

Eric Booth-Clibborn
Gives His Life
For Africa



Assemblies of God

HERITAGE™



ASSEMBLIES OF GOD

Pioneers

89-year-old Linnie
Haymaker Blair
Reminiscing in
Oklahoma.

See page 20

OKLAHOMA PASTORS
C. Oscar and Cora Haymaker
Bartlesville, Oklahoma, 1933

1. **Honey in the Rock.**
 "And with honey out of the rock should I have satisfied thee." Ps. 81: 16.
 F. A. G. F. A. GRAVES.

**Early Ministry
of
Fred A. Graves**
Page 23

1. true?
2. H new?
3. do?"
4. T few;

He's you.
Have you.
Ne you.
Say you.

Chorus.
Oh, there's Honey in the Rock my brother, There's Honey in the Rock for you;
my brother, for you;

rit.
Leave your sins for the blood to cover, There's Honey in the Rock for you;
for you.

Copyright, 1905, by F. A. Graves.

Assemblies of God
HERITAGETM

SPRING 1998 VOL. 18, NO. 1
PUBLISHED BY THE FLOWER PENTECOSTAL HERITAGE CENTER

4 ERIC BOOTH-CLIBBORN

This issue features four articles on the inspiring life and ministry—and untimely death in 1924—of an early missionary, Eric Booth-Clibborn. By William M. Faux, Alice M. Frodsham, Catherine Booth-Clibborn, and Adele Flower Dalton

9 EVANGELISM IN NEBRASKA AND IOWA

A grateful grandson and former missionary to Cuba remembers his devoted grandparents, George and Katie Comstock, early pioneers in the Assemblies of God. By James Nicholson

11 A DREAM FULFILLED—CLYDE AND ALPHA HENSON

The story of a bronco-busting rodeo rider who is converted under the ministry of a woman evangelist who later becomes his wife, and how they ministered together, becoming pioneers in local church television ministry. By Glenn Gohr

19 FAITHFUL THROUGH 52 YEARS

Ruth Stagg became the Sunday school secretary of a church in the old gold-mining town of Jacksonville, Oregon, in 1946. She is still on the job 52 years later. By Larry Smith

20 REMINISCING IN OKLAHOMA

A nearly 90 year-old-woman (July 8) looks back on some of the Pentecostals she met while growing up in an Oklahoma parsonage. By Linnie Haymaker Blair. (Prayer Note: *Heritage* just learned that the author fell and broke her hip in April.)

23 EARLY MINISTRY OF FRED A. GRAVES

You've sung his songs, "He was Nailed to the Cross for Me," and "Honey in the Rock." Here are 1890 newspaper clippings—recent discoveries—of his ministry in Southern Minnesota. Contributed by Dr. Edith Blumhofer

26 Time Frame

31 Testimony Time

27 From Our Readers

33 Photos From Our Readers

29 Seen In Print

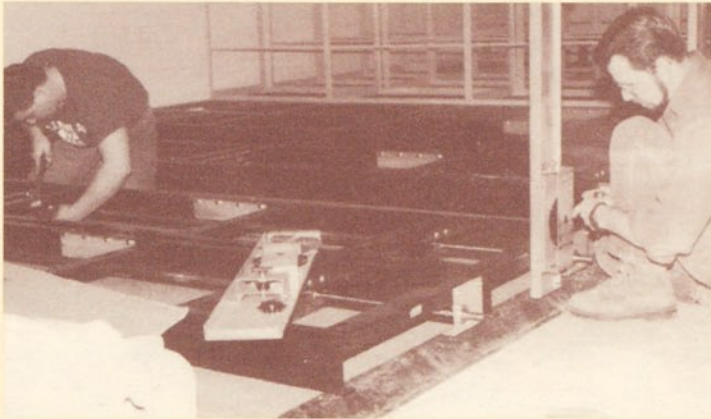
34 Archives Activities

Heritage is published quarterly by the Flower Pentecostal Heritage Center (formerly Assemblies of God Archives), 1445 Boonville Ave., Springfield, MO 65802. CENTER STAFF: Wayne Warner, editor and director; Joyce Lee, assistant archivist; Glenn Gohr, archives assistant and copy editor. Yearly subscription, \$12.50; lifetime subscription, \$150. *Heritage* is indexed in Religion Index One: Periodicals, published by the American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201. The index is part of the ATLA Religion Database, available on WilsonDisc CD-ROM from H. W. Wilson Co. and online via WilsonLine, BRS Information Technologies, and DIALOG Information Services. Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), 5420 N. E. Glisan, Portland, OR 97213. © Copyright 1998 by The General Council Assemblies of God, 1445 Boonville Ave., Springfield, MO 65802-1894. ISSN 0896-4395.
POSTMASTER: Send address change to *Heritage*, 1445 Boonville Ave., Springfield, MO 65802-1894.

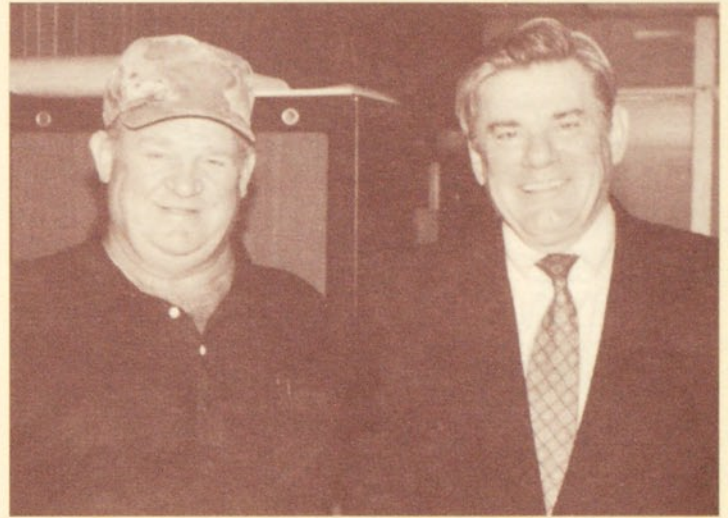
FLOWER PENTECOSTAL HERITAGE CENTER

A Lot of Things Happening

With the relocation of the Assemblies of God Archives—now the Flower Pentecostal Heritage Center—comes much activity and work. On the back page of this issue you will see moving scenes, the Archives from the 5th floor location it has occupied since 1977, to the new spacious vault and temporary office spaces on the 2nd floor. It is expected that the museum and new offices and research center will be occupied by September 1. In the meantime, the capital fund drive pledges have gone over the \$1 million mark! Watch for a grand opening.



Workmen are installing one of the 13 compact storage units in the new archives vault. The vault is 800 square feet and has capacity for several years of growth.



Construction foreman Leroy Foster and architect Kent Smith.

Left, Headquarters engineering employees Larry Greene and Clyde Bruner working on the walk-in cooler in the vault. Tapes and films are being stored in the cooler. Center, Dorothy Hartman of Lynch Industries, Burlington, New Jersey, the museum firm

designing and building the Flower Pentecostal Heritage Center museum, at work in the Archives. Right, a workman laying blocks for the vault. The vault has a 7" reinforced concrete ceiling for fire protection.





Yours for Christ in dark Africa,
Eric and Lucile Booth-Gilborn.

Eric Booth-Clibborn Dies in Africa, 1924

Death Takes Newly Appointed Missionary

By William Faux

Our hearts were sorely grieved on the receipt of a cablegram announcing that our beloved brother and co-worker Eric Booth-Clibborn was seriously ill and recovery almost hopeless. This was followed by another cable stating that he had passed away. The news quickly spread from one to another. A sadness fell upon the entire office force.

"What can it mean?" came from one and another. We can only look to an all-wise God and a loving Father and humbly bow in submission.

Brother Eric Booth-Clibborn, at a time when a great need arose, cheerfully volunteered his services for missionary work in the French Sudan. We all felt this was of God. Our brother was especially qualified, naturally fitted, intellectually trained, and spiritually equipped for such a work. He knew the French language, having studied a number of years in France, and he understood the French people--a necessary qualification for a missionary in the French Sudan. In fact, he was one man out of a thousand especially qualified for this important post. The loss sustained is irreparable.

We extend our united sympathy to the bereaved family

and friends. May the Holy Spirit comfort and give consoling grace in these hours of sorrow, and keep us steadfast with our eyes fixed upon Jesus, looking for His glorious coming. God is. He holds the sea in the hollow of His hand. He knows. Not a sparrow falls to the ground without His knowledge. He cares. In Him is our hope.

"God is our refuge and Strength,

A very present help in trouble.

Therefore, will we not fear, though the earth do change,
And though the mountains be shaken into the heart of
the sea;

Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling there
of.

Jehovah of hosts is with us;

The God of Jacob is our refuge."

--William M. Faux

Excerpt from *The Pentecostal Evangel* - July 26, 1924. William M. Faux was the secretary for the Division of Foreign Missions for the Assemblies of God, 1923-26.

"And now as we turn to Africa, that continent so dark, I know how hard it will be for us to part. But our Lord has bade us occupy till He come, and we are obeying His command without reasoning till our work is done." —Eric's letter to his mother before leaving Africa

A grandson of Eric and Lucile Booth-Clibborn recently contacted the Flower Pentecostal Heritage Center with a request for information on the life and death of his grandfather in Africa in 1924. We were pleased that our assistant archivist Joyce Lee

was quickly able to locate material for Justin Booth-Clibborn, Los Angeles, California. Mrs. Booth-Clibborn returned to her native England where she later married Eric's brother Theodore. The brothers were grandsons of the Salvation Army founders,

William and Catherine Booth. The material on these pages will help tell the story of one of the early missionaries who gave his life, this one when the Assemblies of God was only 10 years old.

With Christ Is Far Better

By Alice M. Frodsham

When my heart is overflowing
And an outlet I would seek,
When my voice is lost in sobbing
And I am too full to speak,
I go to Jesus!

And this is what happened when the cabled news of the death of our precious brother Eric Booth-Clibborn, who so recently went to Africa; reached me. And the God of all comfort made His word living and powerful as He whispered, "Thy brother shall rise again!" Oh the joy of the anticipation of the resurrection at such a time as this, when one is so crushed with sorrow, especially for the dear ones left behind.

I felt that I have lost a brother and one of my dearest friends, having been with him at the Whitsuntide Convention in Sunderland, England, in 1911, when, as a young schoolboy, he received the Baptism in the Spirit, and I shared with him the joy of his experience. His father had taken him away from school at that time, just as the examinations were starting, much to the disgust of the principal; but he considered it more important for Eric to receive the Baptism than to make a good grade in school. Eric went back to school after this, and a revival began among the boys until the principal put his foot down and stopped it.

Eric came to this country not long after the war started. He was first at school in Louisville, KY, and then at the Elim Training School at Rochester, N.Y., which he designated as "the finest school in the world." He said that he could never estimate the great benefit received from Brother Follette's

teaching in this school. Brother Eric attended the General Council in 1920, and as his room was just opposite our home, we enjoyed having him with us most of the time. At this time, out of the joy of his heart, he told us of his engagement to Lucile Leonard, who

"He and his brother Theodore did splendid pioneer work in Colorado, and the assembly at Fort Morgan is one result of their efforts"

had been a student with him at Rochester, N. Y. The brethren were much struck with him, and that year he was elected a Presbyterian of the Council.

He and his brother Theodore did splendid pioneer work in Colorado, and the assembly at Fort Morgan is one result of their efforts.

We happened to be in Chicago in 1920 at the time of Eric's marriage. His father came direct from Germany to attend this wedding, and we can never forget the welcome that Eric gave him as he arrived at the depot. Eric's love for his father was beautiful to see, also his love for his mother, who had led him to the Lord when he was only four years old. When he was last with us, he paid such a tender tribute to his mother. He said, "Mother has a First-Corinthians-Thirteen love," and

surely Eric had the same. With what a delight he introduced his beloved Lucile to us on his wedding day, saying, "Isn't she a darling?" We all loved him, and while we grieve for his dear ones, we are thankful that he is with the Lord Jesus whom he loved so devotedly.

Eric seemed very ripe for heaven on his last visit, and what a blessed time of fellowship the Lord gave us together as we sang together out of the Booth-Clibborn hymn book. It was hard to say goodbye, but we were thankful that he was giving all that he had for the interest of Africa.

May God lay Africa upon numbers of other young men's hearts that the work that Eric hoped to do may yet be accomplished.



Stanley, Faith, and Alice Frodsham, 1918

Published in the *Pentecostal Evangel*, July 26, 1924, page 9. Alice Frodsham was the wife of the *Evangel* editor, Stanley Frodsham.

A Mother and Her Son

By Catherine Booth-Clibborn

"Absent from the body, present with the Lord."

Dear Eric never gave me five minutes real anxiety, but the last ten years revealed him to me--his self-sacrifice, his quiet endurance under peculiar difficulties, his faith and loyalty endeared him to my heart in an exceptional way--it is a joy to have his little widow of twenty-two, and the two charming children in my home at Highbury. Phyllis is now three years old and little Eric six months, born after his father's death!

