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Assemblies of God

HERITAGE™

COVER, Pleasant Grove
Camp Meeting, Durant,
Florida, 1935. See p. 2.



1959 CHANGING OF
THE GUARD, Page 12



*Burger Bros
Stampa*

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COVER. Pleasant Grove Camp, Durant, Florida, October 21, 1935. The camp ground was established by the Methodist Church in 1885 and has been in operation ever since. Pleasant Grove Assembly of God owns and operates the grounds and conducts an annual camp meeting in October.

ARCHIVES STAFF—WAYNE E. WARNER, EDITOR AND ARCHIVES DIRECTOR; JOYCE LEE, ASSISTANT ARCHIVIST; GLENN GOHR, ARCHIVES ASSISTANT AND COPY EDITOR; CINDY RIEMENSCHNEIDER, SECRETARY. **ARCHIVES ADVISORY BOARD**—CHAIRMAN JOSEPH R. FLOWER, J. CALVIN HOLSINGER, GARY B. MCGEE, EVERETT STENHOUSE.

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HERITAGE LETTER

By Wayne Warner

"I didn't think anyone wanted it."

Can you imagine anyone burning or trashing items that belong in a historical repository like your Assemblies of God Archives?

Yes, it does happen simply because many people are unaware of a collection's historical value. The sad thing is that we often arrive too late to save materials that were just waiting to fill gaps in our collections.

The story of R. E. Winsett is a good example. Winsett was a well-known music composer and song book publisher of the early Pentecostal movement ("In the Great Triumphant Morning" and the music for "Lift Me Up Above the Shadows"). After reaching a descendant by telephone, I learned that only 3 months earlier he had discarded several boxes of his father's correspondence and other records.

"I didn't think anyone wanted it," he answered.

He had kept Winsett's collections for 30 years but was unaware that the Assemblies of God Archives is searching for historical materials that help tell the story of the denomination and the early Pentecostal movement. And of course the creation and publishing of music is a very important part of that story.

With good intentions we arrived 3 months too late.

But the Winsett story is only one of scores of instances where descendants or administrators view historical treasures only as "old papers."

A descendant of the late Evangelist Charles S. Price had a similar story to tell. Outside of published materials, very little of his accumulated correspondence and unpublished materials were preserved. Again, it was, "I didn't think anyone wanted it."

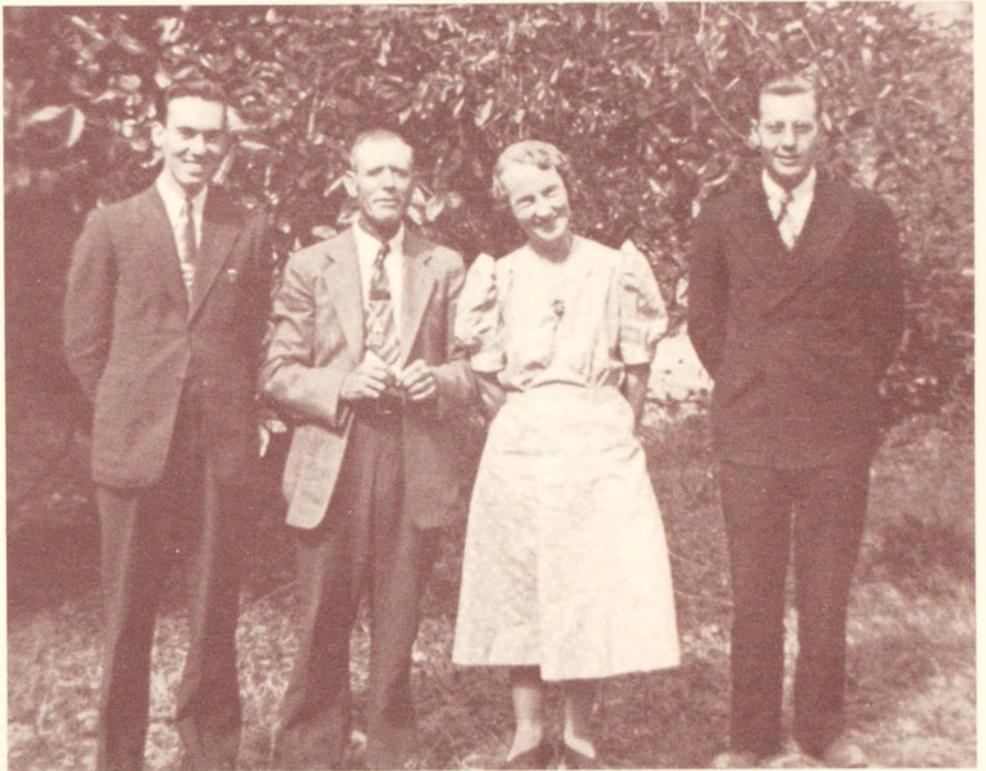
About 20 years ago in Noonan, North Dakota, Pastor Don MacPherson and church deacon John Baker arrived at Elbert Peterson's home to find the elderly member burning a collection of books and magazines dating back to the early 1900s. Don, who is now pastor of Glad Tidings A/G, Powell, Wyoming, and district secretary-treasurer, told me recently, "I guess he wanted to get things cleaned up before he died."



NORTH TEXAS HISTORY
North Texas District employee Susan Martinez (left) assisting George and Marcia Warren during the district's 75th Anniversary display last year.

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Below, Walter W. Teeters at a birthday celebration a few years ago. Right, Walter and Margie Teeters are flanked by their son Hurless, left, and Chester Osland, Weitchpec, California, in the early 1940s.



Was Walter Teeters Oldest Minister to Hold A/G Credentials?

He Died Last Year at 102

Did the late Walter Warren Teeters set a longevity record for credentialed Assemblies of God ministers?

This converted bootlegger from the Nebraska sand hills died last year in Stockton, California, at the age of 102. At that time he was the senior credentialed minister in the Assemblies of God. *Heritage* is reluctant to call him the oldest minister in the history of the Assemblies of God because there is a possibility that older ministers will be overlooked.

Heritage readers who know of a minister who was at least 102 are urged to write or call so the record can be checked.

Walter W. Teeters was born in Bartley, Nebraska, August 4, 1887. He and his wife and 3-year-old son Clifton left their homestead in northwestern Nebraska for Gilroy, California, in 1918.

His son Hurless wrote recently that his father had been a bootlegger and "would drink freely from his illegal transport." He also raised tobacco, becoming addicted to his pipe, which he called his "comforter."

His brother George heard him shouting a quarter of a mile away and said, "Somebody's got religion and got it good."

But when Aimee Semple McPherson hit San Jose, California, for a revival in 1921, Teeters and his life-threatening vices would soon part company. He was convinced of the reality of God's grace after he saw a woman healed of a goiter. He went forward at the altar call but still battled the nicotine habit.

On the last day of the revival, Margie Teeters read the Bible in their home while her husband listened. "All of a sudden," Hurless Teeters

wrote, "it hit him, and he began shouting, 'I'm saved, I'm saved, I'm saved.'" He went outside, still shouting.

His brother George, who lived about a quarter of a mile away, heard him and said, "Somebody's got religion and got it good."

Later Walter and Margie were baptized in the Spirit and helped found the Gilroy Assembly. In the early 1940s—when he was in his 50s—Teeters quit his job, leased his farm to someone else, sold the cows, pigs, and chickens, and entered the ministry. His first ministry was with his son Hurless at Weitchpec. Later they pastored in Trinidad, California.

His retirement years were spent in Stockton.

The above mentioned revival in San Jose in 1921 had a great impact on the entire Bay area. If you or someone you know was influenced by the revival, please write to the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802. ♦

Wishful Headlines 40 Years Ago

Four out of every five Americans want peace more than anything else, according to an article in the *Pentecostal Evangel*. The survey is the result of U.S. newspaper editors of papers read by 15 million Americans who selected "dream" headlines for their newspapers.

Editors from Boston to Los Angeles, and from Miami to Portland, expressed a nearly unanimous appeal for peace after Merlyn S. Pitzele of *Business Week* came up with the idea.

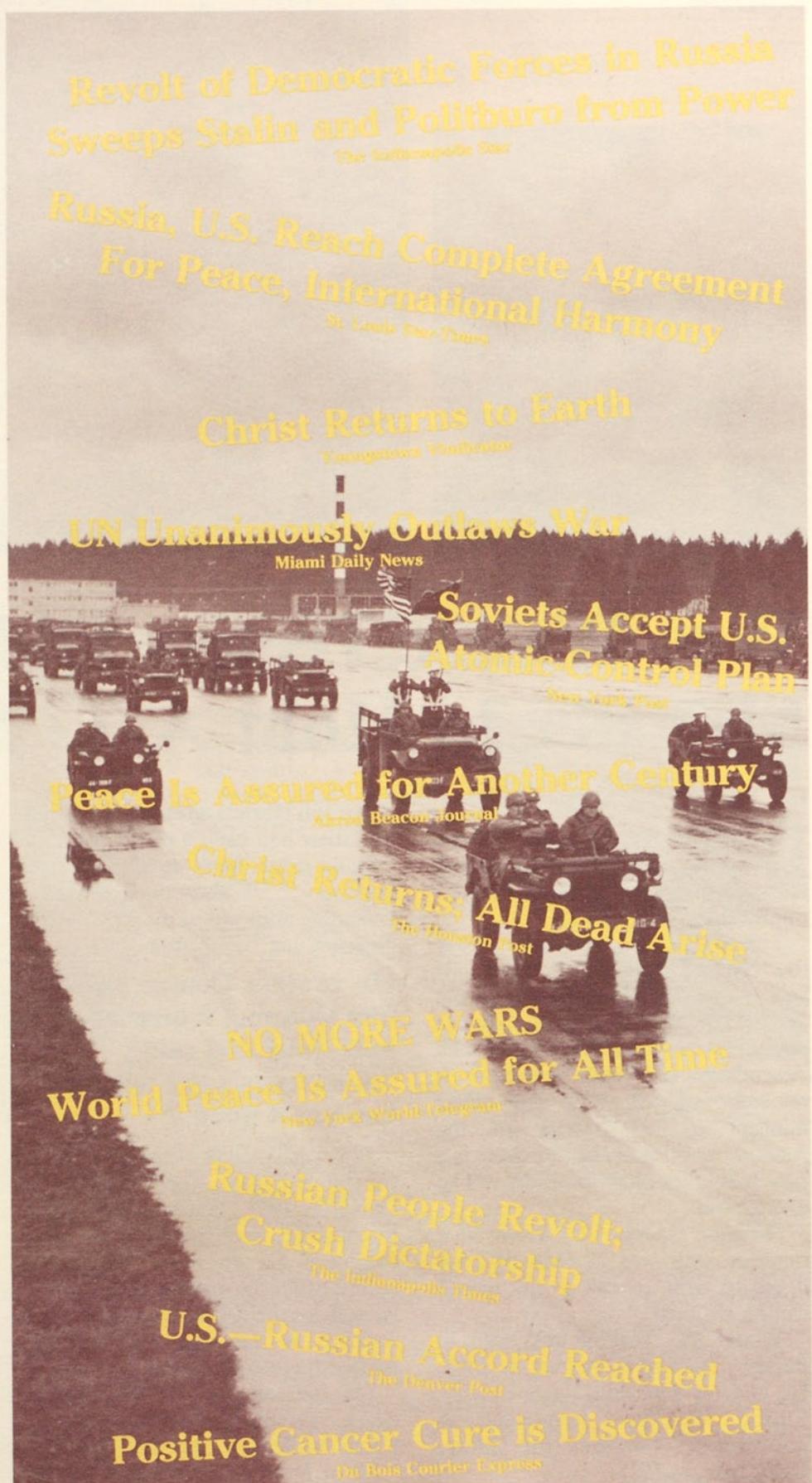
"Assume tomorrow's news is such that you could write any headline you want for tomorrow's paper," Pitzele suggested. "What would the headline say?"

