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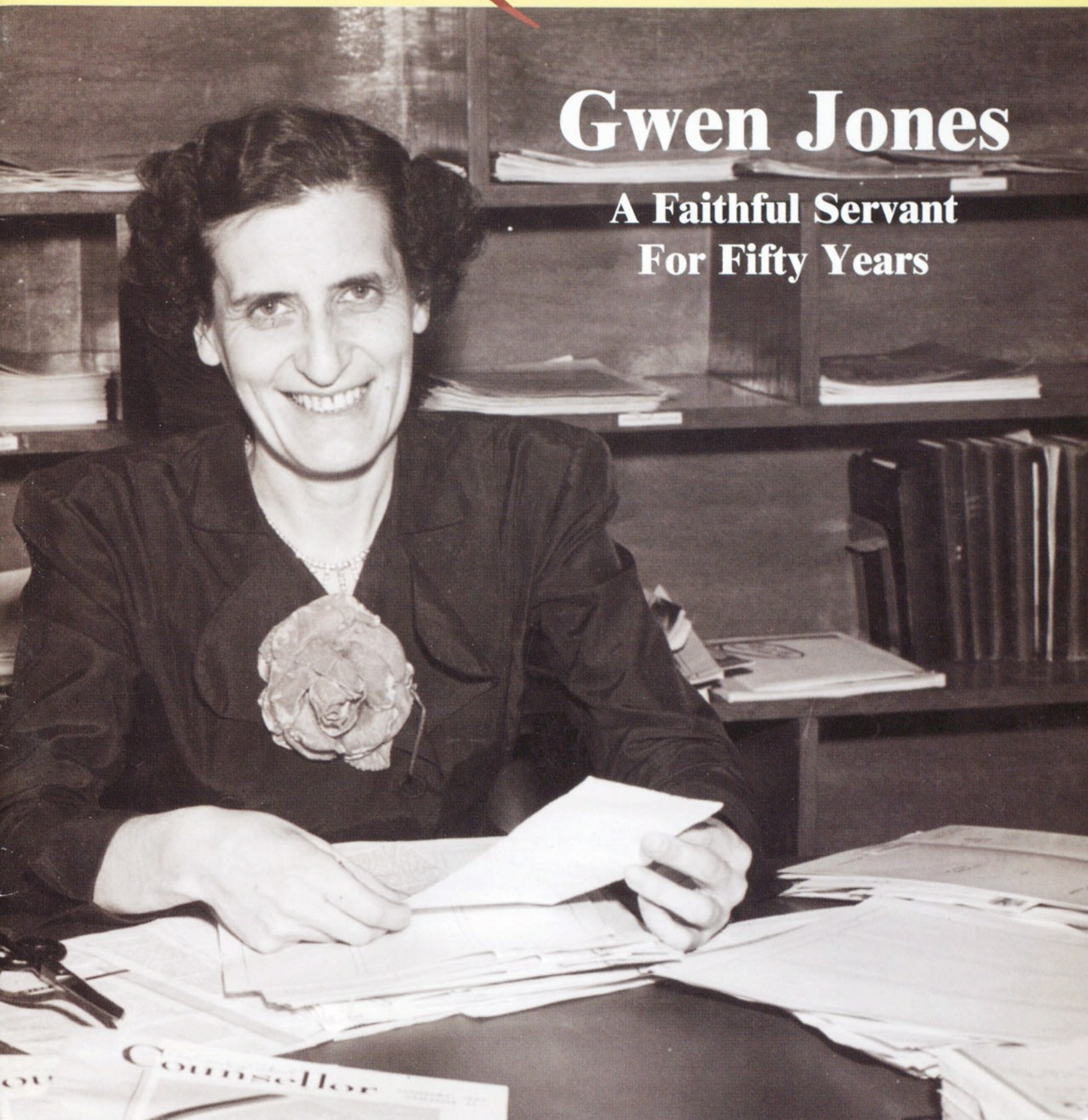
Assemblies of God

HERITAGE

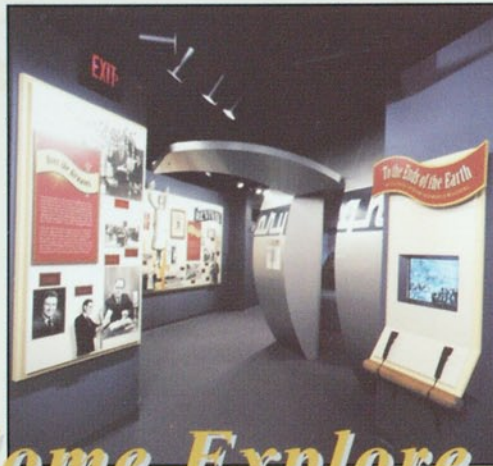


Gwen Jones

**A Faithful Servant
For Fifty Years**



Flower Pentecostal Heritage Center Museum



Come Explore Assemblies of God History

The Flower Pentecostal Heritage Center Museum unites past, present, and future Assemblies of God generations through a gallery of exhibits that displays the challenges, blessings, and development that our Fellowship has experienced.

Exhibits of Interest

Replica of a section of *Ambassador I*, C-46 airplane which houses an exhibit room on foreign missions.

Multimedia C. M. Ward and *Revivaltime* exhibit.

Five digital kiosks featuring video clips of missionaries, pioneer pastors, old films, and photographs.

The E. N. Bell Chapel, which is a recreated storefront church, complete with an upright piano, pulpit and altar, pot-bellied stove, and a tin tile ceiling right out of the 1890s. Here visitors will see a video about the Assemblies of God past and present.



Museum Hours: Open daily, Monday through Friday 8:00 a.m. to 4:30 p.m.
Admission: No admission fee. Free parking. Handicap accessible.
Tours: Guided tours are available for interested groups. Please contact us for further information:

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COVER: Gwen Jones at her desk in the *Sunday School Counsellor* office about 1955.

Heritage Letter

A Century of Pentecost

Our Pentecostal pioneers never thought the day would come that we would observe a centennial for the modern Pentecostal movement. That's because they all believed that Jesus would return early in the 20th century. But 100 years are behind us, and some 2,500 people gathered at the Kansas Expocentre in Topeka to observe "A Century of Pentecost" on December 31st.

Because my wife Pat and I were there for the nearly 5-hour celebration which lasted into the new century, I want to tell you about the service, review a little history, and touch on the cry for a new outpouring of the Spirit for this millennium.

Allow me to give a brief church history lesson—with apologies to Henry Wadsworth Longfellow:

*Listen my children and you
shall hear*

Of the midnight prayer

Miss Ozman prayed

*On the first of January in
1901*

Hardly a man is now alive

*Who remembers that
famous day and year.*

The narrative of a former Methodist minister, Charles Fox Parham, and the 1901 Pentecostal outpouring in Topeka has been told and retold throughout the past century. No, hardly a man is now alive who was around at that time when a young woman by the name of Agnes Ozman asked Parham to lay hands on her and pray that she might receive the baptism in the Holy Spirit.

Parham had been researching the Bible at the turn of the century, wondering if there was common evidence in the New Testament experience. He had also visited several ministries to get their take on the

subject.

Before leaving on a 3-day trip to Kansas City, Parham assigned students in his small Bethel Bible School to help him on his biblical research. When he returned to Stone's Mansion, home of the school, the students reported that speaking in tongues—as in Acts 2:4 and other passages—seemed to point toward this nearly forgotten phenomenon as the common thread for which they searched.

Agnes Ozman followed that conclusion with her famous request.

And when she spoke in tongues, Parham concluded that the explanation was simple: she was baptized in the Spirit—as the Early Church experienced in the book of Acts—and she had every right to claim the same evidence. Others, including Parham, followed with their own baptisms in the Spirit.

It was a return to New Testament experiences, and Parham believed they were on solid ground to call the movement Apostolic Faith.

During the early years of the 20th century, Parham and a few other Pentecostals, believed that the speaking in tongues were "missionary tongues," God-given to quickly evangelize the world. Although their hearts were in the right place, they soon discovered that—except on rare occasions—the tongues were not known languages and that missionaries could not give up the difficult regimen necessary to master languages and dialects of their chosen fields.

What was the significance of the short-lived Bible school in Topeka?

It is safe to say that most Pentecostals in North America, and



The Stone's mansion in Topeka was the site for the outpouring of the Holy Spirit on January 1, 1901. A Catholic Church is now located at 18th and Stone.



Jared Wiedmer, a staff member of the Emporia First Assembly youth group, joins in worship as Ray Boltz leads in "Our God is an Awesome God."

many in other countries, can directly or indirectly trace their roots right back to the old mansion that rocked in Holy Ghost power that first week of the new millennium.

Early Assemblies of God leader J. Roswell Flower believed the Ozman experience and that of others at Topeka was nothing short of monumental. "It was this decision [accepting speaking in tongues as the initial physical evidence of the baptism in the Holy

PENTECOSTAL

Revelers Await Spirit

**Centennial event
Attracts 2,500
To Expocentre**

By PHIL ANDERSON
The Capital-Journal

By tradition, New Year's Eve is a time for revelers to get drunk on distilled spirits.

But for 2,500 Christians, Sunday night was a chance to be filled with another kind of Spirit, as they celebrated the 100th anniversary of the modern-day Pentecostal movement's Topeka beginning at an Assemblies of God-sponsored event at the Kansas Expocentre.

Those in the audience demonstrated a religious exuberance, as they sang, clapped and raised their hands in praise to God during the program, which started at 7:30 p.m. and lasted past midnight.

An excerpt from page 1 of *The Topeka Capital-Journal*, Jan. 1, 2001.

Spirit,]" he wrote for Bible college course notes, "which has made the Pentecostal Movement of the Twentieth Century."

To borrow again from Longfellow, "You know the rest. In the books you have read."

A Century of Pentecost

For the past couple of decades, you could occasionally hear Pentecostals discuss the Topeka outpouring and the upcoming centennial, January 1, 2001.

About a year ago Terry Yancey, superintendent of the Kansas District began planning for a celebration. Even though the Assemblies of God came on the scene 13 years after Topeka, we can trace our roots back through Los Angeles' Azusa Street and other revival points in the Midwest and ultimately to the old mansion.

So it seemed fitting that the Assemblies of God would have a part in celebrating.

Superintendent Yancey wanted the people gathering to express "appreciation for their common

Pentecostal roots." And with his eyes on the present and future, he set the tone: "We are crying out for a fresh outpouring that will reveal the glory of the Lord to this generation."

Chosen to deliver appropriate messages that Parham often highlighted were General Superintendent Thomas E. Trask with his sermon on divine healing; and Dr. Mark Rutland, president of Southeastern College of the Assemblies of God, who preached on experiencing Pentecost. Recording artist and song writer Ray Boltz blessed the crowd with his music.

At the conclusion of both sermons, hundreds filled the space around the stage for healing prayers and a fresh anointing of the Holy Spirit. Some testified of healing and others the blessing Agnes Ozman experienced a hundred years before.

You always wonder how reporters and editors will view gatherings of this nature. So I bought a copy of *The Topeka Capital-Journal* the next morning. There it was, right on the

front page with an interesting headline, "Revelers Await Spirit." They recapped history and the celebration and quoted Terry Yancey: "We can't get by on our history. We must have modern-day Pentecost."

The 2,500 enthusiastic believers from several denominations seemed to agree.



Two 12-year-old youths from First Assembly, Emporia, Kansas, came to "A Century of Pentecost" celebration prepared with posters reading "Pentecostal Power" and "100 Years and Counting." In the front is Micah Owen, with Trent Randle in the back. Trent is the son of the church's pastor, Victor Randle, Jr.



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

Harris Jansen assumed duties as editor of the *Sunday School Counsellor* from Gwen Jones in 1963 when she transferred to the Division of Foreign Missions.



Gwen Jones

A FAITHFUL SERVANT FOR 50 YEARS

An Interview with Almeda Elliott

Almeda: Gwen, I've known you for many years. When did you come to Springfield?

Gwen: In 1940. I remember arriving from Kansas City on a hot summer day aboard the old electric train which backed into Springfield. I wondered where I was coming to! But through the years I have really learned to love the Ozarks. This has been my home for most of my life.

Almeda: We came home from India in February of 1963. You were at Central Assembly at that time, weren't you?

Gwen: Yes, I was.

Almeda: You and our nephew Max Elliott worked together. Max was there eight years at that time. And four years when he came back later, but I can't remember which years.

Gwen: I can't either, but I'll always remember Max and Dolly as wonderful people and great musicians. Isn't he still involved in music, at least to some extent?

Almeda: Yes, in Fort Wayne, Indiana. I was thinking that you must have worked with several pastors at Central.

Gwen: Actually there were nine, including our present pastor, David Watson. It has been a pleasure to serve with each one, adjusting to the varied music preferences and styles. They all became good friends.

Almeda: I don't know anything about your early life. Where were you born?

Gwen: I was born in Battleford, Saskatchewan, in 1911. My family had immigrated from England and settled in this small town. I was the youngest of three girls. In 1918, my father enlisted in World War I and left for England. While he was gone, very dear friends of the family moved to Victoria on the west coast of British Columbia and were charmed with its climate and beauty. So while Daddy was overseas, a decision was made by correspondence, and the family moved to Victoria.

Almeda: Were they serving the Lord at this time?

Gwen: They had a strong Christian background and were attending a Methodist church. But our home was revolutionized when Dr. Charles Price came to Victoria and held a healing crusade that shook the city—and impacted our family.

Almeda: Did they remain in the Methodist church?

Gwen: For a time; but not long after that a Pentecostal

Almeda Elliott and her husband Leon served as missionaries to India. Following their ministry in India, Almeda was secretary to editor Robert Cunningham in the *Pentecostal Evangel* office.

church was opened in an upstairs hall in downtown Victoria. The young pastor called to the mission was none other than twenty-two-year-old C. M. Ward who proved to be a great pastor.