My *daughter-in-love* has indeed passed through deep, deep waters and we have all seen that Faith has made her "More than Conqueror."

I will not ask Thee to account to me
For aught Thou dost;
For crosses sore, or paths I cannot see;
But I will trust.
No second causes shall perplex my soul,
Or stay from yielding all to thy control.
The raging storm I dare not fight alone,
Ah, show Thy face!
Say, "It is I!" Thyself to me make known,
Ah, show Thy face!
Then what care I for darkest depths of woe,
Thine arms, O Christ, shall fold me close, I
know!

[The letter below is] From my dear son, promoted to glory from Africa, July 8th, 1924, at the early age of twenty-eight:--

17822, Northwood Avenue
Cleveland, Ohio
February 28th, 1924.

My own dearest Mother,

This is the memorable day when I first kissed my sweet little wife. It was five years ago to-day that we were engaged and she has certainly been a

true helpmeet and valiant soldier of the Cross. God was certainly good to give me such a fine little wife.

Words seem to fail as I come to write you at this another crisis in our lives for I feel that you above all have been praying that we might be led.

Before I peeped into this world you covered me with your prayers as well as your consecrated life. Well do I remember the old Garrett in Barne, Holland, when we knelt down together and I gave my life to God. I believe that I was only four years old and yet an impression has been irrevocably implanted in my mind and heart. We were alone and yet not alone for the room was filled with the presence of another One, whose blessed presence was entering my heart to abide.

It was you whose unflinching courage and faith inspired my young heart. I watched you under and in face of terrific and overwhelming circumstances. Times when the faith of one in a million would fail, yet you still went forward. I marvelled at your courage and superhuman faith, and only realised that the secret lay in your walk with God.

I was slow to learn, backward, obstinate, yet you were patient, tender and in every sense of the word "Notre Mère."

In spite of the tremendous and arduous tasks God called on you to bear, and the thousands of souls who looked to you for their spiritual welfare, yet there was nothing too small in our budding little lives that you did not share. Our eyes, our teeth, spines, in fact, our whole bodies received tender care.

With the eye of an eagle and the love and patience of a dove you watched against every snare. It was

you that sacrificed to give us a chance in life, and away at school I often felt the influence of your prayers, and your life of devotion for others was an inspiration to me.

And later, when it was my turn to share your joys and sorrows in part, though it was mostly the latter, how privileged and rejoiced was my heart.

And now as we turn to Africa, that continent so dark, I know how hard it will be for us to part. But our Lord has bade us occupy till He come, and we are obeying His command without reasoning till our work is done.

It has rejoiced our hearts for us to realise that we will be seeing you again for we will have to go to Paris. Especially the thought that you will be seeing our little Phyllis. She is such a little Treasure.

After a short stop at Rochester, we see Uncle and Auntie in New York. Then we sail on the 23rd April on the 'Berengaria,' this will put us in Southampton about the last of April. You will just be closing your campaign then.

Oh, how my heart longs to see you, you were never so precious to me as you are now.

Ever your own very flesh and blood through thick and thin,

Your own,
Eric

From the chapter, "Reaping After Sowing," *Our Children*, by Catherine Booth-Clibborn (New York: George H. Doran, 1925), 144-148

To What Purpose This Waste?

By Adele Flower Dalton

I clearly remember, as a little girl, looking up at the tall, vibrant man who paced back and forth in the living room of our little home in Springfield, Missouri. He was talking enthusiastically to my father, who at that time was Foreign Missions Secretary for the Assemblies of God. Eric Booth-Clibborn had come to visit the headquarters office just prior to leaving for Africa as a missionary. He was a handsome man. But what impressed me most was his radiant joy as he talked of the work God had called him to do.

The year was 1924. The Assemblies of God mission in the land now known as Upper Volta was still in its infancy. But serious problems had developed, problems that this spiritual giant was richly qualified to meet. He was a profound Bible teacher. His childhood in France had given him a fluent knowledge of French, together with a deep understanding of the French people who controlled the land then known as the French Sudan.

During Eric's teen years, his family had moved to England. When he was 17 Eric felt the call of God to Africa, and he came to America to study at the Elim Pentecostal Bible School. There he met Lucile Leonard, the daughter of missionaries, who became his bride.

In 1924, when the need in Upper Volta was presented to him, Eric quickly answered, "Yes, Lord." When advised of the problems on the field, he exclaimed, "I go to Africa to preach Christ and Him crucified."

The Booth-Clibborns sailed from New York City in April of that year. On their way they stopped in England to visit Eric's father Sydney and his mother Catherine, who was a daughter of General Booth, the founder of the

Salvation Army.

On the eve of their final departure the family knelt together to pray. In his prayer Eric made a complete reconsecration to God, including his wife and tiny daughter Phyllis. "and if death awaits us," he finished, "we would

"As evening fell on July 8, 1924, he whispered the name of Jesus and lapsed into unconsciousness. In a few minutes he was in the presence of God."

deem it an honor to lay down our lives for Thee and Africa's perishing millions.

After many long days of ocean travel the Booth-Clibborns reached Grand Bassam, a port in Ivory Coast. A kind Englishman speeded them in his rattling car over hazardous roads to Abidjan to take the northbound train. The new missionaries reveled in the day-long journey through luxuriant, tropical foliage with brilliant flowers and colorful birds. The weather was hot, and the train stopped every half hour to take in water. But Eric and Lucile were glad to get out and walk.

At Bouake, the end of the line, they had to wait many days for a truck to take them hundreds of miles through lands where wild beasts roamed, into landlocked Upper Volta.

Wilbur Taylor, the Assemblies of God missionary stationed at Ouagadougou, welcomed them warmly. Soon Eric was making plans to reach out into untouched regions. But in less than 2 weeks he fell ill with dysentery. Brother Taylor and the local French doctor did everything possible for him, but malaria set in. Eric's heart could not stand the strain.

As he lay ill, Eric was deeply concerned for little Phyllis, Lucile, and the baby she was expecting. In just one week, as evening fell on July 8, 1924, he whispered the name of Jesus and lapsed into unconsciousness. In a few minutes he was in the presence of God.

Brother Taylor prepared Eric's body for burial and arranged for a wooden box coffin. The next afternoon the African believers gathered at the mission house. Lucile later recounted, "Brother Taylor and I sang 'O Love That Will Not Let Me Go,' and 'Sweet Will of God.' Brother Taylor told the natives how Eric had laid down his life because he loved them and wanted them to know about God. Then Brother Taylor talked to them about Jesus' love.

"As I gazed on Eric's face for the last time, the Lord was very precious to me. I knelt beside his still form and reconsecrated my life to the One for whom Eric had given his. I thought, *If only I had been taken instead! How mightily Eric could have been used!* But I recognized that God knows what is best.

"Brother Taylor prayed, then placed the top on the coffin and hammered in the nails. The Upper Volta believers lifted the coffin onto a crude cart, and the chapel bell tolled as we started toward the cemetery. The French officials were kind. They came to take me in their car and joined the procession. At the cemetery Brother Taylor read some Scripture and prayed, then our believers lowered the box into the grave."

Brother Taylor started out to escort Lucile and little Phyllis on the 4-week overland trek to Dakar, Senegal's coastal city. Before the journey was

continued on page 32



The author, James Nicholson, at about age 20, with his grandparents, George and Katie Comstock, early Pentecostal preachers.

Remembering George and Katie Comstock

Evangelizing in Nebraska and Iowa

By James Nicholson

I was 20 days old when my mother died in October 1918 with the flu-- which killed 548,000 in the United States and 20 million in the world. My father, William Nicholson, gave me to George and Katie Comstock--my mother's parents-- to rear, on one stipulation: he would never take them away from them, but only if I carried his name all of my life, which I have done.

God ordered my steps. I grew up in a Pentecostal minister's home. All of my life I've *seen* what God can do!

Grandpa Comstock received the Holy Spirit in Sister Woodworth-Etter's meetings. Prior to that experience he and Grandma were Salvation Army officers. Then he began to preach tent crusades in Nebraska, out of Sioux City, Iowa. He started 13

Assemblies of God churches in that area.

When Sister Etter went to Sioux City for meetings, my grandfather invited her to our home. This was before Grandma's infilling of

Grandpa Comstock started 13 churches in NE Nebraska. Descendants followed him into the Assemblies of God ministry.

the Spirit. George got places for other members of Sister Etter's party to stay but told Grandma that Sister Etter would stay at *our* house.

At breakfast the next morning, Sister Etter came into the dining area

and suddenly began to praise God. "Oh, Lord, thank you for the dear wife who has prepared a great meal. Bless her, oh Lord!"

When they looked at Grandma, she was sobbing and weeping. God is so good.

This is how Grandma was filled with the Spirit.

One Sunday my Uncle Stanley Comstock took an unsaved friend to our church in Sioux City. He said to the friend, "No matter what anyone does in our church, keep your eyes on my mother. She never does wrong."

But that service was especially ordained, for it was then that the power of the Holy Spirit hit her. She started to walk around, bending over, up and down, crying out, "Oh, Jesus, Jesus, Jesus!"

When Uncle and his friend saw this, Uncle said, "Come on, let's leave here and go home!" "No way," the friend said, "I wouldn't miss this for anything." Grandma was filled! The Holy Spirit did a great work in her heart.

When I was about 4 or 5 I remember Grandpa was taking us and his tent equipment to Macy, Nebraska (an Indian Reservation town). On the trip, Grandma asked Grandpa, "Dear, where will we put up the tent when we get to Macy?"

Grandpa answered, "Well, it's been on my mind and I think we'll put it on the Pow Wow grounds."

"But Dear," Grandma answered, "all those Indians with all their drums and all the noise. You won't be heard at all."

Grandpa answered, "Well dear, I know that, but that is where the people will be."

So powerful were the results that the Pow Wow closed, and many were saved and healed.

Grandpa Comstock always had an "Evangelistic Party" in his meetings. Not the kind we are familiar with today but people who had been saved in prior meetings and who came to help. Grandma had a five-sided military tent in which she prepared the meals daily.

We slept in tents. My own cot wore out, so Grandpa repaired it by



The George and Katie Comstock family when they were with the Salvation Army. In the center is Lula, who grew up to become the mother of the author, James Nicholson; standing are Leroy and Howard. Lula died when James was only 20 days old in the 1918 influenza epidemic.

James Nicholson, Turner, Oregon, has been a missionary to Cuba, has pastored, and evangelized in the States. One of his ministries is to dress as Bible characters and dramatize their lives. He'll be 80 in October. His son Richard was born in Cuba, returned to Latin America as a missionary, and now serves as the DFM field director for Latin America.



pulling two sacks from the end, and that was my bed. Nice back-breaker in the middle where it came together. But I lived through it.

Church after church was started in N.E. Nebraska and still going strong today. Heaven will reveal just how effective and solid they were.

Grandpa would attend the Assembly on Myrtle St. in Sioux City if he was not preaching. Sometimes

evangelists would make crude remarks. I'd listen to my Grandfather say, after those kinds of remarks, "No, that's not Bible!" I always wondered what Grandpa meant when he said that. In my teen years I went to a service, and the speaker roared out with a pretty heavy remark. Suddenly I said to myself, "No, that's not Bible." Then I knew what my Grandpa was saying. It had to be Bible!



A Dream Fulfilled

The Dynamic Ministry of Clyde and Alpha Henson

by Glenn Gohr

A tall distinguished looking man with a touch of Oklahoma in his speech, Clyde A. Henson was a dynamic and vibrant individual who did not know the meaning of the word "impossible." A former associate pastor, Warren Grant, says, "He was years ahead of his time in many ways. He stood tall." In the same fashion, his wife, Alpha, was and is a dreamer with high hopes and far-reaching goals. They both have accomplished much and have seen their dreams fulfilled. Their ministry, now spanning more than 70 years of our Assemblies of God history, has strengthened many local churches and blessed innumerable people around the world.

Born on an Oklahoma farm and spending his early years as an itinerant cowboy, Clyde Henson rose to become one of the nation's prominent ministers. While he was a powerful and gifted preacher in the pulpit, his interests were far ranging. He was a leader in the fight to secure better education for such minority groups as the Native American Indians. He was concerned

about the emerging nations of Africa during the 1960s and frequently visited that continent. Recognizing the growing problems of youth before most others, he developed numerous programs

**He was born on
an Oklahoma farm
and spent his
early years as an
itinerant cowboy.**

to close the generation gap. As a result, scores of young people have entered the ministry and are now serving in churches and posts which span the globe.

As his influence grew, Clyde became the confidant of leaders in politics, business, finance, and religion. Yet, he was never too busy to counsel the troubled person or to assist a parishioner in need. He was a "country gentleman" who could communicate with a governor as well as a person

who was down and out and in need. He had that kind of charisma and compassion.

Clyde was the son of Dude and Hattie Henson, part of a respected family in southwest Oklahoma. Settling on land that had belonged to the Kiowa Indians, his father and grandfather had farmed and ranched there since before the turn of the century. A sign over the pasture gate of their farm bore the title "Dude Henson Ranch."¹ Clyde grew up in the sand hill bottomland of the Red River near Carter, Oklahoma, where his family raised white-faced Hereford cattle and horses were plentiful. Since the age of six, "almost earlier than he could remember," he was riding and roping calves.

