Seminar to Begin December 15

"Walk Worthy" will be the theme of the 9th annual Evangelists Seminar to be held in Springfield, Missouri, December 15-17. C. W. Denton, secretary for Spiritual Life-Evangelism, is coordinating the event. He is assisted by Robert Abbott, national evangelism field representative.

WMs Announce Plans for New Magazine

The Assemblies of God Board of Publication has given approval for the Women's Ministries to introduce *Woman's Touch*, a magazine to replace *WM Slant*. The first issue is scheduled for September-October 1977. WM secretary Elva Hoover will edit the magazine.

GPH Bids Farewell to Last Linotype

At one time the Gospel Publishing House owned five Linotype machines to set type for the many publications produced in Springfield. In July the last of the Linotypes was moved out to make room for more modern typesetting equipment. The end of the Linotype era brought mixed emotions to typesetters who had used the machines for many years.

Northeast Receives Valley Forge Property

Northeast Bible College is on the move. The college has received a grant for the former Valley Forge Army Hospital in Phoenixville, Pennsylvania, and will change its name to Valley Forge Christian College. O. L. Harrup, Sr., president of the school, announced that the school will move by January 1, 1977, from its present location in Green Lane, Pennsylvania, to the new campus.

Thomas Trask Succeeds Bond Bowman

After pastoring the congregation of Detroit's Brightmoor Tabernacle for 43 years, Bond Bowman has



retired. These pastors retired in 1976 from their churches after serving a combined 93 years. On the left is E. M. Yeats who pastored Houston's Magnolia Park Assembly for 50 years; and Bond Bowman retired after serving Detroit's Brightmoor Tabernacle for 43 years.

retired. New pastor of the church is Thomas E. Trask, former Michigan district superintendent. Under the leadership of Bowman, Brightmoor Tabernacle grew from 100 to 1,400 members with an average Sunday school attendance of nearly 1,100.

General Presbyters Elect J. Foy Johnson

J. Foy Johnson, superintendent of the Peninsular Florida District, was elected to the Executive Presbytery of the Assemblies of God in the August meeting of the General Presbytery. He will fill the unexpired term left by the death of Edgar W. Bethany last October.

11th Pentecostal World Conference

For 5 days beginning September 28, Pentecostals from more than 80 countries gathered in London for the 11th Pentecostal World Conference. Persons who have attended previous Pentecostal World Conferences said this was undoubtedly the best yet. More than 10,000 gathered for the final service at historic Royal Albert Hall.

OBITUARIES

Paul Edmond Chastagner, 40, an Assemblies of God missionary to Upper Volta, West Africa (now Burkina Faso) died on July 4 as the result of an automobile accident. He was born in the country to missionary parents, Emile and Minnie Chastagner. He is survived by his wife Ofreida; four children, Randall, Paula, Frederic, and Edmund; his mother; and two brothers.

E. B. Crump, 80, who served the North Texas District as secretary-treasurer for 29 years, died on July 26. He had also served as a general presbyter for many years. His pastorates, all in Texas, were in Electra, Breckenridge, Fort Worth, Austin, Newcastle, and Wichita Falls. He is survived by his wife Inez, and two daughters, Mrs. Herbert Corpany and Maxine Ireland.

Donald G. Foote, 67, former Michigan official and general presbyter, died on July 17. He was secretary-treasurer of the old Central District for 2 years and of the Michigan District for 5 years. He was the finance secretary of the Division of Foreign Missions, 1954-59, and was manager of Fa-Ho-Lo Park, the Michigan District camp.

Angeline Tucker, 61, an Assemblies of God missionary to Africa for more than 30 years, died on August 31. Mrs. Tucker was the widow of J. W. Tucker, who was killed by rebels during the Congo uprising in 1964. She wrote the story of his martyrdom in her book, *He Is in Heaven*, which later was made into a movie titled "They Have Overcome."

Jose Cavazos, 65, Harlingen, Texas, died on June 22. He was a member of the Gulf Latin American District and served as an assistant superintendent. He pastored in Texas, New Mexico, and Indiana. He is survived by his wife Matilda and 10 children, six of whom are Assemblies of God ministers or married to Assemblies ministers.

Ken Bagwell, founder and director of Cincinnati Teen Challenge, died May 8, as a result of a beating he received in 1974 at the hands of baseball bat-wielding youths. For 25 months he lay semi-conscious and almost totally paralyzed. He is survived by his wife Jody. A month after his death, ground was broken for the Kenneth L. Bagwell, Jr., Home for Boys at Milford, Ohio. His young widow said the home "was something Ken and I had always talked about. And today it's reality." ❖



Ken Bagwell, right, founder and director of the Cincinnati Teen Challenge, died in May 1976 as a result of a beating he had suffered 2 years earlier. "He was a soul winner," someone wrote on the back of this photograph. *Courtesy of Cincinnati Teen Challenge*

CORRECTION

Several readers spotted a glaring error in the spring issue of *Heritage*. On page 28, where we featured a new book by John T. McPherson, we mistakenly published a photograph of James and Beulah Pepper and identified them as John and Naomi McPherson. We apologize for the mixup. Both Chief McPherson and Chief Pepper are deceased. James

Pepper was a pastor and evangelist; his widow lives in Sidney, Montana. Mrs. McPherson lives in Sacramento, California. For readers who missed the book review, Chief McPherson's book is titled *Chief, My Story*. It is available from the co-writer Phil Taylor, Carbondale Assembly of God, 2135 West 51st Street, Tulsa, OK 74107-7177. Cost is \$10, and proceeds from the book will go to Mrs. McPherson—*Editor*

Chief John T. McPherson



Chief James Pepper and his wife Beulah





J. Robert Ashcroft

A Man of Prayer and Faith

By Glenn Gohr

He was a man of the Spirit, a man of the Word, and especially a man of prayer. In a 1993 interview, J. Robert Ashcroft stressed, "Prayer is not what you say when you're on your knees or when you're in church. Prayer is the way you live." He continued: "Your life is prayer. And if it isn't prayer, what you say doesn't make any difference anyway."¹ Ashcroft's emphasis on prayer was molded by the lives of his parents and became a guiding force which carried him all through life.

James Robert Ashcroft was born of Scotch-Irish parents on December 18, 1911, in Philadelphia, Pennsylvania. His father, John J. Ashcroft, had immigrated from Northern Ireland as a youth and then became a boarder in the Baird household in Philadelphia. Later he married one of the Baird daughters, Elizabeth.

Soon after the couple married, John J. Ashcroft was seriously burned in a gasoline explosion. He was not expected to live, but God intervened through prayer. And as a result of this experience he

"Prayer is not what you say when you're on your knees or when you're in church. Prayer is the way you live."

J. Robert Ashcroft

dedicated his life to the Lord and to full-time Christian service. Giving his testimony of being healed of serious third degree burns, he traveled throughout the eastern part of the United States as an itinerant evangelist.² Before this time they had attended a Wesleyan Methodist Church in

Philadelphia. They were already testifying and rejoicing believers and had taken part in many all-night prayer meetings, so it was only natural after John's healing, for them to begin associating with Pentecostals as they started on the evangelistic field.³

In an interview Betty Chase conducted in 1988, J. Robert Ashcroft remembered gypsying around as a small child, traveling with his parents from Rhode Island to Florida and other places in evangelistic work.⁴ In another interview, Ashcroft said, "I realized that I belonged to a nomadic family. We lived where we had our hat at the time." In light of these constant moves, he attended some 25 to 30 schools east of the Mississippi during his formative years.⁵ The mode of transportation was an open Chevrolet touring car which had oil-cloth signs tacked to the sides and back of the car with words such as: "Where Will You Spend Eternity?" "Are You Saved?" and "Jesus Is Coming Soon."⁶

The Ashcroft family held meetings in storefronts and on street corners and other small places. They held meetings anytime and anywhere. The family was musical as well. John J. Ashcroft played the trumpet. Elizabeth Ashcroft played piano for the services and conducted children's services. J. Robert Ashcroft learned to play the piano, trumpet, trombone and cornet. He also led singing as a young man. For a short time the Ashcrofts used their musical talents and worked with Aimee Semple McPherson on the east coast before she moved to California.⁷

In 1924, the Ashcroft evangelistic

party held a camp meeting in Maryland where one of their converts was 17-year-old Hattie Hammond. After being saved and baptized in the Holy Spirit at that meeting, she began witnessing to her teachers and classmates. She went on to become a

[P. C.] Nelson...instilled in him the idea that "if the student weren't there, there would be no college. You [must] treat them with dignity and importance."

well-known evangelist and promoter of the "Deeper Life" teaching.⁸

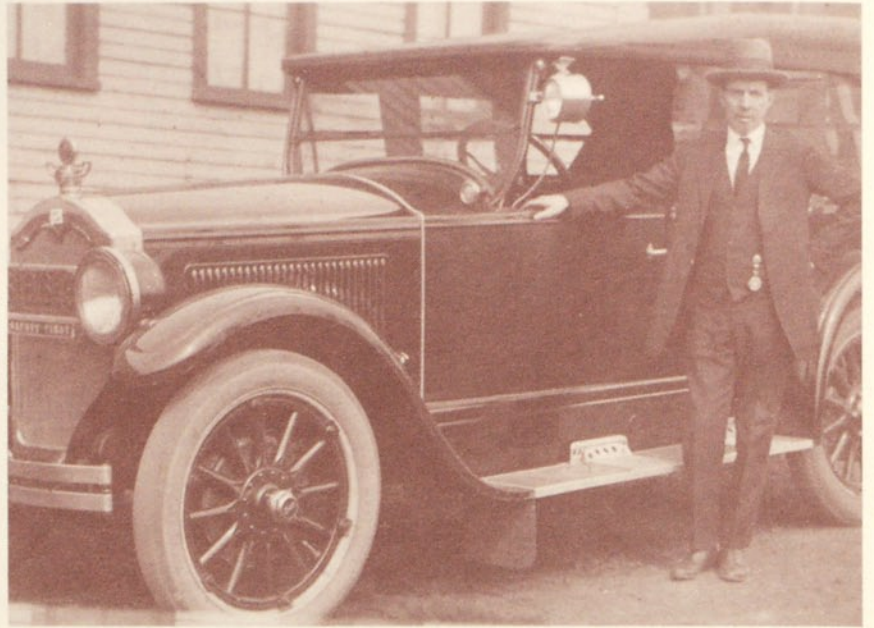
With this background, early in life J. Robert Ashcroft felt a call to ministry and began holding evangelistic meetings on his own while still a teenager. At age 20, he was ordained as an evangelist at Martinsburg, West Virginia, by the Potomac District of the Assemblies of God on October 5, 1932.⁹ Beginning in 1933, he served his first pastorate at Calvary Tabernacle in Chicago, where he stayed until 1944. There he met and married Grace Pauline Larson on September 18, 1935.

They became parents of three sons, J. Robert "Bob" Jr., John D., and C. Wesley Ashcroft. They also unofficially adopted a daughter, Joy M. Collins, who is a businesswoman in Chicago. Joy's father was an usher at the Ashcrofts' wedding.¹⁰

While pastoring in Chicago, Ashcroft also taught part-time under P. C. Nelson at Great Lakes Bible Institute at Zion, Illinois, from about 1938-1940. In these formative years



Eight-year-old J. Robert with his mother Elizabeth Baird Ashcroft on New Year's Day 1919.



The back of this photo-postcard says, "Campaigning for Jesus. John J Ashcroft," J. Robert's brother Sam dates the photo as 1924-25. Old-time car enthusiasts will recognize the distinctive radiator as a Buick.



Three of the best-known leaders in Assemblies of God history pause for prayer at the former O'Reilly General Hospital, Springfield, Missouri, in 1954. From the left, J. Robert Ashcroft, Ralph M. Riggs, and Thomas F. Zimmerman.

The Springfield newspaper headline tells the story of Evangel College obtaining the former O'Reilly General Hospital property. Standing around General Superintendent Ralph M. Riggs are J. Roswell Flower, Bert Webb, J. Robert Ashcroft, Gayle Lewis, and Thomas F. Zimmerman.



Evangel College President J. Robert Ashcroft and his wife Grace on the 10th Anniversary of his presidency, 1968.



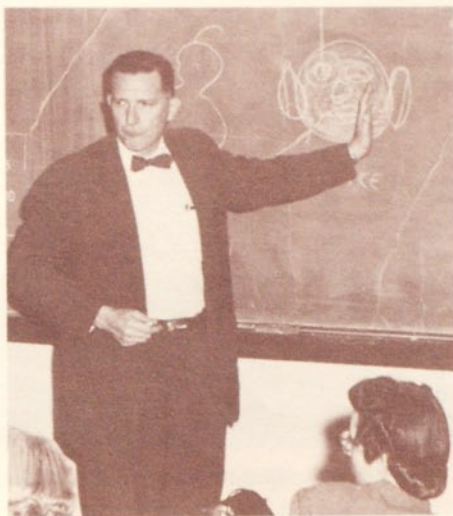
of his ministry, Ashcroft shared, "It was a major influence on my life to come under the influence of P. C. Nelson. He was literary and eloquent and learned, and had a deep devotion to Christ and to Christian education."¹¹ Nelson also instilled in him the idea that "if the student weren't there, there would be no college. You [must] treat them with dignity and importance." This helped Ashcroft in his later years as an educator and college administrator.

From 1944-1948, Ashcroft and his wife pastored the Hartford Gospel Tabernacle in West Hartford, Connecticut. While in Hartford, he earned a B.S. degree from Connecticut State Teacher's College and an M.A. from New York University.¹² He also completed doctoral residency at New York University.¹³

In 1948 Ashcroft's ministry took a different direction, as he moved his family to Springfield, Missouri, and joined the staff of Central Bible Institute. He taught religious education and eventually became director of its Christian Education Department. From then on, postsecondary education became his vocation and focus of ministry. Over the next 4 1/2 decades he became a great influence in higher education in the Assemblies of God, eventually serving as president of four Assemblies of God schools.

While at CBI he taught such courses as general psychology, logic, homiletics, and pastoral theology. Ashcroft also participated in a flight training school which ran for a short time at CBI during the late 1940s. He had the privilege of being the chairman of the committee on aviation. The school had five airplanes and a professional instructor. In fact, Ashcroft learned how to fly along with some of the others. And he continued piloting for several years, even while serving as president of Evangel College in later years.¹⁴

During his tenure on the faculty at CBI he also was on the staff of the Christ's Ambassadors Department at the Gospel Publishing House.