After graduating from high school, I went into legal stenography and worked for the attorney of a large company. I was considering studying law as a career. About this time I had a complete breakdown and became so ill that it was necessary to take a leave of absence from my job and move to Seattle where my father was pastor of Fremont Tabernacle. Not long after this Dr. Price was holding a tent meeting crusade near Seattle. My father took me to one of the meetings. Dr. Price prayed, and I received a wonderful healing.

Almeda: Did you return to your job in Victoria?

Gwen: No, I remained in Seattle with my parents. In 1937, I enrolled in Northwest Bible Institute, hoping perhaps to prepare for gospel ministry as so many of our family had. But I seemed to be pushed (almost reluctantly) into two areas—journalism and music. My schedule at NBI included serving as class secretary, editor of the school paper, three years on the yearbook staff, finally as editor. In music, I was pianist for the choir, part of a clarinet trio, accompanist for ensembles, chapel pianist, etc. I graduated in 1939.



Gwen Jones was healed in a Seattle meeting that Dr. Charles S. Price conducted. Here Price is seen at a camp meeting near Lancaster, Pennsylvania, about 1930.

Almeda: By this time had you made a decision about your future?

Gwen: Not really. For a few months I worked as legal secretary for a firm in downtown Seattle. There was also opportunity for music and other ministry in my father's church. At this time Noel Perkin, whom you knew well, came to speak at a missions convention in Fremont Tabernacle and was a guest in our home. I recall that he spoke to me several times about his department in Springfield and mentioned that the girls who worked with him considered it a rewarding ministry. At the time this had no particular significance to me, but I later learned there was a purpose behind his comments.

It goes back a few years to when I was a legal secretary in Victoria and was spending my vacation in Auburn, Washington, where my father was then pastor. That year the district council was being held in Auburn, and because several states were incorporating as the Northwest District of the Assemblies of God, E. S. Williams had come to chair the sessions. At the last minute it was discovered that no arrangement had been made for a recording secretary. So my father volunteered my services. A legal background stood me in good stead, and Brother Williams seemed to have been impressed. When Noel Perkin needed help years later, evidently my name came into the picture. So, he used this visit to our church to look me over. A few weeks later I received a formal letter of invitation to join the Missions Department staff.

Almeda: And you accepted the invitation. You mentioned earlier that you arrived on a hot summer day in 1940.



Gwen's parents, P. S. and Kate Jones.

50 Years of Significant Leadership

By Lee Shultz

This article is a reprint from the October 1990 Advance magazine on Gwen Jones' retirement after 50 years at the Assemblies of God headquarters. Lee Shultz was national director of communications at the time. Enrichment Journal has become the successor to Advance.

The name Gwen Jones is synonymous with many unusual and unique attributes. She's quiet, almost shy at times, speaks softly, and moves about nearly unnoticed. Don't be fooled. This diminutive lady packs a powerful punch. She has worked her way through 50 years of producing some of the finest quality materials you could ever find. She tenaciously stands her ground for principles, for people, for products, for purity of doctrine, for high standards of excellence, and for accuracy.

Twenty-five years ago a special committee articulated the concept for a magazine to meet the needs of ministers and church leadership in the Assemblies of God. They settled on the name *Advance*. It was a good concept but only an idea at the time. If it was to materialize, the right person needed to be found as editor. So they looked to Gwen Jones, an excellent editor with outstanding literary qualifications, creativity, and versatility. Her knowledge of many of the Assemblies of God ministries and headquarters operations made her a natural choice. Thomas F. Zimmerman, general superintendent at the time, said, "We are confident that her [Gwen's] judgment and experience will help make *Advance* the kind of publication we all want it to be." How right he was.

For these 25 years Gwen has been driven by a determination to create a communications tool through which our ministers could find practical helps, information, and inspiration. Nothing went unnoticed. Her careful eye looked to see that every article, picture, poster, or ad was presented in the best way possible. Each was touched with her sensitivity of appropriateness. It was never a matter of something being "good enough"; it must be correct, the best that could be done.

We pay our highest tribute to Gwen Jones. She has made a contribution to the ministries of the Assemblies of God that cannot be calculated. She has set high watermarks for all who will follow her. We say, "Thanks, Gwen, for such selfless, untiring service to the work of God."

Gwen: Yes, and the only two people I knew in Springfield, Noel Perkin and E. S. Williams, were at the train to meet me. Brother Perkin had also brought along two workers.

Almeda: Do you remember who they were?

Gwen: Marge Beede and Edith Whipple. You didn't know them, did you?

Almeda: Yes, very well. We met them back when we came home from India on furlough. Of course Marge later married Brother Kamerer, Gospel Publishing House manager, and for years was secretary to the general superintendent.

Gwen: Actually at first I worked with Edith, doing some editorial and promotional work.

Almeda: Then you didn't serve as Brother Perkin's secretary.

Gwen: No, that was Ruth Judd's position. In those early days Home Missions headed by Fred Vogler was a part of the Foreign Missions Department. Brother Vogler needed help and asked for me. At first I was a little disappointed because the vision of our family had always been the foreign field. But I can see that it all worked out in God's will.

At this time World War II had created a great need, and Home Missions had been assigned ministry to servicemen. Myer Pearlman, burdened for this ministry, had initiated the magazine *Reveille*. The need became so overwhelming that the executives established it as a separate department. I was asked to join this ministry as office manager and assistant in editing *Reveille*.

After the war, the Servicemen's Department became a part of youth ministry and I moved to that department as office manager. In 1946, the *CA Herald* editor left and Robert C. Cunningham, then assistant editor of the *Pentecostal Evangel*, took over the *Herald* on an interim basis. The board offered me the editorship. I declined saying editorial work just wasn't my area. But after Bob's urging, I prayed about it and finally said yes. So editorial work did become "my area" from that time until retirement—and even after!

Almeda: How long were you *Herald* editor?

Gwen: From 1946 to 1954. The next assignment was editor of the *Sunday School Counsellor*; then I moved to

the Foreign Missions Department as missions education editor. In 1965, *Advance* was introduced as a magazine for ministers and church leaders, and I served as editor from that date until my retirement in 1990, after 50 years of employment at Headquarters.

Almeda: I'm sure not many employees served that long.

Gwen: No, I guess it set a record for years of employment. At the retirement banquet, Brother Carlson announced that the executive presbytery had voted to award me the General Superintendent's Medal of Honor. Formal presentation would be made at the following General Council to be held in Portland. This award was instituted in 1989 to honor outstanding lay persons within the fellowship. At the previous council one of the honorees was Senator (then Governor) John Ashcroft. The second recipient to be honored in Portland was Vernon Clark who as you know was recently named Chief of U.S. Naval Operations. No doubt you saw the headline article about him in the *Springfield News and Leader* a few days ago.

Almeda: I did, indeed. It was a wonderful testimony.

Gwen: You can see why I was overwhelmed when Brother Carlson made the announcement. My first thought was, why me? I was not a famous person. Most of my work had been behind the scenes. I wasn't a preacher or public speaker. I had no credentials to be considered an outstanding lay person like John Ashcroft or Vern Clark. Why me?

In the month before Council, I thought a lot about this and decided it was in a way a tribute to **faithfulness**. If we can't be counted on to be faithful in our responsibility, the greatest talents and abilities are not enough. God had blessed me with good health and enabled me to fill each assignment to the best of my ability—mostly behind the scenes. So when the medal was presented, I accepted it on behalf of all those lay persons who have pursued important responsibilities year after year—often behind the scenes and unsung—with faithfulness and dedication.

Almeda: Thank you for sharing that with us. Going back a few years, how old were you when you gave your heart to the Lord?

Gwen: I was about six when I knelt at the altar during Dr. Price's revival in Victoria.

Almeda: Can you remember when you first started to play the piano?

Gwen: My oldest sister Lorna was considered the musician

of the family and studied piano extensively. I concentrated on clarinet first but later took up piano and organ which have become opportunities of ministry for many years.

Almeda: Were there any special people who have inspired you through the years'?

Gwen: So many great people have touched my life that it is hard to name a few. Dr. Price was one. And Noel Perkin. It was an inspiration to work with such a humble and godlike leader. Someone referred to him as "one of God's gentlemen." He was a fellow Canadian—did you know that?



While Gwen worked with the Servicemen's Division during World War II, she handled correspondence and helped edit the *Reveille* paper.



Almeda Elliott, right, with the *Pentecostal Evangel* staff in 1975. Helen Stauffer, seated; standing, left to right, Dick Champion, Bob Cunningham, Juleen Turnage, Kathy Wrinkle, and Almeda.



G. Raymond Carlson presents the General Superintendent's Medal of Honor to Gwen Jones at the 1991 General Council in Portland. She worked with nine national publications during her 50 years at the Assemblies of God headquarters.



Gwen and her dog Angel, 1966.



Almeda Elliott, right, interviewing Gwen Jones at Maranatha Village, Springfield, Missouri.

Almeda: No, I did not. He was indeed a wonderful person.

Gwen: And of course I must mention Pastor Wannemacher.

Almeda: Gwen, you have spent many years in ministry at Central Assembly—playing the organ for services, specials, choirs, weddings, funerals, radio and TV programs. You are still involved in some of that ministry, aren't you?

Gwen: Yes, I play organ for both Sunday morning services at Central once a month, also weekly for the midweek services, and for special events such as funerals and receptions. Then I am pianist for the Pioneer Praise Choir which has a meaningful ministry both in Springfield and on weekend tours.

Almeda: You have had illnesses but have pressed on courageously.

Gwen: God has been good. Since retirement I have had two major cancer surgeries. Each was completely contained, so no treatment was necessary. The doctors have been amazed by the measure of health I have at age 88.

Almeda: Through the years you have been a tremendous blessing to thousands of people—including me. I'm sure you wouldn't have chosen any other life. You have had two careers, and the Lord has used you and made you successful in both.

Gwen: I can look back with appreciation on the years you and I worked practically next door to one another. We had good times and good fellowship. Besides, there was the India connection through Derrick and Dorrie Hillary.

Almeda: What relation were they to you?

Gwen: Derrick was my first cousin, but really was more like a brother. When he was just a boy his father was killed in an automobile accident. His widowed mother and her two children came to live with us, so we were brought up together. Their daughter Gwen was named for me, and of course you know she married the son of Maynard and Gladys Ketcham. We have remained close—in fact, Gwen came a few weeks ago to help me move.

Almeda: I am happy you moved to Maranatha. You have a cozy apartment. Next to you and across the street are old friends. All of us, and many new friends, are looking forward to good fellowship in the days to come. God has brought you here, and we know He will use you and make you a blessing at Maranatha Village.



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A Successful Ministry Despite Persecution, Primitive Conditions, and Revolutions

By Owen Wilkie

Pioneering in

My father, Earl L. Wilkie, was a pioneer missionary and teacher. In 1946 he and my mother Ruby, along with two other missionary couples, pioneered the Assemblies of God church in Bolivia, South America.

Born in the backwoods of Kentucky in 1916, the youngest of 12 children, he remembered as a young boy hearing a moonshine still operating in the woods behind his house.

When he was young his family moved to Sumner, Washington. Though raised by a Christian mother, he didn't serve God as a boy, but told his friends he would become a missionary when he grew up.

At the age of 18, in 1934, his mother's prayers were answered when he gave his heart to the Lord. That same year he enrolled in the pioneer class of Northwest Bible Institute in Seattle (now Northwest College), and was a member of its first graduating class in 1937.

During his Bible school days he

attended Puyallup Assembly of God and soon became the young people's leader. With the help of his youth group he pioneered Sunday schools in Benston, Spanaway, and South Prairie, that grew into churches which are still going strong today.

Early in 1939 Dad became the pastor of the Assemblies of God church in Metaline Falls, Washington, a small mining town near the Canadian border.

A week after taking the pastorate, on March 18, 1939, he wrote in his diary: "I find that even now as I am writing I'm in a quandary. Today while I was reading some stories of the experiences of a missionary, my heart was awakened to what I felt in my early Christian experience was a call from God."

In 1940, while pastoring in Metaline Falls, he married Ruby Petersen, a Norwegian-German farmer's daughter. Ruby attended the Puyallup church and had helped him in his pioneering efforts.

That winter he responded to the call of God upon his life and applied

for missionary appointment. His application contains this note concerning his references: "These are absolutely the most enthusiastic [recommendations] we have received regarding any applicant. He is evidently a real leader, organizer, promoter, self-sacrificing, highly respected by the young people, whose leader he was before entering the ministry, and now by his assembly. He has opened a few Sunday schools during his Bible school days, and now has three outstations in addition to his assembly work. These latter he also opened himself. He must be a 'Go-getter'."

Earl Wilkie responded to the call of God on his life in 1940 and applied for missionary appointment.

On July 4, 1941, my parents were granted foreign missionary appointment and in August they sailed to El Salvador, Central America, to begin their missionary career. Dad was 25



Bolivia

and Mom 20. Their monthly salary and work budget totaled \$100.

While in El Salvador they pioneered the church in the capital city of San Salvador and taught in the Bible school in Santa Ana. John, their first child, was born in Guatemala in 1943. My parents worked with Melvin and Lois Hodges. Hodges later became the Latin American Missions Secretary and wrote several successful missionary books such as *The Indigenous Church* and *A Guide to Church Planting*.

I was born in 1945 during their first furlough. In December of that year, rookie missionaries Everett and Myrtle Hale and Waldo and Katharyn Nicodemus left the United States together to pioneer the Assemblies of God church in Bolivia. They made their way to Cochabamba, the second largest city near the center of the country. After studying Spanish the Hales started services in their home on May 12, 1946, and the following month began holding outdoor services in other parts of the city. The Nicodemuses started another church

shortly thereafter.