Growing up in the flavor of the old west, he was reared to manhood with bronc-riding and steer-wrestling in his blood. It is no wonder that at the age of 15, he began showing up at local rodeos riding Brahma steers, bareback horses, saddled broncs, and "bulldogging" steers. Winning many



trophies in his youth, he started as a rodeo amateur, later turning professional. Clyde eventually rode professionally with the Butler Brothers Rodeo which traveled extensively in the U.S.² His rodeo performing took him through all the midwestern and southern states. Off-season, during the winter months, he played in a dance band.

But in the fall of 1930, just before the national championships at Madison Square Garden in New York, something happened. He was injured. He had to lay out of competition due to a leg fracture. At this point in the narrative, Clyde often reminded people that his mother had been faithfully praying for his salvation.

Clyde's parents and sister "got religion" in a revival meeting in the late 1920s. Unable to attend the championships, Clyde became interested in a revival meeting which was in progress in his home town.

Because of a rodeo injury, Clyde dropped out of competition and became interested in a revival in his hometown.

The speaker was a girl evangelist, Alpha Fortenberry. Following the sermon Clyde knelt at the altar and gave his heart to the Lord. He was 22 years of age.³

At the time of Clyde's conversion, he was also a drummer and featured singer in a dance band. He canceled his engagements with the dance band and began traveling with a preacher known as "Uncle" Jerry Osborn. Clyde kept in touch with the girl evangelist and, in fact, received the baptism in the Holy Spirit at one of Alpha's meetings in Mangum, Oklahoma. Before long, he fell in love with the young evangelist, Alpha Fortenberry, who had led him to the

Lord. They found that their love was mutual, and after their marriage they spent a number of years together in fruitful evangelistic ministry.

Alpha Omega Fortenberry, from Tupelo, Oklahoma, had caused a stir when she started on the evangelistic circuit with a tent and style all her own. That was in 1927 at the tender age of 16. For the next 5 years she

Before long Clyde fell in love with the young evangelist, Alpha Fortenberry

ministered in tent meetings, community halls, country schoolhouses, small churches, and storefront buildings, drawing capacity crowds. At the peak of her revival ministry, she formed the Fortenberry Evangelistic Party which was composed of herself as the evangelist, and Joe and Faye Yearly who were singers and personal workers. Joe, her brother-in-law, was the song leader, and Faye supported with her prayerful support and guitar playing.⁴

Just when people were getting used to the idea of a "stylish single lady evangelist," Alpha's ministry took a different turn in February 1932 when she became the wife of one of her converts, a handsome young rodeo cowboy named Clyde Henson. They were married in Mangum and started life together preaching in tents and store buildings.

But when Alpha married Clyde, revival opportunities became scarce. Meetings were canceled because many of the pastors could see only that the celebrated girl preacher had married a rodeo star. They wanted Alpha as the main speaker, but she would not consent. It seemed only proper to her to have Clyde be the featured evangelist. He had a freshness of spirit and a classic homespun way about him. He was just as capable a minister, if not more so.

The Hensons began holding tent meetings in oil towns where Clyde could relate to the roughnecks. They evangelized in Texas, Oklahoma, New Mexico, and California. God anointed Clyde's preaching, and hundreds of people were saved. Wherever they held meetings, new churches had to be established for the converts. The official stamp of approval of Clyde's ministry came when he was ordained as an evangelist by the old Texico District on June 5, 1936, while living at Paducah, Texas.⁵ Alpha also held credentials, having been ordained in August 1933.

After evangelizing for 7 years, the Hensons felt God calling them to California to pastor a church. Their first congregation was at Weedpatch, a small farming community near Bakersfield. After a year of ministry in the cotton fields of Weedpatch, they moved on to the oil fields of Coalinga in 1939.

While pastoring at Coalinga, Clyde became active in prison work and received a state award for his ministry to prisoners and their families. He also worked enthusiastically among the C.A.'s of the Southern California District and served as an officer. Over the next decade, the Hensons also pastored in Bakersfield, Pasadena, Ventura, and La Mesa before moving to Sacramento in November 1951.⁶ During the 1940s when the Hensons pastored in Ventura, evangelist C. M. Ward declared that Clyde was "a grand fellow to know, with a big smile that is something contagious."⁷

Gene Martin said recently, "I knew the Hensons pretty well. While I was pastoring in San Diego, he was pastoring in La Mesa. Later I became a missionary evangelist and preached at his church in Sacramento on a number of occasions." Martin recalls that Clyde always made it a point to attend the big rodeo functions. He would go and chum around with his buddies, and then invite them all to come to

1928



Alpha Fortenberry is shown here as a 17-year-old evangelist. She would later lead a young rodeo performer to the Lord. Still later, the two--Clyde Henson and Alpha--would marry and minister together.

1972



**ALPHA
FORTENBERRY
HENSON**



1980's



1990's

church. Some of the rodeo performers were outstanding Christians and would give their testimonies at the church. Martin says, "It was real inspiring when the rodeo cowboys testified at church. The audience really got with them."⁸

Martin also remembers that each year there was a huge stock show in Denver, and Charles Blair of Calvary Temple always encouraged Clyde to come for that event and to bring some of the rodeo people to his church to testify.

In Sacramento the Hensons began a 20-year ministry as copastors of Bethel Temple (now Capital Christian Center). Energetic work, wisdom, and great patience were an essential part of Clyde's success as pastor. His congregation recognized him as an outstanding preacher, considerate of great spiritual content and personal worth.

A man with a strong vision and determination, Clyde Henson would not rest until he accomplished each task that was set before him. Setting high goals, and following the leading of the Master, he used to the limit the powers that God granted him. He filled a niche that no one else could fill, making strides for the Kingdom and fulfilling dreams that will count for all eternity.

Alpha supported her husband in every way, even to the point of assisting in sermon preparation. She was an inspiration to him, and he looked to her for wisdom and guidance. They were a team. She helped him to keep his sermons in focus, yet when he preached, the messages were delivered in his own style and fashion. Alpha also would preach, but in a loud and noisy, evangelistic style, much as she did when she traveled as a young evangelist. Occasionally she'd be called out to hold a revival away from the church. Then, with a grin on his face and in full support, he would tell her, "I think I can give you up for a couple weeks." They were a great team.

During the Hensons' years of tenure, the 400-member Bethel Temple congregation grew to a membership of more than 1600. They oversaw the construction of new church facilities located on Howe Avenue which were dedicated in July 1964. Guest speakers at the week-long dedication service included general superintendent Thomas F. Zimmerman, Revivaltime speaker C. M. Ward, the Gospelaire Quartet, district superintendent Joseph L. Gerhart, Ruben Wilson, and Jack Edgar.⁹

With the church as their base of operations, the Lord began to open doors of ministry which spanned the entire state of California and included a worldwide audience through radio, television, and missions programs. Clyde always felt his first debt to the community was to preach God's Word in its fullness "without fear and without favor," as he often commented. People in his congregation ran the gamut from Governor Reagan's staff members, to old age pensioners. He said, "I don't have a different gospel for each of them and I don't preach anything different in a foreign land than I preach here." Clyde traveled overseas to Europe, the Middle East, and Africa on numerous occasions. One result was that along with their countless other activities, the Hensons hosted at least one tour group to Europe and the Holy Land.¹⁰

During the Hensons' years there, Bethel Temple became one of America's first churches to have a "Singing Christmas Tree." This production, which came to include a 200-voice choir, continued for over 40 years, blessing thousands of worshippers.¹¹

Radio became an important part of Clyde's ministry. His 20-year Voice of Bethel broadcasts were aired on many powerful radio stations and even went behind the Iron Curtain. Locally, he also produced the Our Story television program which lasted for 12 years.¹²

The church's extension ministry was an important outreach of Bethel Temple during their pastorate. This included visitation to hospitals, jails, juvenile halls, Folsom Prison, and some 20 convalescent homes in the

The ministry doors in Sacramento opened to radio, TV, hospitals, jails, Folsom Prison, convalescent homes, and always the rodeos.

city. Out of this ministry came the construction of Mount Olivette Extended Care Hospital, a convalescent center in Carmichael which Clyde founded.¹³

Clyde was a man of conviction. In a newspaper interview, he shared this truth: "The worst enemy America has today isn't racism, communism, or any other 'ism.' America's biggest foe is the forgetting of God in our personal lives. That forgetfulness is shaking the foundation of our nation."¹⁴

His ministry, which eventually touched many parts of the world, had begun on the rodeo circuit. But even after he left the rodeo, he continued to minister to the rough and tough rodeo men throughout his life. For a number of years he attended the various shows of the Butler Brothers' Rodeos in many cities of the nation, including Denver, Las Vegas, Fort Worth, Dallas, Oklahoma City, and Phoenix. He was also an annual guest at the Cow Palace in San Francisco for many years. Whenever he attended one of these events, he was honored with a box seat from his old pals--for himself, his family, and his friends. Clyde also arranged to hold a church service on Sunday for the cowboy friends.

At one of these events the cowboys rushed to the stands to get Clyde when their friend, Casey Tibbs, a World Champion bronc rider, suffered a near-fatal injury. Clyde hurried to



Clyde Henson, left, receives a plaque on the second anniversary of *Our Story*, Bethel Temple's telecast, in 1955.



A big supporter of foreign and home missions, Henson is returning from a tour of mission stations in Africa.



California Governor Ronald Reagan meets with Clyde Henson following the radio broadcast of *Voice of Bethel*, 1970.



the hospital and offered friendly words of encouragement, but not without asking, "Casey, are you ready to meet the Master?"

In addition to his rodeo interests, he liked fishing, but elk hunting became Clyde's favorite recreational sport. He was an expert elk bugler and traveled to Idaho for twenty-three consecutive years, hunting elk, and then returning to Sacramento for an annual stew that often attracted as many as 1200.¹⁵

In 1964 Alpha founded Women's Ministries at Bethel Temple. With a core of 400 businesswomen and homemakers from the church, a large organization was born. These women began making quilts and other items to sell. Much of the proceeds went to the Latin American Orphanage in Acapulco, Mexico, which Bethel Temple supported. In her fund raising efforts for the orphanage, she enlisted the aid of persons such as former screen star Mary Pickford.¹⁶

Clyde Henson died on August 9, 1971 in the Woodland Memorial Hospital following a 7-month long illness with cancer at the age of 62. Hundreds came to pay tribute to Clyde Henson. His body lay in state by the fountain in the narthex of the church from noon until 9:00 p.m. Videos of his sermons were played to the crowds that went by. Mourners included such dignitaries as then governor Ronald Reagan. The funeral service was conducted at the church on the following day with Joseph L. Gerhart, superintendent of the Northern California-Nevada District, and Charles Blair, pastor of Calvary Temple, Denver, Colorado, officiating. He was buried in the Mount Vernon Cemetery.¹⁷

Serving as associate and youth pastor under Clyde Henson from 1957 to 1967, Warren Grant has some intimate reflections of his mentor in the gospel. "Of all the people I have met personally, Clyde stands out the most. He was one of those charismatic types

that people were drawn to." To illustrate this, Grant emphasizes, "The way he spoke and carried himself, and his appearance--whether or not he would have been a preacher--really caught people's attention. It is really something that he went into the ministry. He could have been anything he wanted and been highly successful. He was absolutely fabulous as a person, an individual, and a leader."¹⁸

Even after Grant left Sacramento to pastor a church in Idaho, the two remained in close contact. "Often he would call me on Sunday morning just before I was to go to the pulpit. He was a tremendous encourager to me personally, and also to others."¹⁹

Undaunted by the loss of her companion, Alpha faithfully continued the ministries God had begun through her late husband. She had a determination all her own, and became active in fundraising. She personally went to people of influence, made telephone calls and went door-to-door to raise funds for various charities and projects she became involved with. Facing great obstacles, it seemed she could do the impossible as she fulfilled the dreams of many. With Alpha, people knew that whatever it was, "it was going to happen!"

At the time of his death, Clyde was working on plans for a low-cost housing complex for retired ministers and the elderly of the church. Alpha saw these plans through to completion. The 80-unit complex was finished in 1974 and named Henson Gardens.

Clyde was a strong supporter of the rights of minority groups with a special love for the American Indian, no doubt due to his early days in Oklahoma. He helped to found the All Tribes Bible School at Phoenix, Arizona (now American Indian College of the Assemblies of God), in 1957, and served on the school's board of directors. He worked tirelessly for the cause of evangelism on the Indian reservations.

He helped found the All Tribes Bible School, now American Indian College of the A/G.