Instructing during Christian workers training in 1966, J. Robert Ashcroft holds the attention of his class with blackboard illustrations.

Although he continued teaching at CBI, in 1953 he was named national secretary of the newly-created Education Department of the Assemblies of God where he had oversight of all of the denomination's higher educational institutions.

It was while he served as Education Secretary that the Assemblies of God constituency recognized the need for a liberal arts college so that the denomination's young people could be educated in the arts and sciences through the avenue of Christian higher education, rather than through secular means. A reso-

At one time he served as president of both Evangel College and Central Bible College.

lution to this effect was passed at the 1953 General Council.¹⁵ Ashcroft was a member of the General Council Committee on Education which had presented this resolution, and he later served as chairman of the committee which drafted the first constitution and bylaws for what became Evangel College.¹⁶ He was named to the first board of directors for the school and continued to serve on the board until his retirement in 1974.¹⁷

Ashcroft, along with Bert Webb and Ralph M. Riggs, worked on the task of locating a suitable location for the college. To this end, Ashcroft vis-

ited a number of Midwestern cities and corresponded with a number of Chambers of Commerce. In the meantime, O'Reilly General Hospital, in Springfield, closed its doors, and the General Services Administration made the property available for the purposes of "health, education, or welfare."¹⁸ This piece of real estate exactly fit the criteria that Ashcroft and the Education Committee were looking for.

In 1954 the site was offered to the Assemblies of God at a very low price, and the buildings and former army barracks made a suitable beginning for Evangel College which opened its doors the following year. Klaude Kendrick became the school's first president.

In an effort to better administrate the two national schools in Springfield, from 1958-63 Ashcroft was president of both Central Bible Institute and Evangel College. His inauguration took place in an impressive ceremony on the campus of Evangel College on September 4, 1958.¹⁹

The 1959 yearbook for Central Bible Institute described the school's new president as "a man of warmth and friendliness." As proof of his personableness, the yearbook further exclaimed that "his office is always open to students who are encouraged to come in and chat about their problems or present some suggestions which would better the school." And the student leaves "knowing that he has been heard and that his ideas will be given careful consideration by Rev. Ashcroft."²⁰

Because of differences in philosophies between the Bible school concept and the views of the liberal arts educators, in 1963 it was decided to separate the administration of the schools once again. Ashcroft was invited to become full-time president of Evangel College. After prayerful consideration and feeling himself that this was the Lord's will, he accepted. He continued as president of Evangel for the next 11 years. In a letter to the CBI board, Ashcroft wrote that it would not be easy to sever his official connection with "our beloved CBI

which I will have served for fifteen years."²¹

Ashcroft's contributions to Evangel College cannot be overestimated. He served on the board of directors at the school's inception and continued on the board for the next 20 years. He was president from 1958 to 1974. During his tenure, the school received accreditation, erected seven buildings, and saw its enrollment triple. He originated the idea of forming the Council of Evangel College to help raise funds and launched the first issue of *Vision*, the official school publication, in May 1958. He also developed the Evangel College seal which was inspired by the Harvard University seal. The word "veritas" appears along with a Bible and a cross.²² And these are only a few of the many accomplishments he made for the school during his term of office there.

In 1967, Southern California College honored Ashcroft during its commencement exercises by awarding him the degree of Doctor of Humane Letters for his outstanding contributions in the field of Christian higher education in the Assemblies of God.²³

Zenas Bicket, academic dean during Ashcroft's administration at Evangel College, recalls his deep interest in the student body. "[Ashcroft] had a sincere dedication to the institution and a complete devotion to ideals and goals." Bicket later served as academic dean with Ashcroft at Berean College (now Berean University), and in a 1987 interview he declared, "He's a people person, very sensitive to the loads that people carry."²⁴ No doubt it was Ashcroft's continuous application of prayer which helped to make him sensitive to others.

During a break in his full-time ministry in education, Ashcroft ministered for awhile as an evangelist and then pastored Christian Center, an English-speaking congregation in Brussels, Belgium from 1976-1978.²⁵ He later served as president of Valley Forge Christian College (1982-84) and Berean College (1985-89). He was listed in *Who's Who in American Education*.



The Ashcrofts with their three sons, Wesley, Robert, and John.




J. Robert Ashcroft visiting with his brother Sam.



General Superintendent G. Raymond Carlson, right, prays for Missouri Governor John Ashcroft at the 1989 General Council, while John's father J. Robert agrees in prayer. John is now a U. S. Senator.


An Ashcroft family gathering in 1990.



As
 Long as
 he sought
 the Lord,
 God made
 him to
 prosper 

II CHRON 26:5

J. R. ASHCROFT




On October 21, 1986, after 51 years of marriage, his beloved Grace passed away. He later married Mabel Stewart, whom he had known in his youth and with whom the Ashcrofts had maintained contact throughout the years. Robert and Mabel were married on November 11, 1987 in the Governor's Mansion in Jefferson City, Missouri, during the time Ashcroft's son John was serving as Missouri Governor.²⁶

After retiring from the presidency of Berean College in 1989, Ashcroft ministered in the capacity of president emeritus and continued in active ministry.

Always a man with a passion for God and the work of the Holy Spirit, Ashcroft began to seek new dimensions in prayer. One result was a book he published in 1990 called, *The Body of Christ*, in which he addresses a heart-felt vision about the work of the Holy Spirit. He earnestly believed the power of the Holy Spirit would be manifested to its fullest (beyond historical precedents) when spiritual leaders of all denominations within a community "unite in prayer." The last 3 years of his life he concentrated on mobilizing this belief. And out of this burden was born a Thursday prayer group and monthly interfaith prayer meeting of area ministers in Springfield. He also conducted prayer seminars across the nation and in other countries.

During this same period, when the Decade of Harvest was launched, he was named to the National Harvest Task Force, where he remained active until his death. Beginning in 1991, he was appointed chairman of the National Prayer Committee where he actively built and coordinated a large prayer ministry within the Assemblies of God.²⁷

In 1991, Ashcroft weathered the pain of losing his son, Wes, who died in a car accident. Shortly after this he suffered a heart attack that destroyed 60 percent of his heart's function.²⁸ Still his faith triumphed, and he continued to direct prayer seminars across the nation.

Long active in civic affairs, he served the Springfield community on

a variety of boards, including the United Way, Springfield Housing Authority, Cox Medical Centers, the American Cancer Society, and Real Life Children's Ranch. He belonged to the Missouri Academy of Squires and was past president of the Springfield Rotary Club.²⁹

A prolific writer, Ashcroft authored numerous books including, *The Sequence of the Supernatural*, *Ways of Understanding God's Word*, and *The Body of Christ*. He also contributed articles to many church publications, and wrote scores of poems.

As a counselor to many, he touched the lives of hurting people of all denominations, races, creeds, and status. In every way he was a true Christian statesman and a man of prayer who exemplified the attributes of the Lord Jesus Christ.

Ashcroft was immensely proud of his son John's election as one of Missouri's U.S. Senators, and there was no question whether or not he would attend his son's inauguration. The Lord willing, he would be there. Although he was seriously ill at the time, with recurring heart trouble, as the day approached for his son to take office, Ashcroft told a friend, "I'm hanging on by a thread, but I'm going to see John take the oath of office."³⁰

Just before the swearing-in ceremony at Washington, D.C., Ashcroft gently urged his son to make a difference in the Senate through humility and exhibiting the Spirit of Christ: "You have to understand that your focus should be on spirit." He further counseled and prayed with his son by using an analogy. "John, you understand that the spirit of man is symbolized here in the spirit of Washington. Washington is characterized by power and by arrogance. Heaven is characterized by humility."³¹ John recalls, "He very directly admonished me to embrace the Spirit of Christ."³² With this in mind, Ashcroft knelt and anointed his son with oil, and "tears flowed freely as God's presence filled the room."³³ It seemed that as his life was coming to a close, he was passing the mantle of Christian service to the next generation.

Continued on page 49

70 Years of Ministry

Two Institutions Began Spanish-speaking Training in 1926

Latin American Bible Institute of California

14209 E. Lomitas Ave., La Puente, CA 91746
(818) 968-1328



Simon Melendres, Jr.
President



Alice Luce, Founder of LABI of California

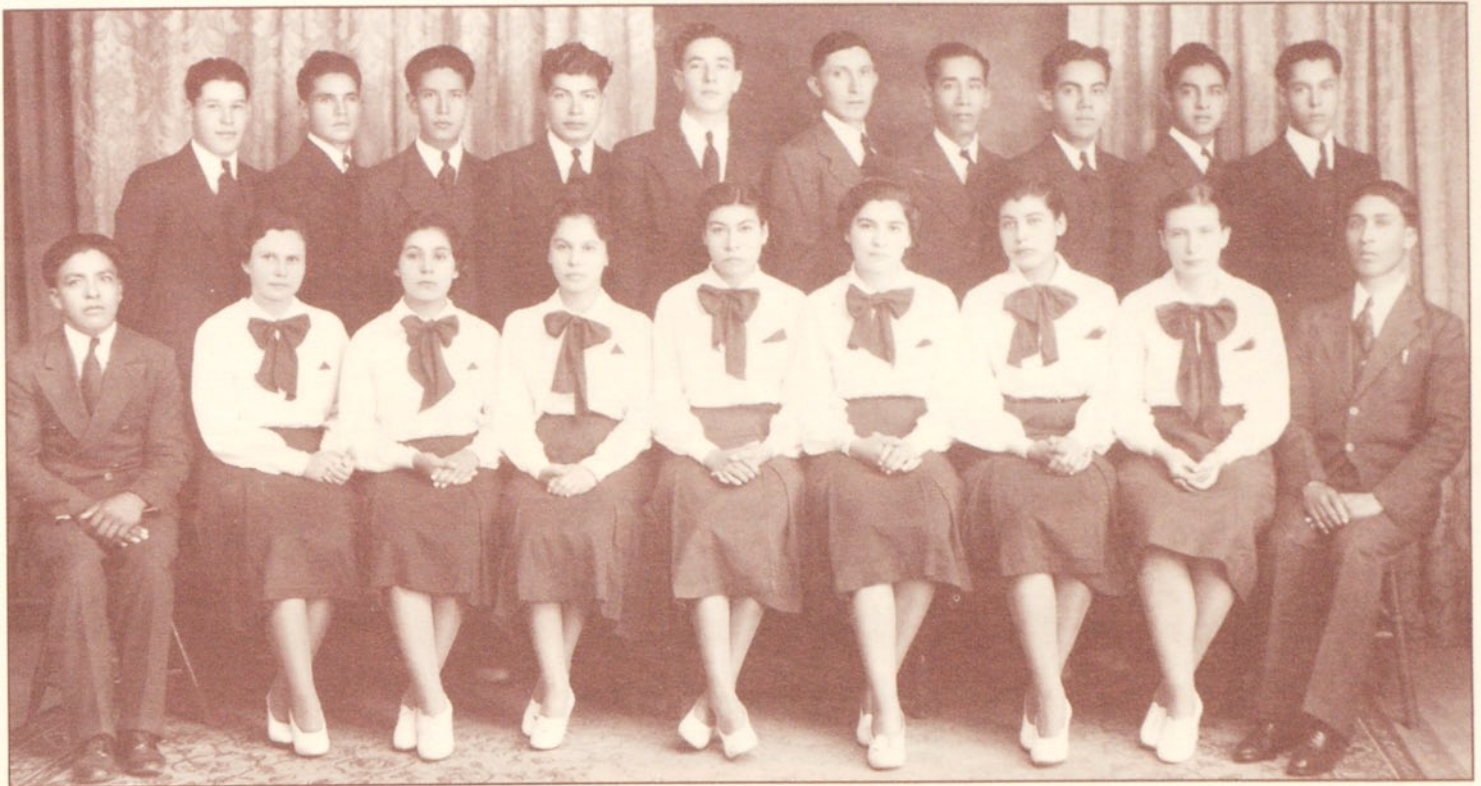
When former missionary Alice Luce saw the great need to evangelize Spanish-speaking people, she set about doing something about it. The result in 1926 was the founding of a school in San Diego, what is now Latin American Bible Institute of California in La Puente. In 1935 the school moved to Mesa, California; later to Belvedere in the Los Angeles area; and then in 1949 to La Puente.

Alice Luce was born in Cheltenham, England, in 1873, the daughter of an Anglican vicar. She was educated at Cheltenham Ladies' College and later studied nursing and theology. Desiring to serve on a foreign field, she became a missionary to India in 1896. Around 1910 she was baptized in the Holy Spirit and later served with a missionary group in Vancouver, British Columbia. It was here that she felt a call to Mexico, but because of the Mexican Revolution, she went to Texas where she met missionaries Henry and Sunshine Ball. The three shared the same burden—reaching the Spanish-speaking population with the gospel.

That's when the idea for a Bible institute was birthed. The gifted Luce became secretary of the school and wrote most of the course material—which was also used by the San Antonio school and other Latin institutions. As Luce began to search for faculty members, she invited Ralph Williams as superintendent and instructor. Williams later became a well-known missionary to Spanish-speaking countries. As for Luce, she is regarded today as an important figure in early Assemblies of God missions and education.

How many of this 1956 LABI choir do you recognize? They are singing at Fresno, California.





A graduating class at LABI when the Texas school was in Saspmaco. Eugenia (Brown) Carrasco—later a missionary to Chile—is second from the right in the front row. Readers able to identify others are invited to write to the editor.

Latin American Bible Institute

10822 FM 1560, San Antonio, TX 78254
(210) 688-3101

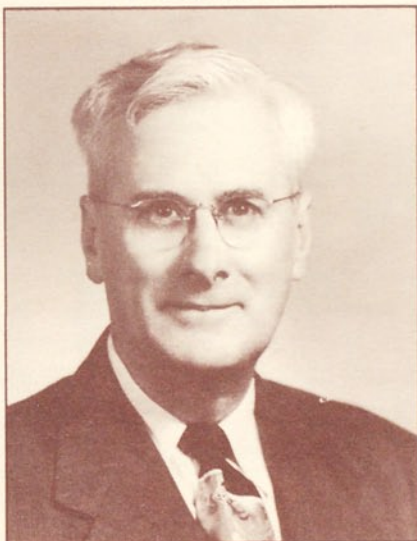


James Plata, President



Jose Perez
Outgoing President

Henry C. Ball, founder of the LABI
San Antonio, Texas



Founded under the ministry of Henry C. Ball in 1926, a few weeks after the San Diego school began, the Latin American Bible Institute also has trained Spanish-speaking ministers for 70 years.

