

Assemblies of God

HERITAGE



Louise Nankivell
Sackcloth Evangelist



Flower Pentecostal Heritage Center



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The exhibit pictured above is an example of one of many exhibits at the Flower Pentecostal Heritage Center Museum that display the early years of the Assemblies of God.

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- **Admission:** No admission fee. Free parking. Handicap accessible.
- **Tours:** Guided tours are available for interested groups.

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THE LIFE AND MINISTRY OF EVANGELIST LOUISE NANKIVELL

As the Great Depression began, Louise Nankivell was known as one of the leading young women evangelists. Some view her as the forgotten woman evangelist. Here are the reasons she preached in sackcloth and the influence she had in the salvation-healing movements.

By Heather-Gail Rhoden Belfon



HILLCREST: A MISSION FIELD FOR 60 YEARS

What happened when schoolteacher Gladys Hinson was inspired by the work of the Egyptian orphanage founder Lillian Trasher? Her contribution can never be measured in this life, but we can start with a look at Hillcrest Children's Home and each of its administrators as it celebrates its 60th anniversary this year. By Laurie Jones



D. V. HURST RECOUNTS HIS BAPTISM IN THE SPIRIT

He received the Pentecostal experience under the ministry of Evangelist Anna B. Lock in 1944. Here is his story, which includes preaching in tongues for an hour and a half. By D. V. Hurst



TRIBUTE TO THE PIONEER

Recognizing the preaching, prayers, and sacrifices of early ministers of the gospel, this "thank you" to the faithful was delivered at the 1955 General Council.

By Maurice Trimmer

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30 From Our Readers **37** Archives Activities

The *Assemblies of God Heritage* is a history magazine committed to telling the unique story of the Assemblies of God and the Pentecostal movement. Each issue aims to promote understanding and appreciation with a variety of topics and historic photos, most of which are archived in the Flower Pentecostal Heritage Center.

Cover: Oil painting on canvas of Evangelist Louise Nankivell,
© Copyrighted by Douglas Latta. Used by permission.

Meeting an Old Friend in England

By Wayne Warner

My wife Pat and I looked forward to seeing an old friend we had never met. For years I had written and talked about her and her worldwide exploits. Now we were in England expecting to finally see what used to be *Ambassador II*, the B-17 bomber, which the Division of Foreign Missions (now Assemblies of God World Missions) had used to transport missionaries to and from their fields of ministry.

That was a long time ago, 1949-51, back when you could buy a new, fully-loaded Cadillac for under \$5,000, Harry Truman was president, Wesley R. Steelberg was general superintendent of the Assemblies of God, and Headquarters still had more than 10 years of near purgatory in the old Pacific Ave. building before moving to the Boonville complex.

You could also buy a modified four-engine B-17 bomber for \$75,000.

A long time ago.

My romance with *Ambassador I*, a World War II cargo plane, and *Ambassador II* began shortly after I became the director of the Assemblies of God Archives in 1980. I was not a pilot but always had a fascination with airplanes. So I began looking for the two planes which roared in and out of Springfield for 3 years—about twice as long as the Pony Express operated out of St. Joseph, Missouri, and Sacramento, California.

Trouble was, however, I couldn't find serial numbers or bills of sale. A Federal Aviation Administration (FAA) employee, who probably didn't want to be disturbed, told me the agency had no records on the planes. Finally, however, a B-17 hunter in Australia—of all places—gave us the serial number: 44-83735. With that essential information, I called the Air

Force Archives in Alabama. The archivist went away from the phone to check a plane locator directory and then returned. I can still hear him exclaim, "I don't believe it! I don't believe it!" When I asked him what had shaken him up, he answered, "Your B-17 is in the Imperial War Museum in Duxford, England."

What a shocking revelation. I had been thinking the worst about *Ambassador II*, that it was junked out, but I now learned that the Queen owned it and was going to display it for the world to see.

When I contacted David Lee, assistant director of the Duxford museum near Cambridge, he was as surprised as I was. He knew that the president of the Philippine Airlines had owned it, named it *San Miguel*, and converted it to his executive airliner. But he had no idea that the Assemblies of God had delivered Bibles and missionaries in the B-17, now called *Mary Alice*.

So, back before the days of e-mail, we began exchanging

information and photos. Other duties, if possible, were put aside whenever I received a letter from the Imperial War Museum. Lee says when he gives tours of the American Air Museum—opened at Duxford in 1997—he tells the story how the Assemblies of God beat swords into plowshares (Isaiah 2:4) by taking an instrument of war and using it for peaceful means.

What happened to the *Ambassador I*, you might ask? The DFM traded it on the B-17, and then it wound up in Brazil. Unfortunately, it would go through trying times and eventual destruction. It all began when the Brazilian owners of the plane sold it to someone in the U.S., and it returned to this country. Its FAA records (yes, there are records in the Oklahoma City offices) show that it was used as a cargo plane, abandoned in the Caribbean, and confiscated as a drug runner. So from transporting missionaries, it has an ignominious record as a law breaker.

Eventually the once respected missionary plane went on the auction



The *Ambassador II* when it was a missionary plane (1949-51) for the Assemblies of God.



David Lee, right, introduces editor Wayne Warner to the *Mary Alice*, formerly the Assemblies of God *Ambassador II*. The plane is now on display in the American Air Museum, Imperial War Museum, Duxford, England. Lee, the retired assistant director of the museum, gives tours and narrates air shows.

block. And its last chapter loomed on the horizon in 1992. While the new owners were overhauling it at Tamiami Airport, Miami, a little storm named Andrew whipped through South Florida and rolled and banged *Ambassador I* about a mile down a runway. There it rested upside down for several months.

And *Ambassador I* had lots of company. Storm assessors reported that within a few hours the unrepenting Andrew destroyed 400 planes. All that is left of our plane are a lot of memories by former crew members and missionaries who took one of those fabled trips to Mexico, South America, Africa, India, and dozens of airports en route.

Oh, we do have a few tangible items. Dennis Mayo, of Mayo Aviation, Miami, the man who picked up the pieces at Tamiami, donated a steering wheel, three data plates, and the instrument panel assembly to the Flower Pentecostal Heritage Center. And we have a replica of the C-46—“Charley 46,” crewmembers called it—a walk-through exhibit here in the FPHC museum.

But we like to talk more about *Ambassador II* because today it represents the restored *Mary Alice*, a 401st Bomb Group plane of the 8th Air Force during World War II.

That brings me back to our trip to England in May and June.

David Lee is now retired from his assistant director’s position at Duxford. But he still gives tours and narrates air shows. He kindly agreed to meet us at the Cambridge train depot and give us a tour of the Imperial War Museum.

Duxford started as a World War I base and was an important base in WW II, for the British and American planes. It now showcases some 200 planes, including a Concorde and a SR-71 Blackbird. During the 1990s funds were raised to build the separate American Air Museum, which stands as a memorial for the 30,000 Americans who died flying from United Kingdom bases during World War II.

Mary Alice, formerly *Ambassador II*, is in a prominent position just inside the glass wall shaped like a hangar and beneath the tail of the giant B-52, the

centerpiece of the exhibits.

If you like airplanes and history, you’ll enjoy seeing Duxford—about 50 miles north of London, just south of Cambridge—considered the premier air museum in Europe. And, of course, you won’t want to miss *Mary Alice*. If you can’t go to England, you can go on the web site.*

Oh, I should mention one other bonus on our trip to East England. David Lee drove us south of Duxford about 25 miles to the Parish Church of Little Easton. Here we saw a building which traces its beginning to the Norman period about a thousand years ago.

Beautiful stained glass windows date back hundreds of years. But our immediate interest took us to the left side, just off of the sanctuary, where we looked for modern stained glass windows. These are the Friendship Windows, dedicated to U.S. Airmen of the 386th Bomb Group and their British counterparts who served nearby during World War II.

What sparked our interest in this church and its Friendship Windows was an amazing discovery.


Just before we left for England in May, we learned that the same Cleveland artist, the late Douglas Phillips, designed the Little Easton Friendship Windows and our very own stained glass “Seven Days of Creation” in the Assemblies of God Headquarters chapel (see *Heritage*, Winter 2003-04).**

It’s a small world after all.

*Imperial War Museum web site:
<http://www.iwm.org.uk>

**The Friendship Windows can be seen on the 386th Bomb Group web site:
http://pages.zoom.co.uk/littlewaltham/lt_easton.htm

Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.



The Life and Ministry of Evangelist

Louise Nankivell

By Heather-Gail Rhoden Belfon

The Second Aimee Semple McPherson

Evangelist Louise Nankivell was often compared with Aimee Semple McPherson, Pentecostal faith healer and pastor of Angelus Temple in Los Angeles. Newspaper articles across the country which publicized her campaigns, frequently dubbed her as “the Second Aimee Semple McPherson.” One such comparison was made in 1926 when she preached a two-week evangelistic campaign in the Pittsburgh Memorial Hall. The article that covered this meeting in the *Pittsburgh Sun* described Nankivell as displaying “the same dominating personality, the same magnetism that wins crowds, the sweeping hypnosis of a well-modulated voice that whispers a message and shouts its joy.” To such comparisons of McPherson, Nankivell would simply respond, “Of myself I am nothing... All I can do is point the way to God.”¹ Despite her sincere effort to wave off such public scrutinies, as newspapers continued to give



The Preacher in Sackcloth

No official biography has been written on the life of Evangelist Louise Nankivell; however, printed conversations and quotations from sermons preached make it possible to reconstruct many significant events of her life. Perhaps attention in the future may be given to a more in-depth study of less emphasized women evangelists of the 1900s. For the purposes of this article, I will begin by chronicling the ministry of Nankivell within the pages of Pentecostal and charismatic history and place her life in line with other important evangelists of her time. I will relate her background and personal call to ministry; describe distinctions of her ministry and aspects that attributed to her popularity; and finally remark on how her ministry contributed to the broader Pentecostal and charismatic healing movements.

Her Life

Louise Nankivell was born in Chicago, Illinois, on August 4, 1896. As was historically common among early Pentecostals, Nankivell never attended Bible school, but was said to have “dug out everything for herself” that she ever preached. Her ambition for a career was to be a schoolteacher, but God had other plans for her life. After her marriage to A. A. Nankivell, the two assisted in evangelistic street meetings in which she played the organ as he sang solo. Once, when she addressed the crowd, her message was so effective, that her husband began urging her toward full-time ministry.

She was ordained January 3, 1924, in Chicago by the World's Faith Missionary Association (WFMA), but later accepted ordination on July 12, 1940, from the General Council of the Assemblies of God (A/G). Soon after entering the ministry, she started song writing and published a collection of her own songs called “Heavenly Glory Songs.” Her husband, Alfred A.

Nankivell, a gifted tenor and song leader, accompanied her in almost all evangelistic campaigns.

Louise Nankivell's public ministry is chronicled from 1923 until 1962, when she became ill. Despite her illness, she continued publishing articles in the *Pentecostal Evangel* until one month before her death. She passed away in Chicago on May 13, 1972, with no children.

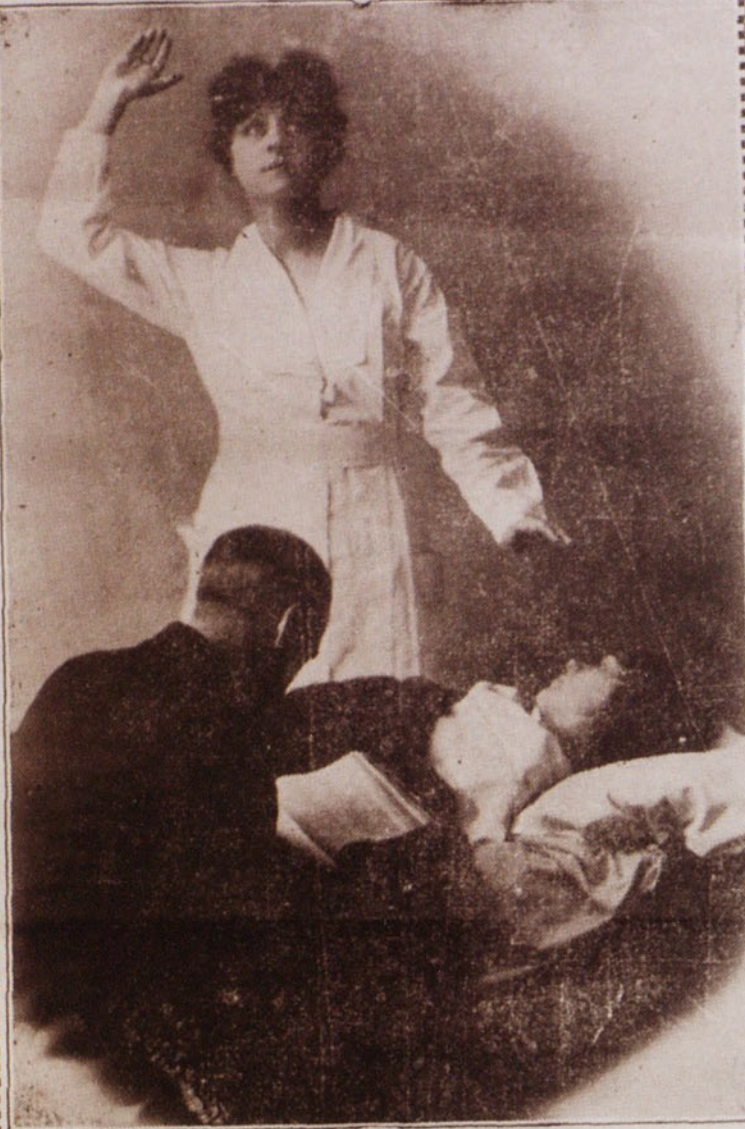
Her Culture

The fundamentalist movement initially emerged as a result of *The Fundamentals*. This was a series of pamphlets published between 1910 and 1915, which advocated a literal interpretation of the Bible including creation, the flood, and the miracles of Jesus. In her meetings, Nankivell would boldly declare herself in this camp. The evangelist did hesitate to label popular trends which emerged during the 1920s as “sins” and “idols” which she called “sign boards” pointing toward the second coming of Christ. Among such evils were dance halls, theatres, playing cards, and pool rooms. She considered bobbed haircuts, rouge, lipstick and knee dresses as sins.

