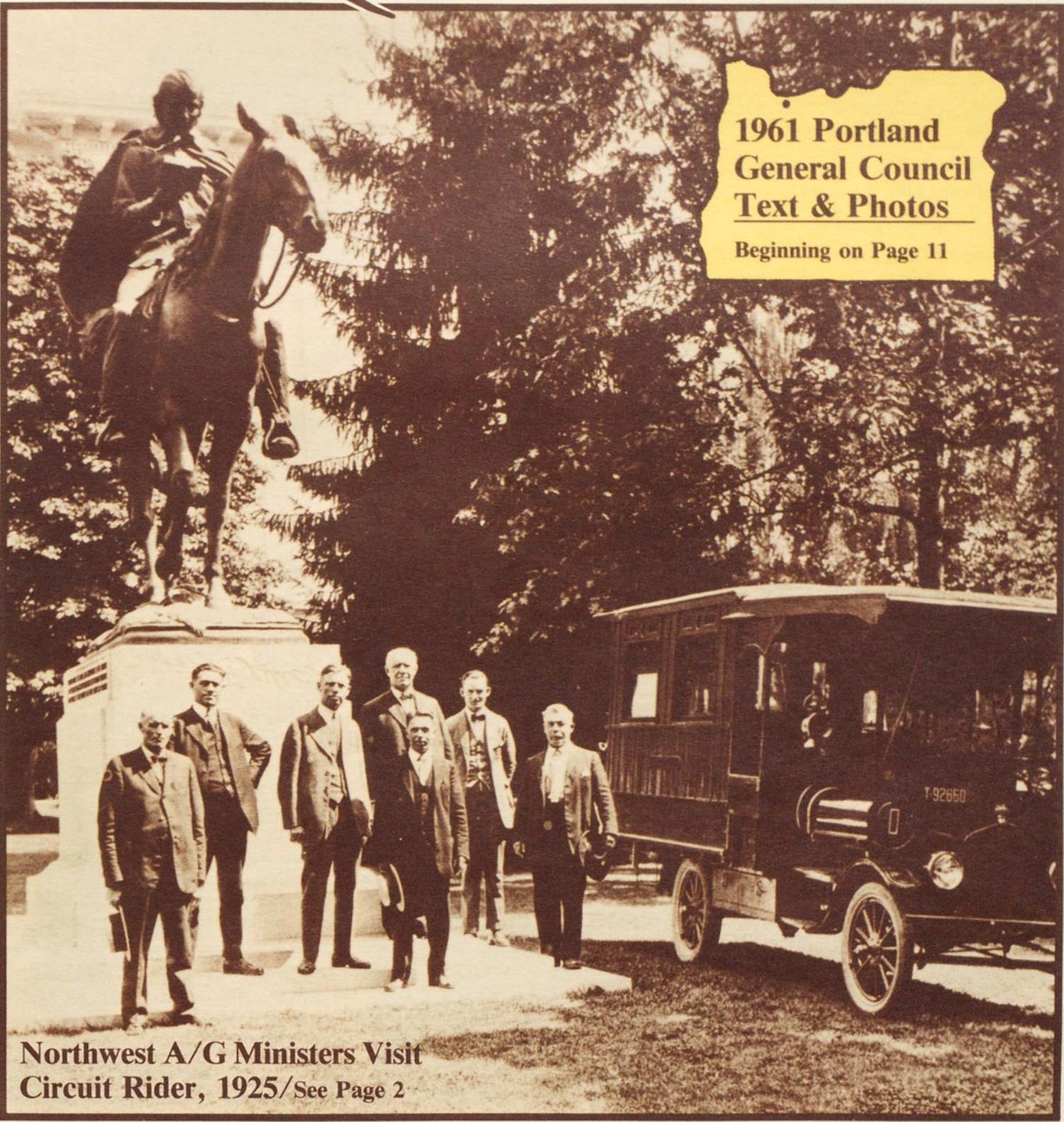


# 44TH GENERAL COUNCIL ISSUE

Assemblies of God

# HERITAGE™



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Text & Photos**  
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Cover photo courtesy of Oregon District Council of the Assemblies of God. Circuit Rider and Jason Lee photos on this page by Wayne Warner.

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# HERITAGE LETTER

By Wayne Warner



Circuit Rider, State Capitol Grounds  
Salem, Oregon

## *The Northwest's Spiritual Heritage*

As an Oregonian, I never pass the Oregon State Capitol grounds in Salem without looking at two important monuments to my heritage. You'll see one of them on the cover and above, the famous Circuit Rider, and the other one below, a monument to honor missionary Jason Lee.

The cover photograph, courtesy of the Oregon District Council, was taken about 1925 when Oregon was part of the Northwest District (formed in 1919). Hans Hansen, second from left, and the other unidentified men obviously viewed themselves as 20th-century circuit riders. That's why they requested permission from Governor W. M. Pierce to drive Hansen's gospel truck onto the Capitol grounds for this photograph.<sup>1</sup>

Many of the state capitols commemorate their state's involvement in war (Oregon has its war monuments too), but prominently displayed in Salem—on the east side of the capitol—are these two monuments to the preachers who brought the gospel to the Northwest.