In response, 80% of the editors desired peace with Russia; 4% wished for a cancer cure; another 4% sought Christ's return.

Gideon Seymour of the *Minneapolis Star and Tribune* asked his readers to respond to the question. Three suggestions which caught the attention of Christians were reprinted in the *Pentecostal Evangel*: "Revivals Sweep Entire World; Russia Turns to Christ"; "Jesus Christ Appears at the United Nations"; "Billy Graham Converts Stalin."

Robert C. Cunningham, editor of the *Evangel*, was certain that if his readers were polled, they would select headlines reporting Christ's return. Cunningham wrote that the readers realize "when Christ returns (and not before), all the world's problems will be solved."

At the time the above story appeared in the Evangel, the United Nations troops were bogged down in the Korean War which would drag on for another 30 months. At right the 123rd Field Artillery Battalion, 44th Infantry Division, in Fort Lewis, Washington, parade, December 1953. Editor Wayne Warner is color guard in jeep at far right. Richards Studio, Tacoma.



FINAL PART

Daniel C.O. and
Hattie Opperman



D.C.O. Opperman and Early Ministerial Training **Short-term Bible Schools**

By Glenn Gohr

During 1911-14 D.C.O. Opperman made preparations and was in charge of the workers for a number of camp meetings in Iowa, Missouri, Arkansas and other places. These camps were conducted on a faith basis in a similar fashion as the temporary Bible institutes. People were asked to bring their own bedding and toilet articles. Most people came by train and brought their baggage with them—enough to stay for several weeks.

Short-term Bible schools were also held at Fort Worth, Texas, and Hot Springs, Arkansas during these years. William Burton McCafferty, Fred Wilson, Andrew Crouch, Roy Scott, and others received training at the Fort Worth school held in February 1912.

A 3-month Bible school was held in downtown Hot Springs, Arkansas, just prior to the organizational meeting of the Assemblies of God in 1914. Howard Goss, the local pastor, had rented the Opera House for 6

Beginning in 1909 the short-term Bible schools met throughout the South and Midwest for 30-90 days in hands-on practical training.

months, and his congregation was meeting there. Opperman conducted the Bible studies in the Opera House. The students lived in a large two-story building with the dining hall downstairs and several rooms upstairs. This was a mile away from the Opera House. The topics of study were how to pray, how to study the

word, and how to know God and walk with him.

G. C. and Ruth Lout came by train from Louisiana to attend this Bible school at Hot Springs. Ruth Lout relates, "It was a faith school, so no one was required to pay rent. We all had to trust God to supply the needs of the school. Sometimes there was not food to cook for all those students, but when the time came to cook, food would be supplies in some very unexpected ways."

For their own personal comfort she says, "Brother Opperman bought a bale of hay, gave us a bed tick, and told us to put the hay in it for a mattress. We slept on that hay mattress while we were there. He was the most Christ-like man I ever saw. He shared with all others, and he and his family fared the same as we did. We did not have electric lights, so another couple shared a kerosene

lamp with us.”¹⁶

Several of the workers stayed for the organizational meeting of the Assemblies of God which met in the Opera House April 2-12. Opperman was one of the five men who had issued the call to meet at Hot Springs, and he was elected to the first Executive Presbytery. At least one who attended the Hot Springs Bible school and the organizational meeting later preached the gospel on foreign soil. Willa B. Lowther was an early missionary to China.

During the fall of 1914 Opperman conducted a school at Ottumwa, Iowa. It lasted about 2 months. The classes and services were held in rooms of the Ottumwa Business College, about a block away from the home or headquarters. Separate housing was also provided for those with children. An auditorium on campus which seated 600 was used for revival meetings. Tent meetings were conducted in the evenings, and there were reported instances of worshippers speaking in known languages which were understood by the hearers. This resulted in a number of souls being converted.

An advertisement for this meeting in the *Christian Evangel* delineated the need for Bible education such as this:

The notion that preparation is non-essential is wrong. God has always had his ministers seasoned. No calling to which man is eligible needs such discipline, such preparation as that for one called to the Gospel.¹⁷

Opperman sought for a balance between education and practical training. He felt that mere mental understanding and training would overpower the deeper life of the soul. On the other hand, workers who ignored education and training to rush into the harvest field with little or no preparation would be liable to fleshly manifestations and be unprepared to face the spiritual powers of the enemy. He felt that workers should “learn to do by doing.” Bible studies were seasoned with prayer, fasting, and practical experience through street meetings, jail services, revival meetings, and other forms of ministry.

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Above, the D. C. O. and Hattie Opperman children at a family reunion about 1978. From the left, Paul, Ruth Ringle, Esther Rea, John, Philip, and Joseph. Paul and Philip are now deceased. Joseph, who lives in Fresno, California, is an ordained Assemblies of God minister. Right, Mary Cadwalder at the A/G 50th Anniversary, 1964. Now 97 and living in Sugarland, Texas, she was ordained by Opperman 80 years ago.



“We Were There.”

Of the many who took part in the Opperman schools, only a handful are still living. Four of Opperman’s children, who were very small when the schools were conducted, are now living in California. They are Ruth Ringle, age 82, of Oakland; Esther Rea, age 80, of Fresno; John Opperman, age 78, of West Sacramento; and Joseph Opperman, age 73, an ordained A/G minister living in Fresno.

Mary (Crouch) Cadwalder, age 97, of Sugarland, Texas, attended two of Opperman’s short-term Bible schools. She met her future husband, Hugh Cadwalder, at the Hattiesburg, Mississippi, school in 1909. She recently told her son Maurice that “It was a very spiritual type of environment—just like heaven. It was wonderful! Opperman was a very spiritual man who knew the Word.”¹

She also relates that there were very strict rules of conduct at the Bible school. The students were all introduced to each other, but dating was not allowed during the school session. Finally, on Christmas Day of 1909, Opperman gave the students a chance to socialize. Hugh Cadwalder invited Mary out, and they discussed what God had in store for them. They both felt a witness that God had brought them together.

Hugh was a traveling evangelist from Alvin, Texas. He had attended Opperman’s first Bible school at Houston, Texas, earlier that year and was associated with the Apostolic

Faith Movement. Hugh and Mary maintained contact and attended Opperman’s school at Joplin, Missouri, the next year. They were both ordained by D. C. O. Opperman at the close of that school on December 10, 1910.

Then, just one year after their first meeting, they were married on Christmas Day of 1910. The Cadwalders left as missionaries to Egypt in 1911; they attended the first General Council in 1914; and Hugh served as a district official for the Assemblies of God in Canada and in Texas for many years. Mary Cadwalder has remained active in ministry ever since she was ordained by D. C. O. Opperman 80 years ago. Until just recently she has been involved in the Sharpstown Christian Singles, at Houston, Texas, which is directed by her son, Maurice Cadwalder.

Although she has fond memories of her Bible school days and the early ministry of the Assemblies of God, she is thankful that we are not resting on our history. In a recent conversation with her son Maurice, she told him, “I am thrilled by what is going on with our movement today through the prayer emphasis, the missionary effort, the educational effort, and the forward thrust of the Decade of Harvest.”²

NOTES

1. Maurice Cadwalder, telephone interview, October 29, 1990.
2. Ibid.

Not long after the Ottumwa school concluded, Opperman set up permanent residence in Eureka Springs, Arkansas. In April 1915 he held a short-term Bible school in a chautauqua building which formerly housed the Magnetic Hotel. He was assisted by Mother Mary Barnes, a well-known St. Louis evangelist. The school had good attendance with a number of states represented, including a large group from New Mexico. Martha (Childers) Humbard, mother of Rex Humbard, attended this school and later evangelized with Mother Barnes. The entire town was stirred by the evangelistic services, and a number of leading church people received the baptism of the Spirit.

Opperman opened a combined Bible and literary school in this large four-story building in August. It had 60 bedrooms, kitchen, dining room, parlor and some apartments.¹⁸ The girls stayed downstairs, the faculty lived in the second story, and the boys were upstairs. The fourth floor was made up of a large attic which included a prayer tower where petitions and praise were almost constantly raised to heaven.