After my parents' first term in El Salvador they saw the work was going well. My dad, with the pioneer spirit in his blood, and seeing the need in Bolivia, volunteered to join the other

A bloody revolution had just ended when the three missionary families arrived in Bolivia in 1946.

two missionary couples in their pioneering efforts. He and the Nicodemuses had been classmates at Bible school.

When we arrived in La Paz in July of 1946, Bolivia had just finished a bloody revolution where 4,000 people were reported killed. On his first day in La Paz, Dad walked to town on business and was met with the grizzly sight of the bodies of ousted President Villarroel and some of his ministers hanging from lamp poles in the city square.

The three missionary families,

Pioneer missionaries to Bolivia in 1949 include the author of this story, Owen Wilkie, left, front row. Behind him are his parents, Earl and Ruby Wilkie. Standing next to Owen is his brother John. Next are Waldo and Katharyn Nicodemus and their son Vernon; Vivian Hale, Everett and Myrtle Hale, and their son David. Mrs. Hale is holding Phil; the two boys in the back are Paul Hale and Mark Nicodemus.

coincidentally all from the Northwest District, met in Cochabamba in August of 1946 to plan strategy. This first meeting led to the three men taking a 10-day tour of the country, visiting the cities of Santa Cruz, Canari, Tarija, Potosi, Sucre, Oruro, and La Paz, riding in the backs of trucks to get from place to place.

Upon their return, they decided our family would stay in La Paz, the largest city of Bolivia, sitting at 12,000 feet high in the Andes mountains. The Nicodemuses would remain in Cochabamba. The Hales would move to Santa Cruz, the third largest city and gateway to the Amazon jungle area.

My parents rented a hall in La Paz and began holding services on December 17, 1946. On Christmas Day, our family, along with the Hales who had come to spend the holidays with us, were preparing for Christmas



The Wilkie family in 1958: Ruby, John, Bill, Dan (baby), Owen, and Earl.



Students and faculty during the first year (1948) of the Bolivian Bible School in Cochabamba. Front row, from left, Waldo and Katharyn Nicodemus, and Ruby and Earl Wilkie.

dinner when there came a knock at our door. Luis, a young man who had attended the church, wanted to learn more about the Lord. Before he left that day he had knelt in prayer with Everett and Dad, invited the Christ of Christmas into his heart, and became the first convert of my parents' ministry in Bolivia. Soon my parents rented two more halls in other areas of the city. Among the three churches they had services every night and five on Sunday. By 1949 about 100

attended the three churches.

The Nicodemuses continued pastoring the churches that had been started in Cochabamba and soon branched out to other nearby towns. The main church stood at the corner of Lanza and Paccichi. The sign over the door read, "*Templo Evangelico Bienvenido* [Evangelical Temple Welcome]." It soon became known as the "Welcome" church. Nicodemus started a fifteen-minute radio program at noon every Thursday.

After moving to Santa Cruz the Hales rented a Spanish-style house in which they made a small chapel in the front room. On March 18, 1947, they held their first service with about 40 people inside and many more outside who couldn't get in. On April 23, nine young people accepted the Lord, the firstfruits of their labors.

The Hales purchased a large lot next to their rented house on January 22, 1948, and immediately they began constructing the church which was dedicated on May 1, 1948—the first Assemblies of God church built in Bolivia.

Having the right means of transportation was important in that mountainous and jungle country with few good roads outside of the cities. We had brought down a 1941 Ford car to La Paz, but since it wouldn't function properly in the high altitude, soon after arriving we purchased a Dodge Power Wagon military-style truck with Speed the Light funds. With the four-wheel drive and winch attached to the front bumper to pull us out when we got stuck, we were able to evangelize many more difficult-to-reach places than we could have with our car. Dad had a metal camper built on the back as living quarters so our family could travel with him.

Even with the Power Wagon, travel was often difficult. On one occasion it took the Hales and us nine days to travel the 296 miles from Cochabamba to Santa Cruz because of rains and high rivers we had to cross. Another time we had to spend the night in the middle of a river when our winch broke. We have old movies and vivid memories of winching ourselves from tree to tree out of many mud holes on our way to remote villages to preach the gospel.

The churches grew and multiplied, creating the need for trained workers to pastor the new works. The missionaries, eager to start a Bible school, began making the necessary preparations. On May 20, 1948—not even two years after the work started—my parents and the Nicodemuses opened Bolivia's first Assemblies of God Bible school with 15 students in the Cochabamba "Welcome" church. I remember we lived in that building

during the Bible school term in rooms with curtains for doors. These later become Sunday school classrooms.

Three years later the Bible school enjoyed its first Pentecostal outpouring. Ten students received the baptism in the Holy Spirit. Later that year, special meetings were held in Cochabamba in which there were miraculous healings and more than 40 Bolivians accepted the Lord as Savior. Maybe a small number by today's standards, but a huge breakthrough back then in that pioneer field.

In 1949 the country had another revolution. We found out about it when our family returned late one night to La Paz from a trip to the highlands. At the outskirts of the city soldiers with machine guns pointing in our direction flagged us down. After a careful inspection of the truck and the assurance we weren't rebels, they let us go. Upon arriving home Dad took the Power Wagon to his mechanic and asked him to park it with the other disabled vehicles in his garage, and to remove an irreplaceable part of the vehicle and hide it, not even letting Dad know where it was. That probably saved our Speed the Light vehicle from being used for the revolution.

We could hear fighter planes overhead shooting and the answering anti-aircraft guns on the ground. John and I, ages six and four, thought it was fun to sit on the roof of our carport and watch planes flying overhead dropping things that made loud booms when they hit the ground. We didn't understand why Dad got upset when he saw us up there, ordered us in the house, and told us never to come outside again when planes were flying overhead.

Everett Hale and his young son David were pioneering a work in Loma Alta, a jungle town in the lowlands, when the revolution broke out. The government soldiers began chasing them to steal the truck, and the rebels were after Everett to kill "that missionary." Everett and David hid in the jungles, moving almost every night for fear of getting caught, until the revolution ended three weeks later.

Life in Bolivia had its struggles. When we lived in La Paz Dad wrote to a relative one June (winter in the

The Wilkies Enjoy a Return To Bolivia After 43 Years

By Owen Wilkie



When the Wilkies returned to Bolivia in 2000, they visited with Anuncio Arabalo, second from the right, the acting director of the seminary in Santa Cruz. From the left, John and his wife Mary Ann; Owen and his wife Beverly; and Ruby Wilkie.

After my parents retired from missionary service they remained active in church work, my father often preaching at the Hispanic church in Seattle until his death in 1987. My mother continues active in her church and teaching English to the Hispanic students in the local public school.

We four boys married and gave our parents grandchildren, and now great-grandchildren. John has now been a missionary for nearly thirty years. I pastored for seventeen years in Washington state and for the past sixteen years have worked at the Assemblies of God headquarters in Springfield, Missouri. Bill and Dan are supervisors in their jobs and involved in their churches.

In May 2000, my mother, now 79, my wife Beverly (who had never been overseas), and I returned to Bolivia for a two-week visit at the invitation of my missionary brother John. He and his wife Mary Ann were in Cochabamba for a short-term missions assignment. This was our first time back in forty-three years.

We retraced old memories. In Cochabamba we went to the "Welcome" church (now a beauty parlor), then walked the three blocks to our old house with the barred window. We attended a service at the Iglesia Misionera Central,

the church my father built in 1955. The church seats over 250 and they have five services each Sunday to accommodate the crowds. We visited the Bible school my parents and the Nicodumuses started that is now at another location.

In Santa Cruz we drove by the church the Hales built that was sold three years ago when a new church was built. The new church, La Iglesia Central, that will seat 800 has three services each Sunday. We visited the Santa Cruz Bible school in session, my mother speaking briefly in all four classes. In one class they were studying the history of the Assemblies of God. When we were introduced the professor pointed to my mother and said, "One of the pioneer missionaries we have been studying about in our textbook is right here."

Everywhere we went my mother was honored for being one of the founders of the Bolivian Assemblies of God more than fifty years ago.

I thank God for my heritage of being raised on the mission field. I had the privilege of witnessing firsthand the commitment of my parents and the other missionaries, and watching God miraculously build His church in Bolivia from nothing to what it is today.

That is a legacy I will treasure for the rest of my life.



A street meeting in the highlands in front of Wilkie's Power Wagon and trailer, about 1954.



Cochabamba "Welcome" Church about 1952. Missionaries on the second row, from left, Monroe Grams, Ray Jones, Ollie and Artie Johnston, Flora Shafer, Pearl Estep, Myrtle and Everett Hale.



Everett and Myrtle Hale with children, Vivian, Philip, Paul, and David, in 1950s.

southern hemisphere): "Our weather here is cold now, freezes nearly every night. None of these houses have heating systems in them. Our house has a fireplace, but then this is unusual. Our dining room is always like an icebox, so we eat in the kitchen all the time."

We had to boil our water everywhere we went. I recall one time we traveled to a remote lowlands jungle village in our Power Wagon. We boys, Dad, and some Bolivians took a walk through the hot, humid rain forest. When we returned Mom was boiling water in the truck for us to drink. We were so thirsty we drank it hot.

Disease and bugs were rampant in Bolivia. With the Lord's protection, numerous shots, and carefully monitoring what we ate and drank, we didn't suffer any major diseases. But pinkeye, ticks, and bites from scorpions and other insects were a part of our everyday life.

Persecution became a part of the early church history of Bolivia. When the Hales started their home church in Cochabamba their house was stoned several times, one of the rocks hitting Myrtle on the head.

In 1949 my parents were shocked to hear that a good friend, a mining engineer from Kirkland, Washington, was killed by an angry mob in the mining camp in Bolivia where he worked as a supervisor and did missionary work. When the mob got together and started out after him the cry was, "Let's get the preacher." They got him all right. After torturing him all night he died the next day.

Two months later a Canadian Baptist missionary, Norman Dabbs, in company with Bolivian Christians, were holding an outdoor service when they were attacked by an angry mob. By the time the troops arrived Dabbs and eight of the national Christians were dead.

When a new work started in the town of Montero, people stoned the house where the services were held each time they met for church. People in the town of Warnes threatened to kill the Christians when they came to evangelize the town. Each time the

Hales drove through town the townspeople stoned their truck.

Soon after the Nicodemuses started a church in Tiquipaya they received a note threatening bloodshed if they returned. Waldo took the note to the police who promised him protection and accompanied him on his next visit.

I remember as a young boy playing the trumpet in street meetings, watching bystanders throwing fruit and rocks at us.

Other missionaries soon came to join us. Pearl Estep, Flora Shafer, and Minnie Madsen came to Bolivia in 1949; Ray and Ethel Jones in 1951, followed by Monroe and Betty Jane Grams and Ollie and Artie Johnston in 1952.

Bill, the third Wilkie boy, was born in Cochabamba in 1951. Dan, the "caboose" as Dad called him, was born in 1958 during our next furlough. Just as in many missionary families, my parents involved us boys in their ministry as much as possible. When John and I were quite young we began playing our trumpets in church and in street meetings. John, Bill, and I passed out tracts and sold Bibles in city plazas. When John was eight he became the pianist in the church my parents pastored. The only song he could play when he started was "Jesus, Lover of my Soul."

Our barred bedroom window in Cochabamba looked out onto a busy street. At times we boys would open the window and play Spanish records, passing out tracts, and witnessing to passersby.

During our first furlough from Bolivia in 1951, we stayed an extra year in the States to help raise money (along with Monroe Grams) for the evangelistic center in La Paz, and a new church/Bible school complex in Cochabamba.

When we returned to Bolivia in 1953, we again bought a Power Wagon. Dad had another camper shell built on the back of that vehicle

complete with seats that made into a bed, a sink, two water containers mounted above the sink (one for "crude" water, another for boiled drinking water), a Coleman stove, cupboard, and a kerosene refrigerator. Dad had brought from the States a 6' x 8' Army trailer chassis. He adapted the camper shell of our first Power Wagon to fit on the trailer. We three boys slept in the truck, my parents in the trailer.

Soon after we arrived for our second term, Dad and Monroe Grams started a second Bible school in General Pando, a small Indian village on the plains above La Paz at an elevation of 14,000 feet. Twenty-five Aymara Indian students attended the

**The three pioneer men
are now in heaven
reaping the rewards of
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more than 114,000
people attend 1,133
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points in Bolivia.**

first year. Our family lived there during the six-week term, sleeping in the truck and trailer and eating in one of the unheated adobe rooms on the church property with our Coleman gasoline one-burner stove as our only source of heat and cooking. It froze nearly every night at that high elevation, and about 4 p.m. every day the wind would start blowing and continue all night. John and I made friends with an engineer who gave us rides on his train. During that time John, age twelve, was called to be a missionary and has followed that call for the past nearly thirty years.

As time went on the missionaries started other Bible schools in Montero and Tarija.

In 1955 Dad supervised the construction of the new church/Bible school in Cochabamba. He and mother pastored the church and directed the Bible school.

We left Bolivia to return to the States on furlough in 1957. At that

time there were 15 missionaries, with 1,500 people attending our 27 churches, 800 of them baptized members.

Dad, ever the pioneer, realized Bolivia was now getting established and in good hands. The next term we relocated to Uruguay that was still in the pioneer stage with only four churches in the country and no Bible school. From 1960-1964, Dad and Mom helped start Bible schools in Uruguay and pioneer new churches, finishing out their 24-year missionary career in that country.