Robert A. Booth was one of Oregon's pioneer preachers on horseback, and it was his son—also Robert A. Booth—who donated the Circuit Rider statue in 1924. A well-known lumberman and philanthropist, the younger Booth wanted to remember his father and many others with this fitting gift to the state. The monument is inscribed with the following: "Commemorat-



Missionary Jason Lee, Oregon  
Capitol Grounds, Salem

ing the labors and achievements of the ministers of the Gospel who as circuit riders became the friends, counselors, and evangelists to the pioneers on every American frontier.”

Close by is the Jason Lee memorial, which Ethel Grubbs, his granddaughter donated in 1953. Lee, who was a Methodist missionary, came to the Oregon territory in 1834 and is credited with preaching the first Protestant sermon west of Missouri and founding what is now Willamette University in Salem. The statue, which faces the University, is inscribed with “Rev. Jason Lee, 1803-1845, First Missionary in Oregon, Colonizer, 1834-1843.”

**I**n thinking of the early circuit riders, we also may reflect on those who carried the gospel throughout the Northwest early in this century—such as the men in our cover photograph.<sup>2</sup>

There are no monuments on state capitol grounds to them, but these were the men and women who resolutely took the gospel wherever people settled—from the Pacific Ocean to Montana and Wyoming, and from the Canadian border to California, Nevada, and Utah.<sup>3</sup>

They preached in country schoolhouses, in vacant buildings, in small mill towns, in logging camps, in the cities, and in remote ranch areas and mining towns. Often their street meetings and tent services were the means of getting new churches started. And often these gospel services became the focal points for persecution. Local toughs liked nothing better than to splatter Pentecostals with rotten eggs and fruit. Some of the Pentecostals were even beaten, tarred and feathered, and run out of town.

Yet out of the struggles to preach the gospel in the Northwest, these faithful pioneers saw men, women, boys, and girls come to Christ—some even among their persecutors. Many had life-changing experiences. Sordid characters were revolutionized. Many were delivered from alcohol and drugs. And who could ever number the people divinely called to serve their local churches,



The organizational meeting of the Northwest District of the Assemblies of God, near Green Lake, Seattle, in June 1919.

in pastorates, or on mission fields?

Let us remember. As we brag about the 601 Assemblies of God congregations with their 70,000 members in Idaho, Oregon, and Washington, may it never be said that we forget the labors and sacrifices of the faithful pioneers.

And looking back into the history of the Northwest, we are reminded of break-through meetings which itinerant evangelists conducted. Take Dr. Charles S. Price’s meetings for an example.

Although never a member of the Assemblies of God, Price impacted

the denomination in the Northwest—and many other regions—with his powerful salvation-healing meetings during the 1920s and 30s.

A Presbyterian pastor in Albany, Oregon, Thomas J. McCrossan, reported on the Price meetings in his city where it was said that practically the entire high school student body was converted during the meetings. Many people testified that they were healed as a result of the meetings.

My own father was diagnosed as having lung cancer but then was healed during the 1922 Price meet-

Continued on page 22

The Oregon District Presbytery at the state capitol, 1940. Kneeling, left to right, Leonard Weston, A. Harold Persing, Kelsey C. Prinzing, H. Ivan Ryan, Orville R. Cross, Sterl D. Spiesz, and E. J. Cornwall. Standing, Alan H. Banks, district treasurer; Lester Carlsen, general presbyter; Charles G. Weston, district superintendent; Fred Vogler, assistant general superintendent; C. W. Ahalt, general presbyter; and Atwood Foster, district secretary.



# The Night Fire Destroyed Bandon

*How One Oregon Congregation Coped With 1936 Disaster*



The Oregon coastal town of Bandon in September 1936 shortly after a raging forest fire destroyed nearly everything in its path, including the Assembly of God building. Courtesy of Wayne Sharpe

## By Don Mallough

In the month of September 1936 a raging forest fire utterly destroyed the picturesque little town of Bandon, Oregon. That beautiful resort city of 1700 people, overlooking the rolling Pacific, was only a heap of charred ruins and ashes when the fire had burned itself out. Only a few buildings on the outskirts of the city yet remained, and the only evidence of life was the long row of hurriedly erected Red Cross tents where many of the returning residents obtained food, clothing, and temporary shelter.

Forest fires had been raging in that vicinity for some time, but that was no rarity in such a heavily-wooded area. For days the smoke had hung as a heavy pall over all of southwestern Oregon. Still there was no concern on the part of the residents of Bandon or other villages nearby, for this was a common

experience at this time of the year.

Suddenly on Saturday evening a warning came to all the residents to flee in their cars as quickly as possible. Even then many did not take seriously this warning of danger. Traveling at tremendous speed the fire roared and crackled across the tree tops, licking up everything in its path and only to be stopped at the wall of the blue

“It was touching to see these folks who had lost everything they possessed still rejoicing and happy in the things of the Lord.”

Pacific. Thus in but a few minutes, homes, possessions, life-time ambitions and even human bodies were reduced to ashes.

It was my privilege to be present and have part in the first gospel service that was conducted at the site of Bandon after this terrible holo-

caust. The service was held in one of the rooms of the high school, which was one of the few buildings left standing. Christian people met together for the first time since the fire and in conversation were relating their various experiences, losses, and their escape from death. It was touching to see these folks who had lost everything they possessed, still rejoicing and happy in the things of the Lord.