The Ozark Bible and Literary School became a permanent training school which operated until about 1920. All the subjects from primary grades through college were taught. Opperman was one of the instructors, and he enlisted R. B. Chisolm, who had previously managed the Neshoba Holiness School in Mississippi, as principal.

Another short-term school was held in this building during September and October. This was intended to launch the first school year and also provide training for some who were unable to enroll for a full course of study.

During the summer months of 1915, Opperman became convinced



These men and women were a part of a group of Pentecostals who attended the Opperman short-term Bible School at Hot Springs, Arkansas, January-April, 1914, just prior to the organization of the Assemblies of God. Front row, Carrie Mangum (with son Jesse B. Mangum), G. C. Mangum, and William B. McCafferty; back row, Lilly and Harry Bowley (with daughter Ethel Mae), Fannie Pope, and Willard H. Pope.

of the Oneness doctrine and was rebaptized in Jesus' Name on September 12, 1915.¹⁹ This was a crucial time in the beginning of the literary school and must have left a profound influence on those in attendance at the short-term Bible school in progress.

Although Opperman and the other school leaders became Oneness adherents, this belief was not forced upon the students, and it was not intended to cause division. In 1916 Opperman stated, "Some have not yet accepted Baptism in the name of Jesus, but we have recognized the right of each to worship God according to the dictate of his conscience and thus far have gotten on together beautifully."²⁰

In April 1916 another group of students enrolled in a "School of the Prophets" at Eureka Springs. Like

some of the earlier schools, the course of study was divided into three parts: how to pray; how to study the Word; and how to know the Lord and walk with Him. Students were expected to memorize a number of scripture verses before arriving. Classes met in the Ozark Bible and Literary School.

An advertisement in *The Weekly Evangel* made it clear that only serious students of the Word should attend:

This school is for those who want to diligently seek God's face and study His Word. Loafers, curiosity seekers, strife-making busybodies and such like are not invited and will not be welcome. The school will not be open to contention over points of doctrine. A diligent search after truth as revealed in the Word under the illumination of the Holy Ghost will be heartily encouraged.²¹

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

The Baptism in the Holy Spirit

Salvation Army Founder William Booth's Grandson Tells of His Pentecostal Experience During a 1908 London Tarrying Meeting □ By William Booth-Clibborn

FINAL PART

I could no longer endure the searching light that was fixed upon me. There was no escape except to accept the invitation. I must like the prodigal return to my father. Only for a moment did a sudden inclination seize me to resist, but I shrank from it and recognized it as Satan's last bid. This only helped me to sooner decide. So I rose and pushed my way to the aisle. Of my own accord I found a chair near the platform and knelt there oblivious of my surroundings and wept and wept.

I must have wept by that chair from 10 o'clock to 1:00 in the morning. Father came, sat down beside me and endeavored to appease my cries for forgiveness. I had completely forgotten my whereabouts and complained aloud of my condition and lamented my backslidings. I would not be comforted. I put my arms around him and wept in his bosom. I said "Let me weep!" for I realized my testimony was dead, and my spirit was heavy with the sense of guilt. I knew that only Christ could

As a teenager in 1908, William E. Booth-Clibborn returned to the Lord in deep contrition and then became the first of the Booth-Clibborns to receive the Pentecostal experience. This concluding part of his experience is excerpted from *The Baptism in the Holy Spirit, A Personal Testimony*. He became a well-known evangelist and writer, and his lyrics to "Down From His Glory" have blessed believers around the world. In addition to evangelizing, he founded Immanuel Temple in Portland, Oregon, where he died in 1969. Many of his books and other writings are available from his son William C. Booth-Clibborn, 671 Cascade Drive N.W., Salem, Oregon 97304. See page 23 for more information.



Evangelist William E. Booth-Clibborn

"It must have been past 1 o'clock in the morning before I finally arose from my knees. In the hollow of the chair I can still see the big pool of tears. Mine again was the 'peace that passeth all understanding.' "

...speak peace into my troubled despairing heart and restore a right spirit within me.

Let me tell you just how it was that I broke through to victory! It seemed my sky was filled with the darkest clouds. Each cloud was a sin. As I mentioned and confessed them they would vanish and be replaced by yet another and another. I called them all by name, my disobedience, my

worldliness, my covetousness, my evil thoughts and imaginations, my selfishness, my laziness, my meanness and quarrelling, my deceitfulness, my lying, my pride, etc.—every sin I had committed I declared before God unafraid and unashamed. But the clouds still darkened the heavens. What of my lack of love, of desire, of prayer? I saw that my sins of omission were more numerous and more serious. And because I had failed to be a true, devoted Christian, who could tell what a stumbling block, what an influence for evil I had been. The thought of this broke me up completely. The hand of God was heavy upon me.

Father had his hand over my shoulder, and was praying with me. Finally he definitely asked God to give me the comfort of divine forgiveness. He quoted these words from 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I was in dead earnest and realized that God was hearing me. But now there sweetly stole over my penitent soul the consciousness, like the very breath of God, THAT HE DID FORGIVE ME. The thought that He could, and that He would take me back after all that I had done to grieve and slight Him, gave me many fresh tears.

It must have been past 1 o'clock in the morning before I finally arose from my knees. In the hollow of that chair I can still see the big pool of my tears. Mine again was the "peace that passeth all understanding."

Such was that sacred joy that I wished to speak to no one, though many spoke to me encouragingly. We hastened from the hall and went out in the still night with a few others to engage rooms in the Cannon Street Hotel. But I could hardly sleep; the one thought that filled my heart and mind was: "Jesus has taken me back." I was all aglow with such a rapturous joy as Christ can only give to those who make a complete surrender to Him. The old wells of joy had been opened up again and flooded my being with an indescribable rest and contentment.

Have you ever awakened in the morning and found your mind and thought centered on Christ? Well, Jesus and Jesus only filled my heart that following morning, even before Father had time to enter my room, full of loving fondness, and remind me that I must hurry for we had to catch a train. "We are going to Plumstead this Sunday morning to attend meetings in the home of a Mr. Bristow, William; we must get off early. It is past 6, be quick!" We embraced, and I fairly danced. I felt as if I could fly, I was so glad and so light! My spirit was aglow with the glory of God! At the hotel breakfast I hardly partook, yet I was feasting!

There must have been five in our party, and once settled in the train we all broke into song unmindful of the other passengers. I pulled my Bible from my hip pocket and opened at the Psalms and eagerly read. How the words shone, how fitting the sentiments, the promises one after the other appeared as if written for that moment. Suddenly the thought startled me: "See how the former instinct has returned—the craving for the Word of God." The same feeling, the same insatiable appetite as I had after my conversion had come to me again. I could not restrain the tears of joy that rained down my cheeks and fell on that open Bible the rest of the journey.

To me this was certain proof that my heart had been renewed and had recovered its reverent attitude. The



William E. Booth-Clibborn conducting a revival campaign at Portland Gospel Tabernacle, May-June, 1926.

praises welled up within; I could not refrain from rejoicing aloud. I devoured the redeemed soul's only food—the sacred page.

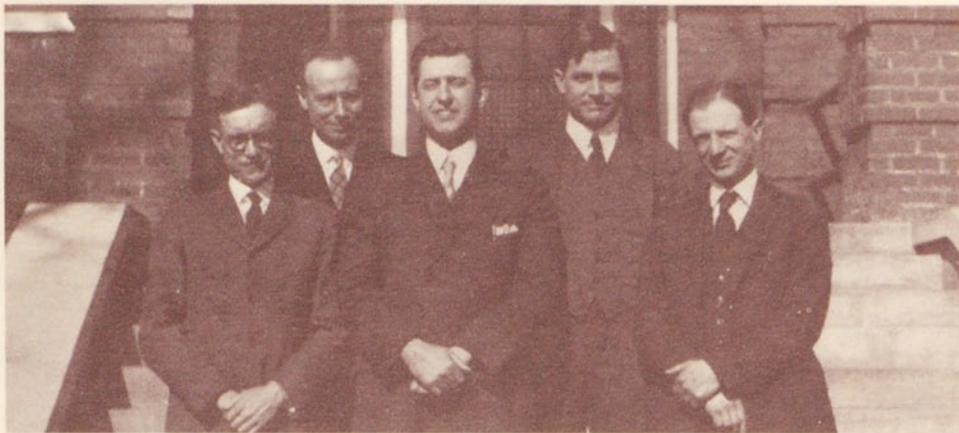
The morning service was attended by about 50 people; it was simple, yet warm and zealous. The speaker was one of our party, Charles Leonard, from the United States, on his way to Egypt as a missionary. He told us about what God was doing in America, how that he believed one of the greatest revivals of the last times was upon us, and how that the Lord was pouring out His Spirit again as He did at Pentecost and in the days of the early church. Much of this was new to me, but my heart was wide open for more of God and a great hunger and thirst possessed me to be filled to overflowing with the Spirit and to receive the endowment of power to which Mr. Leonard was testifying. We then had the Lord's Supper and I remember that it was fermented wine that was passed in the chalice, because I asked Father if I was to partake of it just the same.

Now I noticed a boy with red hair in that crowd. He was about my age, and boys, you know, just naturally drift together. So after the meeting I went up to him and said, "Hello, Ginger!" In England schoolboys commonly nickname a redhead Ginger. We became good friends on the spot, for he laughed and introduced himself. I have long

forgotten his name, but if there is one I wish to visit in heaven, it is Ginger—God used him to show me the way more perfectly. To this day I have marveled at the wisdom and inspiration there was in Ginger's advice and simple faith.

There was a small park just outside Mr. Bristow's house; after dinner he [Ginger] proposed that we go out there together. It was warm for late November, and we sat down upon one of the benches. I asked him if he had received this experience. How his face brightened up as he assured me he had. "Oh! it's wonderful!" he kept on exclaiming. Then he would laugh and say: "Oh! but I am so happy!" His lips would quiver, and closing his eyes, he seemed momentarily lost in praise and adoration. I loved him and plied him with questions. He kept saying, "Wait till you receive!"