In a meeting held at Wilson Avenue Church in Youngstown, Ohio, when asked, “What is wrong with modern youth?” she responded, “Environment, present conditions, circumstances, the jazz age and petting parties.” She blamed these sins not entirely on the youth, but on what she called, “a dearth of gospel preaching.” She added that the socio-cultural governing systems are influencing the preaching of the gospel and called for a return to biblical preaching in its purest and most powerful form that was sure to bring back the youth's affections to matters of Christian faith.

— Heather-Gail Rhoden Belfon

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attention to her meetings, her fame nonetheless continued to sweep across the nation.

Campaigns and Healing Services

In every city she traveled her campaigns were advertised primarily through the medium of newspapers, church announcements, admission tickets, and word of mouth. Tickets would be distributed beforehand for free admission for all denominations. Her sermons were usually dramatic with many illustrations. On occasion she preached from an 8-foot cross, from a coffin, with a monkey, and also while wearing sackcloth.² For week-long campaigns, her sermon topics followed a standard format:

- **Monday:** Challenge to believers
- **Tuesday:** End-times focus
- **Wednesday:** Healing service
- **Thursday:** Personal testimony answering the question, "What authority has a woman to preach?"
- **Friday:** Christological focus: His work on the cross or His imminent return.
- **Saturday:** Musicales duets with husband
- **Sunday:** Story of her conversion³

On one occasion, Nankivell anointed a 12-year-old girl's handkerchief and prayed that she might be healed of tumors. She supported this healing method by referencing Acts 19:12 wherein God used Paul to work a special miracle through the medium of a handkerchief.

Because the crowds believed these gifts through which the evangelist operated laid resident in only specific individuals, many flocked to her meetings in desperate hope of receiving a touch from her hands.⁴ The *Pittsburgh Gazette* in 1926, described one meeting held at

the Pittsburgh Memorial Hall where—while the evangelist scanned the crowd with wild gesticulations and loud prayers—many crippled, paralytic, deaf and blind were divinely touched.⁵ The news report goes on to explain that,

“Although the audience was amazed by the stories of seemingly unbelievable cures narrated by persons healed from various ailments at previous meetings, remaining skepticism apparently disappeared when a girl whose name was given as Miss. Lenora Morrow, aged 18, of Morningside, interrupted the evangelist by suddenly rising to her feet and discarding the crutches said to have been used since an attack of infantile paralysis experienced 15 years ago.

“The audience had hardly recovered from the shock when Mrs. J. L. Yonkers mounted to the rostrum and vigorously swung in a circle her right arm, which had been limp until Thursday because of neuritis. Mrs. Yonkers attended Wednesday night’s service and was anointed with oil and prayed over, the regular procedure followed by the evangelist.”⁶

During healing services in the 1940s, the evangelist’s ministry was enhanced by the spiritual gifts of discernment and prophecy. She would name illnesses and call people from the audience to come before her for prayer and healing.

In one meeting, which took place at the Carmichael Auditorium in Clarksburg, West Virginia, with seating to accommodate 3,000, the auditorium was packed to the point where there was only standing room. Many, who could not enter, listened from the streets outside the auditorium. Many who came unable to walk or stand left that meeting miraculously healed. A total of 1,500 came forward for salvation within a 2-week period.

In that same year the Lyric

Theatre in Baltimore, which seated 3,000, was filled as a result of another campaign held by Nankivell. And after three weeks and some days 1,100 responded to her call for salvation. Many, who were previously confined to cots and ambulance beds, left that meeting with the ability to walk about freely.

Her Demeanor

In addition to these spectacular healings associated with Nankivell’s ministry, she also distinguished herself by her mannerism and poise which so easily captivated any audience to which she preached. Before her vow to the Lord to wear sackcloth, whenever preaching, she would often be

described as “appearing on the platform clad in white, with sometimes a tint of color added by a fresh rose.”

Many described her as a thin figure in white “hovering over the edge of the stage, darting side to side, arms stretched, then lowered ... as her voice trembled and wafted forth a message of hope.”⁸

She proclaimed, “I am the voice of one calling in the wilderness.” It was a plaintive cry. All the sadness and sweetness of a lifetime seemed crowded into those words. A convulsive shudder swept through the crowd. People listened acutely. Then sweeping shrilly into the climax of her address, the evangelist shouted: “Confess ye the Lord. Repent... Repent!” To this, individuals from the crowd would “hit trail” one by one rising from their seats and belting down the aisle toward the stage where they would fall to their knees, weeping in desperate pleas for forgiveness. People marveled at her spiritual power and the eloquence of her speech.⁹ Her exceptional delivery moved many to sincerely seek God.

Affiliations

After Nankivell first accepted her call to preach, she became an ordained minister with the World’s Faith Missionary Association (WFMA). During her application with the Assemblies of God in 1940, questions regarding her affiliation with the WFMA came into question. The deliberation was ended when J. Roswell Flower, general secretary of the fellowship during that time, recommended her ordination with the acknowledgment, “While the ministers who took part in the ceremony were not known to us, yet we are ready to recognize their action, and so will accept you for the

credentials of the General Council. You have already had some ministry among our churches, and know a large number of our ministers. We trust that now ... your ministry may have a wider scope, and be crowned with much blessing from the presence of the Lord.”¹⁰ In effect, she was given retroactive ordination through the A/G based on the year she first was ordained by the WFMA, January 3, 1924. Nankivell remained an ordained ministry of the A/G until her death in 1972.

Sermon Topics

Though Nankivell did not attend a Bible school, she took advantage of her academic shortcomings by devoting many spare hours to the study of Scripture. Her personal study served as a basis for many of the ideas she often preached. In terms of her fundamentalist persuasion, she often addressed current issues of her time, which she referred to as “ills,” finding biblical prescriptions for the treatment of these “diseases.” Among such “ills” were divorce, companionate marriage (or common-law marriages), and the

Nankivell viewed as “monkey business” the idea that animal life evolved when a frog became a monkey and the monkey became a man.



Part of audience from a 3-week healing revival Nankivell held at Potomac Park Camp, Falling Waters, West Virginia, in the 1940s.

theory of evolution.¹¹ Among the many polemics she preached on, she also taught that divorce and companionate marriages are evil in the eyes of God. She spoke of education as a necessary good, yet quickly added that “it does not necessarily make a man good.”

The theory of evolution was another major issue for Nankivell. In an illustrated sermon in Akron, Ohio, she used a monkey, named Rosie, to illustrate her view on evolution. Before a crowd largely made up of fundamentalists, she revived an old issue made famous by William Jennings Bryan.

In her sermon titled, “Monkey Business,” she posits, “No scientist ever climbed into the sky, to take a star in his hand to examine it and find out what makes it hang in the heavens.... With all their science and propositions there is still a big question.

And yet they expect us to believe that a bit of protoplasm, or whatever it is called, grew tired of being so small, expanded to be a frog. Then the frog climbed into a tree and became a monkey, and from the monkey sprang man.... That, my friends is monkey business.”¹²

Another issue that took Nankivell’s interest was faith healing, which had already been evident in the ministries of Carrie Judd Montgomery and Maria Woodworth-Etter, as well as other evangelists of her time, namely, William Branham, F. F. Bosworth, brothers Rudy and Morris Cerullo, T. L. Osborn, Richard Vinyard, and others.

The title of one sermon she preached in Ohio, according to *The Springfield Daily News*, June 13, 1930, was “How Much Faith Does It take for Healing?” Though not opposed to doctors, she cited instances from the Bible as well as her personal life wherein the Lord honored prayers of faith with healing. “That there is

She vowed, “Oh, Lord, if you will bring me out of my hopeless condition in a short time by some supernatural act of divine intervention, so that all can see that YOU have done this, I’ll go out and preach your gospel dressed in sackcloth.”

healing for the soul ... most people are willing to admit. It requires only a little more faith, she said, to extend that principle to the healing of the body.... When we place our faith in Christ’s atonement for sin we receive salvation, so likewise when we place our faith in Christ for the body, so we receive healing.”¹³

Even with this position concerning faith healing, she never went as far in her ministry as to embrace the

prosperity and positive confession doctrines prevalent at that time. It might be concluded that her eventual affiliation with the A/G in 1940 was an effort to protect her reputation from such excesses.

Testimony of Personal Healing

At the close of the General Council in Minneapolis, September 1941, Nankivell collapsed from what the doctors described, at that time, as “labored breathing.” Her body was completely failing, her internal organs were “burned out” and she was literally dying. She had collapsed six weeks earlier, and was unable to sit, eat or sleep. She had suffered with an acute burning sensation on her right side, somewhere about her waistline. However, this episode at the General Council gave clear indications that her condition had worsened. This was the same illness that caused her aunt’s death at the ripe age of 80, except Nankivell was barely half that old.

Up to this point, she had prayed for thousands who were subsequently healed of many fatal and otherwise serious diseases, yet now she was in desperate need of a divine touch. There was no treatment for her except shots in the arm to help quiet her at night and constant supervision by a nurse. Because her condition was so grave, she remained in Minneapolis until able to travel by plane back to Chicago with her husband. The illness was diagnosed as chronic inflammation of the gallbladder and liver disease.

With this prognosis, she immediately began to focus her prayers toward her healing. She now had to put into practice what she had preached to thousands concerning faith healing. The result, however, was that her spirit sank low, and she became bitter as her condition remained the same. Even with drugs, she was still unable to sleep as her life was being maintained by artificial means. In

REVIVAL FOR AMERICA AND HEALING SERVICES



Preaching in Sackcloth

IN FULFILLMENT OF A VOW

symbolical of the sackcloth of humiliation and repentance so greatly needed by America in this crisis hour.



LOUISE NANKIVELL

of Chicago

Fiery LITTLE MESSENGER OF THE CROSS AND GOSPEL SONG WRITER ministering under a mighty anointing of the precious Holy Spirit

Will preach nightly dressed in sackcloth. Many will find it hard to understand why a person should make such a vow. She received revelations from the Lord when spending hours and hours, days and weeks in prayer, and after a long-standing illness, though it was uncertain she could get well, was miraculously healed when—

CHRIST APPEARED TO HER

IN A VISION OF THE NIGHT

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desperate attempt to prove that her faith could bring healing according to what she always preached, she would lay aside all artificial aids. And so she suffered, unable to sit, eat or drink. After consulting her doctor about whether she had cancer, he finally advised her that she had pernicious anemia with complications that were fatal. He did not expect her to live much longer. This news now drove her to serious thinking and desperate conversations with God.

Nankivell purposed that if she were going to die, she would die praying. Though the pain was unbearable and she felt too ill to pray through, she would not retract this resolve. After a year and 9 months of praying, still there was no change. And then, in complete desperation, she offered God this plea, "...Oh, Lord, if you will bring me out of my hopeless condition in a short time by some supernatural act of Divine intervention, so that all can see that YOU have done this, I'll go out and preach your gospel dressed in sackcloth."¹⁴ After two or three weeks with no change, one Saturday night she prayed again, "Lord, all I am, all I have, my life, my health is in Your hands; I rest it all with you."