At the time he was stricken with cancer he had authorized the producing of a film to tell the story of the American Indian Bible Institute and to raise funds for the new campus which was built in the 1970s. After Clyde's death, Alpha was influential in seeing that a chapel was dedicated on campus, known as the Clyde A. Henson Memorial Chapel.²⁰

As a tribute to her late husband, Alpha, with the assistance of the Century City Doctors Foundation of Los Angeles and family and friends, established the Clyde A. Henson Memorial Cancer Center in Los Angeles in 1971, which treated some 9,000 patients before its doors were closed. This clinic was unique because it provided free examinations for cancer. Cost of treatment was based on a person's ability to pay. Support for the clinic came from a women's auxiliary under the leadership of Mrs. Henson, with chapters of this auxiliary being established in various communities across the U.S. This cancer center even received the endorsement of then President Richard M. Nixon.²¹

Other memorials in honor of Clyde Henson included a scholarship fund, an educational program started in East Africa, and a memorial library.

Alpha continued to work with the Women's Ministries group at Bethel Temple and was a featured speaker at ladies groups all around the country, including such places as the Cathedral of Tomorrow, Akron, Ohio.

Stephen Rexroat, who was on staff at Capital Christian Center during the 1970s, remembers Alpha as "a very classy lady who was loved by all." In fact people affectionately referred to her as "Lady" Henson, and he says, "I remember her birthday was

continued on page 33



Faithful Oregon church workers: Harold and Ruth Stagg, 1945 and 1996.

Faithful Through 52 Years

By Larry Smith

Calvary Church, Jacksonville (Or.) Assembly of God

It is early Sunday morning, and the rising sun begins to flood the narrow mining scarred canyons and craggy gulches of the old gold rush town of Jacksonville, Oregon.

In an ancient gold miner's cabin, dating back to the days of Oregon's famous gold rush, Ruth Stagg is preparing once again for a busy day as Sunday school secretary at Jacksonville's Calvary Church (Assemblies of God), a position she has faithfully filled since 1946.

As she prepares for the mile drive to the church, Ruth makes sure her semi-invalid husband will be comfortable during her 3-hour absence. It is soon time to bid Harold goodbye, for she wants to be at the church well ahead of the teachers. She opens the front door and steps off the time worn, creaking front steps and heads for her car. It's a Sunday morning ritual that she has completed more than 2,500 times.

Ruth Stagg heading for Calvary Church on Sunday mornings is as predictable as the rising of the Sunday morning sun over Jacksonville.

Ruth and Harold became charter members of Calvary when the church was formally set in order in 1947, and Harold served on the first church board. Harold said that the founding pastors, John and Marion Skinner, were real easy to relate to because they were "old farmers, just like me."

**They were married on
an early Sunday morning
in 1945 and arrived in
time for Sunday school.**

Harold helped out at the church wherever he was needed, from washing windows to running the old log furnace to keeping the knots out of the pull rope so the church bell could be rung ever Sunday at 9:00 sharp.

It was while delivering produce to the Woolworth store in downtown Medford, 5-miles away, that Harold, 35, met 19-year-old Ruth Yocum who was tending the store's soda fountain. Ruth thought Harold was just an extra good customer until he presented her with a bouquet of flowers. For their first date, Harold invited Ruth to attend a revival meeting with him at the Medford Assembly of God.

After 3 months of courtship, Harold asked Ruth to marry him. The couple asked Pastor Skinner to perform the ceremony; but because he was not yet registered with the State of Oregon, he suggested they go to Pastor George Baker of the Medford church. Early on Sunday morning, May 27, 1945, Harold picked up Ruth at her home and drove to Medford where they knocked on the door of the unsuspecting pastor. A neighbor woman was called upon to be a witness.

Harold offered Pastor Baker a \$5 honorarium, but the minister said, "Keep it. You may need it."

Following the short ceremony, the newlyweds drove back to Jacksonville and arrived in time for Sunday school.

Ruth soon became involved in the Jacksonville Assembly. Over the years she has worked with the Women's Ministries (WMs), at church youth camps, and helped with the annual summer fruit canning for the missionary barrels. In July 1947, the Staggs were baptized in the Applegate River near the the old swinging bridge, an area landmark.

On April 6, 1946, Marion Skinner, the pastor's wife, made a request of Ruth that changed her life. She was asked to take over as Sunday School secretary, to be in charge of the school's records, and to be the keeper of supplies and curricula.

Little did Ruth realize that these duties would amount to a 52-year plus commitment!

So with 20 students on the roll, Ruth began a new career. Over the 5 decades that Ruth has been faithful to this important job, she has seen three generations of Jacksonville children pass through her Sunday School, including her own three children: Joe, John, and Esther. Ruth, as a committed and faithful servant of the Lord, has had an important part in the spiritual training of thousands of the city's young people.

Each Sunday morning, just as she has done for the past 5 decades, Ruth arrives at Calvary Church an hour early to begin preparing for the day of activities and the distribution of teaching materials. Quietly and efficiently Ruth handles each of the many little "emergencies" that come her way.

When asked about her plans for retirement, Ruth Stagg--one of God's most faithful servants--responds, "I haven't given it any thought."



Reminiscing in Oklahoma

By Linnie Haymaker Blair

I have the book *Like a Prairie Fire*, the story of the Oklahoma District by Bob Burke. It is a wonderful book. It is like reliving those wonderful, wonderful good old days. You see, I was born July 23, 1908, about 6 years before the Assemblies of God was organized. I was born just 4

“When they would pray, they would talk in another language.”

miles west of Wellston. My parents, C. Oscar and Cora Haymaker, and another couple, Mr. and Mrs. S. L. Antrim, who were school teachers, held Sunday school in the Sunflower Schoolhouse and cottage prayer meetings. They belonged to the Church of the Nazarene.

But then Mr. and Mrs. Antrim had quite an experience. When they would pray, they would talk in another language. They nor my folks could understand what it meant. The Antrims left and went to India as missionaries. When the revival fires began to burn, there was so much talk about the holy rollers, and the tongues gang, that my father and a neighbor went to see the show.

My Father knew that it was real, and he knew right off that was what the Antrims had experienced. I was so young, but I can remember my Father carrying me, and my Mother would carry the coal oil lantern to the prayer meetings. I would lay my head on my dad's shoulder and listen to the weeds and brush hitting his shoes.

It wasn't long till my Father started holding revivals in the schoolhouses throughout the country. That would have been about the year 1916; that is when he got his first car, a Model T Ford. I can remember so well, we

stayed at the schoolhouse, and they would bring food for us to eat, and we would sleep on pallets on the floor. The biggest scorpions and blackest centipedes that I ever saw were there. None of us were ever stung.

One day when we were eating, my father suddenly stopped and said, don't eat any of that cake (he believed it was poisoned). It caused some kind of pain in his stomach. He prayed and rebuked whatever pain it caused, and he was all



Pastor C. Oscar and Cora Haymaker about 1933 in Bartlesville, Oklahoma.

Linne Blair's parents, C. Oscar and Cora Haymaker, were Oklahoma pioneer pastors, beginning to minister in 1917. They left the farm and started the Guthrie Assembly in 1923. Their son L. A. is a retired pastor in the Oklahoma District, now living in Bartlesville. Mrs. Blair, who still lives in Guthrie, will be 90 in July. She appreciates *Heritage*: "May God richly bless you for remembering the older ministers. They went through a lot." She added that she is looking for the Lord's coming every day.--Wayne Warner

right. We never did know for sure who brought the cake, but the ones we suspected were saved later on.

I think the most precious memories of my young life were the all-night tarrying meetings in our homes. We would walk home at sun-up and go straight to work in the cotton fields. And we would not be tired, not even the older people. Those spiritual experiences really helped prepare me for the times we are now living in.

Then the brush arbor meetings at Wellston started in the teens every summer. We were always there until the year of 1923. My folks started the revival in Guthrie the night of June 30, 1923. They never did go back to the farm; on Oct. 12 they moved their things from the farm to Guthrie.

Those meetings were wonderful. People brought tents, and cots and they would just camp there. You could hear people praying everywhere: in the tents, down in the bushes, some in the arbor. I can remember Uncle Jake Miller better than the rest of the preachers.

I really feel blessed that I lived in that period of time. God was so real, and people were so different. I received my baptism at home when I was a child, just praying with my

“No one had very much in those days, but all were so happy.”

Mother. Brother Aggie James was so wonderful with children in the early years. We all loved him so much. The ministers were all just like a family. They were at our house so much while we were in Guthrie. And back then when ministers came for revival or whatever, they just stayed at our home.

One time Brother Shackelford and Uncle Jake Miller were at our house.

Instead of drinking coffee, Brother Miller drank hot water with a little milk and sugar. He didn't think that coffee was good for you. But Brother Shackelford loved his coffee. One day when they were fixing their drinks, Uncle Jake said, "You just shouldn't drink that coffee; it isn't good for you. You'd just as well chew tobacco."

Brother Shackelford asked "Well where are you going to spit your tobacco juice in heaven?"

"In your coffee pot," Uncle Jake answered.

One morning my father walked to the post office, praying all the way. "Lord," he prayed, "you know we don't have any food in the house to eat, but we are trusting you. We know you are able and will supply our need."

While he was gone, Dan Winters, an unsaved man who didn't even attend church, told his wife to take the preacher a big supply of groceries. That's all his wife needed to hear. She filled the car full. And when Brother Haymaker got home, he had plenty of groceries. I mean a big supply!

No one had very much in those days, but all were so happy. I knew Allie Hughes real well in her younger years, but I left that area in 1923, and was never around her much after that. She was a wonderful person.

About Eureka Springs, Arkansas, it is a lot different today than it was when I was there in 1925. The meeting was held in the old part of the town. I am sure that they cleared out some of the brush to make it a large enough place. It was an open-air meeting. And back about 1/4 of a city block there was a spring where we could get water. The water was running out of the bank by the side of the road and it was good drinking water.

Brother Wigglesworth was very different than most. I never saw him visit with anyone. I did get to visit with his daughter Mrs. Salter. She told me that her father seldom ever left the room. He was either reading



The Pentecost Mission at Guthrie, Oklahoma, 1923. Pastor C. O. Haymaker and his family lived in the four rooms in the back, and church services were held in the front. No gas or electricity was available, so the Haymakers cooked with wood and used coal oil lamps.



Evangelist Jacob Miller and his wife and their son. The Millers were well-known early Pentecostal preachers.



James S. Hutsell and family. Hutsell was Oklahoma District superintendent from 1927-38.

An early brush arbor at Guthrie, Oklahoma.





While a teenager, Linnie Blair took this snapshot of Smith Wigglesworth at the 1925 Eureka Springs, Arkansas, camp meeting.



One of the early ministers, Aggie James.




Two Oklahoma ministers, Oscar Jones, left, and C. Oscar Haymaker.

PHOTOS COURTESY OF LINNIE HAYMAKER BLAIR

his Bible or on his knees praying. She would get his meals and take them to his room. One afternoon at the close of the service, Brother Wigglesworth was just turning to leave. I stepped up behind him and said, "Brother Wigglesworth, may I take your picture." He never said a word, he just turned and held up his hand with his handkerchief in it.

Fred Henry, the blind pianist, was also at that meeting. He used every note on the piano and he never missed one. In that meeting I saw him tear his car apart and put it back together. And I was told that he could do a clock the same way.

My father was the pastor of the First Assembly in Bartlesville, following Pastor James Kerr. We lived just across the street from the Keeners and Sister Granny Godwin. My Father pastored the church until the fall of 1940 and then went to Claremore. He pastored the Claremont church until the summer of 1956. Because his eyes were bad, he retired and moved to Bartlesville. After Mother passed away, he married Dorothy Conner of Redoak, Oklahoma. She was a real help mate, so good in church work. She could play the organ and piano, and could sing. He lived to be 93 years and died November 23, 1976. 

Linnie Blair's brother L. A. Haymaker and his wife Alice. He followed his father into the Oklahoma District ministry.



Composer of "He Was Nailed to the Cross for Me"

Early Ministry of Fred A. Graves

While researching 1893 newspapers in Minnesota, Dr. Edith Blumhofer came across interesting news items about the early ministry of an Assemblies of God minister, F. A. Graves (1856-1927), and another Sunday school evangelist by the name of D. C. Holmes. Edith is still looking for information on Holmes, but older readers will remember the name F. A. Graves, the "Sweet Singer in Israel." And hardly a Christian is unfamiliar with his still popular 1906 song, "He Was Nailed to the Cross for Me." Maybe your congregation sang it on Good Friday or at a recent communion service.

*He was nailed to the cross for me,
He was nailed to the cross for me;
On the cross crucified, for me He died;
He was nailed to the cross for me.*

In addition, Graves wrote "Honey in the Rock" (1895) and "He'll Never Forget to Keep Me" (1899). The mantle he laid down in 1927 was picked up by his three children. Arthur Graves became a pastor and president of Southeastern Bible College, Lakeland, Florida; Carl Graves was a missionary to Sri Lanka and a pastor; Irene Graves married Myer Pearlman, writer and Bible teacher at Central Bible Institute (now College), Springfield, Missouri.

Here are excerpts from the Worthington (Minnesota) *Advance* and the *Windom Reporter* on the evangelistic work of Graves and Holmes. Every good preacher ought to be blessed with such a friendly and generous reporter.