Henry Cleophas Ball was born in Brooklyn, Iowa, in 1896, but he was reared in Ricardo, Texas, by his widowed mother. A missionary to Venezuela inspired Ball to begin a ministry to the Mexicans living in Ricardo. "His inability to speak Spanish did not deter his missionary impulse," Gary B. McGee wrote. "Through inviting people to his services and relating his testimony in Spanish, Ball slowly began to master the language. Eventually he was able to preach in Spanish and give invitations at the end of the services for people to accept Christ. Such was the beginning of a lifelong ministry to Hispanics that would take him from Texas to Central and South America and the West Indies."*

After Ball was baptized in the Holy Spirit, Arch P. Collins and E. N. Richey ordained him to the Assemblies of God ministry. He later began his widely acclaimed Spanish publishing ministry, now known as Life Publishers. Seeing the need to train Spanish-speaking ministers, Ball founded the Latin American Bible Institute, in San Antonio. After moves to Saspmaco and Ysleta (near El Paso), Texas, the school was returned to San Antonio in 1981. *Heritage* learned at press time that President Jose Perez resigned effective October 11, 1996, to accept a pastorate at Pharr, Texas. Vice President James Plata is the new president.

**Assemblies of God Heritage*, summer 1985, p. 12. A video interview with Henry and Sunshine Ball is available from the Assemblies of God Archives.

MAPS Volunteers Criss-cross the Country Working for the Kingdom

By Wayne Warner

This is a story of a remarkable ministry that has created opportunities for thousands. Volunteers receive no salaries, but the rewards are many. No regular perks come with their employment package, but the benefits are numerous. Few will ever have their names and photographs in the *Pentecostal Evangel*, but they are laying up treasures in heaven through their gifts of helps.

You've probably spotted members of this growing and active team traveling down your interstates or on the back roads of America in their recreational vehicles—RV for short. If the occupants look as if they might be retired and are wearing red vests, you can almost mark it down that they are members of the Assemblies of God Division of Home Missions RVers, a part of Mission America Placement Service (MAPS). You might even have served on one of their projects.

These are not your typical retirees enjoying life in a self-contained RV—although they take time out for fun too. They have a mission, and they are either on the way to a church-related construction project or coming home from one.

The Assemblies of God has enlisted unpaid volunteers since its

origin in 1914. "Living by faith," the old-timers called it. But not until



"It all started with Douglas Blue's MAPS appointment in 1968."

MAPS got into high gear was the denomination's volunteer ministry so well organized and efficient.

Back in the 1960s when the Spiritual Life-Evangelism (SLE) Commission was establishing policy and mission—after being authorized at the 1963 General Council—the acronym MAPS came into existence. Mobilization and Placement Service (MAPS) had no connection with road atlases, even though it would certainly put thousands of people on the road (and in the air) in its effort to channel volunteers into short-term ministry at home and abroad.

From the beginning, the MAPS mission has been a service organization, working through the Divisions of Foreign and Home Missions. Committee members knowledgeable concerning positions available, screened laypeople for service, matching skills with the opportunities.

The first match came in 1968.

That's when Douglas Blue left his Charlotte, North Carolina, home in 1968 for Kinshasa, Congo (later renamed Zaire), where he helped build a new church. He returned to the country for a second assignment in 1971, supervising the construction of the J. W. Tucker Memorial Church. But that's not all. Blue applied for Foreign Missions appointment and has served with his wife Patricia in Zaire and Botswana.

Others, like the Blues, started with MAPS in a short-term volunteer ministry and became full-time missionaries. It all started with a MAPS appointment in 1968.

About that same time the Port authority of Freeport, Grand Bahama Island, granted a 99-year property lease to missionary Robert E. Ferguson, providing he construct a \$40,000 Assemblies of God church within a year.



Paul Henderson and Jim Sherber hanging sheetrock at Latin American Bible Institute, San Antonio.



DHM MAPS Department Secretary Patrick Donadio pitches in on this building project, helping to unload laminated beams.

RVers

**WORKING FOR
THE KINGDOM**



Above, Dan Foster, an 83 year-old finish carpenter.

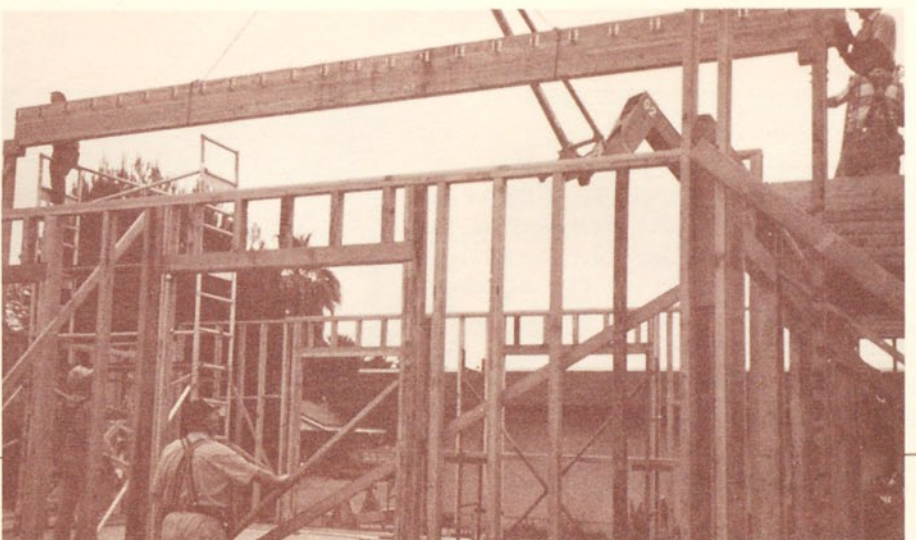
Below, a building program at Alton, Missouri, in 1993. On the scaffold are Odean Cleghorn and Dale Livingston; on the ground are Paul Simpson and Paul Perryman.



It takes many skills to make a project run smoothly. Here a tractor operator supplies roofing materials the easy way while the men on the roof nail on the shingles.



These men set a beam in place on the Southern California College chapel at Costa Mesa.



It sounded like a wonderful offer, but Ferguson did not have \$40,000, and even if he did, there were no Assemblies of God people on the island to construct a building. That's when MAPS accepted the opportunity as their pilot project.

In December 1967 a group of volunteers flew to the island, just 78 nautical miles off the Florida coast, to assist Ferguson and construction missionary Gordon Weden lay the foundation and participate in weekend ministries on the island. That effort met the deadline for construction, and then Ferguson and Weden itinerated to raise the needed \$40,000.

In June 1968, Ferguson and Weden were joined in Freeport by teams of MAPS volunteers who completed the beautiful building on September 4—well ahead of the deadline set by the local authorities. The second stage of construction saw 14 volunteers, each working an average of 2 weeks on the project.

Blue's assignment and the Grand Bahama project led to thousands of MAPS appointments, far more than early leaders D. V. Hurst and Charles Denton could have imagined in the turbulent 1960s.

Changes were inevitable during its nearly 30-year history, but perhaps the most noticeable was in 1991 when the MAPS home and foreign operations separated. The foreign operation for MAPS was placed under the umbrella of the Division of Foreign Missions and renamed Missions Abroad Placement Service. The United States counterpart became Missions America Placement Service and operates under the Division of Home Missions. Both of the groups

kept the MAPS acronym.

Although operating under separate administrations, the two MAPS efforts cooperate in assisting missionaries for building and evangelism needs at home and abroad.

Another major addition to the stateside operation developed initially

“If there were doubts about RVers willing to sacrifice their vacation and retirement time to help construct and remodel churches, they were soon swept aside.”

as a result of an independent Florida group of laymen who owned RVs. They would drive to a building site, hook up their RVs, pull out their hammers and saws and go to work. All donated work.

A brochure telling of the Florida volunteers came into Lamar Headley's hands in 1986. Headley, secretary of MAPS at the time, talked with Charles Denton, the late secretary of Spiritual Life Evangelism. And that's when MAPS made room for the ministry of RVers—one of the fastest growing ministries in the Assemblies of God.

Bill Strickland, who was serving as the MAPS foreign missions representative in 1986, assumed leadership of the newly created RV wing of the U.S. construction efforts. Then in October 1987, Patrick Donadio accepted the invitation to head up U.S. construction and the RV ministry. At the time 26 RVers had signed up as volunteers. That same month the first RV convention con-

vened at Compton Ridge Campground, Branson, Missouri.

If there were doubts about RVers willing to sacrifice their vacation and retirement time to help construct and remodel churches, they were soon swept aside. Growth since 1987 has been nothing short of phenomenal. From the 26 RVers signed up 9 years ago, the list has exploded to more than 1,600! The first gathering in 1987 has grown to 18 regional conventions plus the national convention in Carlinville, Illinois, every October.

“It still baffles the minds of many people,” Pat Donadio said, “how individuals who have earned retirement are willing to sacrifice their time, talents, and finances to work on churches and various projects. Totally free.”

To qualify, volunteers must have an RV and be willing to work at least 30 hours of work per week on each project (unless they become sick on the job). The volunteer can serve from a week to 10 months. Through its history, MAPS schedules have been flexible and are designed to fit the volunteer's time schedule.

Because the RV ministry depends strictly on volunteers, participants agree not to take remuneration even if offered. The volunteer provides his own tools, health insurance, travel expenses, food, and other personal needs.

Joseph Filancia, DHM MAPS field representative and editor of the quarterly newsletter, is certain that one of the reasons for the phenomenal growth is that the people have a mind to work (Nehemiah 4:6). “No matter the size of a project, whether large or small, our volunteers respond with sleeves rolled up and a determination

The LABI Gazebo Story

From start to finish, these photos show the progress of a 14' gazebo RVers built for students at Latin American Bible Institute, San Antonio: 1. getting started; 2. coffee break (or siesta?); 3. a proud group of RVers; 4. finished gazebo at night; 5. students using the gazebo. Photographs courtesy of RVer Paul Henderson, Springfield, Missouri.



to work for the glory of God.”

Will the teams ever run out of work. Not hardly. Gearing up for the summer ministry, the April-June News published 171 projects in the eight regions—from Miami, Florida, to Togiak, Alaska; and from Mililani, Hawaii, to Caribou, Maine.

And not all jobs are in construction for RVers. The needs include every conceivable trade from aircraft mechanics to sewing, from carpentry to plastering, and from electrical work to welding.

Donadio's publicity promises retirees that when they don the red vest of an RVer, they are guaranteed to experience a purposeful retirement. And it's not all work. RVers can select winter assignments in warmer climates, and northern locations in warm months. Assignments provide plenty of opportunities for Christian fellowship, sight-seeing, group camping, and, yes, potluck meals.

Success stories are plentiful since MAPS branched out to tap the RV potential. Dick and Betty Grossnickle of Lawson, Missouri, told how uncertain they were of having a meaningful retirement. But before they retired, they met a group of RVers in Texas, diligently at work building a church. “We could sense they were enjoying their work,” Dick wrote, “and immediately we decided that someday we would be RV volunteers.”

Later, the Grossnickles read about the national convention being held in Carlinville, Illinois, and set aside a week to attend. “It was the most exciting week of our lives and better than any vacation we had ever had,”

Dick added. “We had never seen so many happy people in one place.”

After retiring, the Grossnickles did become RVers and have been involved in two projects, a complete building for a church in Cabool, Missouri, and a new addition for a church in Jacksonville, Florida.

“No matter the size of a project, whether large or small, our volunteers respond with sleeves rolled and a determination to work for the glory of God.”

—Joseph Filancia

RVers in Texas also introduced Paul and Harriet Henderson to the program. While traveling through Texas last year with their 5th wheeler, the Hendersons got acquainted with two other couples, also with 5th wheelers. Discovering that their new friends were MAPS RVers, the Hendersons wanted to know more. “You need to get acquainted with Jim and Dorothy Harrell,” the RVers told Paul and Harriet. The Hendersons and Harrells both attend Central Assembly, Springfield, Missouri, but were not acquainted until last year.

After their introduction, the Harrells signed Paul and Harriet to a project at Latin American Bible Institute in San Antonio, Texas. While Paul worked on the construction side of the project, Harriet went to work in the school's library. Thrilled at the experiences in Texas, the Hendersons are ready to take on a new MAPS project.

And speaking of the Harrells, they are veteran RVers, having given

several months to four separate projects. The MAPS office couldn't ask for more enthused drum beaters than Jim and Dorothy Harrell. They have worked on projects at Southwestern Assemblies of God University, Waxahachie, Texas, a campground in Tennessee, and have made four trips to Latin American Bible Institute (LABI), San Antonio.

“You meet some of the greatest people in the world,” Jim Harrell said. They have seen the LABI campus take on a new look in their four visits there, with as many as 25 RVers hooked up on the campus. They have refurbished the Gulf Latin American District's first church building, which is now on the campus; installed new roofs on the dormitories; painted the library; constructed a carport for the president; and their biggest project, a 30' x 130' building with a 45' x 65' wing, which houses the student dormitories and will eventually be home to the Gulf Latin American District office.

Jim Harrell served as project director during the latter part of their project last winter, and you can sense the pride he has for one of the smallest projects on the LABI campus. “We built a student gazebo that is 14' in diameter. It has benches, that students can use during social times, and a timer for the lights.” Students using the gazebo and other projects appreciate what the men and women in the red vests have done to improve their campus.

Bible schools—like LABI, churches, districts, schools, and camps have saved millions of dollars because of the construction volun-

Continued on page 50





Revivaltime Speaker, 1953-78

C. M. WARD

Voice of the Assemblies of God for 25 Years

By Steve Grant

C. M. Ward has not leaned into the microphone to deliver the “good news” from Springfield since 1978. But to millions, he is still the “voice” of the Assemblies of God. For 25 years, Ward was the radio evangelist on *Revivaltime* heard “across the nation and around the world.”

The “voice” is still going strong at 85 years of age, and still is instantly recognizable...a blend of Arthur Godfrey’s one-on-one styles, Paul Harvey pauses, and Walter Winchellian staccato phrasing.

When Ward and his wife Dorothy returned to Springfield last Christmas to celebrate their 65th wedding anniversary with close friends, many longtime listeners who never saw him in person politely interrupted conversations in restaurants and gas stations to confirm “aren’t you C.M. Ward?!”