With that simple prayer on the night before Palm Sunday, the Lord appeared to her in a vision, which she explains in detail in the original account titled, "The Appearance of Christ to Me." Three days later, her health improved and she was feeling like a new person. She again consulted her doctor who confirmed her healing. After speaking with her husband, her pastor and his wife, they all concluded that in obedience to the vow made at the time of her illness, she should wear a dress of sackcloth every time she preached.¹⁵

This dramatic event in Nankivell's life taught her the

significance of completely and humbly submitting herself to the will of God. After the episode, she all the more firmly believed in divine healing as many evangelists during her time also did. Except this time, she began to understand that the condition of one's heart before God was really the critical factor in whether or not one received requested healing. She later wrote articles on this subject that would include five conditions for healing. Included in her articles were testimonies of how God spared her life on another occasion and also of how he

healed her of a small growth on her face.¹⁶

HER INFLUENCE Reputation among Other Ministers

Even before Nankivell accepted ordination from the A/G, she already had a good reputation among its ministers. However, it was not until after her affiliation with the A/G and her healing from pernicious anemia thereafter that the A/G General Council began to take particular interest in her ministry. As seemed customary, ministers would inquire of



Evangelist Louise Nankivell about 1928

the reputation of those who were invited to speak to their congregation as a safeguard against some of the more controversial movements like, the New Order of Latter Rain and positive confession movements that had become popular.

Such need for scrutiny was the motivation behind a letter dated September 8, 1949, from E. N. O. Kulbeck, pastor of Bethel Tabernacle in Montreal, Quebec, Canada, to Wesley R. Steelberg at the A/G General Council office. Kulbeck had previously extended an invitation for Nankivell to preach at his Assembly. In this letter, however, he writes, "I am anxious to know from you on a confidential basis, if her ministry is healthy and leaves a good aftermath,

and whether or not there are any special peculiarities about it that would seem to be out of harmony with this dispensation, or possibly of a 'stunt nature' such as the vow to preach in sackcloth."

This inquiry on the part of Kulbeck is very telling of the close association that existed between members of the Pentecostal Assemblies of Canada (PAOC) and the A/G. In addition, his reference to "this dispensation" separates the doctrinal position the PAOC and A/G were willing to embrace from those of other movements during that time. Even more telling is the pastor's next statement in the form of a question: "Also, is she in any way connected with the new movement of Mrs. Beall

and Hawtin?"¹⁷

To this letter Steelberg—who in the meantime was elected general superintendent—replies on November 14, 1949, making mention that one pastor had "expressed considerable displeasure with her determination to preach in sackcloth," though he was not sure if the pastor knew the details of her vow. In the same letter, he also mentions another pastor who "reported that there had been an effectual work accomplished" by Nankivell's ministry.¹⁸ Such correspondences were common within the A/G and served to ensure a good reputation among A/G ministers and other affiliated groups.

Influence on the Role of Women in Ministry

The dramatic nature of Nankivell's ministry did by no means go unnoticed by both laypeople and clergy. While she was in good health, this "handmaiden of the Lord" was always being requested to preach in churches from coast to coast. Her ministry did not, however, go without criticism by skeptics. There were always those who held that woman ought not to preach the gospel in public. Because of this tension created by her opponents, it became her custom to preach on the topic, "What Authority has a Woman to Preach?" in every city she ministered.

In 1930, one accuser came forward during a Bible class in Westwood, New Jersey. As a result of his research he cited chapter and verse of the Bible to support his view that "women in particular are susceptible to the wiles of Satan" and that their involvement in politics and public life is a menace to mankind.¹⁹

In response, the evangelist wrote a full-page article categorically explaining the role of women in society and ministry. She concluded the article with the thought, "Christ always did honor and respect women

... though a woman's accusers were many, Christ was always first in her defense. And how they loved Him—last at His cross, first at the tomb.” She leaves this provoking question at the end of the article: “Would it seem likely that the Lord would endow woman with talents which could be effectively used to His glory, and then deny her the privilege of using them?”²⁰

At one campaign in Elizabeth, New Jersey, within the same year, it was again necessary for her to defend the role of women in ministry. She poses the question: “Why were spiritual powers given to women if not for use?”²¹ There are no reports of anyone ever stepping forward to attempt an answer to this question.

Contribution to the Pentecostal and Healing Movements

Of all the voices that have proclaimed the gospel across the United States, Louise Nankivell was included as one of America's leading evangelists associated with the Voice of Healing organization. Along with 22 other well-known evangelists, she was the only woman featured in a book published by Gordon Lindsay called *Men Who Heard From Heaven*. Though her name was not among the ranks of men such as Oral Roberts, William Branham, Jack Coe, and A. A. Allen, she earned her right and title as “the most famous woman evangelist of the early healing revival.”²²

She gained her fame by the contemporary issues on which she preached, the healing crusades, and the strong testimony of her own personal healing. What makes her stand out among the other evangelists of the Pentecostal and healing movements is her attire while preaching in the latter part of her ministry. She kept the

promise made before God to preach in a dress of sackcloth, a symbol of humility and contrition, which she believed Americans also needed to embrace. She always remained steadfast in this promise, though questioned at times for such an extreme stance.²³

Because of [critics who opposed women preachers] it became her custom to preach on the topic, “What Authority has a Woman to Preach?” in every city she ministered.

Voice of Healing president Gordon Lindsay, in the early 1950s, sought out men and women of high integrity and character in ministry. Yet many joined this organization to gain popularity and then left a year or two later. By 1960, Lindsay, in response to this trend, became more selective of those evangelists whose preaching schedules he included in the *Voice of Healing* magazine. Among those names he kept on his list were, Morris Cerrullo, W. V. Grant, Joseph De Grado, John and Olive M. Kellner, “Little David” Walker, and Louise

Nankivell.²⁴

During Nankivell's time, the Pentecostal and healing movements were not classified in the manner they are today. But the individual contributions of both men and women who gave their lives to pursue the work of the Lord stand to present-day church historians, evangelists, preachers and teachers as a vivid example of what these movements were truly all about. Among such ministers was Louise Nankivell. She preached boldly and passionately. She was well-known as a person of ministerial integrity. Her dramatic testimony of divine healing and the gifts of discernment, prophecy, and healing were some of the characteristics that also defined other evangelists among the Pentecostal and healing movements. Her dress of sackcloth and illustrated sermons were the kind of unusual thing many preachers in her ranks might also do to enforce their evangelistic points.

CONCLUSION

Louise Nankivell was truly a dynamic preacher of the gospel. Her



ministry emerged within the pages of American history when many issues that had seemed unthinkable were suddenly making daily headline news. Many ministers like Nankivell, who are recognized among the Pentecostal or healing movements, were affiliated with various mainline denominations. Like these ministers, Nankivell's life and ministry took a turn to such an extent that brought her face to face with faith healing and prophetic gifts. In almost all her meetings, her husband, Alfred, was there to sing duets with her and provide other kinds of support to her.

The question still remains, however: "Why is it that most people are not familiar with Louise L. Nankivell's name as they are with personalities such as Maria Woodworth-Etter, Aimee Semple McPherson, and of course, Kathryn Kuhlman?" May I submit two reasons? First, fame often has a lot to do with public perception. If the public perceives a person as interesting or controversial, that person becomes the topic of what is otherwise known as "gossip." Aside from her vow to wear sackcloth, there really was no big controversy associated with her ministry; neither were the denominations nor agencies with which she was associated controversial or heretical in any way.

Second, almost everything available on Nankivell's life comes from primary sources. There has been no biography or documentary of her life; she cannot be studied in any church history text. Aside from the healing testimony published in Gordon Lindsay's *Men Who Heard From Heaven* and brief mention in David Edwin Harrell's *All Things Are Possible*, other references to her life and ministry are gleaned from articles she submitted to the *Pentecostal Evangel* and the *Voice of Healing*, newspaper articles, correspondence, and personal papers.

It is critical that women like Louise Nankivell be chronicled within

the pages of Pentecostal history for it is they who helped make up the fabric of this heritage. I trust that Nankivell's memory and the spirit through which she preached will serve as encouragement and inspiration for many emerging women preachers within the Pentecostal tradition.



Heather-Gail Rhoden Belfon, born in St. Ann, Jamaica, holds an M.Div. degree from the A/G Theological Seminary and is a licensed minister with the Assemblies of God.

Beginning in late summer she and her husband, Kelvin E. Belfon, are planting a church in Medford, Massachusetts.

Notes

1. *Pittsburgh Sun* (Pittsburgh, PA), October 5, 1926.
2. *The News-Sentinel* (Fort Wayne, IN), December 12, 1927; "See! Hear! Louise Nankivell" advertisements; Gordon Lindsay, ed., *Men Who Heard from Heaven* (Dallas, TX: Voice of Healing Publishers, 1953), 106; c.f. "Feeding on Ashes," *Pentecostal Evangel*, September 16, 1956.
3. "See! Hear! Louise Nankivell" advertisement for big tent services held at 1st and Adams, August 5-11, and 18th and Grand, in Granite City, IL, Sept. 9-15 [ca. 1928].
4. Brochure announcing meeting at Lakeside Assembly of God, Milwaukee, WI, January 13 to 20 [year unknown].
5. *Pittsburgh Gazette Times*, October 10, 1926.
6. *Ibid.*, October 9, 1926.
7. *The Long Beach Telegram* (Long Beach, CA), August 24, 1923.
8. *Pittsburgh Sun*, October 5, 1926.
9. *The Bridgeport Post* [location unknown], June 12, 1925.
10. J. Roswell Flower, letter to Louise Nankivell, July 12, 1940.
11. *The Youngstown Daily Vindicator* (Youngstown, OH), March 19, 1928; *The Daily Republican* (Belvedere, IL),

September 10, 1928.

12. *The Akron Times-Press* (Akron, OH), February 24, 1932; *Akron Beacon Journal* (Akron, OH), February 24, 1932.

13. *St. Paul Pioneer Press* (St. Paul, MN), May 7, 1925.

14. In a previous campaign, Nankivell preached a sermon, titled "Feeding on Ashes," on America's sinful condition. To illustrate her point, she wore a custom-designed dress made of sackcloth. Her point was that Americans everywhere should repent, humble themselves and return to biblical standards. She made the vow to wear sackcloth to show her willingness to practice what she preached.

15. Louise Nankivell, "The Appearance of Christ to Me: Why I preach in Sackcloth," *The Voice of Healing*, October 1949; republished in Gordon Lindsay, *Men Who Heard from Heaven*, 101-106.

16. See *Pentecostal Evangel* articles: "How to Receive Healing," May 11, 1946, 2-5; "Feeding on Ashes," September 16, 1956, 5, 21; "The Healing Touch," November 4, 1956, 22-24; and "A Divine Recipe for Health," June 23, 1957, 6-7, 27.

17. E. N. O. Kulbek, letter to Wesley Steelberg, September 8, 1949, in Louise Nankivell file, Flower Pentecostal Heritage Center. Myrtle D. Beall, whose Bethesda Missionary Temple in Detroit, Michigan, became a center for the Latter Rain Movement, and brothers George and Ern Hawtin were leaders of the controversial Latter Rain Movement which began in Canada in 1948. Nankivell was not associated with the Latter Rain Movement.

18. Wesley R. Steelberg, letter to E. N. O. Kulbeck, November 14, 1949, in Louise Nankivell file, Flower Pentecostal Heritage Center.

19. *The American Weekly* [tabloid] (New York, NY), 1930.

20. *Ibid.*

21. *Elizabeth Daily Journal* (Elizabeth, NJ), July 29, 1930.

22. David Edwin Harrell, *All Things are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975), 80.

23. E. N. O. Kulbeck, letter to Wesley Steelberg, September 8, 1949; letters to J. Roswell Flower in Louise Nankivell file, Flower Pentecostal Heritage Center.

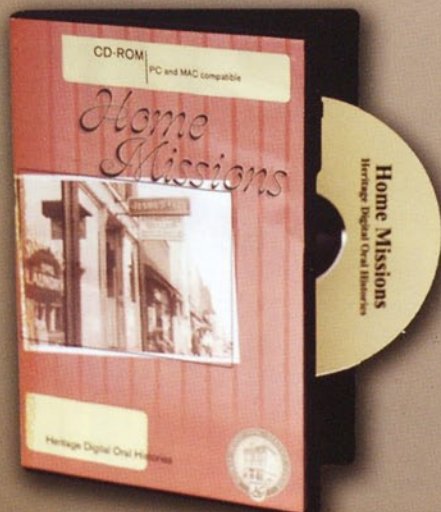
24. Harrell, 166.

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Hillcrest

A Mission Field for 60 Years



By Laurie Jones

“Go into all the world and preach the good news to all creation” (Mark 16:15), is the call to all Christians to spread the gospel to the world. However, does this always mean one should leave one’s country or state or hometown to spread the gospel? There is often the perception that this is the case. Many fail to realize that the mission field at home is in need just as the mission field abroad. Hillcrest Children’s Home in Hot Springs, Arkansas, is celebrating 60 years in operation following the change of one woman’s perception of a call to the mission field.

The story of Hillcrest is being told through the ministry of its 11 directors—beginning with the founder, Gladys Hinson, to the current leader, Stephen E. Zepp.

Gladys Hinson (1944-49)

Gladys Hinson was a Christian schoolteacher who was inspired by the work of Lillian Trasher. Hinson, already possessing a love for children, saw the impact one woman could have on orphans in Egypt and, from a young age, felt called by God to help spread the gospel to children—in China.

Often the thought of a spiritually lost nation bores into the heart of a missionary and helps that person push forward at all cost, devoid of all fear in order to reach that nation. Such was the case with Hinson and her desire to reach the children of China.