The service got under way and I was serving in the capacity of song leader. After singing two other songs I suggested that we turn to the selection, “I Will Praise Him.” I had chosen this song without forethought as to the words of one stanza. Finally we came to that stanza and the congregation lustily sang:

Tho' the way seems straight and narrow,  
All I claimed was swept away;  
My ambitions, plans and wishes,  
At my feet in ashes lay.

I realized, and I am sure that others

did, that the writer of this number had referred to spiritual things, yet there was an application to the material under these circumstances. Somehow the word "ashes" covered it all. Every personal belonging of most of those present had been reduced to ashes in the literal sense of the word. Everything had been swept away and that very recently. While the wounds were still open and the losses still horribly real these words were bringing it all back so vividly.

I'll assure you there wasn't a dry eye in that congregation at that time. Hardened men with scars of the years on their faces, frail old ladies with snow-white hair, strapping young men and tousled headed youngsters all had tears in their eyes and coursing down their cheeks.

It was a touching sight but that wasn't what impressed me the most. The climax came as we concluded the verse and started to sing the chorus:

I will praise Him! I will praise Him!  
Praise the Lamb for sinners slain;  
Give Him glory, all ye people,  
For His blood can wash away each stain.

At the moment that they sang, "I will praise Him," every hand in that congregation was raised heavenward as a testimony to what was being sung, and the congregation as a unit entered fully into praising God as never before. In spite of irretrievable losses, hopes that were dashed, plans that were disrupted, life-time savings lost, and friends that were missing, these people had enough of God's grace to praise Him with all their heart.

This article was originally published in the *Pentecostal Evangel*, November 18, 1944, as "Real Thanksgiving." The Assembly of God, now South Coast Assembly and pastored by Wayne Sharpe, lost its building in the 1936 fire. The church was established in 1930 and will observe its 60th anniversary as an Assemblies of God congregation, Sunday, July 28 with an "Old-Fashioned Day." Oregon District Superintendent William Gallaher will speak.

E. James Cornwall was pastor of the Bandon congregation at the time of the fire. His son Robert, former pastor of the Salem Christian Center, was 10 years of age at the time and remembers that his mother's hair caught fire when a building exploded. Thirteen people died in the fire.

The Cornwall family fled to the ocean with the townspeople who were still trapped in the town when the spreading fire arrived. Cattle, horses, dogs, cats, and birds also rushed to the safety of the beach.

The Oregon District's 50th Anniversary gave an account of the danger: "Sand was used to extinguish flames as it filtered down on them. It was a miracle that the tide stayed at a minus all night, and the people were spared."

For further information on the fire, see Curt Beckham's book *The Night Bandon Burned*, n.d., published by the author.



E. James and Mrs. Cornwall with their family a few years after the 1936 Bandon fire. Standing from the left, Judson, Iverna (Tompkins), and Robert. In the front are Tom and Jim. The parents are deceased; and the children live in Scottsdale, Arizona. Courtesy of Ruth A. Petty

I have never quite gotten away from that sight. It has done something for my spiritual life and it continues to have its influence upon me. Many a time the memory of it has stifled some form of grumbling starting to pass my lips.

I ministered to that congregation once a week until they could get things straightened out and somewhat in order. As we neared the Thanksgiving season one man said to me, "My, what a Thanksgiving we're going to have this year! We have so much to be thankful for." When I saw them living in tents and wearing Red Cross clothing and just getting by on the bare necessities it made me marvel all the more at that statement.

If the residents of Bandon had much to be thankful for at that Thanksgiving in 1936, don't you think we have much more? If they could praise Him in their loss can't you and I praise Him in spite of our petty difficulties? If at such a time of trouble they could rejoice in their salvation can't we, even if we have nothing else to claim, rejoice that our names are written in the Lamb's book of life, and because of that have a time of real Thanksgiving? ♦



Don Mallough (1914-81) was an Assemblies of God minister, serving as a pastor, evangelist, writer, and leader of the Youth and Men's Departments at the Assemblies of God Headquarters. He wrote *Grassroots Evangelism*, *Crowded Detours*, *If I Were God, Stop the Merry-Go Round*, and *Living By Faith*.

# Questions & Answers

By Gary B. McGee

**1. Our current Middle Eastern situation has occasioned the question: What has been the historic stance of the Assemblies of God on war? Has it ever changed? If so, when and why?**

Many Pentecostals were pacifists in the earlier years of the movement. Several reasons account for this including (1) biblical literalism, (2) concern for evangelism in the end times before the imminent return of Christ, and (3) the influence of leading revivalist leaders such as Dwight L. Moody and John Alexander Dowie.

Early Pentecostal leaders who opposed war included Charles F. Parham, Frank Bartleman, and later Donald Gee. After World War I began, the Assemblies of God at the General Council meeting in 1917 declared its opposition to participation in the war because it involved the destruction of human life. The resolution did not condemn, however, those who chose to enlist in the military. Other Pentecostal organizations both at home and abroad adopted similar statements. The American churches included the A/G, the Church of God in Christ, and the Church of God (Cleveland, TN). The extent to which pacifism pervaded the rank and file of the movement is unknown. With the belief of many that World War II was a "just war," growing identification with evangelicals (most of the membership in the National Association of Evangelicals would support the use of arms in a just war), and growing political conservatism in the A/G, the General Council officially adopted in 1967 a statement allowing each person to choose whatever status they felt to be appropriate (combatant, non-combatant, or conscientious objector). For more information, see Jay Beaman, *Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief*



J. W. Tucker, above, and William E. Simpson, left, in photo at right, were killed on mission fields. (See question two.) The Simpson portrait was taken in 1918 after the first Mrs. Simpson had died. On the right is W. W. Simpson, and the daughters standing, Margaret and Louise.