He had brought his Bible and proceeded to point to many Scriptures he had marked and read them to me with many a "Praise the Lord!" and "Hallelujah!" He discussed each, applying them to my need. What a blessed time we had on that bench in the park. He turned the pages so devotedly as if it were a great treasure he had there on his lap. Something hurt deep within me. I remembered how carefully, how laboriously I had marked my Bible in times past,



William E. Booth-Clibborn (center) at Central Bible Institute, Springfield, Missouri, 1926, with Frank Boyd, Ernest S. Williams, W. T. Gaston, and Stanley Frodsham.

when I had devised a marginal system of my own, whereby I could locate a text on any desired subject.

Ginger told me then a little of his experience, explaining how God would witness to the fullness, and I would speak by the power of God in a tongue quite new and strange to me. He then prayed and my heart burned within me to be as devoted and sincere as he. We went in for tea and we were inseparable until meeting time. Everywhere people were praying and all so happy, full of expectation and sensible that God was walking and moving amongst us.

At the night service Mr. Leonard preached again, but I heard very little of that sermon. I felt like a captive set free, whose chains had suddenly fallen off and left him, incredulous, hesitating, wondering! Oh! it is a wonderful thing to be right with God and know for certain that there is "nothing between." The sunshine of God's love poured upon me unhindered.

I wanted to tell the Lord so much. You know how it is, when you have been away from an intimate friend for a long time—one you dearly love, **you want to be alone with him**, with all kinds of time to spare, so as to converse with him heart to heart. I could not, no I did not restrain my tears; they were glad tears, blessed tears. The rivers of tears were kin to the rivers of joy springing up within me. I could hardly wait for Missionary Leonard to finish preaching. The moment prayer was called, I dropped to my

knees, and, I must confess, forgot myself and my whereabouts.

My spirit had been gradually shutting itself in with Christ, drawing consciously nearer and nearer to Him and more oblivious to what others did about me. I multiplied hallelujahs and just lavished all my being's adoration at the feet of my Redeemer. Such exuberant abandonment in praises comes naturally to "a broken and contrite spirit" running over with thankfulness as mine was that

"In simple trust I was a babe in whose mouth God had begun to perfect His praise. My rising faith convinced me that this was the hour of my visitation—when He must reveal Himself to me!"

night. My heart was fixed; the Lord had opened my lips and my mouth was shewing forth His praise. The more I shouted and rejoiced, the more I wanted to; such was the fever of my exaltation that I could not stop. I was so absorbed in offering my sacrifices, repeated vows and prayers to my Saviour that I did not realize that I was getting noisy; mine was literally "a joyful noise."

In simple trust I was a babe in whose mouth God had begun to perfect His praise. My rising faith convinced me that this was the hour of my visitation—when He must reveal Himself to me! I was on my knees and though my eyes had been closed for about an hour I WAS

NOT UNCONSCIOUS but aware of others about me. Their happy victorious prayers rose in unceasing petition. I remember how I looked to see one lady prostrate on her face before God. Now she was weeping and groaning, I could feel her struggling intercession was for me—she was bearing my burden.

Then in one unrestrained abandonment my whole spirit enthusiastically gave itself to a new revel of rejoicing. Willing and eager, hungry for more, I entreated God. I prayed in French, my native tongue, then in English. I clapped my hands and opened my arms as if to receive my Lord. My whole being was prone before its sovereign creator, whom, in spirit, I could see standing there in resplendent glory and majesty. The light of His countenance had fallen upon me, and as He tenderly smiled He opened His arms as if to receive me. My eyes had seen the King in His beauty and everything in me cried out for Him, everything within me blessed His holy name! My heart became so filled and thrilled with the sense of His nearness and love that I felt the very foundations of my nature moved.

Then and there came a new power in my praying. It was easier, richer, and happier! My lips were eloquent, there was no lack of words. The substance of what was said was inspired by such expressive language that I realized my mouth had been touched with "a live coal from off the altar" (Isaiah 6:6), my mind was enlivened and illumined. I have spoken to many since who have experienced the same immediate improvement when supplication is quickened by the Spirit. The slow, limited, hesitant, reluctant human mind finds prayer a drudgery. What a difference when we "pray in the Holy Spirit" (Jude 20). Such praying is not only heard *it is felt!*

There arose from the core of my inner being a growing rushing torrent of prayer-praise like that of a mountain stream swollen with the waters of melted snow. *Melted!* Yes! Glory to God! Everything hard, cold and indifferent at last

Continued on page 17

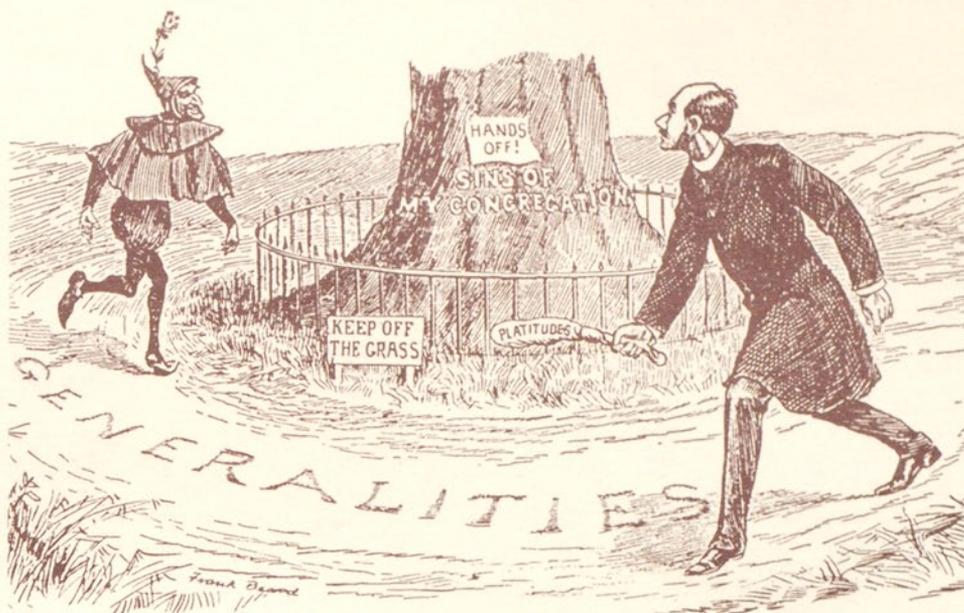
A 1913 Newspaper Reprint

Has the Devil Lost His Reason?

This paid advertisement—which was set in type like news stories—appeared in the April 4, 1913, issue of the *Arizona Gazette*, Phoenix. Evangelist M. M. Pinson, who perhaps is the author of this Pentecostal defense, founded a Pentecostal paper—the *Word and Witness*—and helped found the Assemblies of God in 1914.

It would seem so from the statements of some of the orthodox preachers. They say this baptism of the Holy Spirit preached and received by the people of the Apostolic Faith is of the devil. If it is of the devil, he must be trying to tear down his own house, for this baptism is only received after deep heart-searching and a full consecration to God. Men are making restitution, and are paying debts they never intended to pay. Old quarrels are settled, and love takes the place of hatred. The sick are healed (James 5:14), and an intense love for God and his fellowmen takes possession of the man who is baptized with the Holy Ghost. There can be no charge of evil doing brought against these people, only that they pray long, loud and with intense earnestness; and for this they are put out of their meeting places, while the saloon and the bawdy houses make the night hideous with revelry and profanity.

If this work is of the devil, and he persists in keeping it up, every theater will have to close, for no baptized person will attend a theater. Every saloon will be closed, and the police force will have but one job left, which will be arrest those noisy people who are shouting out praises to Jehovah. If every one gets the baptism in the Holy Spirit there will be no graft, for these people care but little for money. The court rooms will be empty and the devil will have put every lawyer out of business—which is to say the least of it, hard on his friends.



Chasing the Devil Around the Stump

Altho it doesn't accomplish much, yet there is often a big salary attached to it. From *Blasts from the Ram's Horn*, 1902.

If the saloon-keepers do not unite with those orthodox preachers and induce his satanic majesty to stop this foolishness his kingdom will surely fall. The Apostolic Faith people are teaching the power of a sinless life, and if this doctrine spreads, the devil will be out of a job. He had better give his aid to those orthodox preachers who teach that it is impossible to live without sin (1 Jno. 3:9-10), for if he is the author of this he is certainly ruining his business.

There is another thing that makes it look foolish for him to be operating in this way; and that is that every baptized soul is shouting praises to Jesus. Is Satan seeking to exult Christ, or are the orthodox preachers lying to keep their salaries up? Oh, Beelzebub, they have either lied about you, or you have gone daft. Tell us, thou murderer of Christ, art thou reformed and going around healing the sick,

converting sinners, and teaching people to live holy lives? It would seem so if what the popular preachers say is true. Let the people judge whether the devil is crazy, or those preachers are liars. Acts 2:4, 10:44-46 and 19:6.

Pentecostal meetings at corner Fifth avenue and West Washington. R. L. Homes, pastor; M. M. Pinson, evangelist. Services 2:30 and 7:30 p.m.—Advertisement.



M. M. Pinson, one of the founders of the Assemblies of God.



At right, Ralph M. Riggs, left, outgoing general superintendent, congratulates Thomas F. Zimmerman on his election to the office in San Antonio, 1959. Above, Thomas F. Zimmerman with his first Resident Executive Presbytery. Clockwise, J. Philip Hogan, C. W. H. Scott, Martin B. Netzel, Zimmerman, Bartlett Peterson, Howard S. Bush, Gayle F. Lewis, and Bert Webb. Hogan, Scott, and Webb are the only officers in this group still living.