As she prepared for her assignment in the midst of World War II, Pearl Harbor was attacked. The window of opportunity to enter China was immediately closed, leaving Hinson with a burning desire to share the gospel but no target audience for the message.

The disappointment that resulted from the circumstances soon waned as Hinson realized that a great number of American children are also in need. While the thought of Chinese children stirred her spirit, Hinson knew all

children of the world are important to God. She also knew it would be unacceptable for her to neglect the children of her own country while waiting for the doors of China to be reopened. The scriptural command, “Occupy till I come,” reinforced her determination to pursue the idea of a children’s home for neglected children and orphans.

Keeping her original burden in the back of her mind, she sought approval from the General Council of the Assemblies of God to open a national children’s home to provide for

location for the property was an encouragement to Hinson. Trusting that “faith is the substance of things hoped for,” this property was viewed as “the evidence” of God’s blessing and direction. Perhaps Hinson expected less challenge in her home country for such a noble project. She would learn, however, that stumbling blocks abound in any missions project, and God is the only hope when attempting to fulfill His purpose.

The location of the home seemed ideal; however, the state of Arkansas was not so quick to allow the

Timeline

1944-1949



Gladys Hinson

the physical, emotional and, most importantly, spiritual needs of America’s children. With all of ten cents in her purse, Hinson offered that money to God and, in faith, praised Him for the necessary resources that were to come.

Approval during an executive committee meeting was given for the children’s home, and the location in Hot Springs, Arkansas was soon found. God’s revelation of His desired

establishment of a Christian children’s home. What seemed to be an easily accepted concept would take quite some time to gain approval. Prayer by many combined with the persistence of Gladys Hinson in dealing with the Arkansas State Board of Child Welfare would change the situation from bleak to victorious as the state eventually gave full consent to open the children’s home. Given the difficulties that had already been faced in starting the

children's home, Hinson realized the importance of God's involvement in every aspect of operating the home.

"Without a vision, the people perish" was rephrased to signify the importance of this calling and its true purpose: "Without a vision for children, they are neglected." The destitute children who would cross the threshold of Hillcrest's doors were in need of Christ's love and forgiveness. To fall short of this philosophy would be considered neglect and would result in failing to lead children to Christ.

In accordance with this vision, a

trained workers who are able to continue the ministry and take it to new heights. Those who follow in leadership are not necessarily gifted in the same ways, however, and as a ministry matures, different talents are required to move it forward. As a true missions field, this is the case with Hillcrest as well.

Upon reflection of the administrators during Hillcrest's first sixty years, various calls to ministry crossed paths with Hillcrest. Just as the desire to establish an orphanage in China led to the establishment of a

picked up the mantle and led the workers forward.

Letha Taylor (1949-50)

Letha Taylor was selected as the interim administrator following the death of Gladys Hinson. Sister Taylor willingly left behind a prosperous flower shop business and moved to Hot Springs. A widow with four grown children, one of them a missionary in Africa, Taylor made herself available to make the transition quickly and, with the heart of one who is willing to help in any way necessary, she filled

1944

Hillcrest founder Gladys Hinson in November 1944 with the first 10 children received into the home. Left to right: Gayle Cantrell, Douglas Davis, Neale Cantrell; Malcolm and Charmaine Bourgeois in Gladys' lap; Kay Cantrell (standing in back); Milton Davis, Paula and Lynn Cantrell; and Ronnie Davis, sitting.



First 10 Children

1945

The board of directors getting ready to build in July 1945. From the left, Madison Groves, contractor; T. J. Gotcher; David Burris, Arkansas district superintendent; G. W. Hardcastle; C. C. Cornell; and J. Roswell Flower. Not pictured is Agnes Stokes.



Board of Directors

policy was established that the workers who joined the ministry of Hillcrest would do so only if they truly felt this was a call to the mission field by God. If this were not the case, it would stand to reason that the workers would be unhappy and would not be able to provide the healthy environment that the children needed.

The work of a missionary is such that it is expected that the missionary will leave that location at some point in time. In their stead, they leave behind

children's home in Arkansas, a call to each administrator followed a road to ministry at Hillcrest. None of the administrators specifically set out to work at Hillcrest, but were placed there by God as the next stepping-stone in His Plan.

During her years as the administrator of Hillcrest, Gladys Hinson became afflicted with cancer. Sadly, she did not recover and went home to be with the Lord. However, the ministry continued on as others

whatever capacity was needed. From the tremendous responsibilities of the administrator to the campus cook, Sister Taylor understood that her duties went above and beyond what one might expect. She recognized this was a young ministry, and its survival as well as its purpose in the lives of children was dependent on sacrifice.

Following an auto accident, Taylor was no longer able to continue working at the children's home. She asked to be released from her

obligations after 18 months of service.

Raymond Jolliff (1950-52)

As Letha Taylor was experiencing hardship as a result of injuries, God was speaking to the hearts of Raymond and Irene Jolliff. Years earlier, the Jolliffs had been asked by Gladys Hinson to join the Hillcrest staff but did not feel God's leading at that time and declined. Upon Taylor's resignation, however, Raymond Jolliff had completed his military duty and was in Bible college while his wife worked at the Assemblies of God

Sister Jolliff and asked if she and her husband would become the new directors of Hillcrest. This was the confirmation that the Jolliffs sought, and they readily accepted the responsibilities that awaited them.

As a young ministry, Hillcrest was suffering financial difficulties and lacked the structure needed by a growing operation. From his military training, Jolliff recognized the need for a disciplined structure in a ministry setting in order for the children's home to function effectively. Upon their arrival, Raymond Jolliff implemented

to their arrival at Hillcrest, Jolliff sought to unify the Body of Christ on campus. As a spiritually-united group, the continuous trials associated with the ministry would be easier to bear knowing that everyone was seeking God for guidance and that He is faithful in every situation.

Knowing the importance of structure in the lives of children is paramount to a child's well-being, he implemented policies resulting in a sense of security. The children were given strict schedules for chores and devotions. This change had a positive

1949-1950



Letha Taylor

Letha Taylor stepped in when Gladys Hinson died.

1950-1952



Raymond and Irene Jolliff

headquarters in Springfield, Missouri. They knew Hillcrest was in need of an administrator but needed confirmation that, indeed, this was God's plan for them.

Rather than offer their services to the Home Missions Department, they opted to stay silent. God, on the other hand, did not stay silent. Soon the director of the Home Missions Department, who also served as one of the assistant general superintendents of the Assemblies of God, approached

what he considered his most important contribution to Hillcrest—a daily staff prayer hour. He knew firsthand the importance of God's guidance in every situation and that guidance comes as a result of prayer. When children are in your charge, the importance of prayer intensifies.

Spiritual development was not limited to the staff. Schedules were established for daily devotions and a joint chapel service. Working to repair the heartache the children faced prior

influence on the children and is, in fact, still in use today. Chores and schedules offered the children a true, God-inspired home environment.

In addition to the schedules, Jolliff established a mentor policy among the children, pairing an older child with a younger child. In a typical family environment older children instinctively help teach their younger siblings. In a children's home, it is difficult for children from different families to bond. With this mentor

policy, a child was given a companion upon entering the home, making the experience seem less isolating.

Ole Kvistad (1953-56)

After two years as administrator, Raymond Jolliff resigned and was replaced by Ole Kvistad who also placed high importance on spiritual growth among the children and witnessed children being saved, filled with the Holy Spirit, and healed.

As the children's home continued to grow, church groups donated food, money, and equipment to cover the

Although good things continued to take place at Hillcrest, Kvistad knew that, as administrator, he was not able to sit back on his laurels.

By February 1954, Hillcrest was less than ten years old, yet it housed 73 children and workers. Finding financial support for this many people required continuous promotion of the home and its needs. In July 1954, the publication *Down Home* was first published. Kvistad used this medium to request help from people he might not encounter any other way. He wrote of cottages filled to capacity, the need

real to them. Kvistad touched a nerve, and by December of that year, the remodeled cottage and new workers accommodations were both dedicated.

Edward Weaver (1956)

Health problems forced Ole Kvistad to resign as administrator in 1956, but his ability to reach out to people for the sake of the children allowed Hillcrest to continue to build on the foundation that had been laid by his predecessors. At this time, Edward Weaver, who had been the dean of boys during the period when Kvistad

1953-1956



**Ole and Della
Kvistad**

1955



Lillian Trasher Visit

Lillian Trasher, "The Nile Mother," third from left, visits Hillcrest in 1955 while on furlough from Egypt. Hillcrest Director Ole Kvistad (1953-56) is on the right, and the other two women are Mrs. Pyland and Mrs. Kvistad.

1956



Edward Weaver

needs that faced the home on a daily basis. As the population grew, Kvistad saw the need for a cottage to house teenaged girls as well as new accommodations to house workers. The goal of \$20,000 for the project was set—which was a great deal to ask of supporters and a huge project to add to the already tremendous responsibilities of the staff. The response to the building project was overwhelming as was the request for finances to cover the cost of new shoes for the children.

for expansion, and the dreams for Hillcrest's future.

While keeping a positive note, Kvistad was able to request financial assistance by associating Hillcrest's financial need with the plight of everyone—how can expenses be met? He knew that people understood the difficulty of providing for a family of any size. When they were given the opportunity to compare their situation with that of the large Hillcrest family, the financial situation became more

was the administrator, was asked to temporarily fill the position of administrator.

Although Weaver stayed for only six months, he took this opportunity to build on the momentum at work. He knew that Hillcrest needed more publicity in order to stay afloat financially. While an administrator can be effective speaking to a congregation on behalf of the children's home, Weaver knew that a promotional film would make this mental image of a

children's home a reality to the viewers. By altering the means of communication from exclusively print media to film, Hillcrest was also able to stay in tune with the changing forms of media in America at the time.

Herbert Bruhn (1957-66)

The impact of Gladys Hinson returned to Hillcrest in the form of the next administrator, Herbert Bruhn. In the mid-1940s, Bruhn was pastoring a church in St. Louis. Gladys Hinson was often traveling to raise money for the children's home and happened to

tried to adopt but to no avail. The change that takes place in the heart of a childless couple as they pray and trust God for a child can help them appreciate children and appreciate God more than they might have imagined. This was the case with the Bruhns.

When the Bruhns arrived at Hillcrest in 1957, the importance of prayer and meditation was repeatedly stressed to the staff. The responsibility of caring for so many neglected children was an honor to Bruhn, and he insisted that the staff understand this as well. Although it may have been an

problems when they crop up. This was the case at Hillcrest as well while Bruhn moved from one situation to another, repairing problems as a true jack-of-all-trades. His versatility allowed him to lead the campus as well as physically assist the campus, while the spiritual atmosphere and finances continued to improve.

Merle Harris (1966-76)

Following Herbert Bruhn's tenure as administrator, Merle Harris was appointed to the position. Merle Harris sought to develop stronger

1957-1966

Director Herbert Bruhn and his wife Juanita with three Hillcrest girls. Photo by Irv Greaves



Herbert Bruhn

1966-1976



Merle Harris

Mr. and Mrs. George Hardcastle, Sr., are trying out this horse and cart in 1970. Along with children of the home is director Merle Harris. Hardcastle had served as superintendent of both Arkansas and Oklahoma districts and was a Hillcrest board member. *Curry Studio*

stop at Bruhn's church. As Hinson spoke, Bruhn perceived that God was telling him that he would be at Hillcrest one day.

Although there was no doubt that God wanted him at Hillcrest, Bruhn and his wife, Juanita, felt a call to missions in Alaska. Living as missionaries, the Bruhns witnessed miracles as God answered need upon need. He also answered their long-awaited prayer to have a baby. The Bruhns desired a baby for 11 years and

implied rule before, he left the staff with no doubt that all children were to be treated in a Christ-like manner by every member of the staff. He believed that it is the demonstration of the love of Christ that wins people—children alike—to Him.

In addition to the spiritual well-being of the campus, Bruhn helped everywhere he could. Living on the mission field in Alaska required that one be possessed with ingenuity and the ability to handle unexpected

relationships between Hillcrest and its supporters. Following Gladys Hinson's example, Harris would take Hillcresters with him on weekend trips to churches. These were not simply trips to introduce a handful of children, however. He brought the children's choir with him to perform for the churches, bringing the ministry to a level above the reality of a film.

In this situation, Hillcresters were able to demonstrate their musical abilities to church groups and touch

hearts to a degree not possible before. This also gave the children an opportunity to meet people who would show affection toward them and validate them outside the safety of the Hillcrest campus. It also allowed the church members to see the worthy benefactors of their donations.

Harris reached beyond the church and sought to show appreciation for those who impact the children of Hillcrest on a daily basis—the local schoolteachers and administrators. The extenuating circumstances in the life of each child was a potential problem for

situation. This would undoubtedly help the teachers understand problems at school and possibly give them an effective means of handling the situation.