Messrs. Holmes and Graves closed a series of revival meetings they have been holding in the Boddy school house. The meetings have been well attended and a good

deal of interest shown. Prayer meetings were held nearly every day in dwelling houses. It is hoped that much good has been accomplished for the Master. They go into the Baltuff neighborhood this week. They are faithful and efficient Christian workers wherever they go. (Vol. xxi, no. 24, p. 4, col. 4.)

F. A. Graves, Sunday school missionary was at home for a day or two last week, and while here made us a pleasant call. Fred "took in" the Chautauqua assembly at Spirit Lake, and was quite warm in his praises of some of the noted speakers that he listened to while there. He was particularly well pleased with Joseph Cook, and with a speaker from Atlanta, Georgia, whose name we have forgotten. Fred is a judge in such matters, and knows a pearl when he sees it. (Aug. 3, 1893, vol. xxi, no. 51, p. 1, col. 4.)

Last Sunday Messrs. Holmes and Graves visited our Sunday school with their Bible wagon. It is quite an artistic affair; they gave us a good talk and then went on to Rushmore for the evening. (Sept. 7, 1893, vol. xxii, no. 4, p. 4, col. 4.)

Rev. D. C. Holmes returned Saturday from a two week's trip with his Bible wagon. He reports great success with the work.

Mr. Holmes, one of the missionaries in this Sunday school district, say the *Madelia Times*, was here on Tuesday with his Bible wagon. He went to Fairmont but expects to return to this locality for work in a short time. We hope he will be as successful as he and Mr. Graves have been in the western part of the district. (Oct. 5, 1893, Vol. 22, no. 7, p. 6.)

continued on next page

Rev. F. A. Graves made the *Advance* a pleasant call last Thursday. Mr. Graves has buckled on the armor for the fall and winter campaign among the ungodly. He is peculiarly fitted for the good work he is doing and signal success is crowning his efforts. (Oct. 12, 1893, Vol. 22, no. 9, p. 5, col. 1.)

Rev. D. C. Holmes and F. A. Graves, of Worthington, missionaries for the Third Minnesota Sunday School District, says the *Heron Lake News*, were in the city last Sabbath, conducted two services at the M. E. church, morning and evening and at the Swartout school house in the afternoon. They also had their Bible Wagon with them which is a new feature in their work. This Bible Wagon is an enterprise of Mr. Holmes' and is rather a unique affair, being somewhat similar to a patent medicine wagon, with Bible texts painted on all sides. It is well stocked inside with bibles of all styles, and is driven from house to house and bibles sold from it. It has been running six months and Mr. Holmes informs us that it only lacks about three dollars of paying running expenses during that time. Mr. Graves is a sweet singer and a musical composer of no mean ability. He composes his hymns and songs and arranges them to music. On this occasion he distributed some leaflets through the audience containing some of his latest productions. Messrs. Holmes and Graves never fail to entertain an audience and they are doing good work in the Sunday school and Bible cause. (Oct. 19, 1893, vol. 22, no. 10, p. 5, col. 4.)

The Listener [editorial columnist] understands that the Bible wagon which is now traveling over the Sunday school district is unloading to the public in these three counties

Early residents of Zion, Illinois, remember Fred A. Graves pulling a portable organ around the city. He would minister to the sick, play his organ, and sing.



something like \$100 worth of Bibles a month. My what a lot of heathen there must be out here on the prairie! One hundred dollars worth a month! Great Scott! How long can this thing keep up? The wagon has been at work several months, bibles are cheap, and I should think the wagon would run out of business. But I am told that Mr. Holmes will, henceforth, for a time at least, take personal charge of the work and then it will be pushed, for Holmes is nothing if not energetic. But where is the market to come from? People are coming into the district as fast as the books are being sold, and the only thing we can attribute this large sale to is that the people all left their bibles in the old country when they came to live in Southwestern Minnesota.

While the Listener was a boy back in the old country, he used to hear a Sunday school song that ran something like this: "Way out upon the prairie many children dwell, who never read the Bible or hear the Sabbath bell." But after having lived here for more than a score of years and almost forgotten the traditions of my native home, I am brought face to face with the fact that the song was written more wisely than the author knew. Think of it! One hundred dollars a month and Holmes going to push it harder! If these are not the best counties in Minnesota in a few years, the Listener will become satisfied that a great deal of good bread has been cast upon the waters for naught. (*Windom Reporter*, Vol. xxiii, no. 14, p. 3, col. 8. No date, but this piece was reprinted in the *Worthington Advance* on Dec. 14, 1893.)

WATCH FOR A FUTURE ARTICLE ON F. A. GRAVES.

1. **Honey in the Rock.**
 "And with honey out of the rock should I have satisfied thee." Ps. 81: 16.
 F. A. G. F. A. GRAVES.

1. O my brother, do you know the Saviour, Who is wondrous kind and true?
 2. Have ye "unsat" the Lord is gracious, Do ye walk in the way that's new?
 3. Do you pray unto God the Father, "What wilt thou have me to do?"
 4. Then go out through the streets and by ways, Preach the word to the many or few;

He's the "Rock of your salvation!" There's Honey in the Rock for you.
 Have you drank from His living fountain? There's Honey in the Rock for you.
 Never fear, He will surely answer; There's Honey in the Rock for you.
 Say to ev-ry fal-len brother, There's Honey in the Rock for you.

Chorus.
 Oh, there's Honey in the Rock my brother, There's Honey in the Rock for you;
 my brother, for you;

rit.
 Leave your sins for the blood to cover, There's Honey in the Rock for you;
 for you.

Copyright, 1892, by F. A. Graves

Fred Graves
as a young man
ministering in
Minnesota.



“Mr. Graves is a sweet singer and a musical composer of no mean ability. He composes his hymns and arranges them to music.”

Probably Graves' most popular song, published in 1906.

Fred and Vina Graves at Zion, Illinois.

10. He was Nailed to the Cross for Me.
Surely He hath borne our sickness and carried our sorrows. (L. M. M.)

P. A. G. F. A. GRAVES.
Tenor and Alto Duet.

1. What a won - der - ful, won - der - ful Sa - vlour, Who would
2. Thus He left His heav - en - ly glo - ry— To ac -
3. He was woun - ded for our trans - ges - sions. And He
4. So He gave His life for oth - ers, In re -

die on the cross for me! Freely shedding His pre - cious
com - pish His Fath - ers plan; He was born of the Vir - gin
car - ried our sor - rows too; He's the Healer of ev - ery
deem - ing this world from sin; And He's gone to pre - pare a

life blood, That the sin - ner might be made free.
Ma - ry, Took up - on Him the form of man.
sick - ness— This He came to this world to do.
man - sion, That at last we may en - ter in.

CHORUS.
He was nailed to the cross for me, He was
He was nailed to the cross,

Copyright, 1906, by P. A. Graves.
12



AN OPEN LETTER TO A GENERAL COUNCIL SPEAKER

Dear Dr. Walker:

It was a joy to hear you at the A/G General Council, and I was proud to tell anyone who would listen, "That's our Pastor."

You were surprised to see us there, and you asked me, "Did you take a wrong turn out of Atlanta?" I didn't answer, but your question stirred dormant memories. It came to me that perhaps we had taken a wrong turn, not out of Atlanta, but out of Nashville, Illinois, in the summer of 1949. You see, Nashville, population 2,500 [now 3,200] was our "Newberry" [Dr. Walker's first church].

In the spring of 1948, I had come from Canada to Illinois as a young licensed A/G minister, at the invitation of the District Presbyter, August A. Anderson, to help start a church in this little town.

My father ministered as an evangelist all over the United States and Canada in the Assemblies of God from 1939 to 1945.

The pioneer church building in Nashville, Illinois, had been a feed store, but they scraped chicken manure off the floors, scrubbed, painted, and brought in benches.

He returned to his native Sweden only to bring me back to America. In January 1946 I enrolled in Western Bible College in Winnipeg. Watson Argue, Don's father, was pastor of Calvary Temple there. He was one of my father's life-long friends. My father later returned to Sweden to become a pastor of a Lutheran parish.

Now back to Nashville. We put up a gospel tent on an empty lot a couple of blocks from the courthouse square, and I preached almost every night. Brother Anderson's family and his church, 40 miles away, near St. Louis, were a

great help. Especially helpful was his oldest daughter, Beulah. In September we were married. I was 21 and she was 19.

When we returned from our honeymoon, we had a congregation, a building, and a ministry. We didn't have a car,



Eric and Beulah Forsgren in their storefront Assembly of God, Nashville, Illinois, 1948.

but everything in Nashville was within walking distance. We didn't have a salary either, but we learned that God can supply all our needs according to his riches, and that was quite enough. Our rented building was on the courthouse square. It had been a feed store, but we scraped chicken manure off the floors, scrubbed, painted, and brought in benches, and it became a nice auditorium. We had an apartment upstairs with a real ice box in the kitchen.

We were on the right track for a lifetime of service in the A/G. But some difficulties of no personal concern to us disappointed us, and in the summer of 1949 we left Nashville and the A/G ministry. That may have been the wrong turn. I pastored two independent churches after that, the last one in California where I eventually had to work to make ends meet. The secular work demanded all my time, and I gave up the ministry. I worked as an engineer for

Editor's Note: When Eric Forsgren heard Dr. Paul Walker mention his first pastorate in his General Council sermon at Indianapolis, last August, the town of Nashville, Illinois, flashed through his mind. Eric and his wife attend Mt. Paran Church of God, Atlanta, Dr. Walker's former pastorate. Eric shared his letter with *Heritage*, and thought the church planting at Nashville could be typical of hundreds of Assemblies across the country. Nashville, Illinois, is a small city of about 3,200 and located about an hour's drive east of St. Louis.

Eric's comment about *Heritage* is that it is "an excellent magazine, and my wife and I read it from cover to cover." He adds, "Its only fault is that it only comes four times a year. We could read it every month."

continued on page 35

From Our Readers



Remembering Arvid Ohrenell

Our deepest gratitude to you for kindly sending us the four issues of *Heritage*. We found so much in each one that brought back many memories, as we are well acquainted with many individuals and incidents mentioned. Especially the article about our dear friend Arvid Ohrenell ("The Prisoner's Friend," by Glenn Gohr, fall 1997). Not only did it bring back memories but also tears as we remembered our faithful friend and former pastor. We also learned many new things about Arvid that we did not know before. All in all it was very interesting and well written.

Along the personal line, my wife and I have been missionaries for many years in the Orient and have always worked and had close fellowship with the missionaries and works of the Assemblies of God. Our prayers and thanks will be forever for you and the good work you are doing.

Harold and Grace Hestekind
Camano Island, Washington

Recalls Early Bible Schools

I appreciate the effort you [Glenn Gohr] made to answer my demanding question [concerning a photograph of the first Central Bible Institute graduating class]. Seeing the article in the fall issue of *Heritage* about Adele Carmichael spurred me on to be curious about the class.

Of course, I am particularly interested in D. W. and Mathilda Kerr, my grandparents, and Willard Peirce, my

uncle, and Mother Peirce, and Adele Carmichael. Adele and her good husband Richard were pastors in San Jose for quite some time in the church we attend. This is the church Willard Peirce founded in 1933.

There are other familiar names. Lilian Yeomans, M.D., was teaching at Southern California College when I attended. Finis Jennings Dake and Myer Pearlman, as I have been told, followed the Kerrs from Glad Tidings [now Bethany Bible College] to Southern California College and then to Central Bible Institute in Springfield. It speaks well for the Kerrs.

This is a little side story we enjoy. Willard Peirce came with us to the East Coast a year before he went to be with the Lord. While visiting Jim Bakker's office, we waited and talked. Along came Finis Dake who said he would know Willard's voice anytime, even after 50 years. They sat down and had an hour's conversation.

My husband and I enjoy reading *Heritage*, and it is good to go back to back issues we have in our library.

Eleanor Kerr Phay
San Jose, California

Heritage Furnishes Happy Memories

Please renew our subscription to *Heritage*. The issues have been such a precious blessing to review and recall so many services, occasions, names, and faces of the leaders of yesteryear. It was my great privilege to have known many of them, and to have been a part of that glorious move of God in the period of the mid-1920s-40s.

Even now we have learned by reading the summer 1997 issue that we are living right in the center of where Walter Higgins had a powerful ministry in Southeast Missouri. He founded two A/G churches near here at Morehouse and Canalou. We have

attended both Assemblies and the one at Essex.

Keep the issues coming and we pray with the vision of Hab. 3:2, "Revive thy work, Lord, in the midst of the year (the endtime)! And we plead the prayer of the Psalmist (119:126): "It is time for thee, Lord, to work: for they have made void thy law."

Arthur Wessel
Sikeston, Missouri

Fitting to Honor the Flower Family

Your recent issue of *Heritage* featuring the Heritage Center and the Flower family is one of the finest yet. The Assemblies of God is to be commended for establishing the Heritage



Center, and how fitting to honor the Flower Family. Anyone acquainted with the history of the Assemblies of God is aware of the great debt we owe J. Roswell and Alice Reynolds Flower and their family.