*Among Pentecostals*, M.Div. thesis, North American Baptist Seminary, 1982 (published as a book in 1989).

**2. Have any Pentecostal missionaries (including Assemblies of God personnel) ever been murdered for their witness to the gospel?**

Although only limited information is available and recognizing that the criteria for defining someone's death as a "martyrdom" can be rather broad, the following constitutes a tentative list of Pentecostal missionary martyrs. The first missionary to be murdered for the cause of world evangelization may have been Paul Bettex (1864-1916), murdered in China by unknown assailants (possibly a victim to anti-foreign sentiments that were widespread at the time). Despite the paucity of information (sometimes contradictory) about the circumstances of his death, Stanley H. Frodsham penned his biography in *Wholly for God* (n.d.). The story of his life and ministry, as well as that of his wife Nellie Clark Bettex (daughter of the director of the London Missionary Society), can also be found in *Heroes of the Faith* (1990), recently published by the Assemblies of God Division of Foreign Missions. Another early missionary who died (at the hands

of bandits) was William E. Simpson (1901-1932), an Assemblies of God missionary to China (see Nora Blan, *Rugged Mountains* [n.d.]). Several died during the uprising in Zaire (formerly the Belgian Congo) in the early 1960s: Edmund "Teddy" Hodgson (1898-1960) and Elton Knauf (d.1960), both with the Zaire Evangelistic Mission (see Colin C. Whittaker, *Seven Pentecostal Pioneers* [1983]; and J. W. Tucker (1915-1964), a well-known Assemblies of God missionary (see Angeline Tucker, *He Is In Heaven* [1965]). A more recent tragedy occurred in 1978 in Zimbabwe when rebels killed eight missionaries and four children associated with the Elim Pentecostal Church of Great Britain (see Brother Andrew, "Mission—The Church Under Attack in Zimbabwe-Rhodesia," *Logos*, September-October 1979, 45-46, 48, 50). ♦

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).



Editor's Note: Are you a "descendant" of the 1913 Couch, Missouri, revival? If so, Betty Jo Kenney wants to talk with you. If you will be attending the General Council in Portland, please check in at the Archives Booth. You can also write to her, c/o Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.

# Ozark Revival Roots

## An A/G Missionary Tells of Her Spiritual Origins in Missouri

By Betty Jo Kenney



These sisters, Zella (left) and Lillian Green, went from Thayer, Missouri, to Couch where they started the 1913 revival. The photographs were taken several years after the revival. Courtesy of Davene Green



Betty Jo Kenney



Beulah Smith

Betty Jo Mooney Kenney and her husband Lester are missionaries to Singapore. She interviewed her older brother Rod Mooney and the late Beulah Mooney Smith for this story. They were acquainted with all of the people named. Rod Mooney is a charter member of the Fredericktown, Missouri, First Assembly of God, where he was a deacon for 40 years. Beulah Smith, who died last year at the age of 83, was a teacher and WM leader at the church for many years.

**“W**e sent a couple of our girls over there...” This sentence captured my attention as I was reading about the 1909 Thayer revival in the summer 1982 issue of *Heritage*.<sup>1</sup> As a child I had often heard my parents, aunts, uncles, and grandparents talk about “two girls,” Zella and Lillian Green, who went from the great Thayer revival to the nearby village of Couch, Missouri, to minister to those interested in the “new” Pentecostal blessing. Now I was a missionary in Asia. I determined to search for our family’s roots in that revival.

When we returned to the States for deputation, I consulted with my oldest brother Rod Mooney and my oldest cousin Beulah (Mooney) Smith. Rod was born in 1913, the year the revival in Couch began, so he could remember much of the early days of the church. Beulah was 7 years old then, and could recall in detail much about the founding revival: “I tended the babies as they

slept on a pallet, while our parents prayed and worshipped. The power of God was so strong I can remember it all today, even though I was only a small school girl.”<sup>2</sup>

The “two girls” who took the Pentecostal message to Couch were Zella Green, 21, and her sister Lillian, 14. A Sister Orr and her young daughter helped in the meetings. Other preachers shared ministry also. All of the names in the Thayer revival article were known to my cousin and brother. All of them came to Couch during this revival: Mother Mary Barnes, Mother Flint, B.F. Lawrence, and Harry Bowley. Mother Barnes was a guest in the Mooney home.