The Nicodemuses went to Cuba, then to Central America after their years in Bolivia. The Hales stayed in Bolivia for the rest of their missionary career.

The three pioneer men are now in heaven reaping the rewards of their labors. The three wives and children are rejoicing on earth as we see how God used the small seeds planted so long ago to become the flourishing church we see today.

At present, the church in Bolivia continues to grow and prosper. At the end of 1999, Bolivia had 14 missionaries, 1,634 ministers, 13 Bible schools with 959 students, and a total of 114,476 people attending our 1,133 churches and preaching points. The missionary spirit started by the pioneer American missionaries more than fifty years ago continues on as Bolivia has now sent out three couples as foreign missionaries to other countries.



Owen Wilkie is the editor/promotions coordinator for the National Benevolences Department. Before accepting his present position in 1984, he pastored in Washington for 17 years.

WALTER AND LUCILLE EROLA

Building a Pentecostal Foundation in Burma

By Richard Cary

T

he soft rhythmic clicking of the 16mm film projector could hardly be heard as an audience of Burmese people watched the film "Venture into Faith." Cool air within the stately brick Scottish Kirk in Rangoon, Burma's capital city, provided relief from the city's usual heat

and humidity. Though the film had been produced in the English language, a long history of British colonial administration made it possible for everyone present to clearly understand its message.

Assemblies of God missionary Walter Erola, with the help and influence of a pastor from northern California, had managed to secure the Kirk for ten consecutive days. Located in the center of Rangoon, it was the perfect place to attract the attention of a people who had suffered great losses during the second World War, and who were now struggling through the challenges of fresh independence.

"Venture into Faith," produced and distributed by Oral Roberts, began with a short sermon and continued with documentary coverage of the healing campaigns led by Roberts. The film's high quality helped to impact the lives of those watching it. "It left people with the idea that God is present and still heals," recalls Walter. In a large church

building that normally accommodated around fifteen of the faithful each week, those nightly meetings regularly packed out the church with over 200 people per showing.

But who would come to watch a religious film in post-war Burma? To this day Walter and his wife, Lucille, can list business people, educated people, lawyers, nurses; people like Dr. Bhamo, who had been president of Burma during the Japanese occupation, and Dr. Bahan, a fine Christian man who would become the Attorney General of Burma.

**Walter Erola stirred their
interest with the showing of
"Venture into Faith,"
a film on divine healing.**

At the end of each service, Walter would give an altar call. Most times, a number of people would respond and accept Jesus as their personal Savior. "It was a time of revival," remembers Walter.

A youth named Alfred was among those who responded to Christ after one particular showing of the film. The tall, handsome Anglo-Burmese young man began to grow in the Lord and later attended Northwest College in Kirkland, Washington.

A measure of opposition to the film came from the Christian and nominal Christian minority community already present in Burma. One evening a Baptist pastor came to see the film and left in an angry mood, arguing that the Baptism of the Holy Spirit and all that healing activity

Walter and Lucille Erola retired in 1987 and currently make their home in Naselle, Washington. Since retiring they have made numerous short-term ministry trips to several countries, including the Philippines, Finland, Russia, Estonia, Sweden, and Romania.



**New missionary
Walter Erola in
Burmese attire,
1938.**

of what God had done for him. His daughter, Doris, would later be educated in an Assemblies of God Bible school in the Philippines and would return to Burma.

On one particular occasion, a door opened to show the film in an American worker's home. Over 60 women were present and at the end of the film, not a word was said for about ten minutes. A spirit of prayer had settled on them as they responded to what God had spoken to their hearts.

As the number of new believers steadily grew, it became necessary to begin meetings to disciple them. Walter and Lucille invited the new Burmese Christians to their own home where regular meetings were held on several evenings each week. Walter taught the Word of God and the believers prayed together.

From Finland to Burma

Walter Erola was born in the county of Viitasaari, in Finland, on October 10, 1910. In 1926 he found himself serving onboard a government icebreaker. Through a series of personal crises, he accepted the Lord Jesus Christ as his personal Savior. When asked how this salvation experience came about, Walter will refer to the prolonged prayer that was offered for him by his grandmother—herself an evangelist—and his mother.

A few months later Walter attended a prayer meeting in the city of Rauma. During that meeting, he was powerfully baptized in the Holy Spirit and lay on the floor until about 4:00 a.m. the next day, preaching to the empty walls all night long, while the Holy Spirit gave him utterance in another tongue.

For the next several years Walter ministered as an evangelist in Finland, during which time a strong desire to go to the mission field began to stir within him. After spending a period of time at a Bible School in England where he studied English and the Bible, he returned to Finland and prepared to leave for Burma.

In the Fall of 1937, Walter and six other Finnish missionaries departed from Finland and arrived in Calcutta, India, by Christmas of that same year. Walter then went on to Burma (now called Myanmar) in January of 1938.

Once in Burma, Walter began his ministry in Bhamo, located in the very northern part of the country. Then he transferred to the city of Maymio where he stayed with a young missionary family for a few months.

His desire to improve his fluency in the English language steered Walter back to Calcutta where he stayed with missionary Derrick Hillary at the Bible School. While in India, Walter made contact with several Americans who

were no longer a valid part of modern faith.

Walter challenged him to carefully study the Book of Acts and see for himself whether or not these things might still be valid. Several days later, the Baptist pastor came back to where Walter was ministering and sincerely admitted that, from what he had found in the Scriptures, the fullness of the Holy Spirit must certainly be available today.

At the end of ten days, the leadership of the Scottish Kirk asked that the showings come to an end. Though their decision provoked disappointment, the viewings stopped at the church, but not in Rangoon. Other services continued in clubs, private homes, and wherever space could be found.

One person who was forever changed in those days was named Moses. He had been very sick and was not able to work regularly. To deal with the pain in his stomach he drank large quantities of liquor, and he suffered from an addiction to tobacco. "We wondered how to pray for this man," Walter Erola recalls. But the prayer of faith was offered, and the Lord completely healed Moses from his illness and delivered him from his addictions.

In the years to come, Moses became a pillar in the Rangoon Assembly of God church. He became known as one who never missed an opportunity to share his testimony



Walter Erola, standing, is leaving Finland with other Pentecostal missionaries in 1937 for Burma. Seated from the left: Elias and Martta Reppo with their child Reijo and infant Annali; William Uotinen holding Raimo Uotinen; Vappu Uotinen is standing behind her husband and child. Standing on Erola's right is Mandi Nykannen.



Original Finnish Pentecostal mission station, 1938. It was later destroyed by the Japanese during World II.

these missionaries to help them escape to safety.

The refugees thought of getting out of Burma by crossing the mountains into India but knew they might not survive the walk. Instead, they decided to catch a train to an evacuation center where there were over 15,000 people hoping to find a way out of Burma. Walter, three women, and three children eventually caught a military flight that took them back to India.

Walter began to attend an Assemblies of God church in Calcutta. Circumstances later left him as the resident missionary in that church, and the local Indian believers took care of his support. He remained there as pastor for about a year.

While pastoring, Walter shared a 10' x 12' room with Maynard Ketcham, who was the missionary in charge of the India field. Ketcham spent most of his week traveling and during most weekends he stayed in their quarters. Walter remembers that Brother Ketcham would cook enough food on Friday nights to feed twenty people—Walter had to eat leftovers for the whole week until Maynard returned.

In 1943, the Japanese bombed Calcutta, and that spurred many people to move farther inland. Walter moved to Lucknow and again stayed with Derrick Hillary. Brother Hillary subsequently returned to the United States and Walter remained to pastor that church for about a year. Many American and British soldiers attended the church during that period, and several of them were saved under his ministry.

When missionary Carl Butler arrived in 1944, Walter left the church in his care and retired to the hills of northern India for a time of rest. There he stayed with a Baptist missionary who had formerly been in Burma.

Ministering to the Military

Walter then returned to Burma and signed on as a chaplain in the British army. He started with the rank of second lieutenant but was quickly promoted to captain.

Many British officers proved to be very helpful and supportive of Walter's ministry as chaplain. A number of them, in fact, were born-again believers themselves. He reciprocated by negotiating with the American military whenever the British had material needs, since the Americans and British did not always get along together.

A certain Swedish-American colonel showed particular generosity toward Walter. On one occasion the colonel gave

urged him to return to Burma and start a Pentecostal work there. He remained in India for six months, at which point World War II broke out.

In April of 1940, Walter returned to Burma and stayed with a missionary. Work was done in Kachin, and they were very successful in establishing many village churches until the sudden death of his missionary host.

In 1942, word came to the missionaries that they must leave Burma as soon as possible because the Japanese were coming and it could be dangerous for foreigners to stay there. By 1943 the pressure was almost unbearable.

At one point, Walter and several female missionaries ministered to over twenty soldiers who were fleeing the Japanese onslaught. In addition, over eighty children and youth who had been sent by the local Anglican bishop, stayed in their homes for a period of time and trusted in

him four riding horses with saddles, which Walter in turn gave to Baptist missionaries. During that time, he was also able to transfer jeeps and other surplus military equipment to the Baptists.

As a chaplain, Walter conducted two services every Sunday, during which many were saved. He recalls an English sergeant who had been shot by the Japanese and was then stripped by them and left to die in the jungle.

American troops in Burma during World War II received ministry from Missionary Erola.

Alone and seriously injured, he crawled away in search of help and was found by a friendly patrol. Later, that very man had a powerful experience with God while under Chaplain Erola's pastoral care.

In 1945, Walter was recognized as a chaplain for American troops still stationed in Burma. He also pastored the largest Baptist church in Burma at that time. It was during that period that he met Urho Wirkkala from Naselle, Washington, and many other Finnish-American soldiers, as well.

The army released Walter in 1946. During those years as chaplain he had carefully saved his chaplain's salary for his future. In addition, while later passing by the American headquarters of the Northern Baptist Church, in New York City, he was amazed to be given an unexpected check which paid him for the time he had logged taking care of their church in Burma. It also reimbursed him for the large quantities of surplus military equipment he was able to turn over to their missionaries. With these funds in hand, he was ready to move to the next phase of his life and ministry.

Walter and Lucille Combine Ministries

During the years 1946 to 1948, Walter attended North Central Bible Institute. While he was making his way through a cafeteria at a summer camp near there, he met Lucille Verheyen, in the summer of 1947. Lucille graduated from NCBI in 1948 and they were married. The newlyweds then moved to Seattle, where Walter studied at Seattle Pacific College, earning a B.A. in Sociology. Lucille helped support the young family by working while Walter pursued his studies.

In 1950, the Northwest District Council of the Assemblies of God accepted Walter as an ordained minister. Shortly after that, the Division of Foreign Missions gave Walter and Lucille a missionary assignment to work with Maynard Ketcham in India, teaching at the Bible School in Bangalore.

Walter accepted the assignment but said he would go to India only if he could not get a visa for Burma, which was effectively closed. He then went to Washington D.C., and filed application with the Burmese ambassador, and was told it would take a year or more to get the visa, if it was approved at all.

With itineration finished, Walter and Lucille left the United States for India in 1951. They went by way of Finland, and when they arrived there, a telegram awaited them. They had been granted visas for Burma!

Walter immediately contacted the Division of Foreign Missions to tell them of the change in plans but was informed that, since he had not raised a budget sufficiently large for ministry in Burma, he should proceed to India. Walter chose to go to Burma anyway, and for three years he and Lucille lived on support that was inadequate for raising up a new work.

Once in Burma, the Erolas traveled to Mogok and at first stayed in a bamboo house, where they lived with their



The Rangoon Assembly of God that Walter and Lucille Erola founded in 1954 and pastored until this farewell in 1957 when missionaries Glenn and Kathleen Stafford assumed the leadership.

**Walter and
Lucille Erola
with their two
sons, Edwin
and Alan, in
1955.**



newborn baby, until Walter could build a small wooden house. Meetings were started in the house, and the work spread among the hill people called the Lisu. During those days, Walter traveled much, drawing on the Finnish contacts he had known earlier.

Moguk, a city with over forty-five Buddhist temples and 300 priests, was a place of small beginnings. Twelve to fourteen people were saved and baptized in the Holy Spirit during that time of ministry. To accommodate the growing church, Walter constructed a small building. Meanwhile, an insurgency pushed members of the Lisu tribe into Moguk, and Lisu Christians eventually took over the church.

After about three years, newly appointed field secretary Maynard Ketcham paid the Erola's a visit to officially establish the Assemblies of God in Burma. He also helped them to raise more funds to see them through their ministry in Burma.

Getting to Burma in 1954, however, was no easy task for Maynard Ketcham. The Burmese Consulate in the United States would not grant him a visa, and not even the Division of Foreign Missions could make progress on getting him one. Maynard asked Walter to see what he could do from Burma.

Walter decided to pay a visit to the head of the Burmese Secret Police in Rangoon. He was an Anglo-Burmese man whom Walter had known during his days as chaplain in the British Army. He welcomed Walter as an old friend, and while the two sat in his office and talked over old times, Maynard Ketcham's visa was secured in less than an hour!

After four years in Moguk, it became necessary to transfer to Rangoon to fill in for missionary Leonard Bolton, who had to leave because of visa problems. The Boltons could not get back into the country so the Erolas stayed in Rangoon for another two years.

During that time, the Erolas planted a church in Rangoon by preaching and teaching the Word of God, by using the film, "Venture into Faith"—as mentioned above—and by spending time with the Burmese people.

One such memorable visit took place when a Burmese friend named Albert, asked the Erolas to accompany him to a small village near Rangoon. They remember it as being a "pig village"—a muddy, smelly, poverty-stricken place where pigs were raised. Once there, Albert took them to a hovel in which a woman languished, dying of tuberculosis, with a listless, malnourished infant in her arms. They prayed for her, left cans of milk for herself and the baby, and returned to Rangoon. Many years later, the Erolas had the privilege of meeting that woman again. It seems that the



**The Rangoon Sunday
school singing an action
chorus in 1955.**

prayer of faith offered by the Erolas had done its work, for when they met her, she was the picture of health.