In addition to his public relations efforts, Harris also initiated on-campus projects to keep the ministry moving forward. Under his direction, a chapel, parsonage, and the two-story Anderson cottage were built, allowing for the focus on spiritual growth as well as population growth to continue. This was not at the expense of the rest of the campus, however. Living conditions

Hillcrest, Thiemann and his wife, Irene, determined to develop a relationship with each child by giving them basic human needs of attention and affection, treating each one as if they were their very own. The children responded with a childlike trust by following the Thiemanns around campus, desiring to be near people who expressed such godly affection and good attention towards them.

Sister Thiemann formed “The Hillcresters,” the official Hillcrest choir. The choir was limited to ten children to allow for easier housing

1976-1985



H. W. and Irene Thiemann

1985-1989



Aubrey Cole
Speaking to a 1985
Harvest Festival group

1989-1994



Thomas M. Gotcher
Addressing the 1993
Harvest Festival

any school official, so it was important that the extra care and understanding afforded these youngsters while in someone else’s care needed to be recognized. The most feasible way to do this was through a yearly back-to-school banquet held on campus that would honor the teachers and administrators. Hosting these guests on campus also benefits the children as it gives their teachers insight into their daily lives, the struggles they endure, and their ability to cope with the

improved as everyone benefited from air-conditioning and the other buildings being refurbished or rebuilt.

H. W. Thiemann (1976-85)

Following Merle Harris’ long tenure as administrator, H. W. Thiemann arrived at Hillcrest with 22 years of experience in administrative work. This seemed ideal for a prosperous children’s home that required good leadership. Although there were numerous children living at

when they traveled. These children were treated to regional tours of churches during the spring and national tours during the summer, visiting nearly the entire United States. The children in the choir were given the opportunity to see that their lives can easily reach beyond the walls of the children’s home and that there is hope for them and their dreams.

Aubrey Cole (1985-89)

“Brother and Sister T,” as the

children knew them, left Hillcrest in 1985 and were replaced by Aubrey Cole. The Coles brought an interesting background with them. They were the parents of an adopted child and had been interested in ministry to neglected children for quite some time.

Knowing that anything can be expected when neglected children are introduced into a new environment, Cole reinforced his catch phrase, "grace and mercy," at every opportunity. It was a good reminder for staff members as well as the children since it applies to everyone in that it is

new laundry room, conference room, library, nurses and caseworkers offices and, most importantly, a private room for children to meet with their parents. No matter how many attempts there were to make Hillcrest like a home, Cole understood that it is always important to keep from severing the opportunity to restore the relationship between parent and child when at all possible.

Thomas Gotcher (1989-94)

History took center stage in 1989 when Thomas M. Gotcher became the

all, this was *his* grandfather, and he wanted the attention for himself. That was an understandable reaction for a young child, but as he grew older, Gotcher continued to remember those children who did not have a grandfather to visit them and realized that his own grandfather had more than enough love for all of them.

This compassion transferred to the younger Gotcher who remained in contact with Hillcrest as he pastored in Arkansas, became a Hillcrest board member himself and, ultimately, became the Hillcrest administrator.

A Sad Childhood Becomes a Strong Testimony

Hillcrest Children's Home plays an important role in molding children into spiritually strong Christians who are able to overcome the countless hardships they've been dealt. Two notable examples of Hillcrest's positive impact on children are Carl Wood and Trish (Skeen) Winter. Each possessed unusual maturity at a young age and rose above their circumstances to become extraordinary witnesses for Christ.

Carl experienced a bad home life that took him and his siblings to Hillcrest when he was in fourth grade. When they returned home, their parents divorced, leaving the children to be shuffled among relatives. In time the children were reunited with their mother, but financial factors kept them in dire straits. By age 13, Carl knew that, even with his mother's best efforts, life could not continue as it was. He remembered his days at Hillcrest and knew this was the answer for them. His mother agreed and allowed her

children to return to Hillcrest.

Trish also experienced a broken home as a child. When her mother remarried, things worsened with the presence of an alcoholic stepfather. By the time Trish and her brothers entered a local children's home, they had endured welfare, a fire that destroyed all of their property, and their mother's cancer diagnosis. Trish's mother lived three years following the diagnosis, allowing her time to arrange for her children to be placed at Hillcrest.

Since leaving Hillcrest, Carl has been blessed with a wonderful wife and an excellent job. He and his wife, Michelle, serve as youth leaders at First Assembly of God in Collinsville, Illinois. Trish Skeen was called into the ministry during her senior year in high school and attended Bible college where she met her future husband. After marrying they had a family, became full-time youth ministers, and several years later were promoted to

a senior pastorate. Charles and Trish Winter are pastoring at Minerva Assembly of God in Minerva, Ohio. Through the love and support of Hillcrest, both Carl and Trish developed into people who love others and, most importantly, love the Lord.

*These testimonies were provided by *Caring* magazine and used by permission.



Carl Wood, 1978



Trish Skeen, 1980

only through God's grace and mercy that any of us have hope.

Cole began recruiting MAPS teams to visit Hillcrest and help with the nonstop influx of new emergencies and perpetual repairs that are inevitable with every property. Cole also made a point of refreshing the appearance of the campus by remodeling as necessary. Other "luxuries" could now be installed as well, making Hillcrest a more viable campus. Residents were treated to a

new Hillcrest administrator. Gotcher's grandfather, T. J. Gotcher, was a member of Hillcrest's original board of directors. As a result, Gotcher grew up with Hillcrest. He accompanied his grandfather to the campus and watched as the children ran and hugged his grandfather. It was clear to the young Gotcher that the children loved his grandfather so much because he gave them special attention. In fact, he gave them too much attention as far as the young Gotcher was concerned. After

Expansion continued at Hillcrest as Anthony and Netzel cottages were built. Gotcher also expanded the perception of reaching all children for Christ. Not only the children residing at Hillcrest, but also the children of each neighborhood in America are potential audiences for the gospel.

Certainly at Hillcrest the desire remained to reach as many children with the salvation message as possible and allow the church to train them. However, for those who cannot be in a

Christian children's home and are living in a non-Christian environment, Gotcher stressed the need to reach out to all children by challenging "the whole church to care for America's children." This message put the Hillcrest children on an equal level with the other children in the country. Other children may be living at home, they may have nice things and loving parents, but without Christ, they have nothing. The Hillcrest children have an advantage over those children because they are given the opportunity to know Christ. That far exceeds all else because Jesus is everything.

every thing there is a season." Holding fast to that verse, Jackson and his wife resigned their church and moved to Hillcrest with a reconstruction ministry on their hearts.

Ministering to the less fortunate was not new to Jackson. Years earlier, he was involved in street meetings and preaching in missions, being exposed to all walks of life. These experiences gave him insight into the lives of these children and provided an ability to relate to them in a way that others could not. He had seen the depths to which a life could sink, and he desired to prevent these children from heading

Stephen Zepp (2003-Present)

Jackson retired during Harvest Festival in 2003. Stephen Zepp succeeded him as administrator, entering the position with many years in children's ministry and children's social services. Several years earlier, when contemplating a job offer from a children's home, Zepp and his wife, Sandra, toured the Hillcrest campus to use as a guide for operating a children's home. They had no idea that nearly two decades later they would return to stay.

Zepp implemented his experience as both a music and youth minister to involve all the children in the Hillcrest choir. He and his wife have also started a drama team, adding a fun, new experience for the teens. When they are given the opportunity, the children pack their bags and travel to perform in churches, share testimonies, and get to know the people who support the ministry, hopefully attracting new supporters in the process.

During Zepp's tenure, the entire campus has worked hard to create the Hillcrest Café, a new hangout in the gymnasium where Brother Zepp can be seen serving nachos and sodas to the kids. In addition to bonding socially, Zepp ensures spiritual bonding through the addition of the weekly prayer meeting. The children pray together for salvation and the infilling of the Holy Spirit, lay hands on each other for healing, minister through music, and above all else, worship Jesus. As the countenance of each face glows, one can only imagine that these are the hurting and neglected children that God placed on Gladys Hinson's heart 60 years ago. These are the children who seek out and find the true, unconditional love of God.



Laurie Jones is Assistant Editor in the national Benevolences Department. Included among her responsibilities is the production of the quarterly Hillcrest newsletter, *LifeBuilders*.

1994-2003



**Joseph and
Patricia Jackson**

Joseph E. Jackson (1994-2003)

In 1994, Thomas M. Gotcher became pastor of First Assembly in Hot Springs and was replaced by Joseph E. Jackson. He had supported Hillcrest since the mid-1960s and was a sitting Hillcrest board member when he was asked to become the administrator. Although he had been pastoring churches for years, he believed firmly in Proverbs 3:1, "To

2003-Present



Stephen Zepp

**For more information about Hillcrest Children's Home, call 501-262-1660 or visit on the Web at www.hillcrest.ag.org.*

Are you a former Hillcrest or Hillcrest houseparent? If so, we'd like to talk with you. Please contact the national Benevolences office at 417-862-2781, ext. 2181, or e-mail: Ljones@ag.org.

in that direction.

An important part of self-esteem in children is developed by their living conditions. While the campus had undergone numerous construction and remodeling projects, it lacked uniformity. Jackson envisioned a campus where each cottage looked as nice as the next. Now, with reconstruction completed, the children's housing at Hillcrest stand out as quality residences intermingled with the buildings that form its history.



D. V. HURST RECOUNTS HIS BAPTISM IN THE SPIRIT

After *Heritage* published an account of how D. V. Hurst was baptized in the Spirit, he contacted the editor to clear up errors. He knows the story below is the true account, he said, "Because I was there!" Following 15 years of service at the Assemblies of God Headquarters, Hurst was named president of Northwest College of the Assemblies of God, Kirkland, Washington, a position he filled for 25 years; he is president emeritus of the college. After leaving Northwest College, he served as president of Asia Theological Centre for Evangelism and Missions (ATCEM), Singapore. He now lives in Kirkland, Washington. The Aggie he mentions below was the late Aggie Berg who became Hurst's wife.

Here I was, graduated after three years in North Central. I had traveled in ministry with a quartet for a summer. I had engaged in evangelistic meetings and then sung on a gospel radio broadcast. But, although I was in a Pentecostal movement and heading for a ministry in it, I had not been baptized in the Holy Spirit! My father and mother had. Both my sister, Polly, and my brother, Wes, had received the experience.

Although I had sought the experience and had prayed in the Lake Geneva Camp prayer room, for example, along with hundreds of others who did experience their baptism, I still had not received. Some "luminaries" in the faith such as C. M. "Daddy" Hanson, Aggie's grandfather on her mother's side, had laid their hands on me and I had "shaken" under their hands—hardly "under the power," as was said often in those days. Yet I remained without the experience.

Shortly after I graduated, evangelist Anna B. Lock, a converted prostitute, was holding a meeting in

Fremont Tabernacle in north Minneapolis. She strummed her guitar and sang and preached. She had a ministry in "getting people through to the baptism." She had held meetings for my parents when they were pastoring in Superior, Wisconsin. Mother had "siced" her on me, I was told.

I was working as an undercover agent on the streetcars (keeping an eye on the operators) in June waiting for the time I would go to Sioux Falls to marry Aggie on July 7th. I attended the services in Fremont because I had

Russell Olson told D. V. Hurst that the baptism in the Holy Spirit was just what he needed.

heard about Anna B. Lock's being with the folks. The first night I was there she met me in the aisle at the close of the service and poked her finger in my chest and asked, "Dewey, how do you expect to preach it if you haven't got it?" (A verbatim quote.) That set me to thinking seriously.

I went back to my room for the night and then attended the meeting again the next night. At the close of the service I went to the prayer room and began seeking in earnest...almost desperation. Soon I raised my hands



Evangelist Anna B. Lock

and almost immediately began to speak in tongues. Quickly I pulled my hands down and stopped, thinking *this is not it. This is too easy. This is the "flesh,"* a term that was very much in vogue in our circles those days.

Just at that moment Anna Lock came by and, sensing what was taking place, said, "Dewey, that's God. You let go and let God!" (That was a line often used in those days, too.) So, I did and the Spirit moved, and the tongues language rolled. It wasn't long and I was flat on my back, and then sitting up I "preached" in tongues for an hour and a half. I was a mess to say the least. My tie was loose, and my hair was in my eyes. I had been "preaching" hard. When I finished, the pastor, Russell Olson, who later became a great friend, said, "That's just what you needed. You needed to have the starch taken out of you."

I then went back to the school and my room and called Aggie to tell her what had taken place. She and her folks were delighted. We talked for a time, and then I knew I was on my way to being ready to "preach it."

BRINGING HISTORY TO LIFE FROM SCRAPBOOKS AND PHOTO ALBUMS

Ah, those wonderful old photo albums and scrapbooks!

Without that desire of our ancestors to shoot photos of special events, family, ministers, lay people, buildings, camp meetings, etc., our visual history would be non-existent. If our ancestors failed to collect newspaper clippings, greeting cards, reports, periodicals, missionary prayer cards, journals, and the like, a valuable part of history would be lost. And this and coming generations would be the losers.