C.M. Ward started preaching on the ABC radio network when Godfrey’s and Winchell’s heydays were in the home stretch and Paul Harvey’s popularity was becoming legendary in radio

history. The Assemblies wanted to reach the multitudes with “all the gospel,” and ABC was desperate for paid radio programming in prime time as more listeners were converting to Sunday night TV watchers.

During 25 years of *Revivaltime* ministry, C. M. Ward estimated he logged at least a million miles flying in and out of Springfield.

The Canadian Pentecostal-turned U.S.-citizen well remembered the phone call in 1953 from Springfield inviting him to leave his growing Bakersfield, California, congregation and his local radio ministry to be speaker on a yet to be named or budgeted outreach on a coast-to-coast network: “There were no material inducements. Springfield (A/G headquarters) would pay me \$150 a week—no housing, no utilities, no expenses. I, too, was taking a giant step of faith. My

pastor colleagues felt sorry for me, stepping into the death hours of national broadcasting to build a major congregation...All I knew was something within my soul said it was right....and the will of God.”

When he and Dorothy arrived, there was no equipment, no studio, no staff. Only a rickety desk in some warehouse space in the (old) Gospel Publishing House just south of Commercial Street.

The *Revivaltime* broadcast originated from the chapel at Central Bible College in its early years. A youthful choir of CBC students, led by fellow Canadian Cyril McLellan, provided the opening and closing themes and congregational singing. Ward had developed *Revivaltime*’s workable format, complete with his trademark cues to listeners to join him at “the long, long altar...in these 10 seconds...” as his call to salvation went out over the air. *Revivaltime* continued with its split-second timing when the new Assemblies’ international headquarters was built on Boonville in 1961, com-

This story of C. M. Ward was published in the April 1995 *Springfield!* magazine, Springfield, Missouri, and is reprinted by permission of Springfield Communications, Inc., holder of the copyright. C. M. Ward, the voice of *Revivaltime* for 25 years, died July 12, 1996, in Modesto California, at the age of 87. Funeral services were conducted July 19 at Central Assembly, Springfield, Missouri. *Heritage* featured Ward and his *Revivaltime* ministry in its winter 1983-84 issue.

Since this article appeared last year, the Broadcast Ministries of the Assemblies of God has changed the *Revivaltime* radio format to *MasterPlan* hosted by Jeffery Brawner.

Author Steve Grant started anchoring newscasts on KY-3 while still a student at Evangel College. He graduated in 1976 and went to work full-time for the NBC-TV affiliate in Springfield. One of his assignments was covering C. M. Ward’s retirement from *Revivaltime* in December 1978, resulting in the only TV interview available of Ward’s final broadcast. Steve was later heard by *Revivaltime* network listeners as an announcer for Dan Betzer. His voice and face also greet visitors to the Assemblies of God Headquarters as host on a video-taped introduction to Gospel Publishing House, and the narrator for the animated mural in the lobby.



STEVE GRANT

plete with "radio auditorium" for local listeners to watch the broadcast. Acoustically curved walls surrounded the stage that served as the studio and deep carpets were installed to add "quiet."

Never one of his 1,300 sermons for *Revivaltime* was ever repeated. Never was there a guest speaker. Only once did his "censor" at ABC Radio ask for a change. It was the title for a message delivered in late November, 1963, called "The Rocking Chair." ABC Radio felt it would be too closely associated with President John Kennedy and a nation sensitized and deeply grieving over his assassination.

Despite the Assemblies' sponsorship, Ward never preached doctrine and seldom asked for money. But through the years, *Revivaltime's* faithful mailed in millions of dollars in support of the broadcast and documentation of dramatic lifechanging experiences as the result of what they'd heard.

With what can be described only as uncanny bursts of divinely-inspired intuition, Ward's on-air prayers would be directed toward a particular need of a listener...financial, spiritual, emotional or practical.

With minutes ticking away in the broadcast, Ward would articulate his concern, and later receive confirmation from listeners who had been

Ward with two key players during the ABC Network years. In the center is C. T. Beem, office manager; and on the right is D. V. Hurst, radio director.



It was time for a celebration in December 1955 as *Revivaltime* had been on the ABC Network for 2 years. From the left, Jean Fulmer, pianist; Stanley Michael, promotions; C. T. Beem, office manager; Bartlett Peterson, narrator; R. M. Riggs, general superintendent; C. M. Ward, speaker; E. M. Clark, radio director; Cyril McLellan, music director; and Lil Sundberg, soloist.

healed of disease, found a job, or received an unexpected windfall.

"[C. M. Ward's] voice is... a blend of Arthur Godfrey's one-on-one styles, Paul Harvey pauses, and Walter Winchellian staccato phrasing."

Among them a letter from a man from Detroit who turned on the radio to muffle the sound as he prepared to fire the revolver he had lifted to his

temple. *Revivaltime* was on and the suicidal listener heard the voice from Springfield almost shout, "Stop! Taking your own life is not the answer!" The man dropped the gun and later testified many times in church how he had been reached at the last second.

Ward also said he was always surprised by who was listening. One mail-bag contained a letter from the queen and king of The Netherlands writing to say they tuned in over shortwave radio. The royal correspondence also detailed how after the queen mother died, her family and the palace staff put on white instead of black to mourn, because of C.M. Ward's convincing sermons about heavenly life after death.

There are just as many vivid memories about "bloopers." He recalled the late "Bartlett Peterson was extremely serious in his role as my announcer. We offered books over the air. One was on the subject of hell. Difficult to promote, you see!

Well, just before I preached, Bartlett gave it all he had and boomed, "Hell!! Where is it?" Our network engineer could not contain himself and hit the floor laughing while we tried to go on with the broadcast." Ward guffaws at

himself when retelling his own favorite on-air faux pas that went out "coast to coast." He was promoting another book he had written. And after inviting listeners to write for a copy to share with family and friends, said "put some in restrooms," when he meant rest homes. He said, "The next week I heard from 39 radio engineers saying they had tried nearly every brand of toilet tissue and wanted copies of that book!!"

As a boy growing up playing hockey in Canada. Charles Morse Ward had dreams of becoming a CBC sportscaster. But his Pentecostal parents re-directed his talents to the ministry. He learned the radio business, and the status it could convey, while still hosting his own program back in Bakersfield. But he always shunned the celebrity

"Never one of his 1,300 sermons for *Revivaltime* was ever repeated. Never was there a guest speaker."

role that loyal *Revivaltime* listeners wanted to bestow on him.

Visitors to Springfield toured Assemblies headquarters, but also wanted to see where the Wards lived. The curious were disappointed. There was no star's estate, only a modest white house on the corner of Franklin and Turner...neat...ordinary. But precious little time was spent at home between broadcasts. Ward was on the road or in the air to greet, meet and minister at local Assemblies churches around the U.S. that cosponsored *Revivaltime* on local stations...always back in Springfield by Friday night, never to miss a broadcast. He looks back on those days with modesty: "There is no doubt that the Assemblies profited and grew under *Revivaltime*. The broadcast was respected worldwide, and became a pattern for other gospel broadcasters. I was completely happy with my radio pulpit assignment and aspired to nothing more."

Few if any in the Assemblies of God fellowship ever enjoyed the freedom of license afforded to C.M. Ward. His independence was the envy of every floor of the fabled "Blue Vatican" on Boonville. After *Revivaltime* had been



A typical Sunday night broadcast with Ward at the microphone, backed up by Cyril McLellan and the choir. The program was on the ABC network from 1953-68. In later years *Revivaltime* was taped and shipped to more than 600 stations around the world

on the network just a few weeks a newly formed "radio committee" presented the speaker with 27 pages of rules and regulations. Ward said he delivered his only ultimatum then, informing the committee that if they attempted to enforce only one of the dictates, *Revivaltime* would immediately be running help wanted ads for a new speaker. The contractual stipulations quickly found their way into a lost file.

Ward not only preached for *Revivaltime* for 25 years, he also ministered to many congregations around the world. Here he addresses the DFM School of Missions in 1971.



A/G National Director of Communications, Lee Shultz, at the microphone as narrator.

On the 25th anniversary of the *Revivaltime* broadcast, Ward bid his worldwide audience goodbye. There was not a dry eye in the radio auditorium at headquarters when he signed off with a prayer of thanksgiving that he

Some of Ward's regular listeners included the queen and king of The Netherlands.

was leaving the audience larger than he'd found it, debt free, and without scandal. All who were tuned in remember his final words: "Let people say about me that 'he loved Jesus'...I ask no greater tribute. And now, for the last time, 'it is not by might nor by power, but by my Spirit,' saith the

Quote

"I will always say it was a privilege to be a part of so great a ministry [Revivaltime]." --C. M. Ward

With a handshake and best wishes, C. M. Ward introduces his successor, Dan Betzer, in December 1978 --25 years after Ward preached his first *Revivaltime* message. Betzer held the position until 1995 when the program became *MasterPlan*.



Lord."

Dan Betzer (heard on KGBX and KYTV as a news announcer in the early 1950s) returned to Springfield from pastoring in Ohio to take C.M. Ward's place at the microphone the following Sunday. Dorothy and C.M. Ward moved back to their beloved California where he did a stint as president of one of the A/G's west coast Bible colleges. Now both Wards are back in full-time evangelism and writing books.



1929

1979

C. M. and Dorothy Ward on their 50th wedding anniversary.

Ward predicts his successor is likely to be the last *Revivaltime* speaker. (A few years ago, Betzer took on the pastorate of a fast growing A/G church in Fort Myers, Florida. He commutes regularly by air to Springfield to record a month's worth of broadcasts with a taped choir and in-studio announcer.) For every dollar *Revivaltime* spends on air time, listeners send in two dollars in support to keep it on the air. But with some resignation sounding in his vocal cords, Ward relates how "the format has been stretched so much, and times have changed. *Revivaltime* will have run its course when Dan decides to retire from the broadcast, and then it will be time for *Revivaltime* to retire too."

With benevolence in the voice so familiar to millions, Ward intones it will be up to the church executives to find the new ways with new technology to reach a new audience. But "I will always say it was a privilege to be part of so great a ministry."



MILDRED WHITNEY

A Woman With A Vision

by Glenn Gohr

Mildred Whitney
writing in Braille.



Have you ever watched the sensitive fingers of a blind person move rapidly across a page of tiny raised dots? While the jumble of dots in braille may mean nothing to a sighted person, they spell out every word a blind person ever reads. They communicate to him and tell him many things he otherwise would never know. They are a blind person's lifeline to the written page.

Recognizing that the blind of our nation and the world are part of the Great Commission of groups to be

Mildred Whitney's life-long dream was to make Pentecostal literature available to the blind.

reached with the gospel and who are compelled to come to the Master's banquet hall (see Luke 14:21), the Assemblies of God, from as early as 1949, has been reaching out to the blind and visually impaired. The beginnings of this ministry can be traced to the influence and dedication of Mildred Whitney for whom the Assemblies of God Library for the Blind is named.

Whitney, a housewife with young children, often asked, "Lord, what can I do for Thee?" True, her hands were seldom idle, but she longed for some special avenue of service through which she might help others find Christ. The answer came one Sunday, clearly and unmistakably, as God burdened her for the blind.

On October 16, 1949, while sitting in the morning service in the Assembly of God at East Jordan, Michigan, Whitney felt God speaking to her. Then suddenly, for no apparent reason, she became blind. She looked down at her Bible and she could not see to read it! Immediately she knew this was only a temporary loss of sight, for she claimed she heard the Holy Spirit say to her: "What if it were like this all the time, and you could not read?"²

A few years later, in an article for the *Pentecostal Evangel*, she explained what happened next. "For an entire

hour He dealt with me showing me what it would be like if I could not see to read His precious Word.”³ Her sight soon returned, but that moment of blindness gave her a vision for reaching the blind and reading disabled which lasted the rest of her life.

That same Sunday (which happened to be her birthday) she read a story in the *Gospel Gleaners* which confirmed her calling to reach out to the blind.⁴ The story told how God had led Gladys Carrington, a housewife living in the foothills of the Alleghenys, to transcribe Christian literature into braille. If Mrs. Carrington could transcribe braille, why couldn't she? Mildred Whitney immediately wrote to Mrs. Carrington, who answered by sending a copy of the braille alphabet and other information to get her started in braille work.

With this beginning in October 1949, Mildred Whitney's life-long dream was to make Pentecostal literature available to the blind. And today, largely through the efforts of this housewife, the Assemblies of God has become a leader in publishing Sunday school literature and religious books, tracts, and articles in braille.

With this dream before her, Whitney endeavored to locate a publisher of Pentecostal literature for the blind. From the Library of Congress she received a list of all the braille libraries and magazines being published in the U.S. at that time. She hoped to find a full gospel work in which she could participate, but there were none. Next she wrote to the Gospel Publishing House to see if there was a braille ministry in the Assemblies of God, but once again, there was none.

Although at this time she did not know a single blind person, she saw a real need. She began learning braille characters and by August 1951 she had mastered the art of writing braille and was busy transcribing and producing Pentecostal literature for the blind in her home.

Mildred Margaret (Brown) Whitney was born a twin on



Edward and Mildred Whitney in 1958. They were married February 28, 1930 at Farmington, Michigan. Edward was a well driller by trade but supported his wife's ministry to the blind.

October 16, 1910 at Marion, Indiana.⁵ (The other twin died.) She was the daughter of Clifford and Myrtle (Whiteman) Brown. Mildred lived with her family at Detroit, Michigan until she was 9 years old. The summer of 1920, her family moved to Slick, Oklahoma, an oil boom town in the central part of that state. It was a town with no laws, church, or school when the family arrived. Her father hauled supplies in a wagon to the oil rigs for the 2 years the family lived there.

That fall a group of men put up a 2-room schoolhouse so the children could get some educational training. Later that year a Presbyterian field missionary came and held nightly meetings in one of the school rooms. Although Mildred's family had not attended church in Detroit, after seeing how wicked a town could be when God was left out, they decided to attend the meetings.⁶

During the services the Holy Spirit

began to tug on Mildred's heart and made her realize she needed Jesus as her Savior. She talked to her mother, and the answer she received was, "You're a good girl. You don't need to be saved." However, on the next Sunday morning, she went to the altar and surrendered her heart to Christ. That afternoon, her parents decided, "If Mildred needed to be saved, we surely do." So that night they also found Christ as Savior and Lord.⁷ Soon after this Mildred started a Bible study group after school and began canvassing the town to tell others about Jesus.