We in Canada appreciate the Assemblies of God and the leadership shown in preserving the glorious history of this 20th-century outpouring of the Holy Spirit.

Douglas H. Rudd, Director
PAOC Archives
Mississauga, Ontario
Canada

more letters on next page

Preached First Sermon in 1916

Heritage is reprinting this letter that the Division of Foreign Missions received from Fred Burke, Republic of South Africa. He founded the All-African School of Theology. In January Brother Burke observed his 98th birthday. In May he will mark the 80th anniversary of his ordination.

I suppose I am one of the oldest ministers in the Assemblies of God, as I preached my first sermon in 1916 while a student at Beulah Heights Bible School. I have continued in ministry since then, coming to South Africa in 1921 and doing pioneer work in Zululand. I helped an African pastor, Laiton Kalambule, open the work in Malawi. This prepared the way for the extensive work of the Assemblies in that land. It is now 20 years since I retired from the All-African School of Theology which is now Rustenburg....Since my retirement, God has graciously anointed me so that I have seen miracles of healing and deliverance of demon possessed.

Fred Burke
Spring Valley
Leraatsfontein
Republic of South Africa

Identified Missionary Couple

I noticed the photograph of Marie Stephany on page 25 of the winter issue. You asked us to identify other missionaries in the photo if we could. The couple on the far left are Brother and Sister W. R. Williamson [Wilbur and Ellen] who served in China for 20 years. After they arrived home, they attended an Illinois District Council. The District was without a superintendent at the time, and Brother Williamson was elected. He served from 1942 until 1960.

I knew him well because just as a young minister I was elected as District Christ's Ambassador leader, 1944-52; and as District Presbyter, 1952-63. I attended Brother Williamson's funeral in Port Huron, Michigan, and I preached Sister

Fred and Lydia Burke and their daughter attending a 1953 missionary convention.



Williamson's funeral in Michigan.

I am retired now but have been an evangelist since 1976. I am 82 and looking for Jesus to come. HAL-LELUJAH!

G. Edward Mandel
Carlinville, Illinois

Brother Mandel had an unfortunate fall on April 7 and cracked his knee cap. Heritage wishes him a speedy recovery. The editor interviewed on

W. R. and Ellen Williamson



tape Brother and Sister Mandel several years ago. The oral history is with our growing collection at the Flower Pentecostal Heritage Center.

I truly love *Heritage*, and the winter issue on the Flower family is a treasure.

On page 25 the couple at the left side of the group picture are Wilbur and Ellen Williamson. They were Stone Church missionaries, and we knew them well. Brother Williamson was superintendent of the Illinois District in his later years. Lake Williamson, at the District Campground, was named for him.

Their only child, Robert, earned a doctorate and pastored a charismatic church in Pennsylvania. He died in 1996.

Roelina Sennese
Country Club Hills, Illinois

Also received were several items donated to the Flower Pentecostal Heritage Center.

Seen In Print

Which Way? Religions, Cults, and Dangerous Trends, By Louise Jeter Walker (Springfield, MO: U. S. Decade of Harvest), English edition 1997. Single book rate is \$8.95, #743-800. Order from Gospel Publishing House, Springfield, MO; 10 or more has quantity rate of \$7.60. For orders more than 40, U. S. Decade of Harvest Office will fill at \$5.37 each.

Here is a best seller which was originally published in Spanish as *Cual Camino?* And which since 1968 has seen more than 263,000 copies distributed. The Spanish edition has been the standard textbook of the evangelism course on the subject for the Bible colleges of several evangelical denominations in Latin America.

Since the book was released 30 years ago, the New Age Movement, Islam, spiritism, and a number of new cults have invaded the United States. The author has updated the book periodically. This book, with succinct 14 chapters will be helpful in setting a positive standard of orthodox beliefs of young and old alike in individual or group study.

John Bueno, former missionary and Latin American Missions Field Director, and now director of the Foreign Missions Division of the Assemblies of God used the Spanish edition in Central America. "This book has been one of the primary tools we have used to counteract the effects of the false sects that have invaded Latin America. Now in English, it will be a fantastic help for Christians as they face these false doctrines."

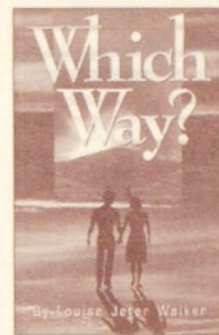
Louise Jeter Walker has authored 20 books. Her best known work is a correspondence course of ICI University: *The Great Questions of Life*. It is being studied in 110 languages in 164 countries and is also on the Internet. *Which Way?* Louise's brother and his wife, Hugh and Gertrude Jeter, veteran missionaries to Latin America, translated this English edition from Spanish.

What Makes That Star Shine? By D. Leroy Sanders (Roseville, CA: Kimberly Publishers), 1997, 220 pages. Introductory offer \$10, plus \$1 shipping. Books can be ordered from the author at 216 Strongbox Court, Roseville, CA 95747.

If you like short inspirational stories of people whose names are recognized worldwide, retired pastor D. Leroy Sanders has some excellent reading for you in *What Makes That Star Shine?*

For one who was reared in an extreme holiness and Pentecostal home and church, it might seem rather strange that D. Leroy Sanders' ministry took him to Hollywood. Some will even raise eyebrows about some of the people he has known and included in this book. Leaving Cincinnati's First Christian Assembly in 1961, Sanders accepted the pastorate of Hollywood's First Assembly of God where he remained for 20 years. More eyebrows were raised when he became a chaplain at the Motion Picture and Television Fund Hospital and Retirement Home.

Sanders has rubbed shoulders with and ministered to royalty, presidents, Hollywood personalities, leaders in business, sports, entertainment and religion, and the ordinary men and women—who might live next door. These are the people who have claimed



2-5 pages of this interesting volume, people with whom Sanders had contact in his more than 50 years of ministry. They include Mother Teresa, Colonel Sanders, Billy Graham, Bob Hope, Ronald Reagan, Pat Boone, Oral Roberts, Angela Lansbury, Kathryn Kuhlman, Senator John Ashcroft, and 44 others. Even the long-gone Father Divine has a place in Sanders' book. But he has been included with a warning to this generation: "Ego-driven demon-inspired deceivers who demand our worship, and who seek mindless subservience should be avoided like the plague. Even if they claim to be Father Divine."

"In sharing my memories and observations," Sanders wrote, "I hope to highlight what helped to make each individual great. What made that star shine." Sanders says his purpose in writing the book was "to bring new inspiration and spiritual blessing to you, my fellow-travelers." He adds another reason: "It is my best effort to repay a portion of my great debt for a lifetime of undeserved Divine Goodness."

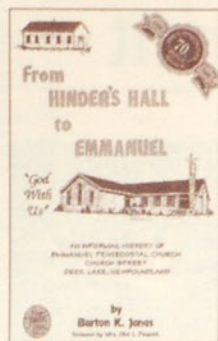
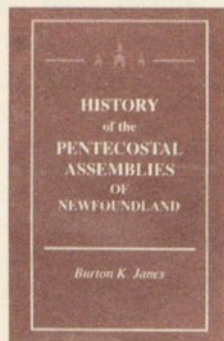
History of the Pentecostal Assemblies of Newfoundland (St. John's, Newfoundland: PAON), 1996, 597 pages, \$19.95. ISBN 0-921426-16-X. Book can be ordered from PAON, P.O. Box 8895, Station "A", St. John's Newfoundland, Canada A1B 3T2.

From Hinder's Hall to Emmanuel, An Informal History of Emmanuel Pentecostal Church (St. John's, Newfoundland: Robinson-Blackmore Printing and Publishing), 1996, 280 pages, \$15.95. ISBN 1-895387-71-X. Book can be ordered from the publisher at P. O. Box 8600, St. John's, Newfoundland, Canada A1B 3T7

Both books authored by Burton K. Janes.

Have you ever wondered about sister organizations just across our northern borders? Several books have been written about the Pentecostal Assemblies of Canada (PAOC), the denomination that was at one time a part of the General Council of the Assemblies of God, U.S. Now the author who introduced us to the Pentecostal Assemblies of Newfoundland through his inspiring story of the founder, Alice Belle Garrigus, is at it again.

Burton K. Janes—an ordained minister and archivist for the PAON, associate editor of *The Canadian C. S. Lewis Journal*, and the recognized authority on Pentecostalism in Newfoundland, has produced two books on the Pentecostals in Newfoundland. The first is a hefty volume with a generous selection of pho-



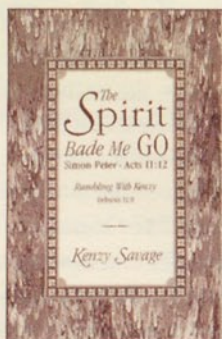
tographs: *History of the Pentecostal Assemblies of Newfoundland* (which includes Labrador). The second work is Janes' commendable effort to take a closer look at one of the churches in the PAON, *From Hinder's Hall to Emmanuel*, which is an informal history of Emmanuel Pentecostal Church at Deer Lake. The latter, which has a 44-page photograph section, was produced on the 70th anniversary of the church's founding in 1926.

The authorized history, which is dedicated to Pastor Eugene Vaters who led the PAON for 35 years, is packed with a wealth of information that is easy to read. Dr. Carl Verge, president of Eastern Pentecostal Bible College, wrote, "Those with roots in Pentecostalism in Newfoundland and Labrador will identify with the beginnings of the many local churches." And for others outside the region, he wrote, the book will provide information about "the development of a denomination that has made a tremendous impact upon the Province of Newfoundland and Labrador with the Gospel of Jesus Christ."

Looking back to November 1910 when Alice B. Garrigus arrived in Newfoundland to begin her ministry, A. Stanley Bursey, a PAON official, stated: "We who have had the opportunity to appraise her work and the results of same, can only conclude that when God calls, He makes no mistake."

***The Spirit Bade Me Go*, by Kenzy Savage (Rio Rancho, NM: by the author), 204 pages, \$9.95 postpaid. Book can be ordered from the author at 2665 Candlelight S.E., Rio Rancho, NM 8724.**

One of the frequent admonitions of Scripture, in word and deed, is to pass on to others the testimony of what God did for and through His people. We see the building of the memorial in the 4th chapter of Joshua and the purpose given in verses 21, 22 and following: "When your children shall ask their fathers in time to come, saying What mean these stones? Then ye shall let your



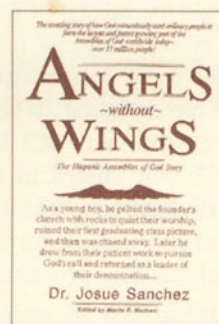
children know, saying, Israel came over this Jordan on dry land."

That's one of the reasons, Kenzy Savage, a veteran and honored Assemblies of God leader, has given to us what he calls "Rambling With Kenzy." Arranged chronologically from the 1920s to the 1990s, these memoirs will add much to the ministry among the Latin American Pentecostals.

"Esther and I," Savage writes about his wife, "simply invite you to come with us as we travel ('ramble') with the Gospel message. You will visit many places and make many friends as you see glimpses of the development of the Spanish Assembly of God Districts." Savage, who has been a warm friend of the Flower Pentecostal Heritage Center (Assemblies of God Archives), also gives glimpses of ministry in Cuba, Mexico, Guatemala, Nicaragua, Costa Rica, Spain, and in both Spanish and English Bible schools.

***Angels Without Wings, The Hispanic Assemblies of God Story*, by Josue Sanchez (San Antonio, TX: Angel Books) 1997, 118 pages, \$8 including postage. Book can be ordered from Angel Books, P. O. Box 762152, San Antonio, TX 78245.**

The author's first experience with Pentecostals was not a happy one. He pelted the founder's church with rocks to quiet their worship. He later was converted in the church and became closely associated with the founder, H. C. Ball. He served as the



superintendent of the Gulf Latin American District of the Assemblies of God from 1950-86—a record among Assemblies of God districts.

"The word 'angel' simply means messenger. God has used his messengers in divine or human form throughout the ages to accomplish his purposes. In *Angels Without Wings*, Dr. Josue Sanchez shares his pilgrimage with the Lord while giving us a look at the remarkable people God used to begin Pentecostal work among Hispanics. From a close personal relationship with its founders, Dr. Sanchez was able to witness a series of firsts including the founding of Latin American Bible Institute and its first graduating class [in Texas]. He traces their humble beginnings and candidly reveals their personal thoughts, tragedies, and triumphs as they struggled to fulfill God's call on their lives. The movement they launched, the Latin American Assemblies of God, accounts for seventy percent of the whole Assemblies of God worldwide....Their story is a powerful testimony of how God can call the most unlikely among us to accomplish great things for his glory."—from the book cover



TESTIMONY TIME

Faithful in the Lord's Work

When First Assembly of God, Bethany, Missouri, honored their pastors, Wilburn and Mary Lou Bennett, last November, on their retirement, the word faithfulness could be seen throughout their nearly 30 years of ministry. And they had come full circle. Wilburn began his ministry at Bethany as the youth leader in 1958 and after several pastorates in Iowa and Missouri, they returned to Bethany to pastor the church for the next 14 1/2 years. Here are excerpts from a retirement folder, "Retiring After 40 Years of Continuous Ministry."