The meetings in Couch started in homes. When the group grew, they met in the only church building in the small community, the New Salem Church. However, they were soon ousted by people who misunderstood Pentecostal worship. A tent was then erected, with straw on

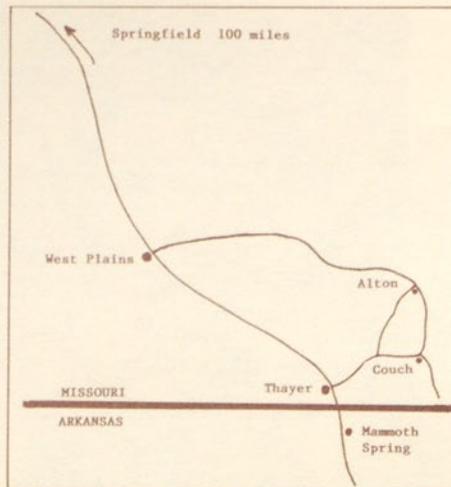
the ground. The second night someone put limburger cheese on the straw!

The meetings continued nightly while they built a tabernacle-style wooden building to house the growing church. When opposers burned this wooden structure, the group again used a tent until they were able to build a tin church that outlasted the opposition. Beulah remembered when anti-Pentecostals stoned the building. Some rocks came in the window and bounced all around the pallet where the babies lay (my brother Rod, cousins Carlton and Lela, and Paul Sanders). No one was hit.

Such was the power of God in the meetings that most people who prayed for salvation were soon baptized in the Holy Spirit. Many were also immediately delivered from addiction to alcohol or tobacco. My father's older brother Claude had a sack of choice home-grown tobacco. He was first saved and gave the tobacco to his brother A. J. Uncle A. J. was then delivered and gave the tobacco to Oscar, my dad. Within 5 weeks of Zella and Lillian Green's arrival in Couch my dad joined the revival. The Mooney brothers never needed tobacco again!

In the beginning people were drawn by healings and miracles. Others were afraid of the manifestations of the Spirit. The believers prayed for the sick nightly and even those who did not attend the meetings knew people were healed and transformed. After many months, when scoffers mocked the prayers for the sick, one town leader who was not attending the meetings, Noah Tucker, countered, "There's not one of them buried in the cemetery now!"

People who suffered from demon oppression came to the meetings for deliverance. One man traveled from Kansas City to be prayed for at Thayer. He was not set free and someone brought him to the Couch meetings. When the believers started to pray for him he began to fight with super-human strength. Two young men, Oscar Mooney and



### Many A/G families trace their Pentecostal roots to Zella and Lillian Green's 1913 revival in Couch, Missouri.

John Corbin<sup>3</sup> wrestled him to the floor, held him and prayed for him until he was completely delivered.

The revival meetings continued nightly for 18 months. Others carried on when Zella and Lillian left after 10 months to take the message to Job, a nearby community. The girls were warned, "You'd better not go to Job. The Robinson and Thomason boys are tough young men. They'll run you out!" Instead they were some of the first to be saved and receive the baptism in the Holy Spirit. Another leading family who soon joined the Job revival was the Risners.<sup>4</sup>

The high drama created by activists opposing the revival in the beginning sometimes made brawn as necessary as bravery. Two young "toughs" came to the meeting threatening to "whip" preacher Ed Cockman. Claude Mooney grabbed each by the collar and started off with them. They broke loose and ran!

At another meeting a gang of young men threw lighted gas-soaked gunny sacks on the tent roof, but the fires went out. The Hardesty sisters were the evangelists at that meeting. Their brother was not a believer, but was a well-known stalwart in the community. The next night he came

with a shot-gun which he placed by the piano. When the gang were again heard outside, he picked up the gun and started toward the door. The men all fled and never bothered another meeting.

Though Couch was only a small farming community, more than one hundred people received the baptism in that first revival. Only a few families in the town did not accept the Pentecostal message. Family names of leading members among the new Pentecostal believers in the area included Armstrong, Biffle, Cockman, Corbin, Cotton, Couch, Crowell, Johnson, Ledbetter, McMakin, Mooney, Newberry, Pinkley, Plumley, Risner, Robinson, Roy, Sanders, Thomason, Tucker, Webber and Yarbor.

Many of the early believers began to preach. Second and third generation descendants today include many laymen, preachers and missionaries in the Assemblies of God and other Pentecostal groups.

After that first 18-month nightly revival other revivals were experienced, with nightly meetings lasting 6 weeks at a minimum. The preachers always stayed in the homes of people in the congregation. My Uncle Claude and Aunt Ola kept preachers in their home about 8 months of each year in those early days. Zella Green later married Roy Johnson and continued evangelizing and pastoring for many years.

Now, nearly 80 years after the Couch revival, I feel deeply indebted to Zella and Lillian Green, two young girls who dared to venture out in faith to minister to my ancestors.

#### NOTES

1. Harry E. Bowley, "The Great Ozark Mountains Revival," *Assemblies of God Heritage* (Summer 1982) 1. A photocopy of this article is available for \$1 postpaid. Order from the A/G Archives, 1445 Boonville Ave., Springfield, MO 65802.

2. Interview.

3. Oscar Mooney was my father. Don Corbin, A/G field director for Africa is a grandson of John Corbin.

4. Among the large Risner family in the Couch area were siblings Jack, Grover, General Robbie Risner, and Peggy Risner Wead. Currently Jack and Jean Risner are preparing for special assignment ministry in Africa. Their four children are A/G ministers.