We are pleased to have had on loan two well-organized scrapbook-photo albums from Alice Kirsch (Mrs. Elmer), a retired executive secretary at the Assemblies of Headquarters.

Alice's father was William E. Wood, Illinois and Wisconsin pastor and district officer. Her father and mother began saving family and church memorabilia more than 70 years ago, leaving it for Alice and her sister Rachel Iversen, Modesto, California, to organize it into big three-ring binders. Here you will find many family and church photographs, revival posters, newspaper clippings, periodicals, church records, and related collectables.

One thing that catches your eye is the West Point, Illinois, church treasurer's report in the first quarter of 1932. The pastor's offerings for the 3 months amounted to \$210.96, or an average of \$70 a month. Brother Wood was not getting rich, but expenses were far less during the Great Depression era than they are today. For example, the electric bill was only \$4.68 for three months. And the church bought two brooms and two mops for a total of only \$2.70.

William Wood later pastored what is now First Assembly, Peoria, Illinois, and the Assembly of God in Racine, Wisconsin—which Ronald G. Held has pastored since 1974. At Racine in 1956, Pastor Wood, at age 47, died of a rare blood disease.

On these two pages we have selected items from the Wood family's collection to illustrate family and church life from the 1930s to the 1950s and to encourage readers to organize their own photos and collectables as the Wood children have done. Then you too will say, "Ah, those wonderful old photo albums and scrapbooks."—Wayne Warner

ATURDAY, MARCH 2, 1940

DISCUSS SUNDAY SCHOOL WORK



Speakers today at the state-wide Sunday school conference of the Illinois District Council Assemblies of God at Peoria Full Gospel church were (left to right) The Rev. W. E. Wood, host pastor; the Rev. Meyer Pearlman, Springfield, Mo.; the Rev. C. M. O'Guin, Rockford, Illinois District Council superintendent. (Journal-Transcript Photo.)



W. E. and Martha Wood in a 1955 Christmas portrait at Racine. Pastor Wood died of a rare blood disease 4 months later.



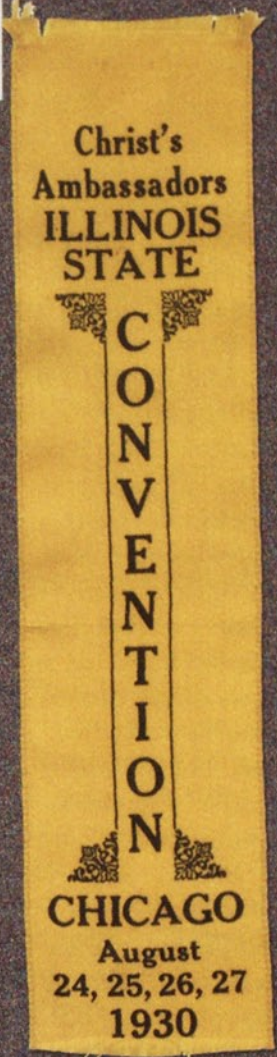
This ornate mansion was an early home of First Assembly, Racine, Wisconsin. After nearly 12 years in Peoria, W. E. Wood moved his family to Racine in 1946.



The Wood Family in Racine in the 1950s. Seated with W. E. and Martha Wood are Nathan and Rachel; standing, from the left, are Ernie, Alice, and Phil.



"Gathering at the River" is the caption the Peoria Morning Star gave this 1945 baptismal service. W. E. Wood is baptizing Grace Zicaro. Other candidates from the left are Maxine Douglas, Mrs. Pallister, Mrs. Ruby Zirkle, Mrs. Ann Williams, Mrs. Lula Myers, Noland McQuerrie, Dale Buss, and Jim Chase. Other candidates not shown were Mary Schmuck, Patsy Schrier, Bob Chase, Allan Ross, Willard Douglas, Joseph Zicaro, and Duane Pallister.



Christ's Ambassadors (Assemblies of God youth) ribbon

Tribute to the Pioneer

By Maurice Trimmer

C. M. Ward, host of the Revivaltime radio broadcast (1953-78), read this tribute on September 3, 1955, at the General Council in Oklahoma City. Maurice Trimmer authored the tribute and the October 1955, issue of the North Dakota District Echoes reprinted it. Heritage appreciates North Dakota historian Darrin Rodgers for calling this tribute to our attention.



Gospel workers near Wilton, North Dakota, 1923. (L-r): Frank J. Lindquist (standing), Dorothy Johnson, unidentified man, Inga Rolfson, Fred G. Frank, Clara Rolfson, and John Law (standing).

For 50 years, Pentecostal pioneers have prayed, pushed, pleaded and preached to carry this flame from a handful of believers in the Midwest to literally thousands of communities across our land—from Bangor, Maine, to San Diego, California, and from Bellingham, Washington, to Miami, Florida. They were farmers, clerks, mill workers, housewives, mechanics—ordinary people who were not ashamed to proclaim this message at every opportunity. Brush arbors, canvas tents, family homes, mission halls, old store buildings, and noisy street corners became hallowed ground where lost men were found, and bound men were freed, and scoffers went away with bowed head, saying, “Surely God was in this place.”

Because they were not ashamed, other hearts were made alive by the call of God, and the good news spread to every state in our nation, and on this day of September 3, 1955, there is hardly a country in the world that has not been touched by someone out from our Assemblies. And because they were not ashamed, we are here in this

auditorium tonight; united and dedicated to the goal that their sacrifices shall not have been in vain, that their vision shall not be lost. God bless you, pioneers, and grant that we shall be worthy of your consecration. Your lives have been a 20th century version of the 11th chapter of Hebrews. For by faith you left father and mother and houses and lands and loved not your lives unto death.

By faith you came into our communities and neighborhoods while we yet hated your message and showed us God’s love.

By faith you built churches with your own hands and prayers. Sometimes only to see them gutted by fire or flood, and by faith you built again.

By faith you knelt with your children at your family altar and with an empty purse and an empty cupboard and an empty gas tank, read confidently, “But my God shall supply all your need according to His riches in glory.” They said it was a hard town, but by faith you looked at an empty lot and saw a temple of God. When the

district superintendent came to dedicate your new Assembly and marveling asked, “Brother, how did you do it?” You smiled and replied, “Man, it wasn’t me; it was God.”

It is not easy to say, “thank you” in a way that can really express our appreciation to you who have blazed the trail for the rest of us and you who are even at this moment building new works in new cities in the old-fashioned way. It seems that pioneers are not concerned with bouquets; they are too busy building churches, feeding lambs, and moving mountains to notice anything so slight as a pat on the back.

We are not here tonight to try to repay your faith with phrases, or to match your works with our words. The evident results of your ministry are we whose very lives and destinies have been changed because you came to our town. So for our brethren across the nation, those who are with you tonight and for myself, I say in sincere gratitude—“Thank you,” and “God bless you.”



TIME FRAME

A Sketch from Indiana's Past

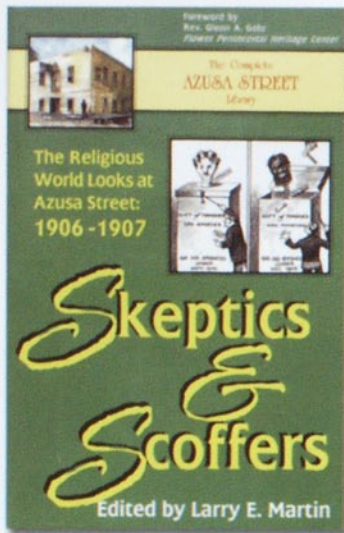


Soon after the Indiana District was formed, Gordon H. Matheny, a young pastor of the district, viewed the district presbytery in 1949 as a baseball team, with Roy Wead as the pitcher. In fact, with his artistic skills he came up with this sketch, "The Pennant Winners." Some of our older readers will remember this group—all now with the Lord.

First row, from the left, Fred Deckard, right field; Wilbur J. Cox, 3rd base; and Roscoe Russell, 2nd base; middle row, Secretary Glenn

Horst, shortstop; Treasurer Fletcher Duncan, catcher; and Thomas Paino, Sr., 1st base; back row, Archie Brown, center field; Superintendent Roy Wead, pitcher; and Wilfred Brown, left field.

Matheny wrote, "They all had a great impact upon my life, especially Roscoe Russell (my brother-in-law) and Thomas Paino, Sr., my pastor when I was growing up in Indianapolis." Matheny is a former evangelist, pastor, and district superintendent. He now lives in Plant City, Florida.



How the Critics Viewed the Azusa Revival

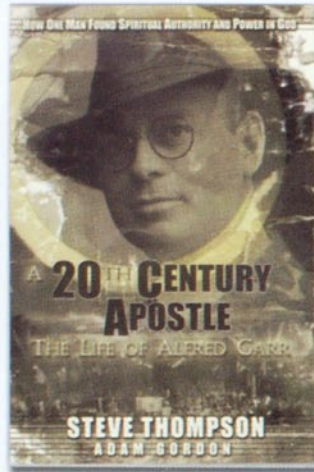
This is not a book of inspiration, like most books about the Azusa Street Revival of 1906-09. "This is a collection of articles published in religious periodicals during 1906 and 1907. Every article refers directly or indirectly to the Azusa revival when the outpouring was at its height. Each author is critical of the Apostolic Faith Mission at 312 Azusa Street and its participants. Some attacks are doctrinal, others are quite personal. Some are absolutely ridiculous. The perspectives of many different denominations are included.

"Much can be learned from these critical assessments of the early Pentecostal/Charismatic movement and the men and women who shaped the faith in its infancy."—from the cover

Larry Martin dedicates this volume "to the faithful pioneers that withstood the pain of criticism, lies, and character assassination to establish a spiritual movement that has outlived generations of skeptics and scoffers." Glenn Gohr, assistant archivist of the Flower Pentecostal Heritage Center, wrote the foreword.

Skeptics & Scoffers, edited by Larry E. Martin. Christian Life

Books, P.O. Box 36355, Pensacola, FL 32516. 306 pages, paperback. Cost, \$12.99 postage paid.



The Story of an Early Pentecostal: Alfred G. Garr

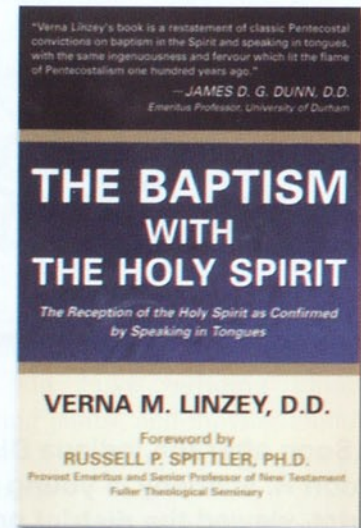
Reading through early Pentecostal history you are bound to run across the name of Alfred G. Garr—better known as A. G. Garr—from his baptism in the Holy Spirit at the Azusa Street revival, to the Orient and other mission fields, evangelistic meetings in North America, and to Charlotte, North Carolina, where he founded the Carolina Evangelistic Association. Early Assemblies of God members recognized him as a veteran Pentecostal and elected him to leadership positions. However, he felt inclined to a more open fellowship and withdrew after only 2 years in the A/G. One of the outstanding efforts of Garr is the establishing of more than a hundred churches in an 8-year time span.

Steve Thompson and Adam Gordon have researched Garr and trace his very productive life and ministry from his birth in 1874 until his death on his 70th birthday in 1944. Although their book is sympathetic, the authors do not gloss over Garr's mistakes and weaknesses, and seeming failures. Many reportedly were healed in his meetings; he and his wife buried two

children and a coworker in the Orient. Later, his wife Lillian died and Garr too was sick for months until God healed him. Despite his great sorrow, he continued believing that God was in control, and it was not his place to question.

Viewing Garr as a 20th century apostle, the authors are anxious to show the reader that this is "how one man found spiritual authority and power in God." Garr was an ordinary man, they write. "He was used by God extraordinarily, because he dared to have faith."

A 20th Century Apostle, The Life of Alfred Garr (Wilkesboro, North Carolina: MorningStar Publications, 2003). 189 pages, paperback. Cost, \$10, plus \$4 postage; order from MorningStar, P.O. Box 440, Wilkesboro, NC 28697.



A New Handbook on the Pentecostal Experience

Verna Linzey's new book, according to scholar James D. G. Dunn, is a "restatement of classic Pentecostal convictions on baptism in the Spirit and speaking in tongues." Russell P. Spittler calls this book "a new handbook for those interested in the Pentecostal experience." Dunn,

Spittler, and nearly two dozen other international scholars commend it to the Christian church worldwide. Recognizable names to *Heritage* readers include, William W. Menzies, Frank D. Macchia, Wonsuk Ma, David G. Clark, Maximo Rossi, Jr., Don Meyer, Vinson Synan, and Allan Anderson.

The work differs from most other books on the Pentecostal experience, writes Spittler, in his foreword, in that it includes pastoral counsel and practical advice for those seeking the baptism in the Holy Spirit.