Thomas F. Zimmerman: The Making of a Minister

Preparation for Leadership

By Edith L. Blumhofer

PART 2

On a chilly December day in 1959, Assemblies of God executives gathered in the boardroom at the denomination's old headquarters at 434 W. Pacific in Springfield, Missouri. The same group had often met in the same place, but the mood this time was different. Longtime officials were about to hand the torch of leadership to the next generation: General Secretary J. Roswell Flower, Missionary Secretary Noel Perkin, and General Superintendent Ralph M. Riggs were leaving office, and the newly elected general superintendent, Thomas F. Zimmerman, had requested a brief ceremony to mark the transition. Ralph Riggs had been his friend and mentor, and now he laid his hands on Zimmerman and prayed, handed him the gavel, and left the room. Quietly, and without public fanfare, a new era for the Assemblies of God began.¹

Thomas Zimmerman's remarkable rise from an obscure pulpit in rural Indiana to the Assemblies of God's highest office had been assisted at many turns by Ralph Riggs. But Riggs was the facilitator, not the cause. Thomas Zimmerman consistently manifested commitment, gifts, and determination in every position, large or small, and, though he vigorously disclaimed political ambitions, his personality and dedication assured him recognition.

He had come to Ralph Riggs' attention during Riggs'



“By the time he came to the attention of headquarters personnel, he had gained a local reputation for the organizational and communications skills he would later dedicate to national and international leadership.”

tenure as pastor of Springfield, Missouri’s Central Assembly. Larger horizons were opening for Riggs, a one-time missionary and Bible institute instructor, and he recommended Zimmerman as pastor at Central Assembly, the church Riggs pastored during the 1930s. Only in his mid-30s, Zimmerman nonetheless was invited to the pastorate of what was then commonly called the headquarters church.

Zimmerman moved from Granite City, Illinois, where he had led a thriving congregation, been active in district affairs, and taken his turn as speaker on a radio broadcast sponsored by the city’s council of churches. Before that, he had spent several years in South Bend, Indiana, serving a sizable and growing congregation. Each move had exposed him to different ethnic groups and ministry situations. He saw these changes as opportunities for personal growth. By the time he came to the attention of headquarters personnel, he had gained a local reputation for the organizational and communications skills he would later dedicate to national and international leadership.

During his pastorate in Granite City, Assemblies of God executives participated in the organization of

the National Association of Evangelicals. They invited Zimmerman to attend the meeting in nearby St. Louis with them. Zimmerman was a fitting choice. He had mingled with non-Pentecostals in each of the communities he had served. He had shared platforms and ministry opportunities with mainline Protestants and evangelicals, valued their friendship, and respected their opinions.

The National Association of Evangelicals was the dream of a new generation of evangelicals who hoped to put the acrid controversies of the recent past behind them and unite evangelicals behind a positive program. Assemblies of God leaders were surprised and a bit suspicious when they were invited to participate with representatives of groups that had long ignored or rejected them. Thomas Zimmerman, however, moved easily into lifelong relationships with evangelicals. After all, they rallied around his driving passion—evangelism.

Although Zimmerman attended the organizational meeting of the NAE in 1942 at the invitation of Assemblies of God delegates, he soon gained the recognition and esteem of evangelicals in his own right. As a result of his involvement with the NAE, he gave leadership



Thomas F. Zimmerman as director and announcer of *Sermons in Song* radio program during the late 1940s.

to the formation of an organization that later came to overshadow the NAE, the National Religious Broadcasters. Zimmerman shared fully the conviction of fundamentalists and many evangelicals that mainline Protestants, Roman Catholics, and secular society had conspired to exclude evangelicals from media. The perception of common enemies and a common threat helped solidify the ties that bonded him to NAE and NRB associates.

While the NAE and the NRB greatly enhanced Zimmerman’s visibility and experience, he was also rising through Assemblies of God ranks. His election as pastor of Central Assembly placed him among denominational leadership. While serving Central Assembly, Zimmerman produced a church-sponsored radio broadcast known as *Sermons in Song*.² That title was adopted by the Assemblies of God for its first denominational radio broadcasting efforts in 1945, when Zimmerman became the first head of the radio department. He served in that capacity until 1948.

He went on to become secretary-treasurer of the Southern Missouri District from 1949 to 1951. Next he accepted a pastorate in Cleveland, Ohio, where he served for 2 years.

When the 1953 General Council elected him an assistant general superintendent, he moved his family

Employees of the A/G Headquarters, presenting a “Double-Dollar Day” check to General Superintendent T. F. Zimmerman, early in 1960, for the support of Bible schools and colleges. From the left, Hardy Steinberg, Zimmerman, Les Smith, Jess Weaver, Floyd Knott, and John Jackson.



back to Springfield. For the rest of his life, Springfield was his home.

For the next 6 years, Zimmerman fulfilled a wide variety of assignments. Assistant general superintendents were typically assigned portfolios by the general superintendent for their 2-year terms of office. In the course of his three terms in the position, Zimmerman oversaw at one time or another all of the operations of the headquarters. He gained a thorough knowledge of the programs and personnel and participated in several key decisions that shaped the denomination's future course.

During the 1950s, under the leadership of Ralph M. Riggs, Zimmerman helped determine the Assemblies of God official status on racial issues; gave leadership in the formation of Evangel College; participated in the organization of a Men's Ministries program; and helped plan the construction of a new headquarters facility. From the beginning of his work as a denominational executive, he was an acknowledged leader. Ralph Riggs regularly turned the chairing of presbytery meetings over to Zimmerman within a few months of Riggs' election as general superintendent in 1953.

From 1953 to 1959, a close relationship developed between Riggs and Zimmerman. In many ways, Zimmerman was a Riggs protégé, and Riggs gladly relinquished many



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*, *Pentecost in My Soul*, and *The Assemblies of God: A Popular History*.

Electing a General Superintendent

The 1959 San Antonio General Council

This election sequence is from the Pentecostal Evangel, October 11, 1959, pages 8-9.

FRIDAY AFTERNOON. Harry M. Myers, chairman of the Tellers Committee, reported that 1721 votes were cast in the first electoral ballot for general superintendent but no one received the necessary two-thirds majority. A second electoral ballot was then cast, and later a third, without any election. After the third electoral ballot, all nominees were eliminated except the three who received the highest votes. The three who remained in the race were R. M. Riggs, T. F. Zimmerman, and Bert Webb. Brother Myers reported that 1989 votes were cast in the fourth electoral ballot so 1326 were needed for election. Brother Riggs received 1164, Brother Zimmerman 716, and Brother Webb 109. Prayer was offered that the minds of the voters might be drawn into Pentecostal "one accordness."

The meeting adjourned without electing a general superintendent.

SATURDAY MORNING. The general superintendent asked N. D. Davidson, Oregon District Superintendent, to preside over the business session. There was additional balloting to elect a general superintendent. On the seventh electoral ballot a

responsibilities related to finances to his younger assistant. The decision to open Evangel College had created unprecedented financial difficulties for the denomination, and Zimmerman worked to bring organizational change and greater accountability to the system. He shared Riggs' commitment to the launching of a successful denominational liberal arts college and his proximity to Riggs identified him with Riggs' vision for the Assemblies of God. Yet when the 1959 General Council rejected Riggs and looked for new leadership, it turned to Thomas F. Zimmerman.

It almost seemed that Zimmerman's whole life had been spent grooming for the position. His roots had exposed him to the first generation of Pentecostal leaders; he had served various congregations; he had filled district and national offices; and he was thoroughly familiar with the head-

quarters operation. Equally importantly, he had cultivated relationships with non-Pentecostals, had won their respect, and had found a broader arena for leadership. His vision for the future was rooted in the past, informed by present concerns, and influenced by a burgeoning contemporary evangelical renewal.

majority of votes went to Brother Zimmerman, but he did not receive the two-thirds majority needed to elect.

At this point Brother Riggs, who had been silent during all the balloting, arose and said this ballot indicated the will of the voting constituency. He urged all the delegates to vote for Brother Zimmerman. "I think the Lord's will is clearly indicated," he said sincerely, "and I'm happy about it."

Brother Zimmerman asked for the privilege of speaking. He pointed out the need at this time for continuity of leadership, especially since two of the other executive officers (Brother Flower and Brother Perkin) had indicated a desire to retire from active service. He said, "I appeal to you to give your consideration to my beloved brother, whom I highly esteem and deeply love."

The eighth electoral ballot failed to result in an election, but on the ninth Brother Zimmerman received 1488 of the 1953 cast. He was declared elected. The brethren embraced him and prayed over him, asking God to anoint him mightily for his new responsibility as general superintendent.

There was a standing ovation of Brother Riggs in recognition of the outstanding service he had rendered as general superintendent during the past six years. ✠

During his tenure as general superintendent, the Assemblies of God gained visibility and recognition. Much of that was not an affirmation of a Pentecostal denomination but rather an endorsement of a man evangelicals had learned to respect and love.

NOTES

1. Other new executives elected at San Antonio included Bartlett Peterson, Howard S. Bush, and J. Philip Hogan.
2. A listener submitted the name *Sermons in Song* for the program during the ministry of Bert Webb, T. F. Zimmerman's predecessor at Central Assembly. ✠

PHOTO QUIZ

These photographs were taken between 1948-1959. How many of these people do you recognize? Here's a hint for photograph 4: This A/G family is appearing here with Betsy Palmer on the 1958 TV program, "I've Got a Secret." Answers are on page 20.



Questions & Answers

By Gary B. McGee

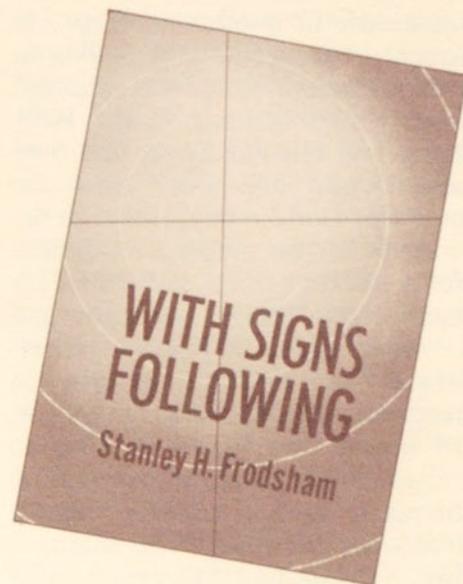
1. Even though the "New Issue" (Oneness theology) split the Assemblies of God in 1916, should Oneness groups such as the United Pentecostal Church International (UPCI) be considered cults?