In 1957, missionaries Glenn and Kathleen Stafford arrived in Rangoon. Walter handed the leadership of the new church to Glenn, and the Erolas returned to the United States for a much-needed furlough.

Beyond Rangoon

After the completion of a year-long furlough, the Erolas returned to Burma to find the work in Rangoon doing well. God had been moving and the church had grown. They spent the next three and one-half years serving in Moguk, pastoring the church there, traveling to strengthen the growing work, and building a number of churches among the mountain tribes.

Health problems made it necessary to return to the



Moguk, a city of 45 Buddhist temples and more than 300 priests, where Walter and Lucille Erola took the full gospel in 1951 and again in 1959.

United States, where they had to spend the next two years recovering from a tropical illness. During that time, the political situation in Burma changed and all the missionaries were expelled. For the Erolas, that door had closed.

Walter and Lucille spent the remainder of their missionary career serving in the Philippines from 1964-1985. Though they enjoyed the work in the Philippines, a big part of their hearts remained in the nation of Burma (now called Myanmar), where they helped to bring the Full Gospel message to a church that was destined to grow and flourish under the Spirit-filled leadership of godly people raised up by God for that purpose.



Richard M. Cary is a 1974 graduate of Northwest College of the Assemblies of God. After pastoring in the Northwest District of the Assemblies of God, he and his wife Linda served in Italy as missionaries. Since 1991 Richard has been the senior pastor of the Assembly of God, Naselle, Washington.

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Daniel and Ella Awrey with their children in about 1913. *Courtesy of International Pentecostal Holiness Church Archives and Research Center*



Telling the Lord's Secrets

The Story of Daniel Awrey

By Glenn Gohr

Although much fanfare has been devoted to commemorating the 100th anniversary of the Pentecostal outpouring which occurred at Topeka, Kansas, on January 1, 1901, that is not the only watchnight service where God poured out his Spirit in the early days. Another important incident of Holy Spirit baptism occurred 10 years to the day prior to the Topeka revival. Daniel Awrey, who is considered a pivotal figure in early Pentecost, received the baptism of the Holy Spirit on January 1, 1891, at Delaware, Ohio.

Awrey was a traveling holiness preacher who later went as a missionary to India, Hong Kong, South America, and to Liberia, where he died in service to the gospel. He published a number of tracts, and in a series of articles printed in *The Latter Rain Evangel*, a publication of the Stone Church in Chicago, he gave his life story. The report of his Spirit baptism is briefly mentioned in a number of

Pentecostal reference works, including B. F. Lawrence's *The Apostolic Faith Restored* and Stanley Frodsham's *With Signs Following*. Further references to Awrey are found in early periodicals such as *Live Coals of Fire*, the *Way of Faith*, *Triumphs of Faith*, *Confidence*, and the *Christian Evangel*. It is obvious that Daniel Awrey made an outstanding contribution to the Pentecostal movement which should not be overlooked.

Daniel Awrey was born on February 10, 1869, at Mimosa, Ontario, Canada.¹ He was one of twelve children and came from Irish-German stock. His parents were godly people who had family prayer and took their family to church as often as possible. At about age 16 he went to the altar to seek salvation and wept bitterly. This was a turning point in his life because it caused him to think deeply about the things of God. At this point he believed he was a Christian, but yet something wasn't quite right.

“I began to pray and the Holy Spirit prayed through me in another tongue, and by faith the prayer went right up to the throne of God.”

In October 1887, Awrey began a three years' contract to learn the milling trade in Hawley, Minnesota. Then one night, a little before sundown, Awrey went to oil the dangerous places in the machinery at the mill. The floor was wet, and when he reached the highest point to oil some bearings, he lost his footing and nearly went headlong into some great cogwheels about ten feet below. He threw his hand against a running shaft and pushed himself back. In the meantime, it seemed that his whole life flashed in front of him. A piece of red machinery about 20 feet below him became as the lake of fire in his mind's eye, and he realized that he still had unforgiven sin in his life. He repented, and from that point on he was not satisfied to just attend church and be what some might call a nominal Christian, he wanted to *know* the Lord.

His pastor in 1889 was H. W. Sanderson of Ohio, who was a very spiritual man who greatly influenced him. Sanderson gave him a book about the life of a converted Catholic which caused Awrey to want some assurance that he truly was saved.²

On the night of March 6, 1890, Awrey prayed in his room, dropped to his knees, asked for forgiveness, and committed his life to God in the name of Jesus. This time he was filled with love, joy, and peace and felt the assurance that he was saved.³

The next morning he started the day with prayer. On the way to work he began to sing “Safe in the Arms of Jesus.” And that day it seemed as if the mill ran smoother and better than ever. He told everybody how he felt, and he was soon called crazy by some, but it was the happiest kind of craziness he had ever known.

A few months later, while visiting in St. Paul and Minneapolis, he saw a great need for people to hear the gospel. There was work to be done. As he prayed, he felt the Lord speak to him, “Go, preach My gospel.” At first Awrey made excuses to God. Then he told God, “If you can do anything with me, I will go.”

Returning to Hawley, he was encouraged by his pastor and did some exhorting and began to lead singing. In December of 1890, Awrey started attending a college at Delaware, Ohio, arriving there on December 24th.⁴ He stayed with Pastor Samuelson's father and began reading a book called *Perfect Love* by J. A. Wood which described the Christian experience in such a way that it caused Awrey to seek more from God.

On the last night of the old year of 1890, Awrey was reading in this book until about quarter to twelve. Having decided to start the New Year on his knees, he laid down the book, and then he felt the Lord speak to his heart, “There is another experience for you.”

Meditating further on what he had read in the book and what he knew to be true from the Scriptures, Awrey was ready for whatever the Lord had in store for him. He told God, “If there is, I am going to have it, and I am going to kneel down here for it, and I will never get up without it.” He expected to be there for several hours.

When the whistles began to blow and the bells rang out announcing the New Year, he dropped to his knees and believed and trusted in God to sanctify him wholly in every way possible. A real peace flooded his soul.

The next morning while conducting family worship in the Samuelson home, he felt the anointing of the Holy Spirit in a powerful way. It was like oil being poured throughout his spirit, soul, and body.

That night, the first night of the new year, he went to prayer meeting, and after calling on several others to pray, the leader asked for voluntary prayer. Awrey reports, “I began to pray and the Holy Spirit prayed through me in another tongue, and by faith the prayer went right up to the throne of God.”⁵ He says that he saw a flame of fire come down on his head and the Lord took control of his tongue, making him pray in another language.⁶ The blessing of God went all through his being. He felt like all three persons of the Trinity had come to dwell in his heart and life in a very real way.

Preaching the Gospel

Awrey remained at the college until spring and then returned to his old home at Mimosas, Ontario, where he began testifying and holding services. In June 1891 he felt prompted to attend some tent meetings at Grand Rapids, Michigan. He had only enough money to stay for two weeks, but then he got a job taking care of the tent at night, so he stayed for three months.

The tent being idle for awhile, Awrey and two others went to another part of the city and began a meeting. Awrey had led a few meetings, but he had never really preached before. He reports, “I prayed, found a text in the Bible, read some books and soon felt I could preach for an hour without any trouble.”⁷

But once the tent was full of people, and the time came for the sermon, Awrey says, “I got up, and in about five minutes I said all I could think of, and there I stood. I looked at the people and they looked at me.” It seemed the devil was telling him that he had made a fool of himself and that he should sit down. But Awrey refused. He prayed for help and it came.

“The power came upon me so that I could hardly stand up,” declared Awrey. “I began to relate some of my

experiences and as I talked the tears came to my eyes; the people also began to weep, till the whole congregation were weeping." When he gave the invitation that twenty-four-foot altar was filled with people. Several were saved, and Awrey was encouraged.⁸

From Grand Rapids, Awrey held meetings in Ransom, Michigan, at the invitation of H. W. Sanderson, and in other towns in Michigan and Ohio.

While living and working in the mill at Hawley, Minnesota, he became acquainted with Ella Olson Braseth, a native of Norway, who was working in the house where he lived. After being saved, Awrey testified at the table of what the Lord had done for him. Soon the Spirit began to convict her, and she asked him to pray for her, which he did. She was saved in September 1890, and on March 25, 1893, they were married at Fargo, North Dakota.⁹ Shortly afterwards they went to Tennessee where Awrey began evangelizing in a number of different communities.

Struggles and Persecution

He went everywhere preaching the gospel and holy living according to the Bible standard, and many did not like it. He was ordered away from many places and told that he was not welcome. He received no money in these services.

After several weeks it seemed the Lord was saying to him, "Do you expect to go on this way?" He replied, "Yes, Lord, if I starve to death." He gladly would have worked, but he could find no work to do. Then in November he had a chance to help out with the corn harvest and worked a few days in the coal mines. Still the devil would tempt him many times for leaving a good trade and preaching for nothing.

Awrey and his wife especially found it hard making ends meet after their first baby arrived on January 2, 1894. Soon all their money was gone, and they had no food in the house. Ella looked at her husband and said, "What are we going to do for dinner?" Awrey replied, "We are going to trust the Lord."

"Yes," she said, "of course, we are going to trust the Lord, but what are we going to do for dinner?" He went to the post office, but was not expecting anything. Name after name was called out for those to receive mail. The devil kept telling Awrey, "There is nothing for you." But the very last name called was his, and the letter contained seven dollars. He began to shout and praise God right there in the post office. A tall man looking over his shoulder said, "Well, you have something to shout over this morning." He was able to purchase some food, and that noon they were able to have a splendid dinner.

On March 25th, he started out on a missionary trip, holding meetings in various towns and hamlets in Kentucky and Tennessee. For part of this time he was assisting a

cousin who was on a circuit in the Cumberland Mountains. He ended the year holding meetings at Tarlton and Beersheba Springs, Tennessee. In 9 months' time he had traveled over a thousand miles on foot, and his offerings, together with what he earned in the coal mines during that time only amounted to \$40.30.¹⁰

On January 19, 1895, he was ordained in the Congregational Methodist Church.¹¹ At the same time, Awrey reports that he received some wonderful promises for the outpouring of God's Spirit. He went up into the mountains, secured a schoolhouse and later a vacant house, and began holding services. He preached a strong message of holiness and sanctification and more than 50 souls were claimed for God in those meetings.

He also had to contend with persecution. One time when he was holding meetings, God warned him with a scripture: "Up, get thee out of this place" (Gen. 19:14). The next night he decided to hold a meeting in a different place than where he had been preaching. That next night several men wearing white caps were hunting for him to do him harm. Fortunately he had been warned, and they could not locate him.

Another time Awrey felt the Lord telling him to go to Texas. He reported that God told him: "I have many people on the way who need the truth, and I want you to walk. Will you go?" Awrey's reply was "Yes, Lord." Soon Awrey's cousin (having no knowledge of what the Lord had spoken to Awrey) came and proposed that they go to Texas. The cousin had money, but in keeping with what the Lord had shown him, he said, "If you will walk I will go with you." The cousin agreed. Walking about 30 miles a day, they ate blackberries and plums which grew along the roadside. They would walk at night, sleep during the day, and preach on Sundays.

While on their journey, the Lord frequently gave Awrey the assurance that people whom he met and spoke with would be saved. When Awrey reached Shreveport, Louisiana, he bought some clothes with money he had received from meager offerings and from a few odd jobs he had worked along the way. He held services there, and with the money he received in the offering, he was able to take a train to Marshall, Texas. While in Texas, he participated in a number of camp meetings. At Doddridge a collection was received that enabled him to bring his wife and family to Texas.

Awrey traveled throughout eastern and northern Texas holding meetings from place to place. At the close of 1895 he had logged in over a thousand miles on foot and only received \$64.65 in offerings.¹²

The next spring he ministered at Springdale, Texas, and many prayers were answered. Awrey prayed that such mighty conviction might come on the people that they could not sleep, and if nothing else would move them, that there might be a cyclone.



The next day, after praying that prayer, it rained all day, and at night the wind changed and a fierce-looking cloud came from the west. The people saw it and said, "There comes the cyclone." Being brought under conviction, a number of people prayed for God's mercy and were saved.

Another night four young men came to the altar, but the Lord showed Awrey that they had not come for any good purpose. Instead of instructing them on how to be saved, he warned them to "flee from the wrath to come." Three of them got up and left and went to a dance the next night. All three became sick and died within 3 weeks' time. The fourth young man was in a bad accident with a carriage and was almost trampled by the horse. He called out to God for one more chance. He was saved from sin, and his life was spared.

A schoolteacher at Springdale was also healed of a twitching in her eyes, no longer had to wear glasses, and could read fine print after prayer was offered in her behalf.

Beaten With Many Stripes

From Springdale, Awrey moved to Atlanta, Texas. He held a meeting in a schoolhouse at nearby O'Farrell where about 15 were saved. But some evil reports began to spread, and one man threatened to run him out of town. A few days later, as he was returning from the post office, a man ran up and said, "When are you going to leave this town?" Awrey told him that he lived there and did not intend to leave.

With that, the man grabbed an old board left over from a picket fence and broke it over Awrey's head. He took other boards and beat him about the shoulders and back. Then he knocked Awrey's head against a telephone pole.

A prayer arose in Awrey's heart, "Father forgive him,

Standing in the center with the clerical collar is Daniel Awrey with students of the Emmanuel's Bible School, Beulah Colony, Oklahoma, about 1908. Someone has marked "Dad" and "Mom" for A. B. and Dora Cox, later A/G ministers.

for he knows not what he does." The man proceeded to hit him with a stick, and by this time a crowd had gathered. An old blacksmith went to get his gun, and the assailant fled.