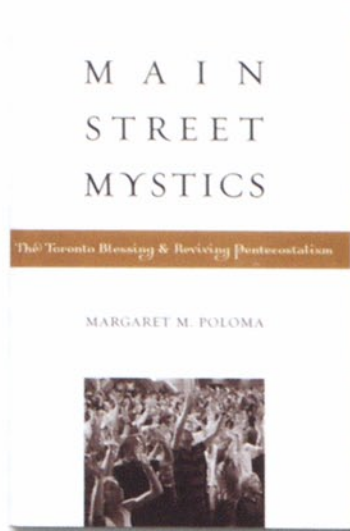
The scope of the book makes it an ideal gift for those who are asking questions on the Pentecostal doctrines and experiences, as captured in the front matter: "The variety of discussion is significant, moving from the nature of the Holy Spirit Himself through the experience of the baptism with the Holy Spirit, and explaining speaking in tongues. The book then shows the workings of the baptism and speaking in tongues through the Old and New Testaments. Finally, the chapters on how to receive the Holy Spirit and the necessity and results of receiving the Holy Spirit baptism add the practical application that will apply to everyone."

Perhaps Wonsuk Ma, academic Dean of Asia Pacific Theological Seminary, sums up the most important value of the book: "May the Pentecostals become more Pentecostal through the revival of the spiritual baptism, and for this prayer, this is an excellent book 'for the rest of us!'"

Verna M. Linzey has ministered worldwide for more than 50 years. She is also the author of the hymn, "O Blessed Jesus." She is the wife of retired U.S. Navy chaplain, Bible teacher, and author, Stanford E. Linzey, Jr.

The Baptism With the Holy Spirit: The Reception of the Holy

Spirit as Confirmed by Speaking in Tongues, by Verna M. Linzey. Xulon Press, 210 Crown Oak Centre Dr., Longwood, FL 32750. 180 pages, paperback. Cost, \$13.99 plus \$4.96 shipping and handling. Web site: www.xulonpress.com



What Happened at Toronto Airport Vineyard Church?

Can it be 10 years already since the church began to hear rumblings out of Toronto that strange things were happening at the Airport Vineyard Church? Was it a genuine revival similar to what we believe happened at Topeka and Azusa Street early in the 20th century? What about some of the extremes we heard about? What about the obvious genuine experiences? Margaret Poloma, professor of sociology at the University of Akron, had questions and went to Toronto to get her own answers rather than read the pro and con reports

"Margaret M. Poloma explains this contemporary charismatic revival without explaining it away," the promotional copy reads. "From her unique position as both a scholar and a pilgrim, Poloma offers an intimate account of the movement while always attempting to understand it through the

lens of social science. She looks at Pentecostalism as a form of mysticism, but a mysticism that engages Pentecostals in the everyday world. With its broad overview and up-close portraits, *Main Street Mystics* is essential for anyone wanting to understand the ever-renewing movements of Pentecostalism."

Harvey Cox, Harvard University, author of *Fire from Heaven*, wrote that Poloma "has leaped into a fascinating and significant current religious movement armed with an impressive grasp of religious history, and she tells a story well.... I think it's just great."

Main Street Mystics, The Toronto Blessing and Reviving Pentecostalism, by Margaret M. Poloma. AltaMira Press, 1630 North Main Street, #367, Walnut Creek, CA 94596. 288 pages, paperback. Cost, \$22.91 plus shipping; call (800) 462-6420. Web site: www.altamirapress.com



Staff member Tina Kyler examines one of the new book acquisitions, Larry Martin's *Skeptics & Scoffers*.

FROM OUR READERS

Appreciates Help at FPHC

Thanks for your help and advice regarding the research for my book [*Thinking in the Spirit, Theologies of the Early Pentecostal Movement*]. It is always a pleasure to come to the center, and you are always so helpful.

Douglas Jacobsen
Messiah College
Grantham, Pennsylvania

Update on Homer Brooks

Dear Glenn [Gohr],

We just returned from Florida and we had a wonderful 99th birthday celebration for Dad! [Homer Brooks featured in the Winter 2003-2004 *Heritage*]. As a great surprise, my son flew his sister (my daughter) in from Arizona for the weekend. So it was really special to me.

One ironic thing was that on page 34 in the *Heritage* you list several books in "Seen in Print." The first book "Divine Desperation" is authored by Ruby Hazel's (Duck) first cousin, John Hurston. She was thrilled to see that his book was being recommended. Thanks.

Sybil (Brooks) Evans
Silver Spring, Maryland

Remembers Aimee Semple McPherson and William Booth

Greetings!

Recently I was given a copy of "Heritage." I can't tell you how impressed I was with its content and format. I grew up in the Foursquare Organization. My father was Aimee S. McPherson's scenic artist in the early days of her famous illustrated sermons and ministered over 50 years in branch churches and on the LIFE faculty.

For the past 2 years I have been going through the archive photos with Aimee's son, Rolf McPherson. It was his intent to scan them into his computer and draw from them as he wrote his memories. Rolf has just celebrated his 91st birthday but still sharp in mind and though much has

been written about his mother, I urged him to write about HIS memories of her. About 6 months ago he fell and broke his leg and since has not done much on his project, also been involved with a lot of ICFG business.

Foursquare and A/G have been so closely related that I know a lot of the folks you have featured in your articles. You might find it interesting that my grandfather, Tom Eade, used to go to the gypsy camp to teach Gypsy Smith to read the Bible after his conversion in the "Christian Mission." This was the little band of Christians that Wm. Booth started when he began his ministry in the East End of London before it became the Salvation Army. My grandfather's sister was an officer and married Ernest Blandy, who wrote the hymn "Where He Leads Me I Will Follow."

Our family was close to the Booth's early ministry in London. After Catherine's death my grandfather brought his family to Canada and eventually to Los Angeles where my father was saved and healed through Aimee's ministry. He was a very talented artist and had been in vaudeville and the theatre. When Aimee learned of this, she hired him to do the illustrations for the "Bridal Call" and design the illustrated sermons. My parents worked closely with her and accompanied her to Europe in her 1928 campaign. I have a photo of them on the ship and Smith Wigglesworth was in the group. Rolf was just 17 at the time and after reading the article about Smith Wigglesworth in your magazine, I asked him about that picture.

While teaching at LIFE my father would draw illustrations on the blackboard for the students. They would come to him and ask if he would put them on paper so they could keep them. That's how he got the idea for the "Panorama of the Bible." It was published by Fleming Revel, which later sold to Baker Book House and is

still in print after 50 years.

I love your magazine and sent my copies to Rolf with the suggestion we need to do something similar. We have such a rich heritage too. Keep up the good work. I am attaching an old photo of the "Christian Mission" started by Wm. and Catherine Booth.

Vivian Eade Voltz
Vancouver, Washington

Features in Winter Heritage

Please pass along my appreciation to Wayne Warner [for sending copies of the winter issue with the stories of the Headquarters stained glass and the Straton mural]. Yes, I was quite interested in the articles.

I have another interesting piece of trivia about the Straton mural. When I first came to work here at Headquarters in 1989, the mural was showing quite a bit of discoloration and blotchiness. Repainting of the mural became my first test of doing the impossible. I was afraid that whatever I put on it might dissolve or otherwise ruin the mural. After quite a bit of research I located a system that worked. I sprayed it with a normal hi-build lacquer with powdered pearls mixed in the lacquer. The pearls give it the soft even glow.

Bill Conaway
Headquarters Painter

Stained glass artist Douglas Phillips produced an outstanding work in a church in England, which Wayne and Pat Warner visited recently.

A Few More Who Attended 1st Council

Since the Spring 2004 issue that featured the 90th anniversary of the Assemblies of God, a few more names have been added to the list of attendees at the founding convention in Hot Springs, Arkansas.

Robert Lee Grant (father of A/G evangelist, U. S. Grant) and his brother, Doc Grant, both traveled from

Dallas, Texas, to attend the meeting. Family members have tentatively identified them in the Hot Springs photograph.

John Perry Larue was already listed as attending, but family members have now identified him in the photograph.

H. H. Wray of Harlingen, Texas, was not at the Hot Springs Convention. He made plans to attend but had other commitments.

Greetings from Christ for the Nations

Thank you so much for the complimentary issue of the Winter 2003-04 *Assemblies of God Heritage*. I have shared it with my mom [Freda Lindsay]; it brought back a lot of memories for her, and several others. We will place it in our archives. Blessings.

Dennis Lindsay
Chairman of the Board
Christ for the Nations
Dallas, Texas

Among several stories in the winter issue of interest to the Lindsays was the

report of Pauline Parham's death and a photo feature on Evangelist David Nunn.

Thank you for the spring issue of *Heritage*. What an honor to have my book [*The Voice of Healing*] presented in this magazine. What you folks do is an encouragement to all of us. Blessings!

Randy Bozarth
Christ for the Nations
Dallas, Texas

Enjoys Southwestern Article

I just wanted to thank you [Glenn Gohr] for the excellent article you wrote on the history of Southwestern A/G University [Spring 2003]—I read it on a link that SAGU had to your A/G *Heritage* article, Spring 2003.

It is really strange realizing all the connections I had to Southwestern's past—was good friends with Klaude Kendrick, knew Mrs. J. O. Savell, her son, J. Paul, Bro. Moore, Sis. McCafferty (who always volunteered to help me in the print shop), Bro. McCutchan, and served under Blake Farmer (1973) through Dr. Savell (all

of whom you mentioned), when I moved to my present position in 1989—also went to school with Kermit [Bridges].

My father [G. Oliver Hall] went to SBI from 1949 until 1951, and served as M. E. Collins' assistant pastor at the Ennis Assembly, and was asked to take his place when he thought about quitting the pastorate, but stepped aside when Bro. Collins decided to stay on.

I wrote several articles about faculty and staff from when I attended/worked at SAGC for my E-Column that I think you might enjoy reading about on Stanley "China" Wagner, and Dr. Alfred Hutchinson "Uncle Al." I write under the pseudonym, Mayburn P. Potts, so don't let that throw you.

Also, that is positively Lee Hall, my grandpa, behind his brother, William (or Bill) Hall, and his wife in the photo you have from July 1912, Eureka Springs, Arkansas.

John N. Hall
Red Oak, Texas

RECENT VISITORS



J. N. Edgar, Springfield, Missouri, visits the *Revivaltime* radio program exhibit in the Flower Pentecostal Heritage Center. Edgar, a U.S. Air Force retiree, donated the 1948 Silvertone console radio to the Center. The standard broadcast and shortwave radio also has a wire recorder (note microphone) and record player. Another feature of the 56-year-old technology is that the wire recorder—similar to a VCR—has a clock that can be set to turn on the radio to record during the owner's absence.

BILLY SUNDAY

FROM THE BASEBALL DIAMOND TO THE PULPIT

Billy Sunday (1862-1935), the former major league baseball player, became one of the best-known evangelists of all time. Early in the 20th century it was common to have photos processed on postcards. The Billy Sunday ministry was no exception. The Flower Pentecostal Heritage Center recently became owners of 60 rare Billy Sunday ministry postcards. Displayed here are six of the collection. Donating the cards to the Center were Bruce and Dorothy Sweet, San Juan Capistrano, California. The cards were handed down to the Sweets from a friend of the family, Albert Price Gill, who was an advance man and architect of the Billy Sunday temporary tabernacles. A collector of Billy Sunday postcards told the Center that he had never seen some of the cards in the new collection.



Copyright 1997
by
G.W. Williams
5510

"I'll fight till Hell freezes over."



Mr + Mrs. Sunday, Billy in baby and Mr Sunday's mother. 1910
 Photo by G. Wilson



4000 people leaving the Tabernacle Sunday afternoon March Springfield, Ill. 1912



7000 Handkerchiefs raised in honor of Mother
 Mother Day Fred Fisher singing Ten thousand times
 be there April 1912

Special Showing. In cooperation with the Billy Sunday Museum, Winona Lake, Indiana, selected cards in this new collection were enlarged and loaned for the Billy Sunday Festival, Saturday, June 12. The rotating display is titled "Building the Tabernacle." More information is available from the Sunday Museum (877) 786-3292. In the near future, the collection will be added to the Flower Pentecostal Heritage Center's web site.

A/G Firsts

by Glenn Gohr

How well do you know our history as a Movement over the last 90 years? Can you remember how different ministries started or who was the first to do certain things? Try your hand at this matching quiz. In a couple cases the same person filled two roles in our history, but there should only be one answer for each blank. Answers are on next page.