Oneness teaching developed within the ranks of the Pentecostal movement, and in the early years all Pentecostals were generally labeled by outsiders as cultic. With the passage of time, however, trinitarian Pentecostals gained entry into such "orthodox" agencies as the National Association of Evangelicals (NAE), World Evangelical Fellowship, and some even joined the World Council of Churches. Nevertheless, this privilege was denied to Oneness organizations like the UPCI, subsequently forcing them into an isolation from other Pentecostals and evangelical Christians. Oneness or "Jesus Name" Pentecostals (e.g., Frank Ewart, D. C. O. Opperman, G. T. Haywood) were motivated by the same restorationist ethos as those who remained trinitarian; the label of "cult," however, is sociologically and theologically undeserved. While the Assemblies of God has continued to view the Oneness teaching on the Godhead as erroneous (and heretical), it is significant that the largest organized expression of the movement, the UPCI, has moved to identify itself more closely with evangelicalism; a Oneness organization has

even been accepted into membership of the National Religious Broadcasters (a branch of the NAE). For an insightful analysis, see J. L. Hall, *The United Pentecostal Church and the Evangelical Movement* (Hazelwood, Mo: Word Aflame Press, 1990).

2. Who wrote the first history of Pentecostal missions?

The first history was written by E. May Law, an early Pentecostal missionary to China. Entitled *Pentecostal Mission Work in South China*, it was published in 1916. The first overview of world Pentecostalism and missions was Stanley H. Frodsham's *With Signs Following* (1926). Fortunately, the Gospel Publishing House has kept Frodsham's book in print through the



years; it remains a gold mine of information for the researcher. The Church of God (Cleveland, Tenn.) produced the first denominational history of missions with Horace McCracken's *History of Church of God Missions* in 1943. ♦

□ Booth-Clibborn/ from page 10

had melted away under the warm rays of my rising Sun of Righteousness.

Fresh, new, bitter-sweet tears of regret at my long resistance and stubbornness now copiously flowed. How long had the praise that was due His name been denied! My Lord had been shamefully treated, insulted and slighted! Now He shall have His way with me! My will shall be subject to His will! It shall be an absolute surrender!

Then the tears gave way to a flood of joy and I began to laugh and laugh until I cried for very joy. The weeping and laughing alternated, and the vehemence of praise rose with the heat of my ardor. I cried repeatedly, "Come Lord Jesus! Fill me with all Thy Power and Glory" and much more besides. All now was response and invitation! All barriers had been swept away! Self consciousness was no more, the tide had carried me out of myself into an utter God-consciousness. Every restraint and hindrance was removed



—then, something happened!

Enrapt in the ravishing force and delightful fury of the paramount blessing that was sweeping over me wave upon wave, my eyes steadily fixed on the Lover of my soul—God touched my body with His power for the first time. I felt the current course through me from my head down, leaving a warm glow in its wake. Of course my praises only

Dr. Gary B. McGee is professor of church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds masters degrees in religion and history and a Ph.D. from Saint Louis University. He is the author of the two-volume *This Gospel... Shall Be Preached* (Gospel Publishing House) and is an editor for the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan).



increased. In another moment He touched me again. If I had been walking before, now I was running! The blessed baptizer in the Holy Spirit laid His hand over and over again upon me. Each time the power of God streamed through my body it left me gasping for breath for a second or two, only to let me burst out in greater jubilation and triumph again. My whole frame began to lightly tremble in response. The incoming energy was so strong, the breath of God so refreshing as to chase the natural breath from me. And yet I panted and cried for more. The stimulating, strengthening effect was instant, all weariness left me. You can well understand that now there were no bounds to my glorifying God. My heart danced with bliss, my voice rose to new heights in song. Indeed, I was putting all my praise to melody. And still broke those wondrous overwhelming waves of life-giving power and glory upon me more copiously and more frequently until, finally, there seemed to be no surcease, but increase!

Whereas the touch of His Hand had rested upon me intermittently, now, Praise God, the transporting pressure never lifted, but surged stronger and more often until there was a veritable inundation. The trembling increased but even that violent vibration was invigorating. Nothing was able to detract my attention from "Mon Sauveur! Le Bijou de Mon Ame! Mon Adore!"* I fairly shouted His praises! He was the Fairest of Ten Thousand! The Rose of Sharon! The Lily of the Valley! The Darling of Mankind! It seemed as if all that could be said was not sufficient! What else could I say to heap at His feet who was enveloping me in the folds of glorious favour. His fire was kindled upon me, the flames of His burning purifying love were wrapping me closer, ever closer to Himself.

It was then that I realized that my

*French, with which at the time I was more familiar than English. English translation: My Savior! The adornment of my soul! The object of my adoration!

jaws were aching. The enchanting singing, the rapidity of inspired praise, the effusion of words, at first, I thought had overworked my mouth. I stopped, but the aching only increased and when I would endeavor to speak again articulation became more difficult. Yet I could not keep still! What creature beneath the skies could keep quiet under such a chiasm? The pain became acute.

The noise I had been making had predominated in the meeting, when it subsided I could hear the others rejoicing. I had grown accustomed to the "speaking in unknown tongues," but all this time I had never given it one thought! Who would dream of thinking of such things *when the Lord Jesus was standing there!*

There was no doubt, however, that the Spirit was seeking to gain

"Our missionary leader was soon by my side. 'You are about to speak in a new language, but do not think of that; it will come about as you further yield to the Spirit. Just keep your eyes on Jesus and continue to praise Him.'"

control of my tongue. Of course the very suggestion that another can take possession of our mouths is an absurdity to the carnal mind. But here was the fact—my natural ability and God's supernatural power could not both manipulate the muscles of speech at the same time. Between the two is it any wonder that my jaws were throbbing! But this lasted only a brief time.

Yet the exigency became well nigh unbearable, for the paralysis had vexed me much more than it had hurt. All these accumulating glories, that were near translating me, were finding no outlet but through a mumble of ill-pronounced English words.

Our missionary leader was soon by my side. "You are about to speak in a new language, but do not think of that; it will come about as you further yield to the Spirit. Just

keep your eyes on Jesus and continue to praise Him," said Mr. Leonard (as far as I can recall). He then gently laid his hands on my head and upon my throat and prayed. After that, he *left me alone.*

As I lifted my voice in singing the praises with which my heart seemed bursting, it was not long before something let go and I was instantly liberated. There was no stuttering, no transition period, it was an immediate gliding from a known to an unknown speech; it happened so quickly, it was imperceptible. I found myself singing in a beautiful language entirely foreign to me. Its charm and surprising sounds saturated me with an indescribable ecstasy. Every sweet sentence fully and adequately expressed the pent-up feelings of my inflamed heart. In that high exhilaration, in that sublime divine exaltation nothing could have so suited my desperate requirement, nothing have proven so infinitely resourceful than the liquid syllables of this heavenly tongue. Every ejaculation, each recitation was gratifying, satisfying and sufficient! Direct from the altar of my heart, rising in surging burning billows, the most pleasing incense was reaching the throne!

Through this exquisite medium my spirit could pray directly whilst my understanding was at rest (1 Corinthians 14:14). Yet I knew the subject matter of these ecstatic phrases by looking into my heart. This tongue permitted such freedom and scope that my mouth literally found the words for both the most delicate shades of meaning and the greatest paeans of adoration. They were ready-made, produced of the Spirit by whose power they were formed and delivered. As the Spirit exercised these extraordinary utterances I became more adapt at yielding, the particular and more extravagant articulations became clearer. The inflections in tone, soft and loud, the deliberate enunciations, the explosive cadences wound in and out of the utterance in an astonishing variety. All of this prophetic speech soon

reached an amazing flexibility. Oh! This was a tongue that one could taste!

Launching out with this new vessel into uncharted seas of song and celebration, I was swept on and on and out as if by gusts of Elysian wind, "out where the full tides flow," far out where the mortal things of time have vanished and the shining shores of glory appear. Truly **now** all the windows of heaven were opened, and the promised blessing was not only poured out but was overflowing, for there was not room enough to receive it. The more I would sing, the more the cloud of glory would thicken until my ravished soul and body were saturated with the "Shekinah," just as in the Temple of old when the priests could not stand to minister because of the cloud, "for the glory of the Lord had filled the House of the Lord" (1 Kings 8:11).

"He had been more anxious to give than I had been to receive that memorable night—the 28th of November, 1908."

My shouts and praises mingled with the most intoxicating laughter and my tongue raced like "the pen of a ready writer" (Psalms 45:1). The speaking had often the inflections common to conversation. Secrets were being interchanged, mysteries that can only be esteemed by such as enter into the inner cloister of intimate communion with Christ. This exchange of endearments became inexpressibly delightful.

A new day had broken upon me, the shadows were driven away, the dimness and its doubts had departed, the winter was past and the rain clouds gone! The time of flowers and singing had come and He had set His heart on *me*, His undefiled; He had wiped away my tears and put upon me the garment of praise; He had given His chosen beauty for ashes and the oil of gladness for mourning. My beloved was mine and I was His! Would I not arise and come away?

These sacred sentiments were

spoken with the understanding. But because the veil was now riven, mine was the sheltered retreat, and in that secret place of the Most High, the very holiest—my spirit preferred the love language I had learned. The tongue was so new, so peculiar, and lively that I could not help but laugh heartily. This holy laughter increased until it prevailed and I could not cease. It rolled through me in billows shaking me with irrepressible outbursts. I was repeatedly seized by these delicious convulsions, there was simply no desisting and soon the whole room laughed with me. The Lord had turned again my captivity. I was like one that dreamed, my mouth was filled with laughter and my tongue with singing (Psalms 126:1-2).