During the time of the beating, Awrey had not uttered a word. Once the ordeal was over, he praised and shouted "Glory to God" for protecting him. Awrey reported that the Lord kept him in such perfect peace and so filled with love, that he didn't even feel any pain in his body.¹³

Afterwards the mayor called on him, and Awrey had the opportunity to share what great things the Lord had done for him. The man who had assaulted him was fined \$17.00.

**After several men beat
his bare back,
he preached to them
without malice.**

Later the man learned that the report he had heard, which had caused the beating, was untrue. Awrey tried to make friends, but the man refused.

Another time, after coming home from prayer meeting he heard a rap at the door. Awrey sensed that someone meant him harm. He looked out and saw a man with a large club under his coat. He said he wanted Awrey to visit a sick family and pray with them. Awrey replied that he was no doctor and shut the door. The man came back again, this time with a mob. He said that Awrey just had to come. In answer, he said he would go in the morning. Then Awrey



Daniel Awrey about 1910.

and his family sneaked over to the mayor's house and stayed there all night.

On July 4, 1896, some men with pistols threatened to kill him. They took him to the railroad track and asked if he wanted to be hung to a telegraph pole or to be whipped. The men cut some switches and began to beat his bare back. They made several propositions to him, but he would not agree, so they continued to strike him unmercilessly. Afterwards, without malice he preached to them under the power of the Spirit and said, "Good-bye, we will meet at the judgment." Although his back was raw, and a friend wrote a letter to the authorities that Awrey "was the worst treated white man he had ever seen," he was so full of God that he hardly felt any pain.

The newspapers reported, "The charge preferred against

him is that he preaches the sanctification doctrine, and it was leading their friends astray."¹⁴

As Awrey prayed about this incident and other similar times of testing, several scriptures came to mind, including, "But when they persecute you in this city, flee ye into another" (Matt. 10:23). It was time to move on.

Trusting God for Divine Healing

Not long after this experience, the Awrey's baby became ill. They chose not to call on a physician, but instead anointed the child with oil. The fever immediately left him, but he was still weak. A neighbor woman came in, and when she discovered they were not using medicine, she became quite disturbed and went out and told others. After she left, they prayed again and the baby was perfectly well.

That Sunday the preacher, who had heard of the situation, was prepared to talk about fanaticism. The ministered floundered for awhile and finally denounced Awrey's "fanaticism." But Awrey was so happy that he could scarcely keep from shouting. He became the talk of the town, and several were saved from this incident. Many other incidents of healing are reported in Awrey's life testimony and in various testimonies published in early Pentecostal papers.

God's Provision

Shortly after his experience in Texas with the mob, he received an invitation to go to Arkansas to conduct meetings. In one place he witnessed to a known atheist, and that man and his family were all saved along with about fifty others. At Morris, Arkansas, he preached for about two weeks and over eighty were saved. He preached in several other places in Arkansas and Texas. At the end of 1896 he reported that 250 had been saved in his meetings.¹⁵

In 1897 he preached in Denton, Waco, Dublin, Red Point, Tyson, and other places in Texas. He continued on to Iowa Park and Canyon, Texas, in 1898, where large numbers were saved, and the Lord met his needs as he continued to live by faith.

One day while at Canyon, Awrey reported the Lord spoke to him and said: "You have followed Me everywhere I have asked you to go, in neglected and out-of-the way places where you did not get much, without drawing back or shrinking, but I have a wider field for you. In a day or two I want you to go to Minnesota." That was about 1400 miles away, and Awrey only had twenty cents. Awrey did some plowing for a week at Amarillo, Texas. Then some offerings came in from Iowa Park, Minnesota, and other places. Pretty soon he had a new suit of clothes and enough money to take his family to Hawley, Minnesota where he

ministered for awhile.¹⁶

Several other incidents are recorded in his "Life's Sketches" where God honored Awrey's faith by providing money or food when he was in impossible situations. Awrey had great faith and testified many times of the wonderful provision of God.

The World as His Mission Field

Daniel Awrey was a founding member of the Fire Baptized Holiness Association (FBHA) when it organized at Anderson, South Carolina, in July of 1898. In 1899 he was listed as the "Ruling Elder" of the FBHA in Tennessee, making his home at Beniah, Tennessee.¹⁷ About a dozen people received the baptism of the Holy Spirit at Beniah in a widely publicized set of meetings held in 1899-1900, including his wife.¹⁸ This was a pivotal point in the history of the Pentecostal Holiness Church which came out of the Fire-Baptized movement as B. H. Irwin, Sarah Smith, W. F. Bryant, J. H. King, and others passed through Beniah about this time.¹⁹ Early in 1900, the Fire-Baptized Holiness Association established a School of the Prophets in Beniah.

During 1899, it is reported that Awrey made a 7,100-mile evangelistic trip through 18 states and two provinces of Canada.²⁰ In the latter part of 1899 and the early part of 1900 he evangelized in various places in Tennessee and Kentucky. He reports participating in a meeting at Dare, Tennessee, conducted by Sarah Smith where he says "the jumping, and dancing and shouting was wonderful" and people were getting "baptized with the Holy Ghost and fire and dynamite."²¹

Receiving word of the Azusa Street Revival while evangelizing in Dudleyville, Arizona, Awrey visited the outpouring at Los Angeles and was convinced that the Pentecostal blessings there matched up with his own experience of Spirit baptism 15 years previous.²²

In 1906, the Beulah Holiness Bible School, also called Emmanuel's Bible School, was established at Doxey, Oklahoma. Daniel Awrey later served as principal from about 1908-1909. (See "A. B. and Dora Cox" in *Heritage*, summer 1995 which mentions Awrey and the school.) Beulah remained open until 1910. This school produced many members for the Assemblies of God and for the Pentecostal Holiness Church.

When he left Oklahoma, he felt God directing him to take the Pentecostal message around the world. Reportedly, the Lord asked him to go to the railway station with only 10 cents in his pocket as a test of his faith and trust in mighty God.²³ Through the providence of God, beginning in 1909 Awrey circled the globe, traveling to Scotland, India, Hong Kong, South America, and other places doing missionary work.

During 1909 and 1910, Daniel Awrey was serving as a missionary in Hong Kong, where he helped establish a Bible school at Canton, with Mok Li as his interpreter.²⁴

And in October of that year he spoke at a missionary convention at the Stone Church in Chicago. One of his talks was "Telling the Lord's Secrets" which later was published in tract form and distributed widely.²⁵ Some of his other messages which were preached at the Stone Church have also been reprinted in tract form.²⁶

Also in 1909 he participated in a Pentecostal World Conference in Europe. He spoke at the Sunderland Convention in England in 1909, 1910, and 1911, where he reported on his missionary journeys and came into contact with a number of important Pentecostal figures. Awrey was one of the early proponents of cooperation among

Awrey was one of the early proponents of cooperation among Pentecostals worldwide.

Pentecostals worldwide. He influenced men and women such as A. A. Boddy, A. H. Post, Cecil Polhill, A. G. Garr, Pandita Ramabai, Carrie Judd Montgomery, T. B. Barratt, and others.²⁷ During 1910 and 1911, he traveled with Frank Bartleman, a leader from the Azusa Street Revival. They ministered in China and in India where Awrey preached at the Mukti Mission.²⁸

Ethel E. Goss in *The Winds of God* gave high marks to Daniel Awrey whom she heard preach at Eureka Springs, Arkansas in 1911: "Daniel Awrey was a world-famous Bible teacher, missionary and traveler.... He was a man of cultivation and charm, but in his trips around the world, he used little of the abundant offerings he received for himself. In order to save and give to others, he bought steerage tickets and arranged to forego hotels by sitting up in trains at night. By living austere, with much fasting, he was able to send thousands of dollars through the years to missionaries who were suffering privations in the field."²⁹

Daniel Awrey passed away on December 4, 1913, while ministering to the missions in Liberia, West Africa. After landing at Cape Palmas, Liberia on October 10, 1913, he became sick with what was termed as the blackwater or African fever three weeks after he landed, and he never recovered. His widow and family were living in Los Angeles at the time.³⁰

J. Roswell Flower, editor of the *Christian Evangel*, knew Awrey from times that he had spoken to the congregation in Indianapolis. Before leaving for Liberia, Awrey had left his family in Los Angeles and visited different assemblies en route for the Atlantic Ocean. He stopped off in Plainfield, Indiana, on July 29, 1913, and delivered an address to the students of the Gibeah Bible School where Flower was assisting.³¹

Flower wrote an appreciation to Daniel Awrey, reporting that he was a man well known in the Pentecostal

work on five different continents, having traveled around the world three times, ministering in thousands of places. "He was always free-spirited, pleasant and victorious, and even his enemies will acknowledge that he was never heard to speak in a slighting way of anyone, no matter what attitude they had taken toward him, but that he had a good word to say for nearly everybody."³²

Even though Daniel Awrey was the only one who received the baptism of the Holy Spirit in Delaware, Ohio, on New Year's Day in 1891, his ministry and influence which followed left a lasting impact on the Pentecostal Movement. Certainly his contribution is far-reaching. He traveled all across the United States and parts of Canada spreading the full gospel message. Then he took the gospel with him as he traveled around the world three times, ministering in five different continents. He influenced not only leaders in the Assemblies of God such as J. Roswell and Alice Reynolds Flower, but he impacted other notables such as Frank Bartleman, Howard Goss, A. A. Boddy, T. B. Barratt, B. H. Irwin, J. H. King, and many others.



Glenn Gohr is assistant archivist and copy editor for the Flower Pentecostal Heritage Center.

Notes

1. Daniel Awrey, "Life Sketches," *The Latter Rain Evangel* 2:6 (March 1910), 19.
2. Ibid.
3. Ibid., 20.
4. Undoubtedly this is Ohio Wesleyan University, although the school has no record of Awrey attending.
5. Awrey, "Life Sketches," 21.
6. *The Apostolic Faith* (Los Angeles, CA) 1:2 (October 1906), 4.
7. Awrey, "Life Sketches," 21.
8. Ibid.
9. Ibid.
10. Ibid., 23.
11. Daniel Awrey, "Life Sketches: 'Beaten With Many Stripes,'" *The Latter Rain Evangel* 2:7 (April 1910), 16.
12. Ibid., 17.
13. Ibid.
14. Ibid., 18.
15. Daniel Awrey, "Life Sketches: 'My God Shall Supply All Your Needs,'" *The Latter Rain Evangel* 2:8 (May 1910), 21.
16. Ibid., 22.
17. Joseph E. Campbell, *The Pentecostal Holiness Church, 1898-1948: Its Background and History* (Raleigh, NC: World Outlook Publications, 1981), 199; Harold D. Hunter, "Beniah at the Apostolic Crossroads: Little Noticed Crosscurrents of B. H. Irwin, Charles Fox Parham, Frank Sandford, A. J. Tomlinson (Society For Pentecostal Studies, 1996), 22.
18. B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916), 45.
19. For further information on the significance of Beniah, Tennessee, see Harold D. Hunter's "Beniah at the Apostolic Crossroads: Little Noticed Crosscurrents of B. H. Irwin, Charles Fox Parham, Frank Sandford, A. J. Tomlinson (Society For Pentecostal Studies, 1996).
20. "Daniel Awrey's Letter," *Live Coals of Fire* 1:7 (December 1, 1899), 5.
21. "Daniel Awrey's Letter," *Live Coals of Fire* 1:10 (January 12, 1900), 2.
22. *The Apostolic Faith* (Los Angeles, CA) 1:2 (October 1906), 4.
23. Paul L. Ferguson, "Personal Recollections: Old Beulah Colony (OK)." Handwritten manuscript, 12 May 1992, 2.
24. *Confidence* 3:11 (November 1910), 252.
25. Daniel Awrey, "Telling the Lord's Secrets," *The Latter Rain Evangel* 2:2 (November 1909), 2.
26. Some other tracts of Daniel Awrey include: "How God Develops Us," "Finest of the Wheat," "Filled With His Will," and "Use and Misuse of Gifts."
27. Awrey spoke at the Pentecostal Conference in Sunderland, England in May 1909 and came into contact with many early Pentecostal leaders from around the world, in addition to those he met on his missionary travels. See reports of Awrey's involvement in the Sunderland convention in *Confidence*, May 1909, 115; June 1909; July 1909; August 1909; July 1910; and *Triumphs of Faith*, July 1909, 152-154.
28. Frank Bartleman, *Azusa Street: The Roots of Modern-day Pentecost* (Plainfield, NJ: Logos, 1980), 147.
29. Ethel E. Goss, *The Winds of God: The Story of the Early Pentecostal Movement (1901-1914) in the Life of Howard A. Goss*, (Hazelwood, MO: Word Aflame Press, 1977), 254.
30. *The Latter Rain Evangel* 6:5 (February 1914), 14.
31. "Daniel Awrey: His Home Call in West Africa," *Confidence* 7:2 (February 1914), 35-36. This tribute was originally published in the *Christian Evangel*; however, few copies of the *Evangel* from 1913 have survived.
32. Ibid., 35.



From our Readers

In Memory of Radio Musician

I read with great interest [Wayne Warner's] article, "Sermons in Song" (*Pentecostal Evangel*, Oct. 22), and it brought back many memories for me. My brother Emanuel Paolicelli was a student at Central Bible Institute from 1946-49. He was the pianist for the radio program when Gwen Jones [see feature on Gwen in this issue] was the



Emanuel Paolicelli was a musician for A/G radio programs and for Central Bible Institute (1946-49).

organist, and he also traveled with the radio quartet on weekends. I still have the 78 RPM records that he recorded for *Sermons in Song*.