"In 1959 he accepted the pastorate at Gilman City Assembly of God for a year. While here he received his minister's license with the West Central District [later he was ordained]. Brother Bennett had no formal theology training, no seminary, but had read the Bible through many times.

"In 1960, after pastoring at Gilman City, he accepted the pastorate at Cedar Grove Assembly of God at Brimson, Missouri. For the next 5 years he ministered in the Sunday morning service and engaged in revival campaigns for

the balance of the week. These were very successful years with Mrs. Bennett and their three sons contributing through the music and singing. Bennett said, 'Those were good old days when I had my family under my wing, and lots of souls were won to Christ. It's a time that will always be in my memory. Revivals lasted 2, 3, and 4 weeks, and we held one 5-week meeting, and a 6-week-meeting in Iowa.'

"A revival in Chariton, Iowa, saw 27 souls baptized in the John L. Lewis Lake at Lucas and at least three people received a call to the ministry and later pastored Assembly of God congregations.

"From 1964-80, the Bennetts pastored three Iowa churches--at Mt. Ayr, Davis City, and Lineville--and in Princeton, Missouri. After a pastorate in Kellerton, Iowa, they began their pastorate at Bethany in 1983.

"Bennett said he would not quit preaching even though he had retired from the pastorate. 'They were good years,' he said, 'and we will always remember all the blessings we've received for being faithful to the call of God.'"

Pastored in Pocahontas, Illinois

When I went to services on Sunday morning, November 16, 1997, I found on the cover of the *Pentecostal Evangel* a photo of a church. It reminds me of a small church I pastored in Pocahontas, Illinois, about 35 miles NE of St. Louis. I pastored this church when I was 24 years old in 1943.

Presbyters and pastors who helped included Adolph Peterson, Vernal Gibson, and Otis Keener. A. Williamson, as district superintendent, also gave help.

Now, to let all friends know, Mary Kirkpatrick Fillon is still alive at the age of 83 years young.

My late husband was a graduate of Glad Tidings Bible Institute, San Francisco (now Bethany College, Scotts Valley, California) We have one son who is a chief deputy warden for the California Correctional Department. I served in the Philippines and would like to return for a crusade for teenagers.

I have written gospel songs for publication, and I am a member of Lakeview Assembly, Stockton.

Mary Kirkpatrick Fillon
Stockton, California

Teen Challenge Veteran Telling His Story

Frank Reynolds is being interviewed by Wayne Warner about his ministry as a pastor, director of the Teen Challenge Farm, and as national director of Teen Challenge. Reynolds earned a degree in agriculture, not realizing that he would later be asked to serve as director of the Teen Challenge Farm at Rehrersburg, Pennsylvania. He is now retired but remains active in Teen Challenge from his home in Springfield, Missouri.



A Horse Rescued from a Well

I really enjoy *Heritage* magazine. God bless you and your efforts to print and send the magazine to so many. I'll be 83 this year, and I'd like to live until the year 2000. My sister passed away in April 1997 at the age of 85

The story below is a marvelous testimony of God's power.

Edna Nye
Lacey, Washington

At our home in East Raymond, Washington, my folks had hired a

continued on next page

farmer with his horse to prepare the plot behind the barn to get it ready for planting. As he was working close to the barn, the horse fell into an abandoned well. The well had been covered with planks that had rotted.

The farmer saw that getting the horse out of the well was hopeless as the horse was already foaming at the mouth. So the man went home to get his gun to shoot the horse.

In the meantime Mother suggested we go into the house and pray. She prayed downstairs, and I went to my bedroom upstairs. When we were through praying, we went back to the barn. There we saw the man with his gun.

But to our amazement, the horse was out of the well and eating grass.

How is that for a quick answer to prayer! It surprised us all. And needless to say, the man finished his job and was happy to still have his horse.

[Sorry, I have no pictures, so just close your eyes, and you'll see the horse eating grass.]

Readers are invited to submit brief testimonies of their conversion, ministry, a healing, special spiritual blessing, or other interesting narrative to "Testimony Time." The editor will use submission as space permits and reserves the right to edit for length and clarity. If photos are submitted, writer should indicate whether they should be returned. Please limit the testimony to 200 words. Submit to the Testimony Time, A/G Heritage, 1445 Boonville, Springfield, MO 65802-1894.

□ Eric Booth-Clibborn / from page 8



half over he became so ill with dysentery that he was not expected to live. Alone, Lucile and her tiny daughter journeyed on to Dakar to await a ship that would take them to England. On October 21, less than a week after she reached the home of her husband's parents, Lucile's baby boy was born.

To what purpose this waste! A desperately needy field, a lonely grave that held the earthly remains of the man so eminently qualified to meet that need! But in God's economy it is never a waste when "a corn of wheat falls into the ground and dies" that it may "bring forth fruit." At the very time of Eric-Booth-Clibborn's death, in a faraway America God was preparing others to take his place. Before that year ended another young man, who later became one of Upper Volta's finest missionaries, offered to go.

Since that time many other missionaries have helped to raise up more than 1762 Assemblies of God churches and train more than 1922 Upper Volta ministers. In this land there are now 374,539 baptized believers, many thousands of whom have been filled with the Holy Spirit. There are 667,699 total members and adherents.

What joy this would bring to Eric Booth-Clibborn if he knew . . . and perhaps he does.

Excerpt from *Mountain Movers*, May/June 1982. Statistics from 1996.

Note: The country of Upper Volta is now Burkina Faso.

1995-97 In Memoriam Books Still Available

The *In Memoriam* pictorial with photographs of ministries who died during the 1995-97 biennial, are available from the Flower Pentecostal Heritage Center. Arranged by districts, the 36-page book was distributed at the memorial service during the Indianapolis General Council last August.

Copies are available at \$3 postpaid. Requests should be sent to the Flower Pentecostal Heritage Center, 1445 Boonville, Springfield, MO 65802

CORRECTION

A caption identifying Arvid Ohrnell with Charles Hadden in the fall issue is incorrect. *Heritage* heard from Hadden who identified the man with Ohrnell as Stephen Hadden, his late brother. Stephen Hadden pastored several churches before teaching at Trinity Bible College, North Dakota. He taught at Jamaica Assembly of God College and then built a Bible College in the Bahamas.



□ A Dream Fulfilled / from page 17

celebrated for a full month."²²

From 1978 to 1983 Alpha Henson rose to serve as Women's Ministries director for the Northern California-Nevada District of the Assemblies of God. Each year the WMs of the district took on a worthy project to

After more than 70 years in ministry, Alpha still is active....She is currently writing her memoirs.

support what was called the "Penny Project." In 1981, the Penny Project



raised over \$120,000 for Chinese Ministries in the U.S.²³ Also at the close of her tenure, one project was raising \$200,000 to launch a Teen Challenge home for girls addicted to drugs and alcohol. Opened in Lincoln, California, in 1985, this home was named the "Alpha Henson Home for Girls" in her honor.²⁴ Today this home has been incorporated under the name of Sacramento Valley Teen Challenge.

After more than 70 years in ministry, Alpha still is active in the ministry, speaking to ladies groups and others as the need arises. She is currently writing her memoirs to be published as a book. "Lady" Henson, as she is affectionately called, offers keen insight from her many years of ministry and is enthusiastically received. She also is deeply committed to the

ministry of the church she copastored with her late husband, Clyde. The church now is known as Capital Christian Center in Sacramento.

It shouldn't be surprising that a lady who would start preaching at 16 should continue to minister in a dynamic way throughout her life. Equally impressive is that an internationally known rodeo star, when converted, had a significant part in spreading the gospel throughout the world. Seemingly years ahead of everyone else as they fulfilled dreams that seemed insurmountable, Clyde and Alpha Henson have made a lasting contribution to the Assemblies of God and the world at large.

NOTES

1. Alpha Henson, *Clyde* (Stow, OH: Cre-Com Publishers, Inc., 1976), 9.
2. Alpha Henson, *Clyde*, 10.
3. C. M. Ward, "Meet Another Ambassador," *Christ's Ambassadors Herald*, March 1945, 26.
4. "Here for Revival Meeting," undated news clip from about 1930.
5. Clyde A. Henson, ministerial file, General Secretary's Office.
6. Ibid.
7. Ward, 26.

8. Gene Martin, telephone interview, April 15, 1998.
9. Bethel Temple, Sacramento, California, dedication booklet, July 26, 1964.
10. Tour to Europe and the Holy Land brochure, 1968.
11. Alpha Henson, *Clyde*, 56.
12. Ibid., 58.
13. Ibid., 59.
14. Ibid., 11.
15. "Funeral Service for Rev. Clyde A. Henson Set," news release, August 1971.
16. "Mary Pickford Aids Orphanage Fund Campaign," undated news clip.
17. "Funeral Service for Rev. Clyde A. Henson Set," news release, August 1971; "Clyde Henson Called Home Following Long Illness," *Pentecostal Evangel*, November 14, 1971, 28.
18. Warren Grant, telephone interview, April 14, 1998.
19. Ibid.
20. "A.I.B.I. Chapel Ceremony," *Grand Canyon State Echoes*, October 1977, 1.
21. Clyde A. Henson Memorial Cancer Center brochure, 1972.
22. Stephen Rexroat, telephone interview, April 14, 1998.
23. "Northern California-Nevada WM's Take Chinese Ministries as Project," *Pentecostal Evangel*, December 21, 1980, 28.
24. Alpha Henson Home Open House brochure, November 16, 1985.



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

Photos From Our Readers



Victor M. Smith, Albuquerque, New Mexico, sent this photo of ministers who were attending the spring convention of the Wichita Section of the Texas District Council at Olney, Texas, in 1935. From the left, T. D. Thompson, Vernon; T. S. Miles, Breckenridge; E. B. Crump, Electra; Troy Frazier, Olney; and H. M. Savage, Burkburnett.

ARCHIVES ACTIVITIES

Readers wishing to assist the Flower Pentecostal Heritage Center in its mission to collect and preserve important historical materials should contact the office below.

Flower Pentecostal Heritage Center 1445 Boonville Ave. Springfield, MO 65802

Ruth E. Kent: Filmstrip/script/record, "A Piece of Himself," a presentation of the A/G, Livonia, MI National Sunday School Dept. LP record albums: "Sincerely Yours," Roger McDuff; "The Dawning of that Day" / McDuff Brothers; "102 Strings" / Ralph Carmichael; Cassette tapes: Camp meeting, 1977, Fa-Ho-Lo Park, MI (10 tapes); and 1990 MI Dist. Council (3 tapes); *The Pentecostal Minister* (Church of God publication) 1988 Complete; 1989 Spr, Sum, Fall. **David Buckley** (via Sylvia Lee): Official A/G Sunday school calendar for 1952. **Gary McGee:** Letter: July 21, 1987 to G. McGee from Jack Shannon (C & MA) re. C & MA missions. [mentions missionary Alice Wood]; Obituary & biographical material on Alex. H. Clattenburg, Sr.; Material on Henry M. Morse, former CBC student; Booklet: A.E. Saxby, "The Second Death," n.d. **Pastor Tom Wilson:** *Pentecostal Evangel*, Sept. 3, 1938. **Thomas Trask:** Book: *Walter H. Clifford: The Apostle of Pentecostalism in Sri Lanka* / G.P.V. Somaratna. [Rev. ed.]. 1997. *Morris Wilkes:* Lubbock, TX--First A/G dedication materials.

Kathryn Kuhlman Foundation: *The Greatest Power in the World* / Kathryn Kuhlman. 1997 Bridge-Logos. **Bob Abbott:** *Golden Grain* (24 issues; 2 needed in our collection). **G. Raymond Carlson:** "Empowered by the Spirit" / Avis Opal Osland [brief history of ND District]. **Howard & Marge Marshall:** "The story of Prince of Peace Assembly of God" / Howard Marshall. **Gertrude Clonce** (via **Scott House**): coins from Israel, etc. **Lucille Markham:** Manuscript on her father and some other misc. items. **Cindy D. Gray:** CBC Yearbook, 1995. **Cindee Frenn:** Research paper: "The Assemblies of God and Women Ministers: Making a Case for Change" / by Cindee Frenn. SCC graduate studies program, 1996.