Much can happen in a brief time when God is given a free hand! In about four and a half hours I was made to live, feel, hear, understand and experience what

otherwise might have taken me a decade to learn. It seemed as if a little of eternity had entered into time. God works quickly, we are so slow! So many spiritual things we feel after, seek after and study without enlightenment which may so soon be received, comprehended and partaken of in a really vital, dynamic, face-to-face experience with God. That revelation of Christ has never left me. The relish and ecstasy of that blessing remains with me to this day, and never have I doubted the divine character of that visitation!

My Lord had become my Lover! I had rested under His shadow with greatest delight. He had brought me to His bountiful banqueting house and His beautiful banner over me was love. What a luscious liberal feast my God had prepared for me there. He had been more anxious to give than I had been to receive that memorable night—the 28th of November, 1908. ♦

BOOTH-CLIBBORN BOOKS

The following books are available from William C. Booth-Clibborn. Price includes shipping and handling. A list of other writings, music, and recordings is available on request.

Baptism in the Holy Spirit, by William Booth-Clibborn. The 1908 story of the Latter Rain falling in the Booth-Clibborn home in Great Britain. \$4.50; outside U.S. \$5.

How to Keep on Fire, by William Booth-Clibborn. The author calls it seven simple illustrated rules which will guarantee perpetual revival. \$4.50; outside U.S. \$5.

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ARCHIVES ACTIVITIES

Tim Turra: *Golden Grain* magazines. **Jill Walker:** Smith Wigglesworth materials. **James K. Gressett:** cassette recording of 70th wedding anniversary of James K. and Florence Gressett. **Wayne Warner:** news clipping from Portland, Oregon, newspapers, and books; *Petals from the Rose of Sharon* (bound 1927 copies, Uldine Utley's magazine). **Charles Jones:** material related to Charles C. Robinson. **Talmadge McNabb:** three books by Alma White; miscellaneous clippings. **Edith Blumhofer:** an issue of *The Converted Catholic* magazine; Richard H. Gardiner's 1914 Gibeah Bible School diploma; 25th Anniversary pamphlet on Missionary Rest Home, Chicago. **Children of Myer Pearlman:** Myer Pearlman's World War I army uniform, U.S. flag which draped his casket, and miscellaneous clippings. **Fred Smolchuck:** "Azusa Street to USSR" book manuscript. **Roger Robins:** paper, "Worship and Structure in Early Pentecostalism." **Wayne Cagle:** recordings of Emil Balliet, Bert Webb, and Mary Orphan. **Desmond Cartwright:** copies of *Confidence* magazines (1908, 1910). **G. Raymond Carlson:** newspaper section on Fulton Buntain's 25 years at First Assembly, Tacoma, Washington; hymnbooks. **Elmer M. Trygg:** "Getting to

Know Me," autobiography. **Grant Wacker:** video, "Cradle of Pentecost" (North Cleveland, Tennessee, Church of God), four books from England. **Gerry Flokstra:** books, tracts, and pamphlets. **M. W. Bell:** two books by Leroy Jenkins and Maria B. Woodworth-Etter. **InterVarsity Press:** *Dictionary of Christianity in America*. **Martha Braxton:** photos of Servicemen's Department and Reveille Reunion. **William Booth-Clibborn Family:** scrapbooks, photographs, revival posters, pamphlets, song books, books, and other material relating to the ministry of the Booth-Clibborn family. **Douglas Straton:** book by his father, *The Famous New York Fundamentalist-Modernist Debates*, and taped interview with Wayne Warner. **Henry I. Dahlberg:** "An Autobiography of Rev. Maurice McGinnis, Montana Pioneer Preacher." **Elsie Hillestad:** photos of Wisconsin and Zion, Illinois, and recorded narration. **Lillian Rahner:** 1929 Bethel Bible Training School diploma for Andrew Rahner. **James Griggs:** old mimeograph machine used at Central Bible College before 1950. **Robert C. Cunningham:** yearbooks for Continental Bible College and notes of 1936 Thoro Harris visit to Central Bible Institute.

Brainerd (MN) A/G: materials relating to the history of Brainerd Assembly of God. **L. G. Stevin:** books by Ethel R. Willitts, *Does Faith Healing Cure?* and Maria B. Woodworth-Etter, *Questions and Answers on Divine Healing*. **William K. Kay:** *Inside Story* (published dissertation on history of Great Britain and Ireland), and David Allen's dissertation, "Signs and Wonders: The Origins, Growth, Development and Significance of Assemblies of God in Great Britain and Ireland, 1900-1980." **Highway Tabernacle, Philadelphia:** hand-written church minutes (1897-1922). **Adele Dalton:** booklets, books, photos, address file, and other items belonging to J. Roswell and Alice Reynolds Flower. **Stan Ingersoll:** clippings and other materials. **Marie Nereaux:** miscellaneous revival posters, prayer cards, tracts, and magazines. **Leatha Perkins Dahlgren:** a copy of her grandmother's (Charlotte J. DeMoure) 1,000-year property lease for property at Zion, Illinois. **Emmanuel College Library:** early Pentecostal periodicals. **Rolf McPherson:** photocopies of *Word and Work* magazine. **Hart Armstrong:** materials and correspondence relating to Sunday School Conventions. ✦

□ Photo Quiz

Answers/ from page 16

1. It's groundbreaking at Bethany Retirement Home, Lakeland, Florida, 1959. From the left, Robert E. Hayse, contractor; Howard Bush, Peninsular Florida district superintendent; and Curtis Ringness, national secretary, Department of Benevolences.

2. A/G college presidents meeting with J. Robert Ashcroft, national secretary of Education (third from right), at 1957 General Council, Cleveland, Ohio. From the left are J. B. Scott, interim president at Southern California Bible Institute (now Southern California College); Bartlett Peterson, president Central Bible Institute (now Central Bible College); C. E. Butterfield, president Northwest Bible Institute (now Northwest College of the A/G); Ashcroft; Cyril Homer, president South-Eastern Bible College (now Southeastern College of the A/G); and Klaude Kendrick, president of Evangel College.

3. These Pentecostal leaders met September 24, 1948, in Los Angeles to launch a "Spiritual Marshall Plan," to "salvage the youth of this generation for Jesus Christ." Seated, from the left, H. L. Chesser, general superintendent, Church of God; Ernest S. Williams, general superintendent, Assemblies of



A more recent photo of the Kolenda brothers. Seated from left, Roland, Arnold, Ernest, John, and Louis; standing, William, Robert, Herbert, Norman, and Daniel. Roland and Ernest are deceased.

God; David duPlessis, secretary, World Pentecostal Fellowship; Rolf McPherson, president International Church of the Foursquare Gospel; and rally speaker Ray Hughes, Church of God; standing, Demos Shakarian, Independent Full Gospel Churches; Wesley R. Steelberg, assistant superintendent, Assemblies of God; C. E. Britton, pastor and chairman of the press conference; R. D. Heard, national youth director, Pentecostal Church of God; and Howard Rusthoi, associate pastor, Angelus Temple, Los Angeles. Otto Rothschild, photographer.

4. Betsy Palmer, "I've Got a Secret" panelist, poses backstage after Clio, Michigan, A/G pastor Paul Kolenda (next to Palmer) appeared on the 1958 program with his 10 sons. The secret was that all 10 sons were ministers, either in music or preaching. The sons are, from the left, Herbert, Daniel, Roland, John, Robert, Ernest, Norman, Arnold, William, and Louis. Incidentally, there were no girls in this family!

5. The Kolenda Quartet singing at a laymen's banquet, 1953 General Council, Milwaukee. ✦

□ **Opperman**/from page 7

Like previous schools this month-long training session operated by faith. There was not a set charge for room and board, but students were expected to bring funds to help defray living expenses. Approximate costs were \$2.00 a week per student with extra expense to heat the rooms in cold weather. Students were expected to bring their own bedding (quilts, blankets, sheets, pillows, etc.) and toilet articles.

That fall, Opperman, who at one time served as assistant chairman of the Assemblies of God (1914-15), became part of the group of Oneness ministers who left the denomination at the 1916 General Council. Two months later Opperman helped organize and became chairman of a Oneness group called the General Assemblies of The Apostolic Assemblies, with headquarters in Eureka Springs. *The Blessed Truth*, which he edited, became the official organ of this group. This organization lasted for only a year before it felt the need to merge with the Pentecostal Assemblies of the World by the end of 1917. With the merger the Bible school at Eureka Springs became known as The Pentecostal Bible and Literary School. Opperman was chosen as General Elder, one of the top three officers, of the newly merged group when it held a conference in Eureka Springs in 1918.

The last known short-term Bible institute that Opperman directed began March 15, 1920. Because of Opperman's strain in overseeing the Pentecostal Bible and Literary School, editing *The Blessed Truth*, pastoring a local assembly at Eureka Springs, and carrying on extensive correspondence, he turned this

Occasionally a "saints meeting" was held. This was only for Christians and would start with the observance of the Lord's Supper, followed by the practice of feet washing—the men in one group and the women in another. Eugene Hastie, in his *History of the West Central District Council*, described the meetings as a time of great blessing and fellowship. Another common practice was of believers embracing and kissing, following examples in the Pauline epistles.



D. C. O. Opperman (second row, near center, holding son John Mark) converted the old Magnetic Hotel, Eureka Springs, Arkansas, into the Ozark Bible and Literary School. On Opperman's left is his wife Hattie (holding Philip). Ruth and Esther Opperman are standing on chairs in front of their parents. Paul Opperman is second from left, front row. One of the instructors is Mary "Mother" Barnes, first woman on Opperman's right. On Mrs. Opperman's left is R. B. Chisolm, another instructor. This group picture was taken about 1915.

"special" Bible school over to Andrew Urshan, a Persian evangelist and Bible teacher. Urshan had held credentials with the Assemblies of God but had withdrawn over the Oneness issue.

Later that year the literary school at Eureka Springs was closed due to financial and other difficulties. Opperman moved his family to Trinity Heights, a section of Dallas, where he was involved in evangelistic work for the next two years.

In November 1922 Opperman served as conference chairman for the Southern Bible Conference held at Little Rock, Arkansas. Between 60 and 70 Oneness preachers attended the gathering. The conference emphasized the need of the ministry for prayer, consecration, and a closer walk with God.