Emanuel was a talented musician. In January 1949, he had an accident at school that resulted in a brain concussion. He never recovered and in April 1949 he went home to be with the Lord at the age of 21. There is a memoriam to him on page 50 in the 1949 yearbook, and he is listed with the senior class on page 97. "Manny" was also the organist for the *Gospel Rocket* program, chapel, and orchestra.

He was a beloved son and brother and is still thought about with much love.

Beatrice Paolicelli-Girimonte
Ronkonkoma, New York

From a Researcher

Thanks so much for your help on Friday, October 6. My family really enjoyed the tour of the museum, and I found my time in the research room to be very valuable. I really appreciate all of the effort that has been done in preserving so much of this sacred history.

Tom Ferguson
Carrollton, Texas

World War II Veteran Recalls Ministry of *Reveille* Paper

You are aware the Assemblies of God had a very effective ministry to the military during World War II. The wartime Servicemen's Department printed millions of copies of several issues of a publication called *Reveille*. I received copies of *Reveille* while serving in the U.S. Army Air Corps as a B-24 Liberator bomber waist gunner and enjoyed them very much.

When the war ended, the material from all the issues of *Reveille* was compiled into a hardback book. In the summer of 1946, *Reveille* Reunion was held on the campus of Central Bible Institute here in Springfield, and the *Reveille* book was made available to everyone. I attended the reunion and bought one of the books.

That book has been meaningful to me over the years because on the flyleaf of my copy I got the autographs of some special people at the reunion. In view of the role many of those signers have had in the Assemblies of God since then, I hereby take pleasure in contributing my *Reveille* book to the Assemblies of God Archives (Flower Pentecostal Heritage Center).

Warren McPherson
Springfield, Missouri

Warren has served the Assemblies of God in a variety of ministry roles: Servicemen's Division representative, pastor, director of Public Relations, Chaplain's Department representative, and secretary of the Kansas District. Many of our readers who were around in the 1940s will identify the autographs Warren obtained nearly 55 years ago: Harry A. Jaeger (dir. Servicemen's Dept.), Ernest S. Williams (general supt.), Thomas F. Zimmerman (dir. of radio and a future general supt.), Fred Vogler (assist. general supt.), Charles L. Ramsay (Gospel Publishing House artist and illustrator for Reveille); Wesley R. Steelberg (assist. general supt., and a future general supt.), Noel Perkin (Foreign Missions Sect.), and Ralph W. Harris (dir. of Christ's Ambassadors and

a future editor of Church School Literature). Of the eight who signed, only Ralph Harris is still living, making his home in Springfield, Missouri.



Warren McPherson while a B-24 Liberator bomber waist gunner during World War II.

Fall Issue Brings Back Memories

The fall issue of *Heritage* is of particular interest to me. I knew Dr. Charles A. Shreve ["The Coming of the Holy Spirit to a Washington, D.C., Methodist Church"] when I pastored Full Gospel Tabernacle in Washington, D.C., during the 1950s. During Ben Mahan's tenure, the congregation, then located at North Capitol and K Streets, purchased McKendree Methodist Church, and renamed it Full Gospel Tabernacle. Dr. Shreve was the speaker at the first Lake Geneva Camp at Alexandria, Minnesota. I think the year was 1927. Dr. Shreve and I jointly conducted a couple of funeral services during the 1950s.

Then, about M. Earl Johnson ["A Godly Heritage"]. While I pastored in Dawson, Minnesota (1940-41), his parents pastored at Granite Falls, Minnesota. We saw them once a month at fellowship meetings. They were splendid people. Earl was a boy at the time. I also knew William and Mrs. Morken [whose daughter Darliene is married to Earl].

The picture [of the E. C. Steinberg family] on page 18 brings back memories of the time I met him at a German Branch convention of the Assemblies of God in 1938 in Hebron, North Dakota. I was conducting meetings in the English-speaking church in Hebron. And I knew the late Hardy Steinberg very well.

Lloyd Christiansen
Tulsa, Oklahoma

Photos from our Past

Where have all of the LPs Gone?

If you should ask someone under 20 about an LP, your question would probably draw a blank look. Then if you should pull one from the old stereo and dust it off, they would no doubt say that they had seen them in an old movie or that their grandparents had some.

LPs, as everyone over 20 knows, stands for Long Play recordings—either stereo or monaural—and ran at 33 1/3 revolutions per minute. But they began to fall into disuse when the much smaller 4- and 8-tracks came on the market. Then the still smaller cassette came on the market and did more damage to their popularity. CDs and the always-changing technology will no doubt put tape out of home consumer use entirely.

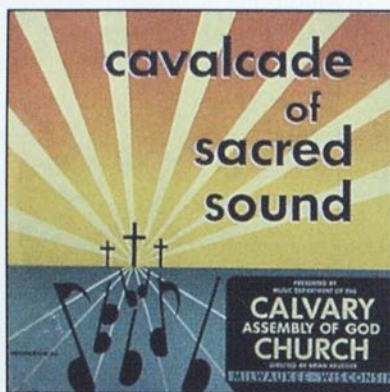
When LPs were the recording standard, Christian

ministries produced low quantity (and often low quality) recordings with music and sermons through local recording studios. The Assemblies of God *Revivaltime* ministry produced more than 20 high quality LPs featuring the choir, soloists, and teaching by speaker C. M. Ward.

Where have all the old LPs gone?

You can find a lot of them preserved in the Flower Pentecostal Heritage Center. The photos on these pages are representative LPs from the Center's collection.

Readers having LPs and other Christian recordings, and who are willing to donate them to the Flower Pentecostal Heritage Center, are asked to write to Glenn Gohr, along with a list of the titles and artists.



Calvary Assembly of God
Milwaukee, Wisconsin
John J. Wannemacher, Pastor



Twila Paris as a 4-year-old soloist.



The Musical Vanns
Evangelist Alpha and Mary Lou
Vander Ploeg



The Katter Family Sings
Jan, Lori, Bill, John, and Paul,



Evangelist Paul and Betty Wells



The Songs of Lois Irwin
As sung by Lois and Kenney Irwin



Lill Sundberg Anderson
Revivaltime Soloist in the 1950s



Sacred Music in the Hawaiian Style
Bud Tutmarc and Lorin Whitney



Dan Betzer and Louie
Tell the Bible Classics

WEB SITE COMMENTS

Researching the FPH Center Web Site

Researchers on the FPHC's new web site [www.agheritage.org] are thrilled about the materials they are able to find. It is opening up a new avenue of accessing treasures in the Center. Here are a few of the many responses to the web site and digital products.

Hey guys! I just received Glenn's email about the web page. It looks great!!!! It seemed very easy to use and navigate, what parts I got into. Congratulations! Best Wishes and God Bless!!

Sherrie Spracklen
Assemblies of God Foundation

Congratulations! I will share this web site with other librarians. Great job!

Sherry DuPree
Santa Fe Community College Library
Gainesville, Florida

Thanks for the great news about the web site. We will use your resources in our new Ph.D. at Regent University in Renewal Studies. We will make full use of this new research gold mine.

Vinson Synan, Dean
Regent University School of Divinity
Virginia Beach, Virginia

Thanks for letting me know about the web site. I have already been accepted to do research at the FPHC website. This looks great!!!! I have already notified quite a few friends and acquaintances.

Geir Lie
Oslo, Norway

Thanks for this announcement. I noticed the site two weeks ago. In a few hours, I leave for a conference in Prague. When I return, I will be make use of the many resources now available online.

Harold Hunter
Intl. Pentecostal Holiness Archives
Oklahoma City, Oklahoma

Thanks for the news, and Congratulations! We will encourage researchers at ORU to visit you online.

Mark Roberts, Director
Holy Spirit Research Center
Oral Roberts University
Tulsa, Oklahoma

I received the box of CD-Roms of the *Pentecostal Evangel* (1913-49). Our librarian says he will pay you promptly, and they are already in the process of being cataloged in the divinity school library. For whatever it is worth, you guys are way ahead of the technology curve: this is the FIRST acquisition for our library of a major text on CD.

I plan to hit the web site today. Looks great.

Grant Wacker
Duke University Divinity School
Durham, North Carolina

Just a quick note to let you know that the web site looks great. Dr. David Roebuck allowed me to "look over his shoulder" the other day as he visited it. I am excited about your presence on the web and applaud your hard work. Congratulations!

Also, I registered as a researcher and trust that doing so is okay with you. I am anxious to be able to look at your site from my own computer.

Thanks for all your work. It looks great!

Louis F. Morgan, Archivist
Dixon Pentecostal Research Center
Cleveland, Tennessee

I AM in [the web site] I HAVE BEEN in, and I SHALL BE in some more! I am very happy to have your Pentecostal resource. I perused Heaven, Hell, Crabtree, Maine, Rhode Island and Pickard. I found our pictures on your web site. Also, my Maine Lobsters poem. I can't believe it!

Pat Pickard
Zion Bible Institute

Web Site Update



WWW.AGHeritage.org

In the less than six months that our web site has been on-line we have had over 900 people register to do research via the Internet. Researchers have also made good use of our shopping cart by placing orders from \$3 to over \$800. We just want to thank everyone for patronizing our web site.

In the past two months we have also been working diligently on improving our Oral History search engine. By standardizing the way descriptive data is presented and adding additional subjects, we hope that it will be easier for visitors to find what they are looking for. You can find our Oral History section under the Gift Shop tab on our web site.

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Diary of a 1936 Revival

By Ralph W. Harris

It is fortunate that I began keeping a diary in 1934 (continuing still today), from the day I left my home in Michigan for Central Bible Institute to study for the ministry. My mother gave me a 5-year diary, only four lines for each day, so after graduation in 1937 I began maintaining a journal with more particulars.

I began this report by using the term “fortunate” because this habit enabled me to record salient features of a revival, which erupted in late January 1936. W. I. Evans, principal of the school, called the revival the most remarkable he had witnessed since an outpouring at the Christian and Missionary Alliance training school in Nyack, New York, in 1907.

In viewing these remarkable events of 65 years ago—when classes were suspended for 10 days or longer—I should mention the lectures that led up to the revival. Brother Evans asked J. W. Welch, president of the school, to bring a weekly series of lectures on the Holy Spirit to the entire student body, beginning in December 1935. Brother Welch was one of the early leaders of the Assemblies of God, serving as general chairman and other positions.

Here are selected entries from my diary during that period.

Thursday, December 19, 1935. “Brother Welch began his Thursday night talks.”

I titled them TNT—they surely proved powerful. Christmas vacation began the next day, so his talks were not resumed

until January. There were sessions on January 2, 9, 16, and 23, 1936. I did not say much about them in my diary, but I have described what he said in the report, “Lectures by J. W. Welch.”

Tuesday, January 28, 1936. “Had a ‘visitation’ this morning.” *This was when the revival began.*

Wednesday, January 29. “No classes this morning.”

Thursday, January 30. “Still no classes, praying for those who haven’t the Baptism. A.T.N.T. meeting tonight.” *Some prayed until 3 a.m. Friday morning. In the evening meeting Brother Welch had spoken very strongly, saying those who had not received “are really an obstruction and are not up to God’s standard.”*

Friday, January 31. *Written at 5 a.m. Saturday; I had been up most of the night.* “Eleven have received the Baptism in a little over a day. Many tarried after the meeting tonight. Fred Evans [*W. I. Evans’ son*] received at about 4:00 a.m. Praise the Lord.”

Monday, February 3. “The revival is still continuing. It’s taking on a deeper aspect.”

Tuesday, February 4. “The Lord is doing deeper things. Many are seeing visions of Jesus’ Passion. Confessions are beginning. Tonight until 11:30. Erna Steinberg [*later married Kermit Jeffrey*] received her Baptism and a girl from Bellevue [*an outstation*].”

Wednesday, February 5. “Some confessions this morning. Brother [*David*]

McDowell, of Jeannette, Pennsylvania, spoke this afternoon. I was much impressed with the need for a positive gospel. A meeting tonight. I didn’t stay long because of being quite tired.”

There were no classes the rest of the week, on Friday evening the students attended the McDowell meetings at Central Assembly, and on Monday, February 10 classes resumed. It may have been on Saturday evening that as I was praying in the chapel someone came and told me of something remarkable happening in one of the girls’ rooms. A lot of us went there. The four members of the Ladies Quartet were there. Suddenly they began singing in other tongues, the same words. Then they began singing the interpretation, “Jesus, Love [not Lover] of my soul.” Of further interest is the fact that the girls were not singing their usual parts.

This revival from God left a lasting impression on all that were present. I know it helped me become sensitive to somewhat similar times in my own ministry, as I observed how carefully Brother Evans cooperated with the Spirit in directing the services.

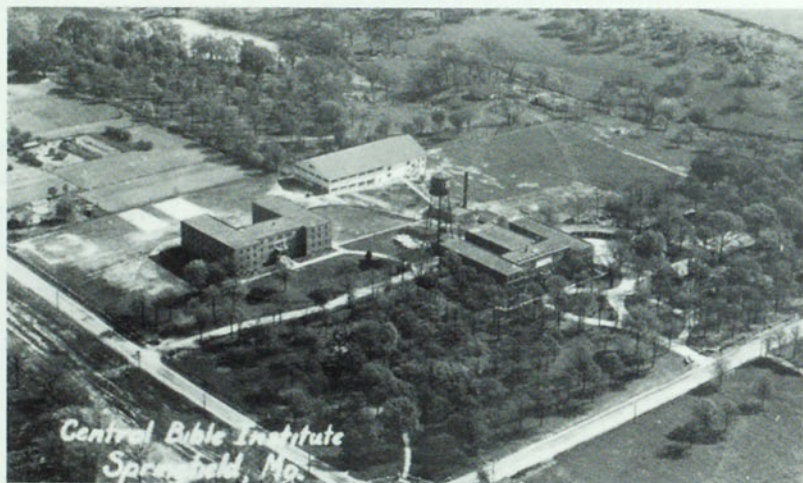
*Copies of my notes on the lectures, “Lectures by J. W. Welch,” are available at the Flower Pentecostal Heritage Center. A revival report by W. I. Evans, “Revival at Central Bible Institute,” is in the Feb. 29, 1936, *Pentecostal Evangel*, p. 11.