After 2 years the family moved back to Detroit, Michigan, and Mildred began attending a Baptist church where she became a youth leader. Then a friend, Ruth Whitney, invited her to services at Brightmoor Tabernacle in Detroit, and she received the baptism of the Holy Spirit. Because of her Pentecostal experience, Mildred was forced to leave the Baptist church and regularly began attending Brightmoor Tabernacle. She eventually married Edward Whitney, who was the brother of her friend, Ruth. Edward William Whitney was born at Watertown, New York, and was a water well driller by trade. The Whitneys were married on February 28, 1930, at Farmington, Michigan, a suburb of Detroit.⁸

After living in the Detroit area for 15 years, they moved to East Jordan, Michigan, near Charlevoix around 1945. This is where the Whitneys were living when Mildred felt the call to begin ministering to the blind. At the time Whitney began this ministry in 1949, she was close to 40 years old, a housewife, and the mother of 8 young children. The Whitneys also had one son who had died of leukemia at age 5 and another daughter who was born shortly after they started in braille work. Raising a family of 9 children was no easy task, yet after the many household tasks were completed, Whitney spent every spare moment mastering and writing into braille. Around 1950 the family moved again. This time to Watertown, Wisconsin, and the ministry continued.

In an article for the *Pentecostal Evangel* in 1953, Mrs. Clarence Goudie reported on the unique ministry which Mrs. Whitney had undertaken. "The Whitney family lives on a farm just four miles out of Watertown. They

After the many household tasks were completed, Whitney spent every spare moment mastering and writing into braille.

have three boys in grammar school and one little girl of preschool age. With Mr. Whitney using the family car in his work, Mrs. Whitney is without transportation facilities during the day. Ordinarily one would feel that it was impossible to do any Christian work under such circumstances, but with Mrs. Whitney this is not the case, for she dearly loves the Lord, and has found an avenue of service in which she too may help to spread the gospel. Every spare moment, after the many household tasks are completed, has been put into diligent, tireless effort in the master and writing into Braille."⁹

The Whitneys devised their own type press, assembled their own make-shift drying racks, and other equipment as needed. Whitney's husband was vitally interested in the work, and he kept all of the equipment in working order. Although in the beginning she did all of the braille work herself, as each of the children became old enough, they accepted their mother's

vision for outreach, and also helped with producing and mailing materials.¹⁰

Soon requests came from the Gospel Publishing House for copies of the literature Mrs. Whitney was producing. As the requests increased, she was unable to meet the demand for her literature. So, on their wedding anniversary in 1954, Whitney's husband did not "say it with flowers," but rather with a Braille writer.¹¹

With the aid of this new Braille writer, Whitney began producing *The Pentecostal Digest*, a monthly compilation of selected articles from the *Pentecostal Evangel*. Copies of her braille materials were soon being sent all across the U.S. and Canada, with requests coming from even as far away as Taiwan.

Frank Finkenbinder, home missionary to the blind, remembers some of her earliest work with braille publication during the early 1950s. "As a young man in my late teens, we received some of her first publications of Sunday school quarterlies in braille. It was rather poor braille, I thought at the time. Later, when I learned how she did it, I was amazed at how she managed to do it. She ran braille through on washing machine ringers! Without that start we wouldn't have gone anywhere in braille ministry in the Assemblies of God."¹²

Finkenbinder explains that she would make a master braille copy, punching every dot by hand with a platen stylus. Then she lacquered the back side of each sheet to harden the

pages before sending them through the ringers. Otherwise the raised braille letters would get crushed in the process. Whitney's husband made frames to hang up the lacquered sheets until they were dry.¹³

In 1955 the Whitneys moved again. This time to Pewaukee, Wisconsin, just outside of Waukesha. This is where the bulk of Mildred Whitney's braille ministry was conducted, both in her home in Pewaukee and later at First Assembly in Waukesha.

In conjunction with Whitney's production of *The Pentecostal Digest*, the Home Missions Department in Springfield, Missouri, beginning in 1958, made arrangements with Howe

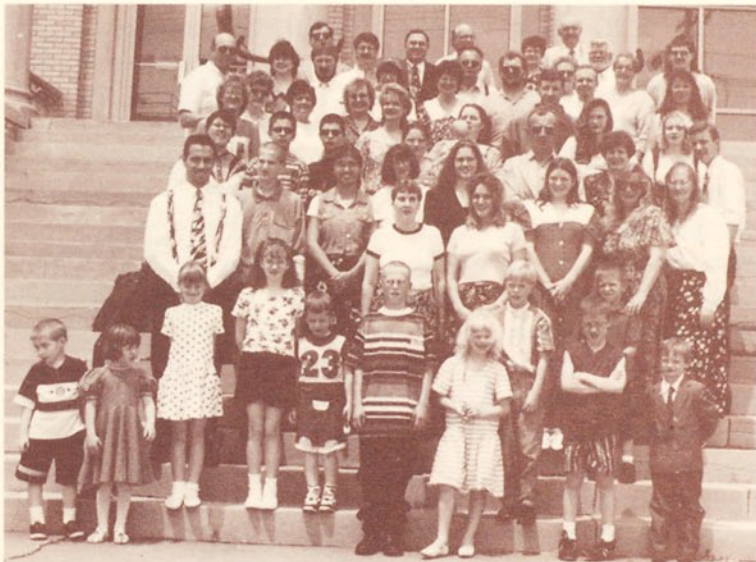
"I was amazed at how she managed to do it. She ran braille through on washing machine ringers!"

—Frank Finkenbinder

Press in Watertown, Massachusetts, to produce the *Adult Student Quarterly* in braille.¹⁴ The Home Missions Department applied for and received a free mailing permit, and there was no charge for those receiving the quarterly. Over the next few years, Earl Walpole, Twila Brown Edwards, and Maxine Strobridge helped edit the quarterly while coordinating the deaf and blind ministries of the Assemblies of God at the international headquarters in Springfield, Missouri.

By 1960, the demand for braille materials was so great that the Whitney family again could not keep up with all the requests. Seeing a need and catching the vision for blind ministry, several members of First Assembly of God in Waukesha, then began helping with the mailing and other activities. Some members even learned braille to assist in transcribing materials.¹⁵

After working with braille ministry on her own for 12 years, Whitney received home missionary appointment with the Assemblies of God on March 21, 1961.¹⁶ It was chiefly through her ministry that the Assemblies of God in the early 1960s was providing the only Pentecostal lit-



These family members were in attendance at the June 14, 1996, dedication of the Mildred Whitney Library for the Blind, Springfield, Missouri. Photo by Melvin Snyder

erature available in braille. At that time braille literature was being distributed to 45 states and 16 foreign countries. And gospel tapes were made available on loan to blind persons.¹⁷ On April 27, 1963, her husband, Edward, passed away, but Mildred kept on with the ministry to which God had called her. She moved to Waukesha to be closer to her church and to better carry out the braille ministry.

By 1964, the church she attended, First Assembly in Waukesha, was providing a room to serve as an office for Whitney and her volunteer staff. At that time they mailed approximately 600 pieces of braille literature each month. Youth from the church helped to gather and staple copies of *The Pentecostal Digest*. In addition Whitney was preparing copies of *The Primary Pupil*, *The Junior Pupil*, and the *Teen Student* in braille.¹⁸ And late in 1965, Clovernook Home and School for the Blind began commercially producing the *Adult Teacher* and *Teen Student*.

In 1968 Mrs. Whitney moved to Springfield, Missouri, to oversee the production of braille literature for the Home Missions Department. At that time Harry Brotzman, Jr., was coordinator for the deaf and blind ministries. He helped Mildred Whitney to relocate in Springfield and to start the library for the blind. Soon an IBM Braille Typewriter and a Braillon Braille Copy Machine for books in braille were purchased for the library.¹⁹ Using the Braillon Brailleform Machine, the first braille copies of braille books, quarterlies, Missionette and Royal Ranger manuals were produced at the library for the blind.

In conjunction with the quarterlies and other materials being published, Mrs. Whitney started a braille lending library in her home. She was assisted by a number of students from Central Bible College. They helped prepare and proofread the braille literature, some of which she still was producing in her home. Whitney also taught many classes in braille for the students using the Braillewriter. At one time she had 27 students coming at different intervals to learn about and assist in



Norm Whitney speaking at the dedication of the Mildred Whitney Library for the Blind, Springfield, Missouri, which is named in memory of his mother.

the braille production. The students received Christian service credit, the same as they would receive for other student ministries.²⁰ Soon afterwards, the braille ministry began receiving contributions from the Boys and Girls Missionary Crusade (BGMC).²¹ This was the beginning of the Assemblies of God Library for the Blind, which has continued to be a vital outreach of the Division of Home Missions.

In addition to *The Pentecostal Digest*, and the various Sunday school quarterlies, Whitney was producing tracts, a Christian workers course, and Bible reading guides which were sent to commercial brailers to be mass produced. Books such as *The Cross and the Switchblade* were also produced in braille.

In 1969, Mildred Whitney was awarded a plaque in honor of her 20th anniversary in ministry to the blind. That year she was also named a Citationist in the Lane Bryant Volunteer Awards competition. She was recognized for her outstanding contribution as a brailist and transcriber for the blind and was in line to receive one of two \$5,000 awards given annually to encourage volunteer work which benefits the American community.²²

After 8 years of service in Springfield, Missouri, Whitney moved back to her hometown of Waukesha, Wisconsin, and received honorary home missionary status on November 1, 1976.²³

Meanwhile the Ministries to the Blind continued to expand. In 1982 materials were developed to start a Berean School of the Bible for the Blind. Also hymnals on tape, Sunday school materials, and other items were made available through the braille lending library of the Assemblies of God. All the braille materials and taped materials continued to be made available to patrons free of charge.

Beginning in 1985, the ministry of the Assemblies of God Library for the Blind was expanded due to new computerized braille production equipment made possible through gifts from the Boys and Girls Missionary Crusade and through Missionettes.²⁴

By 1990 the Assemblies of God was operating the second largest denominational library for the blind, serving nearly 1,000. These people, several even in foreign countries, were receiving such materials as the *Pentecostal Evangel* and the Radiant Adult Student quarterly in braille or cassette and were taking Berean School of the Bible Course through braille.²⁵

Although she was no longer in the forefront, Mildred Whitney in semi-retirement continued to prepare *The Pentecostal Digest* in her Waukesha home until her death at the age of 83, on June 12, 1994.²⁶ Survivors included 9 children, 39 grandchildren, and 63 great-grandchildren.

Today the Whitney Library for the Blind (which is named for its founder), is continuing under the supervision of the Division of Home Missions in Springfield. There is no charge for the blind to use the services of the Whitney Library for the Blind; however, the actual cost of printing and mailing the quarterlies is about \$5 per year for each person. The continuation of this ministry depends entirely upon contributions.

In 1994, the Ministries of the Blind became a separate area under the supervision of the Intercultural Ministries Department of the Division of Home Missions. Paul Weingartner was named librarian.

Since November 1995, the Mildred Whitney Library for the Blind has been located in new facilities on the third floor of the Ashcroft Center

adjacent to the Assemblies of God International Headquarters complex in Springfield, Missouri.

And on June 14, 1996, a dedication service was held for the new facilities. The dedication service was scheduled to coincide with the 2-year anniversary of Mildred Whitney's homegoing.

Paul Weingartner was amazed at the turn out for the dedication. Originally he imagined he would have a good response if 2 dozen people plus a couple members of the Whitney family showed up. Seven of the Whitney children came from various parts of the U.S. along with a host of other family members—56 to be exact! With standing room only at the dedication, and with 200 or more who came for the open house afterwards, the dedication was a wonderful tribute to Mildred Whitney, the woman who started braille ministries in the Assemblies of God.

At the dedication service, Norm Whitney, youngest son of Mildred Whitney, came from Seattle, Washington, to deliver the keynote address. He shared personal insights into the life of his mother and the special calling she had to ministries for the blind. It was also mentioned that a granddaughter of Mrs. Whitney, Mary Lapoint, is a user of the Whitney Library materials.

Paul Weingartner, representative for the Blind Ministries under the Division of Home Missions, speaking at the Library dedication.



"SIR, WE WOULD SEE JESUS" JOHN 12:1



Frank Finkenbinder, home missionary to the blind, reflects on Mildred Whitney's contribution to the ministry at the dedication of the Library in June.

Another special guest was Frank Finkenbinder, nationally appointed home missionary to the blind, who remarked that it was nearly 50 years ago that he received the first braille student Sunday school quarterly from Mrs. Whitney. He said, "Mildred was

"The Mildred Whitney Library for the Blind stands as a tribute to its founder, a woman who for 45 years carried out a vision for God's work among the blind and reading disabled."

an inspiration and encouragement to me in my work among the blind." General Superintendent Thomas Trask, also presented a plaque to the Whitney Library For The Blind on behalf of the Missouri Rehabilitation Services for the Blind.

Under the supervision of Paul Weingartner, the Whitney Library For the Blind continues to produce the *Pentecostal Digest* (a monthly compilation of articles from the *Pentecostal Evangel*) and translates many Sunday school quarterlies, songbooks, and Berean University courses into braille. It also loans hundreds of books in braille and on tape to the blind and reading disabled.

With the move to its new location, the library has added a computer system for record keeping and for braille

transcribing. Also a TED 600 Braille Printer has been donated to help with braille production. Other equipment allows books to be optically scanned onto a computer, transferred into a braille printing software program, and then printed double-sided onto braille sheets. About three 11 1/2-x 11-inch sheets of braille are required to print a page from an average size book.

Currently more than 1250 are on the library's mailing list and over 10,000 pieces of mail are sent postage free each year. The national department often receives letters from blind persons who are grateful for the Pentecostal literature they receive in braille. Following are some excerpts:

"I want to thank you from my heart for sending me The Pentecostal Digest, the Adult Student quarterly, and the teenage quarterly. For a long time I have been praying for the Lord to put it on someone's heart to print spiritual magazines, and I'm thankful that the Lord has answered my prayers. These magazines mean much to my soul. I have been blind since birth, but I'm not blind spiritually!"