## An Early A/G Leader, Samuel A. Jamieson

# The Story of a Presbyterian Superintendent Who Becomes Pentecostal

By Glenn Gohr

Samuel Augustus Jamieson was one of the founding fathers of the Assemblies of God. He was present at the first General Council meeting at Hot Springs, Arkansas in 1914, and took an active part in the formative years of the A/G, attending every General Council from 1914 to 1931. At the time of the first Council, he was a pastor living at Portland, Oregon, and at age 56 he was one of the oldest persons participating in the Council. He was 9 years older than E. N. Bell and 2 years older than J. W. Welch, two leaders who served in the beginning years of the A/G. He is the only person from the Northwest known to have been at Hot Springs.

Interestingly enough, Jamieson did not come from a Pentecostal or Holiness background. Being Scotch-Irish, he was raised in the Presbyterian Church. He was born September 6, 1857, at Ottawa, Ontario, Canada, and at the age of 16 he began preparing for the ministry. He attended a Bible academy, graduated with a B.A.

*Carl Brumback in his 1961 A/G history, Suddenly...From Heaven, makes an interesting observation in naming the three early leaders in the denomination who in his opinion had a "great part in molding the conservative nature of the Assemblies of God." Noteworthy because all three—J. Narver Gortner, S. A. Jamieson, and P. C. Nelson—were from three different Christian traditions. Jamieson, the focus of this feature, had been a lifelong Presbyterian. Gortner had been a Methodist, and Nelson a Baptist. All three have been featured in previous issues of Heritage.*



For 20 years he was a superintendent of Presbyterian home missions in Minnesota.

from Wabash College in Indiana in 1878, and graduated from Lane Theological Seminary, Cincinnati, Ohio, in 1881.<sup>1</sup> He was ordained later that year by the White Water Presbytery of Indiana at the age of 23.

During the first 10 years of his ministry he served in 3 prosperous pastorates. These included churches at Lewisville, Indiana, 1881-1885; Tracy, Minnesota, 1885-1887; and Lucerne, Minnesota, 1887-1892.<sup>2</sup> He was appointed superintendent of home missions over five counties in northeastern Minnesota in 1892. His residence and office were at Duluth, Minnesota, on the western edge of Lake Superior. Jamieson ably filled this position for the next 20 years.

During this time he organized 35 congregations and built 25 churches. Many souls were saved under his ministry in the Presbyterian Church.<sup>3</sup>

By 1907, Jamieson and his wife Hattie (Hicks) Jamieson were both hungry for a deeper walk with God when they heard of the mighty outpouring of the Holy Spirit at the Azusa Street Mission in Los Angeles. Hattie was so anxious to receive the baptism in the Holy Spirit that if she would have had the means, she likely would have taken the first train to Los Angeles.

God heard her prayers, she would later say, and in January of 1908, while visiting a friend in Atlanta, Georgia, she met some believers who were seeking the Baptism. She remained in Atlanta 4 months and attended revival meetings at the Pentecostal Mission on Auburn Avenue. R. E. Massey was in charge of the services. In a testimony, she writes:

March 25th Brother Massey preached on sanctification and said it came after humble confession on our part. I decided to test it again for I knew I had laid all on the altar as in Rom. 12:1. I was low at the foot of the cross of Jesus till nearly noon the next day, and as I waited before Him, He said, "You are clean." Still I silently waited, unable to realize it. Again He said: "Now, you are clean. Do you believe it?" Instantly I said, "Yes, Lord," and oh! how He flooded my soul with peace and joy! I continued to wait on God for the baptism of the Holy Ghost, and a month later the blessed Comforter came in and spoke for Himself in an unknown tongue. Glory to God!<sup>4</sup>

Upon her return to Duluth, Hattie excitedly encouraged her

husband to resign his position as superintendent and to tarry for the Baptism. After hearing his wife's testimony, Samuel Jamieson was eager to receive the fullness of the Spirit, thinking at the time that he could receive the gift and still retain his position.

Jamieson's struggle over the Baptism lasted for months and months.

He had misgivings about leaving his position of honor and his good salary to join ranks with the Pentecostal believers. A great number of them were poor and uneducated. At times he also doubted the reality of the Baptism as a second work of grace. In the Presbyterian Church he had been taught that the Holy Spirit was received at salvation.

### Mrs. Jamieson returned to Duluth from Atlanta speaking in tongues.

Finally after much struggle and prayer, Jamieson became convinced of his need for the baptism of the Holy Spirit and felt a peace about resigning his position. During the summer of 1911 the Jamiesons said goodbye to their life in Duluth and went to Portland, Oregon, where Florence Crawford's Apostolic Faith Mission, an outgrowth of the Azusa Street Mission, was operating.

This group taught sanctification as a second work of grace with the baptism in the Holy Spirit as a third stage. Jamieson earnestly began seeking after the second stage, but the more he sought the worse his situation. He remained at Portland for a little over a year before deciding to move on.

Receiving word that Maria Woodworth-Etter was conducting a great revival at Dallas, with hundreds being saved, healed, and baptized in the Spirit, the Jamiesons headed south.

After arriving in Dallas on December 23, 1912, they secured a room near F. F. Bosworth's church and the big gospel tent where the meetings were being held. The next night, with a heart full of anticipation and faith, S. A. Jamieson

### He remained in Portland for a year, seeking for the Baptism in the Holy Spirit. It would happen Christmas Eve 1912 in Maria Woodworth-Etter's Dallas campaign.

headed with his wife to the evening service at the corner of Parry and Fletcher streets. When Mrs. Etter gave the altar call, he went forward. He knelt down in the sawdust of that canvas tabernacle and said to the Lord, "I now mean business and I am willing to remain here, and fast all week to receive this gift."