Raymond Hudson: News clips, etc. of his ministry; Materials belonging to Beatrice and Thelma Hildebrand; books (many in Chinese), artifacts, diary, etc. **Ora Lee Rea:** Histories: First Assembly, Little Rock, 1974; 1988. **Lawrence Mundt:** *Kathryn Kuhlman: A Legacy*. (24 p.; Chiefly photos). **Cuba Hall:** Letters: Nov. 21, 1946; Sept. 23, 1948 ("From Mossiland on the Ambassador Plane"). **Kenzy Savage:** *The Midnight Alarm* (Pub. of the Texico District), Sept. 1936; Feb., Sept. 1937. **Trinity A/G:** 60th anniversary materials (Mt. Morris, MI). **Burton Janes:** Booklets: "The Bible Truth about Lying" / Martin Luther Davidson (Pulpit series, no. iv., "Corinthians: Teen C.A. Bible Quiz Official Manual" / Donald F. Johns; "Portfolio for

Ambassadors" / Warren McPherson; "Road Builders Incorporated" / T. Kermit Jeffrey; "You Can Win Others: A Soul-Winners Study Course Instructor's Guide" / A/G Youth Dept.; *The Ages and Dispensations* / Finis Jennings Dake; *The Second Coming of Christ: Purpose, Proof, Time, Manner, Signs* / Finis Jennings Dake; Sheet Music: "Jesus, Do A Work in Me" / Phil Ritter. Hymntime Pubs., 1956; "My Faith" / Ira Stanphill. Hymntime Pubs., 1954; "Never Forsaken" / Ira Stanphill. Hymntime Pubs., 1949; Tract: "Nation's Top Innkeeper Serves Christ" / C.M. Ward; Pamphlet: "How to Lead a Child to Christ" / National S.S. Dept. n.d.

W. Robert Mercer: Books, etc. on Stephen Jeffreys. (Mostly duplicates); An Open Letter to Ministers and People of the Elim Movement, Assemblies of God and the Bible-Pattern Church Fellowship / From Pastor Albert W. Edsor. 1986. **T. Reg. Hoover:** Booklet: *Gustav Bergstrom: Unsung Hero* / by T. Reg. Hoover, Hollister, MO: Robison Printing, 1997. **Audrey Welch:** *Pentecostal Evangel*, July 11, 1931 (duplicate). **Thomas Trask:** Book: *The Assemblies of God in Brazil: An Illustrated Historical Summary* / Portuguese text, Joanyr de Oliveira; Trans., Richard Hoover, 1997, 200 p. **Randall Hoffman:** 4 *Pentecostal Evangel*s, 1950s (all duplicates). **Elaine Wilson:** "Spotlight on Pauline Dunn" in *The Fountain Pen*, Dec/Jan 1997. **William E. Pickthorn:** Manuscript: "What I learned about the Holy Spirit at Home, in Bible School and in Fifty Years of Ministry: Some things Which I Taught about the Holy Spirit as a Bible College Professor," 1997, 267 pp. **Patrick Donadio:** Italian District council bulletin, Ja/Fb 1964; C.B.I. Student Handbook, 1964-65. Italian District yearbook, 1976-77 (dupe); Alaska District history (dupe.). **Mrs. Billie Ridenour:** Periodicals from her aunt, Frances Trivett: 3 boxes (many duplicates) both A/G publications and others. **Frank Reynolds:** *Paraclete*, 1973-90 (42 issues). **Louise Walker:** Research files: Central & Latin America; Misc. periodicals.

Dayton Kingsriter: Books from the library of James DeBoard. Items kept: 1) "Tongues: The affirmative of the discussion between Earl P. Paulk and W. Norman Greenway," 1937; 2) *The Revival We Need* / Oswald J. Smith. Christian Alliance Pub. Co., 1925; 3) *Selected Radio Sermons by Evangelist Everett B. Parrott*. Portland, OR, n.d. **Frank De Marco:** Files on Italian A/G U.S.A. and Italy. [Bickel ?] Two boxes of books, videos, cassettes (many duplicates or not needed). **Gordon F. Preiser:** Transcription of a sermon preached by Hattie Hammond (Oct. 16, 1941) (3 p. Typed). **Edith Blumhofer:** Copy of Certificate of Church Membership and Exhorter's license: Aimee Semple McPherson. (Methodist Episcopal Church, Philadelphia, PA, Dec. 19, 1920). **Wayne Warner:** Obituaries/eulogies: R. Bryant Mitchell, Frank W. Smith, Russell Schirman. **Philip Wannemacher:** Obituary: Carl O'Guin (*St. Louis Post-Dispatch*, 10 Jan. 1998)

Ralph Leverett: Song: "Beauty for Ashes" / J.G. Crabbe. (In: Lillenas/*Rejoice and Sing!*). **Bob Abbott:** *Minnesota Ministers' Digest*, 1945-1950 (22 issues); *Minnesota C.A. News*, Mar/Apr 1945 (v. 1 #1) -Mar. 1950 (36 issues); (ND) Fargo--Gospel Tabernacle. 20th anniv. flyer, Apr. 1946 Revival Poster: Britton Gospel Tabernacle, Britton, SD Grand Opening and Dedication [1941?]. **Wm. Glunt, Ist A/G, Tyrone, PA:** 1) General Council, 1933

(Philadelphia) information brochure. 2) Eastern District Ministers' Institute, 1955 brochure; 3) Appalachian District publication: *Pentecostal Proclaimer*, Sept. 1933. **Lois Hodges:** Books: Some desk copies, orig. editions, and translations of Melvin Hodges' books; Article: "The Legacy of Melvin L. Hodges" / Gary B. McGee, in *International Bulletin of Missionary Research*, Jan. 1998, 20--24. **Larry Frick:** Materials on Gunnar Vingren and Daniel Berg: 1) Translation of excerpts from Vingren's diary, 1903-1910 (8 p.), 2) Composite of biographical information on Vingren and Berg (2 p.), 3) Bibliography of references which mention Vingren and Berg (1 p.). **Giuseppe Strippoli:** Items from Assemblies of God of Italy. **Adele Dalton:** 1) "The name and family of Flower(s)" / compiled by The Media Research Bureau, Washington, D.C. (5 p.), 2) "Grandmother Flower's Story" (Bethia Adella Rice Flower) [Prepared at grandma's dictation], 1864-1957. 5 p. Typed. 3) News clip: "Houses of the North Country": Nathan M. Flower House in Theresa, NY. (Roswell Pettibone Flower was born in this house). **Ralph Harris:** 1) Notebook kept in his first year at CBI, 1934, 2) "The Memoirs of Estelle (Overton) Harris and Ralph William Harris, Dec. 1997" (ca. 50 p.); obituary of Dorothy Morris.

Secretariat: Convoy of Hope: Reports, news clips, statistics, Sept-Nov 1997. **Office of Gen. Supt.:** Materials on PFNA/PCCNA; NAE; & Other items. **Betty Chase (Evangel College Archives):** Biographical materials on Elsie Nash Elmendorf. **A. Raymond Hansen (A/G Hobart, IN):** 1) *Gospel Gleaners* (Jly 31, Ag 28, 1949) [Duplicates]. 2) News clip: Dedication of Belen Assembly of God, NM [1957 or later]. **Gary Flokstra:** 1) *Treasures* (William A. Ward), 1946-1954 (61 issues); 2) *Devotions* (Robert & Lillian Watters; Philadelphia) 1956 (6 issues); 3) 5 Books on A/G want list: Morton Kelsey. *Encounter with God*, 1972; Kenneth Cain Kinghorn. *Fresh Wind of the Spirit*, 1975; Kurt E. Koch. *Speaking in Tongues?* (Orig. pub. as *The Strife of Tongues*), 1974; Watson E. Mills. *Speaking in Tongues: Let's Talk about It*, 1973; Merrill F. Unger. *New Testament Speaking on Tongues*, 1971; 4) 1 box of misc. tracts, brochures, etc.

H.C. Hartjens: Cassettes: David du Plessis, Mar. 1960 (2 tapes). **Carolyn Gage:** *Golden Grain*, scattered issues 1926-45. **Darrin Rodgers (Moorhead, MN):** Booklets: *Triumphs of His Grace* / Paul Stephen Dykstra (Foursquare missions in China), 1936; *The Priority of the Holy Spirit in Christian Witness* / Alexander McLeish. (An examination of the writings of Roland Allen), 1960; *Sanctification and Holiness, the False and the True* / Wm. G. Schell, 1922; *The New Book of Psalms* / Wm. G. Schell, 1923. **Michael Huey:** News clipping: on Lowell Lundstrom: "Grit & Gospel" [Minneapolis] *Star Tribune*, 8 Mar. 1998. **Cecil M. Robeck:** Article: "Evangelicals and Catholics Together" *One in Christ* 33:2 (1997): 138-60; "A Pentecostal Assessment of 'Toward a Common Understanding and Vision' of the WCC." *Mid Stream*, 37:1 (1998): 1-36; "Evangelization or Proselytism of Hispanics?: A Pentecostal Perspective"; *Journal of Hispanic/Latino Theology*: 42-64. **D.E. (Gene) Mills:** Bibliography: Pentecostal sources concerning the practices of initiation. 3 p. **John Carver:** Photocopies of 10 issues of *Golden Grain* which were missing from our collection. (Ag, Dc '27; Ap, Ag, Sp '28; Ag '36; Je, Ag, Sp '50; My '57).



Flower Pentecostal Heritage Center

Searching for Pentecostal Publications

The Flower Pentecostal Heritage Center, in its attempt to have a well-rounded collection of Pentecostal materials, is asking readers to search through their attics, basements, and closets. Hidden away could be early Pentecostal magazines, tracts, booklets, books, photos and other items that should be preserved in the Center.

"Many of these items, such as magazines and tracts, had limited cir-

ulation," Director Wayne Warner said. "But they are important to preserve and make available to researchers because they published little known meetings and experiences, sometimes in out-of-the-way places, early in this century."

One Pentecostal magazine published in Chicago during the 1920s and early 30s came to the Center through the kindness of Tony Frantes, 90-year-old resident of Maranatha Village, Springfield, Missouri. Interestingly enough, the magazine is called *Maranatha* and was published by Philip Wittich. Frantes was active in the church during its greatest activity.

Another magazine in the Center's collection from Chicago is the *Latter Rain Evangel*, which began publication in 1908 by the Stone Church and continued until 1939. Copies are available in the Center.

Wayne learned that J. Roswell Flower's *Pentecost* magazine was incomplete and then learned that a small religious press only 60 miles away in Mountain Grove had a complete set of the 1908-10 publication. After borrowing the publication, it was copied and placed in the Center's vault where researchers have been able to peruse its pages.

Here's a Partial List of Wanted Periodicals:

Apostolic Light (about 1900-10, previously called *Light*; Published in the Northwest and in the Orient by M. L. Ryan)

Midnight Cry (published in Seattle by Thomas Gourley)

Midnight Cry (Published in New York by Robert and Marie Brown at Glad Tidings Tabernacle)

The Apostolic Messenger (published in Winnipeg, Manitoba, by A. H. Argue)

Golden Grain (published by Charles S. Price)

Word and Work (published at Framingham, Mass., by the Christian Workers Union)

The Present Truth (published by L. P. Adams, Memphis)



Pioneering in Nashville, Illinois / from page 26

Lockheed in California and later in Georgia. We always attended A/G churches, and I taught Sunday school often and also served as a deacon. In 1976 we came to Mt. Paran.

Oh, yes, there is a nice little A/G church in Nashville, Illinois. This year they celebrate their 50th anniversary. Much of what I did during 31 years at Lockheed has been scrapped, crashed, or lost in space, but in Nashville there is something of eternal value. I think of it every time you tell

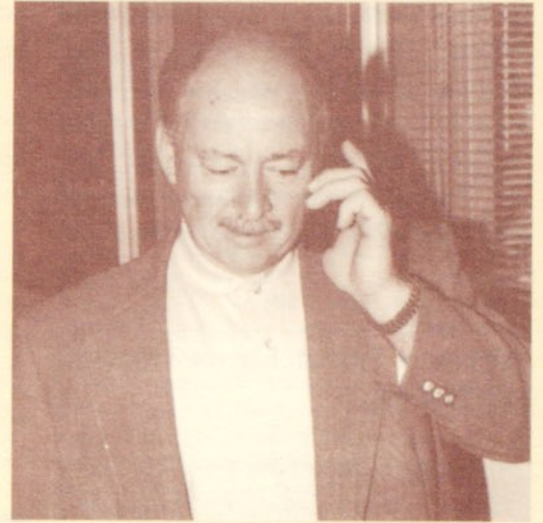
about Newberry. Had we stayed in Nashville in 1949, I might have been with the prominent brethren on the [General Council] platform rather than in the audience. Thanks for spotting us back there!

Eric Forsgren
Dunwoody, Georgia

FLOWER PENTECOSTAL HERITAGE CENTER

Moving Day

After many months of planning, the 2-day move of the Archives happened last November. *Heritage* is giving our readers a bird's-eye view of those busy days. The Archives, now called the Flower Pentecostal Heritage Center, is expected to be in its permanent location on the Headquarters 2nd floor by September.



Building and Properties administrator Larry Bull supervised the relocation of the Archives and is keeping busy with the construction phase. Center director Wayne Warner caught him either calling for another load of cement or a giant pizza above.



Left, Center employees Joyce Lee and Glenn Gohr forget researching for a few days and pack boxes for the big move; center, maintenance employees Jason Jenson and Chris



Wright loading archival boxes on a cart; right, Bill Conley, night maintenance supervisor, right, taking a box from Miklos Kis in the new vault.