"I am writing to express my sincere appreciation to the Home Missions Department of the Assemblies of God for The Pentecostal Digest which I have been receiving recently. There is so little in the way of good Christian literature in braille that something like this little magazine is a real boon to

continued on page 48

Find the Hidden Names

Y E L N O I P M A H C W A R D A V S O N
 Q H C I R L U R E W O L F O N L O H Y K
 U U D O B A P M I R L E Z T E N G O Q O
 E M A R W Z A Z M N N O Y N E K A R U H
 R A E N D H I G F O X T T U C K E R A R
 I R W S A L G M O T I J O H U U S L I L
 C A E N V B E A M N O Z S M L E L G K A
 K C L E I O U E X E S T E N R N G C I R
 S L A R S N W S R D R E N I E S L H O K
 O E V G L Q U A H A L M R E S E I Z M E
 N M O A U S T N O S L R A C R S R M R L
 D O G N M L L A N H O L B N E X W U T J
 D K L N M T E V I C K T A A V I I L O A
 W S E O E R Y R L R T M R C I N N N M R
 S A R N R E E Y E O M A N S S O E I A S
 I W E B L H R O D F I T Z E S S R N S I
 W I N G C E S K A T R E B L H L H C E R
 E S I T T R O G N I T I E S O N O T C R
 L U O E A O P E R K I N L V R T O E K A
 Q G J D N O S R E D N A L I T G C R E H

How many names can you find hidden in this puzzle? They include pastors, evangelists, missionaries, executives, headquarters personnel--some contemporary and some from the past. To help you, the names are listed below. Only the last names appear in the puzzle. You will find them forward or backward, horizontally, vertically, or diagonally. Happy hunting!

J. Robert Ashcroft
 Edwin P. Anderson
 Johnnie Barnes
 E. N. Bell
 G. Raymond Carlson
 Richard G. Champion
 Charles Denton
 Billie Davis
 Fred Eiting
 Clifton Erickson
 Joseph R. Flower
 Lorne Fox
 T. E. Gannon

T. J. Gotcher
 "Big John" Hall
 Ralph W. Harris
 David K. Irwin
 Ron Iwasko
 Hugh P. Jeter
 Gwen Jones
 Howard Kenyon
 Harold Kohl
 Frank Lummer
 Gayle Lewis
 Ben Mahan
 Andrew Maracle

P. C. Nelson
 M. B. Netzel
 Howard Osgood
 Albert Ott
 Mary Louise Paige
 Noel Perkin
 E. T. Quanabush
 Ed Quigley
 Herman Revis
 Ralph M. Riggs
 C. W. H. Scott
 Kenneth Short
 Anna Tomaseck

J. W. Tucker
 Uldine Utley
 H. A. Ulrich
 Fred Vogler
 Arne Vick
 C. M. Ward
 Roy Wead
 Dula Xinos
 Lilian Yeomans
 Finis Yoakum
 Anna Ziese
 T. F. Zimmerman

ANSWERS ON PAGE 50



Robert Craig addressing students at Glad Tidings Bible Institute in 1929. On the right are instructors H. Wesley Cooksey and Helen Jarvis.

BETHANY COLLEGE

Of Dreams...Of Destiny

A Narrative and Pictorial History of Glad Tidings Bible Institute and Bethany Bible College. By Dr. Everett Wilson. Beautiful hard cover 75th Anniversary history illustrated with scores of photographs from the beginning in 1919 to the present. Available from the Bethany College Alumni Office, 800 Bethany Drive, Scotts Valley, CA 95066. Cost is \$49 plus \$3.50 postage and handling.

The story of a Bible college can be told in different ways. One might simply chronicle the evolution of curriculum, the demographics of enrollment, or the economics of the institution: the reader would be justified in responding, "So what? Why should I read on?" Carefully crafted, however, Bible college history provides a valuable window into the ethos of popular religious movements. And that is what historian Everett Wilson offers in this anniversary history of his alma mater, Bethany College.

Wilson invites the reader to explore the story of Bay area Pentecostalism through the lens of one of its oldest institutions. Over the years, that institution summoned area Pentecostals to cooperative action,

nurtured their networks, trained their leaders, represented them in broader arenas, and helped to clarify for dedicated insiders and curious onlookers precisely what Pentecostalism was all about.

The school has changed in significant ways, but it continues to offer an historically rooted forum in which to grapple with the personal and public meaning of Pentecostalism.

The Bible school that Robert and Mary Craig started in their Glad Tidings Temple, San Francisco, is 75 years old. This anniversary book tells the story in one beautiful volume.

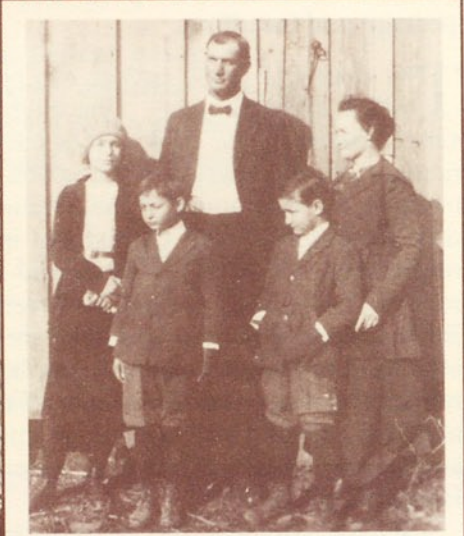
This book, then, is a case study that is a point of entry into the fluid, dynamic and complex world of American Pentecostalism. Everett Wilson punctuates his narrative with stories of the men and women whose experience constitute the fabric of a richly textured Pentecostal subculture.

The Bethany College of today—nestled on a hillside amid the spectacular natural beauty of California's Santa Cruz County—originated in the

starkly contrasting world of downtown San Francisco. Wilson traces its evolution from urban training school to suburban liberal arts college, ably weaving chronology and narrative.

Through the years, the college has both mirrored and molded the hopes of generations of the area's Assemblies of God constituency. The story of Bethany College does not encompass the whole story of the Bay area Pentecostalism, but it offers a snapshot of the whole viewed through one lens. Wilson makes a valuable contribution to the growing literature on American Pentecostalism by consistently keeping a broader context in view while taking seriously the faith commitments of the people whose story he tells. Through Wilson's lens, Pentecostals appear as neither heroes nor villains: rather, they are men and women who have struggled to be faithful as they have worked to redeem the world in God's name. Bethany College was born and shaped in that struggle, and its story provides perspective on the strengths and weaknesses of one of this century's most vibrant Christian movements.

Edith L. Blumhofer
From the Foreword



Evangelist J. Lonzo and Myrtie Jones with their three children in Jacksboro, Texas, about 1920

The Night God Stopped The Angry Mob

They planned to End a Brush Arbor Revival By Murdering the Evangelists

By J. Wesley Jones

It is hard to imagine the persecution early Pentecostals faced unless you lived during that period. Because my dad was a preacher of that early period, our family often suffered persecution and ridicule. One incident in New Liberty, Texas, when a gang of ruffians planned to kill our family, will always remain in my memory as the most fearful night of my life.

But for the grace of God, we would not have lived to tell about it.

My father, J. L. Jones, began his pastoral ministry in Jacksboro, in north Texas. Dad and Mother ministered wherever they could find a place to preach.

On one occasion we were conducting a meeting at Pleasant Valley, a community west of Jacksboro. Lon Denson, who lived at New Liberty, visited the meeting and was quite impressed with my dad's preaching and the type of services he conducted.

Denson asked Dad if he would consider going to New Liberty for meetings. He even offered Dad \$50

if he would go. Now, that was quite a lot of money in 1918, but Dad told Denson that he would pray about it and if he would pray about it and if he came, it would be on an offering basis—not the \$50 fee that Denson had offered.

After praying about it, Dad decided we should go to New Liberty. Little did we realize what was in store for us.

The people at New Liberty built a brush arbor to protect us from the hot August sun. There was no shade around the meeting place, and my mother had to cook in the open on a wood-burning stove.

Despite the hardships, God sent a revival to New Liberty, and one of the first converts was the man who invited us to the area, Lon Denson.

As the revival tide ran high, so did the opposition. Rumors were circulating that Dad was in the white slavery trade, that he was only one step ahead of the law, and that we were operating a prostitution business in our revival meetings.

These wild stories stirred up a bunch of tough, hard-drinking cowboys who came to the brush arbor

services just to cause trouble. A fight would break out every night until finally a Mr. Dodson was deputized to keep order around the arbor.

One night about midnight Deputy Dodson crawled up to the tent where Dad and Mother were sleeping. The news he shared was frightening.

A few minutes earlier Dodson had sneaked through a nearby cotton patch where he saw a gang of men gathering. He heard them making plans to raid our defenseless camp.

"They have only one gun," Dodson told Dad, "but they don't intend to use it unless some of you try to escape. They plan to stone you. Not one of you is to escape."

Dodson said there were too many for him to handle, but he assured Dad that he would stay close by to give us what little help he could. He suggested that maybe Dad wanted to try

This frightening drama at New Liberty, Texas, in 1918 is a good example of God's watchful care.

to get the women and children to a safe place before the men attacked.

In addition to our own family, there were two visiting couples helping in the meetings—Fred and Martha Shingler and Morris and Annie Nixon.

Dad called us together under the arbor, telling us what he had just learned from Dodson. Then he said, "Let us kneel at these altars and pray quietly for the Lord to guide us."

But our silent praying soon turned into an old-fashioned Pentecostal prayer meeting. The two couples visiting us began to shout and dance. Morris Nixon could shout louder than anyone I knew. And he didn't hold anything back in this



memorable midnight prayer meeting.

Their enthusiastic praying turned the rest of us loose, and we all began to shout and praise God.

Suddenly our prayer meeting was interrupted by Deputy Dodson who ran into the arbor waving his gun. "Brother Jones," he shouted, "where are they?"

Dad answered that there was nobody around except the believers.

"They have only one gun, but they don't intend to use it unless some of you try to escape. They plan to stone you. Not one of you is to escape."

—Deputy to J. L. Jones

"We started praying, and everybody got happy," he explained to Dodson.

Deputy Dodson broke down and began to cry. He said that just before he heard us begin to shout he saw a group of people dressed in white rush under the arbor. His immediate thought was that it was the Ku Klux Klan raiding our camp.

"Now I know what I saw," Dodson added. "They were angels God sent to guard you!"

You can imagine that this news gave us a big lift. But even though we knew God had His hand upon us, we did not return to our beds but kept our eyes on the raiders who had a

lantern in the middle of the road a short distance away. It was a long, agonizing wait, but finally at day-break the raiders came by our camp. They yelled at Dad as they went by, threatening to return. But we didn't see them again.

Several years later Dad and I were in a service in Wichita Falls, Texas, when a tall man walked up to Dad. He confessed that he had been a member of the gang that had planned to kill us at New Liberty. Dad and I rejoiced to learn that this man had been saved and was now an Assemblies of God minister (whose name I cannot remember).

Dad's former enemy and new-found friend then told another chapter of that drama which we had never known.

As the gang sat making their plans to raid our camp, one of the men—a tough Indian—suddenly stood and said, "Fellows, we are not going to make the raid tonight."

That brought a heated disagreement, and one man accused the Indian of being afraid. The Indian admitted that he was scared. But then he whipped out a long pocket knife and ordered the men to remain seated, that he would use his knife on the first man who stood.

"No one got up," our new friend continued. "We sat there the rest of the night and cooled down. At day-

break we all agreed to disband. And that's why we didn't kill the Joneses that night in New Liberty."

Persecution was very real in the early years of the Pentecostal revival, but I can say from experience that God was faithful and kept His hand upon us.

Our frightening drama at New Liberty back in 1918 is a good example of His watchful care.



The late J. L. Jones. When he asked the surrounded believers to pray quietly, he got an old-fashioned Pentecostal prayer meeting.

J. Wesley Jones (1910-92), a retired Assemblies of God minister when he wrote this article for the spring 1983 issue of *Heritage*, experienced the anxiety of this brush arbor service when he was 8 years old. His father, J. L. Jones, was an early minister in the Assemblies of God and conducted the meeting remembered in this story. J. L. Jones' brother Oscar was an early superintendent of the Oklahoma District Council.

FROM OUR READERS

Response on 1993 Article

Thank you for the *Heritage* issue [summer 1993, "Precious Promises Still Precious," by Glenn Gohr] with the article about Marionville [Missouri] A/G history [and Adele Carmichael]. Donna and I have been acquainted with Adele for many years, thus making the article special for us. Plus, it set in motion an interest for celebration of the church's 75th anniversary.

I want also to add my great appreciation for *Heritage* and the work of the Archives to remind us of

"I believe [Heritage] ought to be required reading to all our Bible College students preparing for ministry within our ranks."

our roots and history. Even though I've grown up in the virtual shadow of Headquarters, much of the past I do not know. But as you people remind me, I'm able to give thanks for those who have caused me to "harvest where I did not sow."

Heritage gives me insight to particular ministries that I would otherwise never get around to finding for myself. And being a person with a voracious appetite for knowledge of our fellowship, its people, and God's hand ever upon us, *Heritage* furnishes that. Further, I believe it ought to be required reading to all our Bible College students preparing for ministry within our ranks.

Dan Swearingin
San Diego, California

Dan Swearingin, now pastor of Calvary Temple, San Diego, was interim pastor last spring at the Marionville Assembly of God which is mentioned in "Precious Promises Still Precious." Did you miss this article that tells of a 70-year-old Precious Promise box

found in a California antique store and traced to Adele Carmichael? If you have the 2-vol. Heritage reprint, look for it on page 24 of the summer 1993 issue. Or we'll make a copy of the story and send it postpaid for \$1.—Wayne Warner

An Old Friend Writes from Guam

You and your staff are doing a great job and are keeping before us our great heritage.

After serving 10 years in Singapore, we felt God leading us to a new assignment. But like Abraham, not knowing where. We returned to the states for a mini furlough. Brother [Robert] Houlihan, our field director, faxed us about considering Guam. We had planned on being with our children for my 80th birthday, but instead we came to Guam. Retirement is not in our vocabulary. We just sometimes get tired.

On receiving the spring issue of *Heritage* we read it at one sitting. What a joy. I remember so well many of the great men and women you have written about. At the age of 6 1/2 I attended the opening of Angelus Temple in Los Angeles. Forgive me for rambling as I merely wanted to express my appreciation for your ministry.

While we were serving in Singapore and teaching at TCA Theological Center of Asia, we ordered the 2-volume *Heritage* reprint. On leaving, I left them for the library. So I need to order another set.

William H. Robertson
Barrigada, Guam

Now 80 years of age, William H. Robertson began his ministry in 1939 when he pioneered a new church. He received A/G license in 1940 and ordination in 1942 from the Southern California District. After pastoring until 1957, he was elected as the district secretary-treasurer, serving in

that position until he was elected district superintendent in 1968. He served as superintendent until 1980. Another set of the reprints will be sent to Guam.