- _____ 1. First chairman of the Assemblies of God.
- _____ 2. Location of first headquarters of A/G.
- _____ 3. Original name of the *Pentecostal Evangel*.
- _____ 4. Location of First General Council.
- _____ 5. Newspaper which issued the call for the First Council.
- _____ 6. Founder of the Apostolic Faith Movement.
- _____ 7. First person to be filled with the Spirit at Topeka, KS in 1901.
- _____ 8. He was the leader of the Azusa Street Revival.
- _____ 9. Man who suggested the name, "Assembly of God."
- _____ 10. He was the first editor of the *Evangel*.
- _____ 11. First person to serve as assistant chairman.
- _____ 12. First secretary of the A/G organization.
- _____ 13. She was the first person to organize a local WMC group.
- _____ 14. She was the first National WMC Secretary.
- _____ 15. First coordinator of Missionettes.
- _____ 16. Woman who founded the National Children's Home, now known as Hillcrest Children's Home.
- _____ 17. First foreign missions secretary.
- _____ 18. He was the first A/G missionary to evangelize in Tibet.
- _____ 19. Founder of the orphanage at Assiout, Egypt.
- _____ 20. Founder of leprosy center at New Hope Town, Liberia.
- _____ 21. First missionary plane owned and operated by A/G.
- _____ 22. First head of A/G to be called "superintendent."
- _____ 23. First executive of Home Missions Department.
- _____ 24. First Bible school operated by the General Council of the A/G.
- _____ 25. The oldest A/G Bible school still in operation.
- _____ 26. He launched the Berean School of the Bible.
- _____ 27. First principal of Central Bible Institute.
- _____ 28. He was the first head of the C.A. Department.
- _____ 29. Editor of *Reveille*, the first paper sent to servicemen.
- _____ 30. First National Secretary of Men's Fellowship Department.
- _____ 31. Founder of Royal Rangers.
- _____ 32. He developed the Speed the Light program.
- _____ 33. First pastor of Glad Tidings Tabernacle in New York.
- _____ 34. Name of first A/G retirement home once located near St. Petersburg, Florida.
- _____ 35. First A/G radio program (started Jan. 1946).
- _____ 36. Held in St. Louis, this was a significant turning point as the A/G redefined its goals.
- _____ 37. The first full-time speaker for *Revivaltime*.
- _____ 38. Former name for the Flower Pentecostal Heritage Center.
- _____ 39. A television ministry of the A/G which was launched in 1975.
- _____ 40. First A/G woman chaplain in the military.
- _____ 41. Original name of the National Youth Department.
- _____ 42. Year the A/G was organized.
- _____ 43. Year the first National Sunday School Convention was held.
- _____ 44. The Statement of Fundamental Truths was adopted this year.
- _____ 45. Year the official A/G Constitution was approved.
- _____ 46. The first Conference on the Holy Spirit was held in Springfield, Missouri during the summer of _____.

Matching

- a. 1914
- b. 1916
- c. 1927
- d. 1940
- e. 1982
- f. *Turning Point*
- g. *Sermons in Song*
- h. Council on Evangelism
- i. Charles F. Parham
- j. T. K. Leonard
- k. D. C. O. Opperman
- l. William J. Seymour
- m. Agnes Ozman
- n. E. N. Bell
- o. J. Roswell Flower
- p. J. Roswell Flower
- q. J. Roswell Flower
- r. W. T. Gaston
- s. Fred Vogler
- t. Ralph W. Harris
- u. Ralph W. Harris
- v. Florence Steidel
- w. Lillian Trasher

- x. Gloria Orengo Taylor
- y. Etta Calhoun
- z. Edith Whipple Clevenger
- aa. Gladys Hinson
- bb. Charlotte Schumitsch Goble
- cc. Johnnie Barnes
- dd. C. M. Ward
- ee. Marie Brown
- ff. D. W. Kerr
- gg. *Christian Evangel*
- hh. *Word and Witness*
- ii. J. Otis Harrell
- jj. Frank Boyd
- kk. Bethany College
- ll. Midwest Bible School
- mm. Findlay, Ohio
- nn. Hot Springs, Arkansas
- oo. Ambassador I
- pp. Pinellas Park
- qq. Myer Pearlman
- rr. Victor Plymire
- ss. Christ's Ambassadors.
- tt. Assemblies of God Archives

1. n, 2. mm, 3. gg, 4. nn, 5. hh, 6. l, 7. m, 8. l, 9. j, 10. o or p or q, 11. k, 12. o or p or q, 13. y, 14. z, 15. bb, 16. aa, 17. o or p or q, 18. rr, 19. w, 20. v, 21. oo, 22. r, 23. s, 24. ll, 25. kk, 26. jj, 27. ff, 28. t or u, 29. qq, 30. ii, 31. cc, 32. t or u, 33. ee, 34. pp, 35. g, 36. h, 37. dd, 38. tt, 39. f, 40. x, 41. ss, 42. a, 43. d, 44. b, 45. c, 46. e.

Answers to A/G Firsts
 (See page 34)

22 Favorite Songs



CD only \$9.95

Ordering Information:

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

www.AGHeritage.org/shop/revivaltime.cfm
 Toll Free: 877-840-5200

Selected from radio broadcasts and *Revivaltime* choir albums between the years of 1950 and 1990.

Blessed Assurance
 Written in Red
 Symphony of Praise
 You are My Hiding Place
 Look for Me Around the Throne
 My Life is in You, Lord
 He Came to Me
 Let Us Praise the Almighty
 In the Name of the Lord
 Name Above All Names
 In One Accord
 Yes, He Did
 Rise and Be Healed
 He is Jehovah
 Arise, My Soul, Arise
 Peace in the Valley
 I've Just Seen Jesus
 Moving Up to Gloryland
 The Holy City
 The Lord's Prayer
 Yes, It is Mine
 I Will Bless the Lord

A 1936 Ministry Report Among Texas Latinos

The 1940 graduating class of the Latin American Bible School in Saspamco, Texas. Seated left to right, Daniel Enriquez, Leandra Gomez (Garza),* Angela Flores,* Pilar Esquivel (Salazar), Nicolaza Garcia, Bertha Lopez (Garcia), Esther Sanchez (Martinez), Eugenia Brown (Carrasco),* and Melquiades Viera; standing from left, Macedonia Torres, Ramon Marquez, Fransisco Montoya,* Roberto Padilla,* Enrique Brown,* Raul Cruz,* Frederico Mena,* Frank Romero, Lee Abeyta, and Jose Ibarra.

*Deceased



Raul and Bertha Garcia, pastors of San Antonio church for 54 years.

The column and photo on this page appeared as “Rewind, This Month in Pentecostal History” in the March 28, 2004, issue of *Today’s Pentecostal Evangel*. We asked readers to identify graduates in the 1940 class of Latin American Bible Institute, Saspamco, Texas.

One of the graduates in the photo, Bertha Garcia, seated 6th from the left, wrote with a full list of

the students. Others wrote and confirmed what Mrs. Garcia had written. Mrs. Garcia, formerly Bertha Lopez, married Raul Garcia, and they have pastored the bilingual El Sendero de la Cruz, San Antonio, Texas, for 54 years. Their son Roy serves as pastor of the Jewish congregation at El Sendero and assistant to his father. Their son Randy is pastor of Fortress Church, San Antonio.

Mrs. Garcia added, “My father, Augustin Lopez, was a pioneer pastor. He started an A/G church in Spanish Colony, Greeley, Colorado, in 1933. And he also pastored El Sendero De La Cruz, Los Angeles. He retired as a pastor in 1950 at the age of 75.” Augie Lopez, Anaheim, California, is Mrs. Garcia’s brother and last year was presented with the General Superintendent’s Medal of Honor.

Almost every issue of the *Pentecostal Evangel* during the 1930s had at least one article about the desperate world situation—the Great Depression and the rapidly approaching world war. Amid the gloom and judgment, editors and writers sounded an encouraging note that God was still in control, that He was sending revivals, and that men and women were planting churches and taking the gospel into all the world. Part of that world was in the Latin American District where two Spanish-speaking schools—one in Texas and the other in California—were training Latinos to reach their own people. Latin American Bible Institute President Henry C. Ball told Central Bible Institute about the mission of the school near Saspamco, Texas, as reported in this excerpt from the March 14, 1936, *Evangel*.

—Wayne Warner

When I was in Springfield some 12 or 14 years ago, and spoke to the students, I believe we had some 20 or 25 Mexican ministers and about that number of assemblies also. Now the Lord has given us some 200 ministers on our list and I suppose about the same number of assemblies also [2003 totals: 1,732 churches, nearly 200,000 members]. We thank God for this growth. We thank Him for every trial; we thank Him for every hardship.

When Pentecost came to the little church I started, I did not have to tell a single soul about the service, because those Mexican people shouted and rejoiced and carried on, so that people heard them for miles around. And by the time I left the service and commenced to tell folks what

happened, they said, "We know all about it. We heard you folks shouting down there." It went like wildfire, that Pentecost had come to the Mexican people. In a short time people were coming with babes in their arms, walking 12, 13, 15 miles to our services.

The [non-Pentecostal] people had said that within six months there would not be anything there; but after six months we had a flourishing church with a real revival going on and people receiving the baptism in the Holy Spirit.

We started our Bible school in a very small way in 1926, and as it grew we did not have very much room to expand. [Miss Alice Luce started the Latin American Bible Institute in

California the same year.] Our school grew as far as it could grow crammed in between our publishing house and the local church. We had no campus, no place for boys to play except in the street. The Lord has now given us a farm outside the city of San Antonio.

This year we have 38 students, and I wish you could see them. We are working out in the country near Saspamco, and the Lord is blessing the students as they go out to spread the Word. As you pray, God is going to send us students from Mexico and Central America and South America and the West Indies. When God's people agonize and pray and get under the burden, God is going to move and bless and save souls.—Henry C. Ball

ARCHIVES ACTIVITIES

Raymond L. Gannon:

Dissertation: "The Shifting Romance with Israel: American Pentecostal Ideology of Zionism and the Jewish State" (Ph.D.—Hebrew University of Jerusalem, 2003).

Glenn Gohr:

Books (Photocopies): *The African-American Holiness Pentecostal Movement: An Annotated Bibliography* / Sherry S. DuPree; *The Night the Red Sea Froze* / John S. Richards; *Pentecostal Unity* / Terrence R. Crowe; Dissertation: "Towards a Common Witness: A Comparative Study of the Assemblies of God and the Catholic Charismatic Renewal" / Terrence R. Crowe (Ph.D.—Marquette University, 1991); "Charisma and Structure in the Assemblies of God: Revisiting Odea's Five Dilemmas" / Margaret M. Poloma (manuscript); *Answer* [Business Men's Fellowship International], Vol. 8, No. 1.

William and May Jones:

Photographs of Glad Tidings Tabernacle (New York).

Larry Martin: Books: *Skeptics & Scoffers: The Religious World Looks at Azusa*

Street, 1906-1907 / Larry Martin, 2004; *The Visitation: Photos and Essays from the Brownsville Revival* / Cathy Wood, 1997; Booklets: *The Lost Christ: a Sermon* / by Gypsy Smith; *Repentance: a Classic Sermon* / by Billy Sunday; *Sinners in the Hands of an Angry God* / Jonathan Edwards; *History Makers: John Newton* / Brian Blandford; *History Makers: Robert Murray McCheyne* / Basil Miller.

Mrs. Peg Martin: Photographs of Berea Tabernacle, Detroit, Michigan; rolled photograph of Pentecostal Young People's Rally at Upper Shaker Lakes, Ohio, 1918.

Eleanor Parry: *A Diary of Revival* / by Kevin Adams [video on the 1904 Welsh Revival].

Patricia Pickard: Photograph of McKendree Church, Washington, D.C., March 28, 1924. Miscellaneous articles, news clippings, and other items on the ministry of Clifford Crabtree; news clips and other items on David, Hazel, and Charles Crabtree; 65th anniversary brochure and news clips on Glad Tidings Church (Bangor, ME); Booklets: *This*

Pentecostal Phenomenon! / E. T. Quanabush; *The Changing of the Guard* / E. T. Quanabush; *Judas Iscariot—Apostate Christian or Religious Devil?* / E. T. Quanabush; *Scripture Handbook on Reception and Operation of Spiritual Gifts for Charismatic Ministries* / E. T. Quanabush; Songbook: *Selected Gospel Choruses* (Full Gospel Tabernacle, Washington, D.C.).

Doris Peck: Missionary Newsletter: *Liberia Round Robin News* (v. 1 #1 (Oct. 2000)-v. 4 #1 (Mar. 2004) [1 issue missing]).

David Roebuck: Calendar: *Proclaiming the Gospel: 2004 Church of God Heritage Calendar*.

Wayne Warner: *Sunday in Manhattan* / a musical by Brent Grosvenor [drama about Billy Sunday on DVD].

Jewell Woodward: Photographs of Women in Ministry Conference held at Central Assembly, Springfield, Missouri, March 10-12, 2004.

Steve Zeleny: Photographs from the 1995 and 2001 Pentecostal World Conferences.

Bringing History to Life From Scrapbooks and Photo Albums



Your scrapbooks and photo albums are an important means to record history. Here is an example of one family's history.

SEE PAGES 24-25

This photo of Illinois District officials and pastors, 1945-46, is from the W. E. Wood family scrapbook. From the left, unidentified, T. A. Kessel, W. R. Williamson, Everett Phillips, W. E. Wood, and O. R. Keener.