Ralph W. Harris, 88, is a retired ordained minister. He has pastored, led departments as the Assemblies of God headquarters, and continues a writing ministry from his home in Springfield, Missouri.



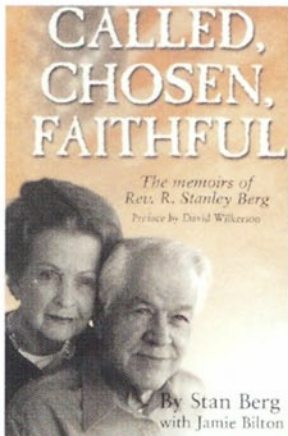
Left, Ralph Harris with CBC notes. Right: Aerial view of Central Bible Institute about 1936.



Seen in Print

What a joy it is to receive memoirs from people who feel an urgency to write their stories for the enjoyment of others and the preservation of their slice of history. Each memoir we receive is added to our collection and will never be tossed in a trash can—a fate books often receive in libraries because of low circulation.

During the past few weeks we have added three books by well-known names in the Assemblies of God: Stan Berg, an army chaplain and pastor in New York City; Yvonne Carlson, a missionary in several countries of the world; and Jimalee George, a pastor's wife in Texas. They will inspire, inform, and keep the history alive for future generations.



Called, Chosen, Faithful

The Memoirs of Rev.
R. Stanley Berg

By Stan Berg with Jamie
Bilton

What young man in the 1930s growing up in North Carolina wouldn't trade places with Stan Berg if they could have seen his future. Stan was reared in a godly home, had a promising baseball career, was a nephew of Marie Burgess Brown of New York's Glad Tidings Tabernacle, enjoyed youthful friendship with Billy Graham, was called to the ministry, served on the front lines as an army chaplain during World War II, became Marie Brown's successor at Glad Tidings, and was one of the founders of Teen Challenge.

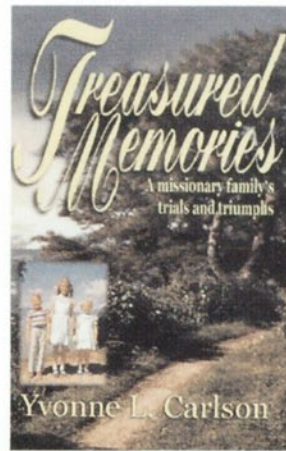
And not only that, he also married Joybelle Sternall in 1941, and together they reared three children who are active in the work of the Lord.

Three close friends and coworkers of Stan Berg gave tribute to him in the foreword and preface.

"His sterling character sets a high mark for others to emulate," Almon M. Bartholomew wrote. "The memoirs that follow in this book will be read for years to come; and those who read shall be remarkably blessed."

And regarding Stan Berg's role with Teen Challenge, David Wilkerson wrote, "You [Stan Berg] are the real father of this worldwide ministry called Teen Challenge. God knows it. I know it. And when it is revealed in Glory, all will know it!"

The book has photographs, an index, and is available from the author at 1250 E. Rockhill St., Springfield, MO 65804 (\$ 7.50 postpaid.)



Treasured Memories

A Missionary
Family's Trials and
Triumphs

By Yvonne L. Carlson

Treasured Memories relates the moving story of missionaries Orville and Yvonne Carlson and their children, Renee, Randy, and Rita. You will journey with them, sharing times of rejoicing, laughter, sadness, heartaches, adventures, frightening moments and wonderful answers to prayer.

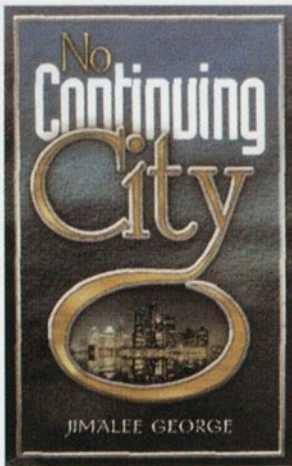
Throughout the pages there is an interweaving of their mission work with personal family stories revealing the wonderful loving care of their Heavenly Father who promised never to leave them or forsake them.

Yvonne L. Carlson and husband Orville H. Carlson carry credentials with the General Council of the Assemblies of God, having pastored churches in Minnesota prior to their missionary work. The Carlsons' three children went with their parents to East Pakistan (Bangladesh), serving there for 10 years.

The family then journeyed to Fiji, and in 1966, Orville started South Pacific Bible College, serving as president for 20 years. He and Yvonne filled teaching and administrative positions.

In 1987-90, the Carlsons ministered in Jamaica and continued short term ministry overseas. They are now living in Springfield, Missouri.—*From the Cover*

The 328-page book contains photographs throughout and is available from the author at 1046 W. Woodline St., Springfield, MO 65801, for (\$ 11.95 postpaid).



No Continuing City

By Jimalee George

When a minister and his wife are married 66 years and have pastored in several states and preached across the country, there are stories to tell. More than you can put in a 144-page book, but Jimalee George (Mrs. Roy) has done her best to hit the high points since 1933 in her *No Continuing City*.

It is true that life together began in 1933 for Roy and

Jimalee, but the big transformation happened the next summer when Roy accepted the invitation to attend an open-air church meeting in Haskell, Texas. Roy and Jimalee were swept into a revival at Haskell that saw 75 people saved and baptized. Many, including the Georges, were baptized in the Holy Spirit. The experience was to not only change their lifestyle but God also began to place a call to the ministry in their hearts.

Mrs. George tells the story of their ministry from the time they helped plant a church in Alpine, Texas, in 1935 (a church they later pastored), until they retired in Haskell in 1984. As proud parents, she gives us a view of her children: Kenneth, superintendent of the New Mexico District; J. Don, pastor of Calvary Temple, Irving, Texas; and their daughter Peggy who is married to Randy Sims, a missionary and pastor.

The book has photographs and is available from the Georges at 1501 N. Ave. E., Haskell, Texas 79521 (\$10, postpaid).

Time Frame

“Pentecostal Dancers” Ignite Controversy in 1909



Anglican rector A. A. Boddy, about 1910

It might seem like “dancing in the Spirit”—and its resulting controversy—is a rather new feature of certain Christian services.* Yet a little research in the Flower Pentecostal Heritage Center reveals that as early as 1909 Pentecostals and others were divided over the practice. A Pentecostal leader in Great Britain, A. A. Boddy (1854-1930) wrote a critical article—“Fleshly Extravagancies”—on a certain type of dancing and published it in his *Confidence* magazine’s December 1909 issue. Boddy, an Anglican who had been baptized in the Holy Spirit, was rector of All Saints Church in Sunderland. The church is perhaps best remembered in history as the place Evangelist Smith Wigglesworth received his Pentecostal experience. Readers having comments on this subject are invited to write to the Flower Pentecostal Heritage Center.—Wayne Warner

“It might seem hardly necessary for us to say that we have no connection and no sympathy with the methods of the so-called ‘Pentecostal dancers,’ who have recently come to Great Britain from U.S.A., and who call their Movement the ‘Pillar of Fire.’** We ourselves seek to get further and further from fleshly extravagancies, and certainly can have no possible fellowship with these people until they utterly renounce the so-called ‘holy dance.’

“One of its leaders has written her biography (with two photographs of herself). It was recently forwarded to the Editor

of *Confidence*. On page 314 she writes: ‘We began to take our freedom in the demonstrations which are one of the features that characterize the work at present. The women especially began to lead out in the holy dance.’

“May the Lord Himself deal with all such dancing women and those who go to see them. Of course, many in this land will suggest that, because of the name, they are connected with the work for which we stand and for which *Confidence* is printed [the Pentecostal Movement]. We wish, therefore, at this time most emphatically to disassociate ourselves from such unscriptural and dangerous proceedings.

“We are only sorry to seem to advertise, in some measure, these things by mentioning them at all, and trust that the friends of Pentecost will pray that the Lord will Himself deal with this and like matters in His own way.”—A. A. Boddy, Editor, *Confidence*

*Many Pentecostals throughout the early part of the 20th century accepted a form of dancing in the Spirit as an unrehearsed spiritual-physical worship. And accounts of this type of worship are still reported in Pentecostal and charismatic circles. An example can be cited as recently as in the Topeka centennial (see page 2). There a woman worshiped gracefully in the back of the auditorium in what appeared to be a modern dance at the end of the service. She moved back and forth silently in an area perhaps 12’ in diameter during the period at the end of the service.

The choreographed dancing—with which A. A. Boddy took issue—appears to differ from what is described above.

**If this is Alma White’s (1862-1946) Pillar of Fire, it should be noted that she was not Pentecostal—although her husband Kent was. Certain holiness groups used the name Pentecostal around the turn of the 20th century but quit using this term once the modern-day Pentecostal movement began.

Archives Activities

Eldon Burcham: 12 cassette tapes [Ok. Dist. Camp meeting, 1974?]; *Outline of the Dispensations* / W.B. McCafferty (mimeographed); Booklet: *Christian Poems* / Wm. B. McCafferty; Book: *Evolution Disproved* / William A. Williams; Sunday school paper: *Intermediate Young People*, June 23, 1940. **Rev. & Mrs. Paul Caruthers:** Unpublished autobiography: *Traveling God's Road: Stories of a Missionary in the Kentucky Mountains* / Oattie Mae Wright Neal; *Peace or Pieces: Reflections on My Life* / Irene Busse Daman; Church history: *Christian Trinity A/G (Eastpointe, MI): Six Decades and Beyond...1939-1999*; Photographs: Kentucky Mountain ministry. **John Davis:** Book: *Laughter and Tears* / Donald Gee; *Pentecostal Evangel* Extra, Feb. 8, 1947; Christ's Ambassadors window decal; S.S. individual record slip; picture lesson card "David Becomes a Wanderer," Feb. 24, 1946. **David Drake:** Eastern Bible Institute Home Study Courses [ca. 1940s]. **First**

Assembly of God (Siloam Springs, AR): *Springs of Living Water: A History[of] First Assembly of God* / Loren W. Adams, 1977. **H. Keith Ewing:** Book: *The Hallelujah Side* / Rhoda Huffey.

Glenn Gohr: Position papers (adopted by the G.P. at Celebration 2000): *Ministry to People with Disabilities: a Biblical Perspective*; *The Baptism in the Holy Spirit: The Initial Experience and Continuing Evidences of the Spirit-filled Life*; Response adopted at Celebration 2000: *Endtime Revival—Spirit-led and Spirit-controlled: A Response Paper to Resolution 16*; Misc. A/G brochures. **Edward J. Granholm:** Sheet music: "Inspiration in Song: New Songs" / written and arranged by Peter Van Woerden, 1952; "Drifting—That's All" / "Across the Great Divide" / Herbert Buffum, 1924; BGMC chorus: "Boy and Girl Crusaders March" / Minnie Tomlinson, 195?; DFM tract: "When the Deacon Talked in Church"; GPH tract: "What it Means to Pray

Through"; Advertising Supplement to *The News American*, Baltimore, MD, Aug. 12, 1979: "Around the World...People Worshiping Studying Serving." **Roberts Liardon Ministries/Albury Publishing:** *Maria Woodworth-Etter: The Complete Collection of Her Life Teachings*, 2000. **Pat Pickard:** *Pentecostal Testimony* (PAOC), May 15, 1946; Pentecostal Fellowship of North America convention program, 1952. **Mrs. J. Randolph Ruffin:** Bible and artifacts belonging to her father, Charles A. Shreve. **Marge Smith:** *House Reporter*, Oct. 3, 1969. ERC Minutes, 1994-1996; Employee Benevolence Committee files, 1994-95; Christmas Benevolence projects, 1995, 1996. **Rev. & Mrs. Joseph L. Vitello:** Yearbooks: Eastern Bible Institute: *The Vision*, 1949, 1950, 1956; Long Island Bible Institute: *Selah*, 1980, 1981; Zion Bible Institute: *Zionian*, 1954; Kansas District Yearbook: *The Harvester, 1913-1955*.

Janice Stefaniw, FPHC employee, uses the Minolta PS7000 publication scanner for the first time to scan *Leaves of Healing*, Volume 1, 1894-1895.

This machine is capable of scanning a 17" x 23" item at 600 dpi and eliminates the curvature from thick publications. We can now scan fragile older periodicals without damaging the binding. Look for these scanned periodicals on our web site. They will also be available on CD-ROM.



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- **BUSINESS** scheduled Tuesday afternoon, Wednesday morning and afternoon
- **WORLD MISSIONS BANQUET** Tuesday evening
- **FAMILY GATHERING** with sessions for the entire church begins Wednesday evening
- **FAMILY GATHERING** with James L. Garlow speaking Thursday morning
- **THURSDAY** afternoon focus on The Great Themes of Pentecost
- **THURSDAY** evening will be The Great Mission of Pentecost
- **FRIDAY** morning communion and memorial service
- **FINE ARTS FESTIVAL CELEBRATION** for the church family Friday afternoon
- **THE GREAT FUTURE OF PENTECOST** with Pastor Jim Cymbala of the Brooklyn Tabernacle to conclude the Council Friday evening



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