After months of prayer and seeking God, He was stripped of everything that might have hindered his receiving the Baptism. As Jamieson put it: "I was so full of Presbyterianism and other 'isms' that it took a long time to drop them all."<sup>5</sup> Now as a yielded vessel to God, he was soon granted the desire of his heart. At about 11 o'clock on Christmas Eve, he received the gift of the Holy Spirit in the sawdust floor of that tent.

Many times before, Jamieson had wanted God to baptize him quietly in his home or some other dignified sanctuary. He had seen people get their Baptism in the sawdust, and had said to himself, "I surely don't want to be baptized that way." But this time was different.

The Jamiesons caught the very last wave of Mrs. Etter's 5-month meeting in Dallas, for she closed the campaign on the following Sunday, leaving to conduct some meetings in San Antonio before going to Los Angeles to hold the famed World-Wide Camp Meeting.

In Mrs. Etter's farewell address she admonished the saints to stand by F. F. Bosworth and his associate Elias G. Birdsall, who were overseers of the Dallas flock. The Jamiesons stayed in Dallas for a time and assisted in Bosworth's church.

Shortly after S. A. Jamieson received his Baptism, Bosworth and Birdsall were called out of the city to pray for a very sick man. While they were gone, a young man brought his sister who was very sick to the church for healing. Jamieson

told them that Bosworth was out of town, so the man decided to return home. Just as they were leaving, Hattie Jamieson spoke up: "Don't let him go. God has given us the Holy Spirit that we might pray for the sick." The Jamiesons prayed, and the woman was instantly healed.

By the spring of 1914, S. A. Jamieson and his wife had moved back to Portland to minister.<sup>6</sup> After the Hot Springs council he assisted Bosworth and Birdsall in Dallas for about 2 years. He became a member of the executive presbytery in 1915 and served in that capacity for many years. When the Texas District was organized in August 1916 at Wichita Falls, Jamieson was elected assistant chairman. By 1917 he was called as pastor of the famed "Fifth and Peoria" Assembly of God at Tulsa. He then served as Oklahoma District Chairman from October 1917 to October 1920.<sup>7</sup> He also served as a member of the managing committee for the *Evangel* in 1917 and 1918 and contributed many articles.

During his tenure as pastor in Tulsa, he invited Aimee Semple McPherson to conduct a series of meetings. She held one campaign in his church in January 1919 with 254 persons being saved and nine baptized in the Spirit. That summer she held another campaign in Tulsa's convention hall, where more than 3000 flocked to the services.<sup>8</sup> Over 200 were saved and about 100 received the baptism of the Holy Spirit.

In 1920 Jamieson became heavily involved in the launching of the Midwest Bible School at Auburn, Nebraska. He is probably best remembered for his role as principal of the school from October 1920 through 1921.

While serving as principal at Midwest Bible School, Jamieson was a member of the General Council committee on schools. And when

Continued on page 21

# Highlights of 29th General Council

MEMORIAL COLISEUM, PORTLAND, OREGON

August 23-29, 1961

## WEDNESDAY

Oregon Governor Mark O. Hatfield greeted the Council on the opening night and exhorted believers to be accessible for God to use them in giving a strong Christian witness which is needed in every walk of life.

General Superintendent T. F. Zimmerman in his keynote address challenged the delegates and visitors to be "fervent in spirit, serving the Lord." Robert Cunningham, editor of the *Pentecostal Evangel* described the after-service as resembling an old-time camp meeting, with tongues and interpretations, weeping, and praying for one another.

All six of the retired executive officers were in attendance: E. S. Williams, Ralph M. Riggs, J. R. Flower, Fred Vogler, Noel Perkin, and J. O. Savell.

## THURSDAY

A. A. Wilson, who had recently retired from a 31-year pastorate in Kansas City, led the morning prayer meeting, and Frederick D. Eide, New Jersey District Superintendent spoke at the devotional service.

Bert Webb, chairman of the Headquarters building committee, reported that the new building will be ready by December 1.

Considerable debate was generated over the study committee's recommended changes to the State-



ment of Fundamental Truths. (The next day, after the committee took another look at the changes and heard from interested persons, the recommendations were passed.)

Carl Brumback's *Suddenly...From Heaven*, the new A/G history was introduced Thursday night. Evangelist Ronald Prinzing closed the Council day with his sermon, "The Old Paths," from Jeremiah 6:16.

## FRIDAY

Gene Edwards addressed the evangelism breakfast, and Emil A. Balliet spoke to the musicians at another breakfast. Klaude Kendrick led the morning devotional hour and introduced Aaron M. Wall, Columbus, Georgia, as the morning speaker, who dealt with symptoms of a sick church (Hebrews 12:12).

NAE executive director, George

L. Ford, addressed the convention in the afternoon session. T. F. Zimmerman, completing his first term in office, was reelected as general superintendent.

E. M. Clark, Illinois District Superintendent, spoke in the evening Home Missions service on establishing new churches. A \$21,000 offering was received to start a new church in Norwalk, Connecticut. [The church was started by Harvey J. Meppelink, now assistant superintendent of the Southern New England District and pastor of the Assemblies of God Christian Center, Burlington, Massachusetts. The church in Norwalk is Parkway Assembly of God, which itself has helped start other churches in the area.]