In the fall of 1923 Opperman and his family moved to California where he pastored a church at Lodi. After ministering in a Sunday service in the Los Angeles area on September 5, 1926, Opperman was killed in a car-train accident.

Howard Goss, an early Pentecostal leader, had high regard for

D. C. O. Opperman and his teaching ministry. He offers this tribute:

Brother Opperman's work among us was these short-term Bible schools. Sometimes he acted as pastor, but teaching seemed to be his special gift. He would announce a school by faith, fully expecting God to meet every need, whether five came or five hundred... He trained and put hundreds of workers into the Pentecostal harvest field. His schools were a "cutting out" station also, where those not called to active evangelism could painlessly find it out without regrets. These were safely channeled into other lines of God's service. For many years he was a handsome and commanding figure amongst us, full of faith and of the Holy Ghost.²²

A few Pentecostal leaders and evangelists conducted short-term Bible institutes concurrently with the Opperman schools, but during the 1920's a number of permanent Bible schools were established by the Assemblies of God and other groups. With long-term Bible institutes available for training, the short-term Bible schools gradually disappeared from the scene.

NOTES

16. Ruth Lout with Anna Jeanne Price, *New-Born Fire*, Rev. ed. (Jasper, AR: Engeltal Press, 1987), 85-86.

17. Daniel C. O. Opperman, "Bible School in Ottumwa, IA" *The Christian Evangel* (Sept. 5, 1914), 3.

18. Daniel C. O. Opperman, "Ozark Bible and Literary School" *Word and Witness* (Aug. 20, 1915), 4.

19. Daniel C. O. Opperman, "Testimony" *The Ozark School Herald* (April 1916), 5.

20. *Ibid.*

21. Daniel C. O. Opperman, "School of the Prophets Holy Ghost Bible Training School" *The Weekly Evangel* (March 18, 1916), 13.

22. Goss, 127-128.

FROM OUR READERS

World War II Servicemen's Ministry

The Winter issue was indeed most interesting and inspiring. Your article on the Tacoma Servicemen's Center ("A Piercing Light in Tacoma's Darkness") was obviously of particular interest to me. I must admit that when I came to the last line my eyes were filled with tears of joyful emotion as I recalled those fruitful days of ministry. Your story was so well written and factual in every detail.

Levi A. Larson
Marysville, Washington

Levi Larson was director of the Tacoma center which ministered during World War II.

Response to Fall Issue

I thoroughly enjoyed reading the reports of some of the pioneers of the faith. I especially enjoyed reading Brother A. G. Ward's "Lights and Shadows on the Pilgrim Way." Perhaps it was because I was personally acquainted with Brother Ward; and as a young preacher I appreciated his ministry through the pages of the *Pentecostal Evangel*, and through his pulpit ministry at ministers institutes and camp meetings.

I also enjoyed the articles "Life on Faith Lines," and the one on the Servicemen's Department. *Reveille* was also helpful to me in my ministry to the homes of servicemen during World War II.

I commend you on the service that you are rendering to the Assemblies of God, and especially to the retirees of the ministry.

Everett D. Cooley
Hemet, California

Our whole family came into Pentecost through the efforts of the Faith Homes in Kenosha, Wisconsin. George Finnern was our pastor. It was his wife who brought me to the Lord. It was nice to see the picture of

George Finnern again. Also of Hans Waldvogel; I remember him very well as serving as an intern in the Peniel Mission on Newell Street where I knelt and gave my heart to the Lord.

You know that many A/G preachers came out of that mission: Davidson family, Olson family, Moddar family. There were other young people who went out under the Faith Home ministry. They did a great work in the early days.

You are doing a great work in gathering material about the early days of Pentecost and then publishing it in the *A/G Heritage*.

Howard R. Davidson
Director
Ohio District
Archives
Columbus, Ohio

Everett D. Cooley is a former pastor and superintendent of the Michigan District of the Assemblies

of God. After retiring as secretary-treasurer of the Ohio District Council, Howard Davidson volunteered to set up the District archives, which is proving to be a model for other districts. The A/G Archives appreciates the support it receives from these and many other retirees in the denomination.

Retired Pastors Appreciate Heritage

The past several months I have been enjoying *Heritage* as our son Shelby, who is a lifetime member, loaned us a stack of them.

Brother Percy and I went into full-time ministry in 1949. We have pastored 11 churches in Oklahoma, pioneering the church at Hennessey, 1952-54. We raised five children, and all of them are in the Assemblies of God. Shelby is a chaplain at the Veterans Administration Medical Center at Tuscaloosa, Alabama. Our daughter and her

Continued on next page

Correction on Photograph

The picture you printed on page 19 (Winter 1990-91) of the personnel who planned the *Reveille* Reunion incorrectly identified my father, Loren Wooten, as being Elmer Wooten. Elmer was Loren's father.

Loren Wooten has been an ordained Assemblies of God minister for 50 years. Elmer worked for the Gospel Publishing House for years and retired in 1965.

I appreciate *Heritage* magazine, especially the timely issue featuring the Zimmermans. The article was so informative, and I appreciate it especially now that Brother Zimmerman is no longer with us.

Judy Wooten Meyers
Sullivan, Missouri

Heritage regrets the above error in identification. Loren Wooten is seated second from left in photo below.

The A/G Servicemen's Department and other Headquarters personnel who planned the *Reveille* Reunion after World War II. Seated, Dorothy Morris, Loren Wooten, Harry A. Jaeger, Wesley R. Steelberg, Ralph Harris, Kenneth Barney, and R. Stanley Berg; second row, Harold McKinney, John Hurston, Earl Blythe, Ruby Nell Blythe, Barbara Jaeger, and Zella Lindsey; back row, unidentified, William Yaeger, Harry Myers, B. A. Criswell, T. C. Burkett, and Paul Miller.



□ Heritage Letter/from page 2

Phil Darner—who in 1914 ran a printing press for E. N. Bell, first chairman of the Assemblies of God—had amassed an assorted collection of church magazines and other papers. Last year his son told me, “I threw away armloads of materials Dad had saved.” He too did not realize the value of published and unpublished items.

Not all losses, of course, are intentional. Accumulated materials can be destroyed in less time than it takes to tell about it by fires, floods, and storms. And over a period of years, insects, rodents, hot attics, and damp basements can take their toll on photographs and important papers. These enemies take longer to complete their dirty work, but the loss can be just as devastating.

Take the Shumway collection for an example. About 75 years ago Charles Shumway interviewed scores of people associated with the Azusa Street Mission and other early Pentecostal outpourings for a dissertation. A son told me that after his father's death the family discovered that about 35 boxes of materials—including the interviews—had to be destroyed because a storage company had stored them in a warehouse which had only a dirt floor.

Despite the bleak picture I have painted, there is a bright side. An encouraging side is that many people are aware of historical values

□ Letters/from page 22

husband, Kenneth and Arlene Cope, have pastored for 30 years, the last 23 at Lakeview A/G, Grove, Oklahoma. Our son Charles is pastor of First Assembly, Houma, Louisiana.

Brother Percy and I have had a lot of illness; both of us have had triple bypass heart surgery.

Thank you for all the work you and many others have done to make *Heritage* so interesting.

Rev. and Mrs. Cecil Percy
Hydro, Oklahoma



PRESERVING SOUTH TEXAS HISTORY
Four South Texas pioneers being interviewed for the Archives oral history project. The editor interviewed the four, a total of 8½ hours, while attending the South Texas District Council in April. Top from left, Josie Mae Netzel (Mrs. Martin B.), Ibbie Savell (Mrs. J. O.); bottom, James B. McKeehan and Glen M. Adams.

in what others would toss out as “old papers.”

Charles Price's daughter did have a newspaper scrapbook from the 1920s and 30s, photographs, and copies of her father's *Golden Grain* magazine, all of which she kindly donated to the Archives.

Phil Darner's son preserved and donated hundreds of early *Pentecostal Evangel*s and other materials. (See photo in fall 1990 *Heritage*.)

And what good if any came out of Elbert Peterson's bonfire? After Don MacPherson and John Baker saw flames licking up books and periodicals in the Noonan backyard, they sprang into action. “We pulled books and magazines away from the fire,” he remembers. “I loaded my car trunk and then the back seat with materials that would have been burned within the next few minutes.”

Now, here's the rest of the story. Much of the salvaged material remained in the Noonan church for nearly 20 years. Three years ago Don told me about the incident and suggested I get in touch with John,

which I did. John and his wife kindly boxed up the material, including missing copies of Carrie Judd Montgomery's *Triumphs of Faith*, and shipped them to the Archives.

In another case—a near horror story for archivists—James Singleton heard about a wrecking crew poised to destroy an old church building in Fort Worth. Knowing that P. C. Nelson's son had formerly lived there, Singleton raced to the site and discovered that in the attic were several boxes of materials which Nelson had saved—some even from the 19th century. “The thing that scares me,” Singleton said, “is knowing that had I not gone when I did, the entire collection would have been hauled to the dump.” But instead of being lost forever in a dump, the materials are now housed in the P. C. Nelson Memorial Library at Southwestern Assemblies of God College, Waxahachie, Texas—the college Nelson helped found.

Through the watchfulness of many other people, rescued items garnered from coast to coast are now safely stored in our fireproof vault. And today they are available to researchers—which includes students on assignments, editors wanting article illustrations, authors, genealogists, and people who just want to satisfy a historical curiosity.

You might be wondering how all of this affects you or people in your church. Do you have church-related photographs, diaries, books, magazines, correspondence, recordings, and other historical materials but don't know what to do with them? Can you refer us to a collection whose owner is poised with a torch or ready to call the trash company? Do you have funds which would help us move from our cramped quarters into a facility suitable for this preservation and research ministry?

Wherever you fit into the picture, please write or call soon for more information or to tell us how you would like to help.

Thank you for your concern for a threatened heritage. ♦

Assemblies of God
HERITAGE

1445 Boonville Avenue
Springfield, Missouri 65802-1894