Spring Issue Brought Back Memories

We held protracted meetings with Carl Barnes ["Carl W. Barnes, Evangelist, Song Leader, and Church Builder"] in Enid, Oklahoma, Pine Bluff and El Dorado, Arkansas; and for Carl Goad ["Faithful Unto Death"] in Riverside, California. Everett Stenhouse [former assistant general superintendent] was youth pastor at the time.

Frank and Gladys Lummer
Anaheim, California

The Lummers are now retired, but multitudes who were saved, healed, or baptized in the Spirit during their dynamic evangelistic meetings still treasure those memories.

Glad Tidings Class of 1937

Wayne, I'm sure you already know how much I enjoy *Heritage*. However, the spring issue had a very special appeal for me. I read with great excitement, "Glad Tidings Class of 1937 Class Reunion." That was my graduation year. It was good to know what my classmates are doing after all these years.

There were so many memories of those days that rushed into my mind as I read the article. I can still quote the famous 6th rule: "Familiarity between men and women is positively forbidden. Anyone violating this rule is subject to immediate dismissal." Familiarity could mean to say, "Good morning, Sister———." I had one such experience, but was not dismissed from school.

All of my Bible school experiences still influence me after all the years have passed. LaVera Stevens [Heavner], as I remember her, still has

an influence on me. I can still hear her voice as she taught us. With some fear I still remember Matron Nanny Satterberg. With great admiration and appreciation I often speak of H. Wesley Cooksey. That man lives in my head and heart.

Those were the days that helped shape my Christian character and make me what I am in Christ today. If I could have contact with some of these people, I would be blessed.

You are doing a grand work, and I am honored just to know you.

C. Russell Archer
Eastern Regional Superintendent
Open Bible Standard Churches
P. O. Box 518
Vandalia, Ohio 45377

Glad Tidings Bible Institute, San Francisco, is now Bethany College, Scotts Valley, California. About 25 of the 95 graduates ("Maranatha" class), and instructor LaVera Stevens Heavner, got together last year at the home of M. C. and Patsy Allen, Sulphur Springs, Texas. Back in 1962-63 when the editor pastored an Open Bible Church near Vancouver, Washington, C. Russell Archer pastored Faith Temple, Tacoma, and was the editor's district superintendent.—Editor

Must Have Her *Heritage* Magazine

I think I am overdue so the enclosed check will take care of the subscription. I surely don't want to miss a *Heritage* issue. My children are here to celebrate my 90th birthday (August 22). My daughter Bonnie Argue, from Hong Kong, is here too. God is good to give me five wonderful children. God bless your wonderful work.

Edna Byrd (Mrs. Sam)
Sacramento, California

When I called Mrs. Byrd in August, she had just returned from a birthday party the WMs of her Trinity Assembly had given in her honor. She told me that her maiden name is

Sappington and that her three brothers—Lloyd, John, and Sherman—had been ministers. Her parents, Thomas and Lettie Sappington, before World War I, learned there was no Pentecostal church in Arcadia, Kansas. So they left their Arkansas home in a wagon pulled by two horses. Two Jersey cows followed behind. Although the Sappingtons were not ministers, they established a church. Mrs. Byrd's son Tom Hines is a missionary to the Philippines; her daughter Bonnie Argue (widow of Watson Argue, Jr.) pastors a church in Hong Kong; and her other three children live in California.—Editor



Pastor and Mrs. McArthur Jollay

Heritage Subscription

The lifetime subscription to *Heritage* is truly appreciated. Both of us are in our 80s, and some of the published material takes us back to earlier years and experiences. My husband has been in a nursing home for nearly 6 years—a deep sadness to me.

My husband had architectural skills and designed the Riverside Tabernacle, Flint, Michigan, while we pastored there. Then in 1957 Christ Church, Washington, D. C., invited him as pastor, a ministry he enjoyed for more than 20 years. When we arrived in Washington, the church was located in a bad neighborhood, so we bought property, and my husband designed the new Christ Church building.

We thank God for the true church—Christ's body.

Mrs. McArthur Jollay
Arlington, Virginia

Mrs. Jollay ministered with her husband and still teaches a Bible class. For 3 years during the 1980s, she taught a Bible class in the White House.

Remembering Oil Field Assembly

We enjoy *Heritage* magazine very much. In the feature on Carl W. Barnes, spring 1996, it mentioned that Evangelists Doreen Justus and Lorraine Oliver were invited to hold a revival. I just happened to have a copy of a flyer when they held a revival at the Oil Field Assembly of God in 1936. It is 17 miles east of Enid, Oklahoma. Jimmy and Madge Mayo were attending Southwestern Bible School at that time (when the school was in Enid) and pastoring our church.

This same church used other Southwestern students as pastors, such as Hugh Jeter, Carl Holleman, and Hal C. Noah. Hal is my wife's brother, and he married us in that church on May 8, 1938. Hal later built the Oak Cliff Assembly in Dallas. I also graduated from Southwestern in May 1938.

Darrel Keahey
Enid, Oklahoma

REVIVAL

LORRRAINE OLIVER
Sister

DOREEN E. JUSTUS
Sister

OIL FIELD
ASSEMBLY OF GOD CHURCH
(By the Pavement)
Starts March 8, 1936; Ends---???

Given up to die by eight doctors with cancer of the liver and breast Miss Justus was healed by God and is now preaching the Gospel.

EVERYBODY WELCOME
JIMMIE MAYO, PASTOR

Children in the Pulpit

Several readers responded to the feature *Heritage* published on children in the ministry (spring 1996). Here are four responses.

Mary Louise Paige Clutter

Thanks so much for the latest issue, especially for the very interesting article and pictures of "A Child in the Pulpit." I had often wondered if Mary Louise Paige Clutter was still living. After I found her name in the ministers directory, I called her. As it turned out, she was feeling a bit low due to her husband's physical condition, and knowing that she must bring her husband home from the nursing home because his medical benefits have run out. She is not financially able to keep him in the nursing home.

I too am in the same circumstances. I will be bringing my husband home this week. And I too must call on God for the strength needed to care for him.

Mary Louise and I bonded ourselves to pray one for the other.

My personal interest in Mary Louise started in the 1930s. My co-worker and I were caring for a missions effort (under the supervision of O. E. Nash and the Kentucky Mountain Mission) in Harrison, Ohio. Brother Nash took us to Cincinnati to attend meetings Mary Louise was holding there.

It was such an enjoyable few days. We met in their large living room for prayers and devotions every morning. While we were kneeling in prayer, someone observed that I had very worn shoe soles. Someone saw to it that I had new shoes that very day. Then shortly after our visit there, I received a letter from Mary Louise. She told me that I would be receiving a check from her every time she got one.

From then on for more than a year the money came on a regular basis until I relocated in Pennsylvania and was in evangelistic work. As soon as I began to receive money on my own, the checks from Mary Louise ceased. What a blessing she

was to me! And I had an opportunity to tell her on the phone. She didn't remember it, but I do.

Mary Louise told me that my call had come at a time it was needed most and had given her a lift.

Marie Griffith (Mrs. Al) Skymmer
Clearwater, Florida

Child Evangelist Leads Reader to Christ in 1931

A tent meeting was in progress in Huntington Park, California, in June 1931, when I was 15. The meetings were led by an Evangelist Echols. Also special children's services were being conducted by a 9-year-old girl by the name of Charlotte Kennedy (married name is McGill).

I had just entered the tent when I was overwhelmed by the presence of the Lord. Charlotte sensed immediately my need of God. At the close of the regular service, I found my way to the altar where I received Christ as my Lord and Savior.

At the time there was no Assembly of God in that city; the Foursquare church was in an upstairs facility. Sister Aimee Semple McPherson baptized me at Angelus Temple in Los Angeles.

Arthur and Margaret Erickson pastored the Assembly of God in Maywood, a mile or so from Huntington Park. They had attended the tent revival and had gotten acquainted with my family. So we began to attend their church. I also attended their Bible school and entered the ministry in 1936. In 1943 the old Central District ordained me.

These have been good years, on the whole, pastoring, evangelizing, and in working in small Bible schools.

I am enjoying *Heritage*.

Ken Hardin
Farwell, Michigan

Evangelist Jimmy McClellan

So many people have called or seen me at church to tell me about

Watch for a future issue for more children who preached the gospel.

Daddy's photograph in *Heritage*. The caption called him Jim, but Dad never went by Jim. Mother (Sudie) was even called "Sister Jimmy" for years. Dad was 16 years old in the photo.

My parents were ordained A/G ministers for many years. Dad served 53 years before his homegoing in 1969, and mother 70 years before her homegoing in 1993. He was a church builder and presbyter in the Texas (later South Texas District).

I know a lot of people across America remember Mother and Dad.

Martha Jo McClellan Burgess
Kingwood, Texas

See "Church Planting" article in this issue for a story of Jimmy McClellan's revival and founding of a church in Baytown, Texas.

Evangelist Alpha Henson

I am writing to say I now have received two issues of *Heritage* and am really enjoying them.

I was saved in the Minneapolis Gospel Tabernacle 63 years ago. Before the Tabernacle moved into their new building in 1930, Evangelist Dolores Dudley was there for meetings.

I am sending clippings of Alpha Fortenberry Henson. She began to preach at 16. Clyde and Alpha Henson have been a blessing to me. Clyde came to the hospital when my 6-year-old son suddenly had strep throat complications. His kidneys were completely blocked, and he should have died. But Clyde prayed a 2-minute prayer and said that my son would soon be out of bed. In 15 minutes he was well and never had another problem.

Alpha has not been well but is still going strong. I was praying with her yesterday. [Clyde Henson died in 1971]. God bless you in your work.

Luverne Thompson
Sacramento, California

Barbara Bryan: *Blossoms from the King's Garden*, by Alice R. Flower (copy belonged to late missionary Esther Harvey). **Norman Sorenson:** photo of Glad Tidings Temple, Vancouver, B.C.; **Gordon Preiser:** 1950s and 1960s S.S. convention and C.A.P. notes. **Eleanor Parry:** booklet compiled by Mrs. J. Robert Ashcroft on his sermons, poetry, etc.; miscellaneous letters, 1960s and 1970s. **Edith Blumhofer:** History of Huntington Assemblies of God (Huntington Station, NY); **Homer Brooks:** correspondence, etc., relating to O'Reilly Hospital property obtained for Evangel College, 1954, and other Evangel College materials. **Jim Ziegler (ORU Holy Spirit Research Center):** William Freeman's *The Healing Messenger* (Mar., May, July-Nov., 1949); Research Center publications. **Whitney Library for the Blind:** card file listing books transcribed into braille; videotapes of a Home Missions gathering; clip file on A/G ministry to the blind. **Ruth Spence:** photos and newspaper clippings of her Uncle Ben Hardin. **Tom Hardin:** photos of his parents, Ben and Ethel Hardin. **Bill Wind:** cassette tapes of Heritage Week 1995 at Phoenix Christian Assembly. **DFM:** cassette tape, conversations with George Flattery and J. Philip Hogan. **U. S. Grant:** cassette of a sermon he preached in 1973.

Billy O. Hall: cassette of sermon he preached in May 1995. **Middle Atlantic Regional Press:** tape of "The Latter Rain Outpouring," by Vinson Synan; "What Happened Before Pentecost," by George D. McKinney; "The Bush Is Still Burning," by E. Myron Noble; "He Set Me Free," by Luther DuPree. **George Davis:** biographical information on Rodolfo C. Orozco, of Mexico; church history, Templo Cristiano El Salvador, Monterrey, Mexico; video on his wife Billie Davis, "A Desk for Billie." **Talmadge McNabb:** paper, James P. Bowers. **G. P. V. Somaratna,** book, *Walter H. Clifford: The Apostle of Pentecostalism in Sri Lanka*, by G. P. V. Somaratna. **Herschel Crouch:** early Pentecostal periodicals; Eugene Hastie's recollections of early camp meetings (1911-34) and newspaper clippings from Perry, Iowa; Arabic language primer that belonged to James Crouch. **Karen Knepp:** First Assembly, Amarillo, Texas, history, "Where It All Began." **Elmer Shaw:** 1944 letter from Howard Goss on origins of Pentecostal Church, Inc. (Houston, Texas). **Guy Trower:** Minnesota District *Fellowship Tidings*, June 1951 (25th Anniversary); letter from Noel Perkin to Guy Trower regarding Trower's interest in missionary appointment to Brazil (1950). **Steve Durasoff:** 10 bound vols. of Oral Roberts magazines (1949, 1955, 1956, 1957-1963). **Larry Elder:** "A Survey of the Assemblies of God in Foreign Lands" (1938). **Gertrude Scott:** misc. collections, scrapbooks, etc. **Bill Harrell:** photo of Sarah Harrell (Mrs. J. Otis). **Vesta Gilbert:** photos of her father, Wayman Taylor. **John W. Smith:** biographical materials on the life of Cornelious Smith; "The footsteps of John Walker Smith"; and the "History of Alexander Mauriello."

Roger Rosenkrans: obituary and memorial pamphlet for his daughter, Dolores Smeeton. **Don Cox:** photo and article on visitation of angels. **Ruth Volk Casale:** photos of Ralph J. Volk. **Betty Chase, Evangel College Archives:** transcription of taped interviews with J. Robert Ashcroft. **T. E. Hartshorn:** personal papers, "Down Memory Lane, The Life and Times of the Rev. Thomas E. Hartshorn." **Grant Wacker:** his chapter on healing from Pentecostal perspective from *Caring and Curing: Religious Traditions*, edited by Ronald L. Numbers and Darrel W. Amundsen. **Ray Perkins:** photos of Finis J. Dake and Shiloh Bible Institute, Zion, Illinois. **Wayne Warner:** photos of C. T.

Studd, E. E. Hoste, W. W. Cassels, Stanley P. Smith, Cecil Polhill-Turner, Arthur Polhill-Turner, Montague Beauchamp, and other missionaries to China. **John Lindvall:** materials on ministry in Europe during the 1940s. **Donald W. Kammer:** books by E. W. Kenyon, God's Revivalist, Michael Laleff, and Jack Reddick. **John Carver:** video on evangelist Clifton Erickson. **Oral Roberts University:** videos, "Venture Into Faith," and Oral Roberts' tent meetings. **International Church of the Foursquare Gospel:** video, "A Look Back." **R. Bryant Mitchell:** books. **Charles Crabtree:** books. **Jim Teuber:** books formerly owned by his late father, Andrew Teuber. **Sharon Ellard:** books.

□ A Woman With a Vision/ from page 39

Christians like myself who are vitally interested in reaching men and women with the gospel."²⁷

The ministry is also accessible to the blind through the Internet. Paul Weingartner said, "Hardly a day goes by without a new request coming in."²⁸ Materials are now being sent to almost every state and some 26 foreign countries.

The Mildred Whitney Library for the Blind stands as a tribute to its founder, a woman who for 45 years carried out a vision for God's work among the blind and reading disabled. In keeping with Whitney's lifelong commitment to reaching blind persons with the gospel, the theme verse for the Mildred Whitney Library for the Blind is found in Isaiah 35:5: "Then will the eyes of the blind be opened."

James Banks has fond memories of Mildred Whitney. He came to Springfield as national representative for the blind, deaf, and handicapped in 1976, and he worked with her for about 3 years before she retired and returned to Wisconsin. He sums up what most people would have to say about her: "As far as I'm concerned, she IS the Library for the Blind. She started the whole thing, and it would not exist without her input." Banks continues, "This is a case where God moved on an individual to help out the entire denomination. Through her, the Assemblies of God ministry to the blind came into being. And she did it out of sheer love and dedication and without a lot of remuneration."²⁹

NOTES

1. Hershell Moore, "A Moment of Blindness," *Pentecostal Evangel*, April 18, 1976, p. 17.
2. *Ibid.*
3. Mrs. Edward Whitney, "Evangel Articles in Braille," *Pentecostal Evangel*, December 6, 1953, p. 5.
4. The story of Gladys Carrington, a housewife from rural New York, who was influenced by Neil McIntyre, a blind evangelist, is found in: Eleanor Samuelson, "Unexpected Answer," *Gospel Gleaner*, October 16, 1949, p. 3. Mrs. Carrington began braille ministry in 1943, using a stylus and slate in her home to make raised dots for braille.
5. Ola Pfaff, telephone interview, August 12, 1996.
6. Mildred Whitney, "Some Memories" (unpublished manuscript), p. 2
7. *Ibid.*
8. Ola Pfaff, telephone interview, August 12, 1996.
9. Whitney, "Evangel Articles in Braille," p. 5. Mrs. Goudie was the pastor's wife of the Assembly of God in Watertown, Wisconsin, where the Whitneys attended.
10. Elva Johnson, "Quarterlies for the Blind," *Pentecostal Evangel*, December 8, 1957, p. 24.
11. Maxine Strobridge, "Busy Mother Ministers to the Blind," *Pentecostal Evangel*, April 24, 1960, p. 12.
12. Frank Finkenbinder, telephone interview, February 12, 1996.
13. *Ibid.*
14. "Braille Quarterly Fund," *The World Challenge*, January 1958, p. 32.
15. Maxine Strobridge, "Busy Mother Ministers to the Blind," *Pentecostal Evangel*, April 24, 1960, p. 12.
16. Ruth A. Lyon, compiler, *A History of Home Missions of the Assemblies of God* (Springfield, MO: The Division of Home Missions, 1992), p. 83.
17. *Ibid.*, p. 84.
18. *Ibid.*, p. 83.
19. Harry Brotzman, Jr., letter to the author, May 29, 1996.
20. Ruth Lyon, "College Students Assist in Blind Ministry," *Pentecostal Evangel*, December 29, 1968, p. 18.
21. Lyon, *A History of Home Missions*, p. 111.
22. "Missionary to the Blind Receives Citation," *Pentecostal Evangel*, November 30, 1969, p. 30.
23. Lyon, *A History of Home Missions*, p. 119.
24. *Ibid.*, p. 187.
25. *Ibid.*, p. 191.
26. Mildred Whitney, ministerial file; "In Memory," *Full Gospel Tidings*, Sept.-Oct. 1994, p. 3.
27. "The Blind" [brochure], n.d.
28. "Whitney Library For the Blind Dedicated," *What's New Nationally*, June 1996.
29. James Banks, telephone interview, February 9, 1996.

Persons wishing to donate historical materials to the Archives--such as minutes, photographs, diaries, magazines, films, books, correspondence, recordings, etc., are urged to write the A/G Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, Extension 4400. E-Mail: wwarner@missions.ag.org

Ashcroft/*from page 23*

Then his prayers were answered as on January 4, 1995 he watched his son being sworn in by Vice President Al Gore in the Senate Chambers.

The next day Ashcroft visited his oldest son, Bob, in Kansas City before intending to return to Springfield from Washington, D.C. Instead, he was rushed to a hospital and died that evening of heart failure at age 83.

He is survived by his wife Mabel; a brother, Samuel Ashcroft of Nashville, Tennessee; two sons, J. Robert "Bob" Ashcroft, Jr., of Platte County, Missouri, and Senator John D. Ashcroft, and eight grandchildren. He was preceded in death by a son, C. Wesley Ashcroft, and by his first wife, Grace Ashcroft. Burial took place at Greenlawn Memorial Gardens in Springfield, Missouri.

More than 1,100 people attended the Memorial service held on January 9, 1995 at Central Assembly of God in Springfield, Missouri. Philip Wannemacher, who officiated at the service, remarked, "No matter where you were, it might have been a convention someplace and you would hardly even know that he was in any of the conferences, but you would find in your mailbox just a hand-scribbled note, 'You did so good. I'm proud of you.' He was that kind of encourager."³⁴

Among those who paid tribute to Ashcroft was Dorsey Levell, director of the Council of Churches of the Ozarks. He recalled how Ashcroft was instrumental in organizing interdenominational activities in the Springfield area, including the Chamber of Commerce's annual prayer breakfast. According to Levell, "He was one of the first of the Assemblies of God people to reach out to other denominations. He was a man of prayer and faith."



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



J. Robert and Mabel Ashcroft

Joseph R. Flower, remembers that Ashcroft promoted involvement in politics and civic affairs. Ashcroft once encouraged his father, J. Roswell Flower, to run successfully for the Springfield City Council. Later, when his son John Ashcroft became interested in politics, J. Robert Ashcroft gave his blessing. Flower says, "He believed ... a person's Christian faith should be evidenced in everyday affairs, including politics."³⁵

Thomas Trask, general superintendent of the Assemblies of God, also has high regard for Ashcroft's ministry. "Dr. J. Robert Ashcroft has distinguished himself within the Assemblies of God as a true Christian statesman, one who exemplified the attributes of the Lord Jesus Christ. His teachings on, and example of, a life of prayer were a testimony to all. He will be greatly missed by the church and the church world at large."³⁶

J. Robert Ashcroft had a favorite scripture verse which became his motto: "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord" (Romans 12:10,11). He daily lived out this verse and often quoted it. In fact, he incorporated it into his signature. Just above his name he would write the scripture reference for Romans 12:11.³⁷ He also used a crest with his name which included a tree, a lamp of learning, and Greek words

which translate to "serving the Lord." It is obvious that these were significant to him, and they exhibited his keen interest in Christian education, prayer, and serving Christ. Not only did the scripture motto and crest appear on his personal stationery in later years, but they also are inscribed on his tombstone at Greenlawn Cemetery in north Springfield, Missouri.

Even as he counseled and prayed for his son John shortly before his death, Ashcroft lived out this motto to the end—"fervent in spirit, serving the Lord." He truly was a man of prayer and faith.

NOTES

¹Robert Edwards, "The Rev. J. Robert Ashcroft: 1911-1995," *The News-Leader* (Springfield, MO), January 7, 1995, p. 5A.

²J. Robert Ashcroft interview by Betty Chase, Evangel College Oral History, February 11, 1988.

³J. Robert Ashcroft video interview by Edith Blumhofer, ca. 1985.

⁴Chase interview, February 11, 1988.

⁵Jane Hedman, "J. Robert Ashcroft: What a Great Dad the Governor Has," *Springfield! Magazine*, September 1987, p. 40.

⁶Chase interview, February 11, 1988.

⁷Blumhofer interview, ca. 1985.

⁸Chase interview, February 11, 1988.

⁹J. Robert Ashcroft, ministerial file.

¹⁰Bill Maurer, "Ashcrofts Mark 50th Anniversary," *The Daily News* (Springfield, MO), September 16, 1985, p. 2B.

¹¹Betty Chase, "First Two EC Presidents Remember P. C. Nelson," *EC Tradition* 3:3 (March 1994): 2.

¹²Obituary, *The News-Leader* (Springfield, MO), January 8, 1995.

¹³*The Berean*, February 1995, p. 1.

¹⁴J. Robert Ashcroft interview by Betty Chase, Evangel College Oral History, March 2, 1988.

¹⁵*General Council Minutes*, 1953, pp. 30-31.

¹⁶Taken from notes prepared by Betty Chase, Evangel College Archivist, January 1995.

¹⁷Betty Chase notes, January 1995.

¹⁸"Informal Comments of J. Robert Ashcroft," August 13, 1980, p. 4. Evangel College Oral History, Evangel College Archives.

¹⁹*The Cup* (Central Bible Institute), 1959, p. 17.

²⁰*Ibid.*, p. 14.

²¹"Presidency of Central Bible Institute and Evangel College To Be Separated July 1963," *Pentecostal Evangel*, January 13, 1963, p. 28.

²²J. Robert Ashcroft interview by Betty Chase, Evangel College Oral History, February 25, 1988.

²³*The Berean*, February 1995, p. 3; J. Robert Ashcroft personal data sheet, February 1982.

²⁴Jane Hedman, "J. Robert Ashcroft: What a Great Dad the Governor Has," *Springfield! Magazine*, September 1987, p. 41.

²⁵*The Berean*, February 1995, p. 1.

²⁶*Ibid.*, p. 2.

²⁷*Media Release*, May 1, 1991.

²⁸Peter K. Johnson, "Last Words To A Son," *Pentecostal Evangel*, June 18, 1995, p. 8.

²⁹J. Robert Ashcroft, memorial folder, January 9, 1995.

³⁰Johnson, p. 8.

³¹*The Berean*, February 1995, p. 4.

³²Johnson, pp. 8-9.

³³*Ibid.*

³⁴*The Berean*, February 1995, p. 4.

³⁵Edwards, p. 5A.

³⁶Obituary, *The News-Leader* (Springfield, MO), January 8, 1995.

³⁷J. Robert Ashcroft signature, Assemblies of God Archives.

RVers/from page 29

teers, according to Patrick Donadio. "Pastors look at RVers as an extension of their church, as part of their missions outreach," Donadio said. "Truly, they have become missionaries in their retiring years."

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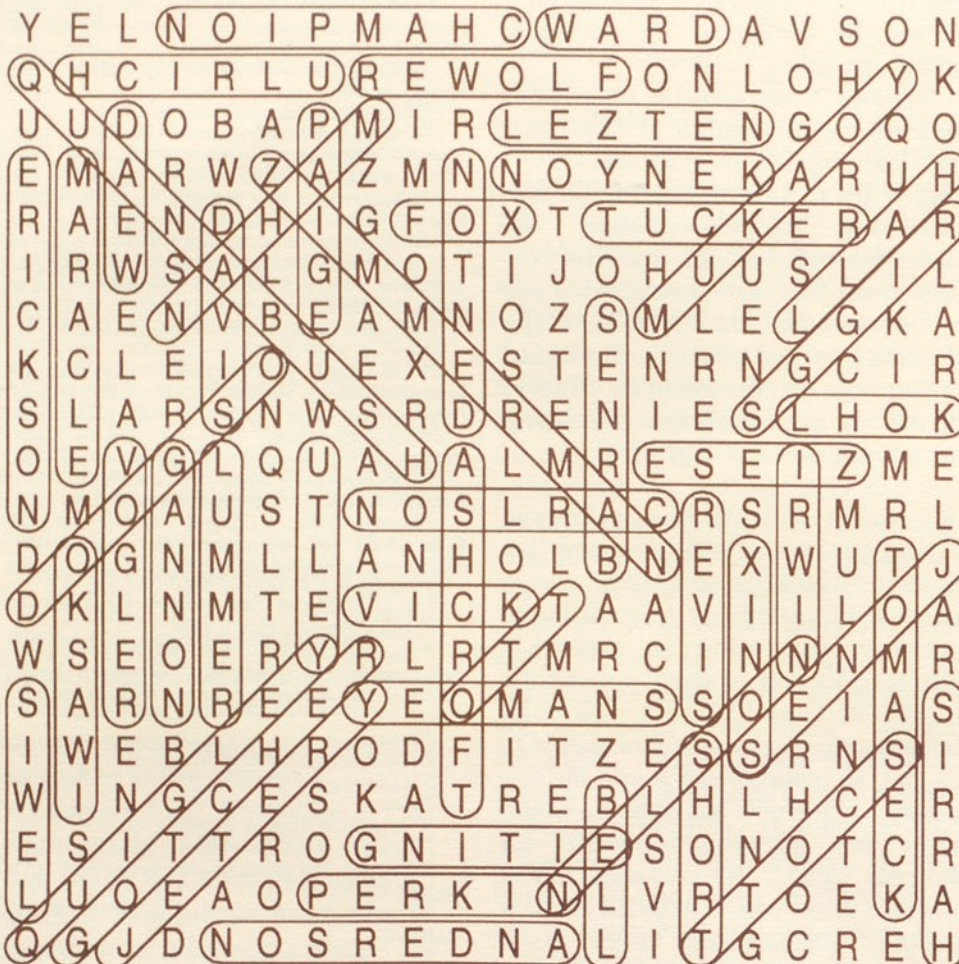


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The youth of the Assembly of God Tabernacle, Eugene, Oregon, sponsored special gospel meetings during World War II and used the advertising handbill shown on the left. Seated between their pastors, Roy and Virginia Reed, are the three Flowerdew sisters; standing, from the left, are Lela Hollester, Marvel Gay, Lee Gay, Lois Anderson, Royal Roberts, Wade Eaton, Howard Jurgensen, and Lynn R. Anderson, Sr. Seated at the piano is Eunice Jurgensen. The church is now Willamette Christian Center and pastored by Stephen P. Savelich. Photo courtesy of Lois Anderson Smith, Springfield, Missouri, whose son Lynn Anderson is the librarian at Central Bible College.



Executives elected at first General Council are kneeling in front. From the left, J. W. Welch, M. M. Pinson, T. K. Leonard, J. Roswell Flower, Cyrus B. Fockler, Howard Goss, E. N. Bell, and D. C. O. Opperman.

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