## SATURDAY

Nearly 600 men met for a Men's Fellowship gathering and listened to Jere Melilli, M. D., while the women attended the WMC breakfast where they heard Evangelist Lillian Holm.

Robert G. Voight spoke on Matthew 22:42, "What think ye of Christ," during the morning worship service.

Reelected as assistant superintendents were Bert Webb, Gayle Lewis, Charles W. H. Scott, and Howard S. Bush. J. Philip Hogan was reelected as director of foreign missions. Martin Netzel, general treasurer, and Bartlett Peterson, general secretary, were also reelected.

A long debate followed the reading of a resolution recommending the establishment of a graduate school of theology. [On Monday the resolution passed 565 to 378.]

A *Revivaltime* broadcast, with speaker C. M. Ward, was taped

Continued on page 14

## 1961 National and World Events

John F. Kennedy succeeds Dwight D. Eisenhower as President of the United States. Eisenhower ends his two terms warning Americans against the misplaced power in the "military-industrial complex."

Some 1,500 Cubans invade Cuba's Bay of Pigs, which turns out to be a disaster for the invaders.

Freedom Riders traveling by busses throughout the South are beaten and finally arrested for disturbing the peace in Jackson, Mississippi.

The United States sends two U.S. Army helicopter units to help South Vietnam against the Communist-led rebels. Civil wars rage in Laos and the Congo.

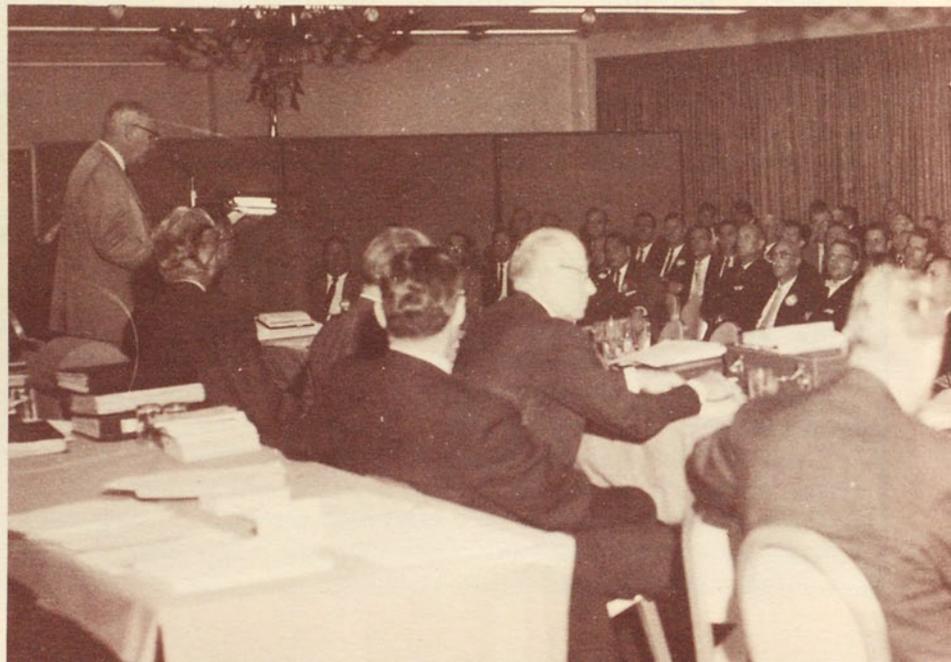
**29th  
General Council  
PORTLAND  
August 23-29, 1961**



Above, ministers and delegates registering at 1961 General Council. Right, Council theme and artwork, "Fervent in Spirit."

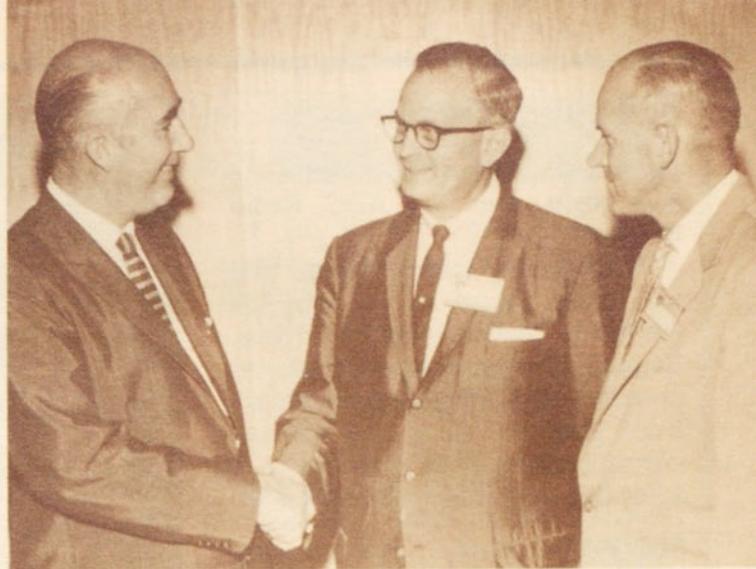


Oregon Governor Mark O. Hatfield welcomes General Council to Oregon.



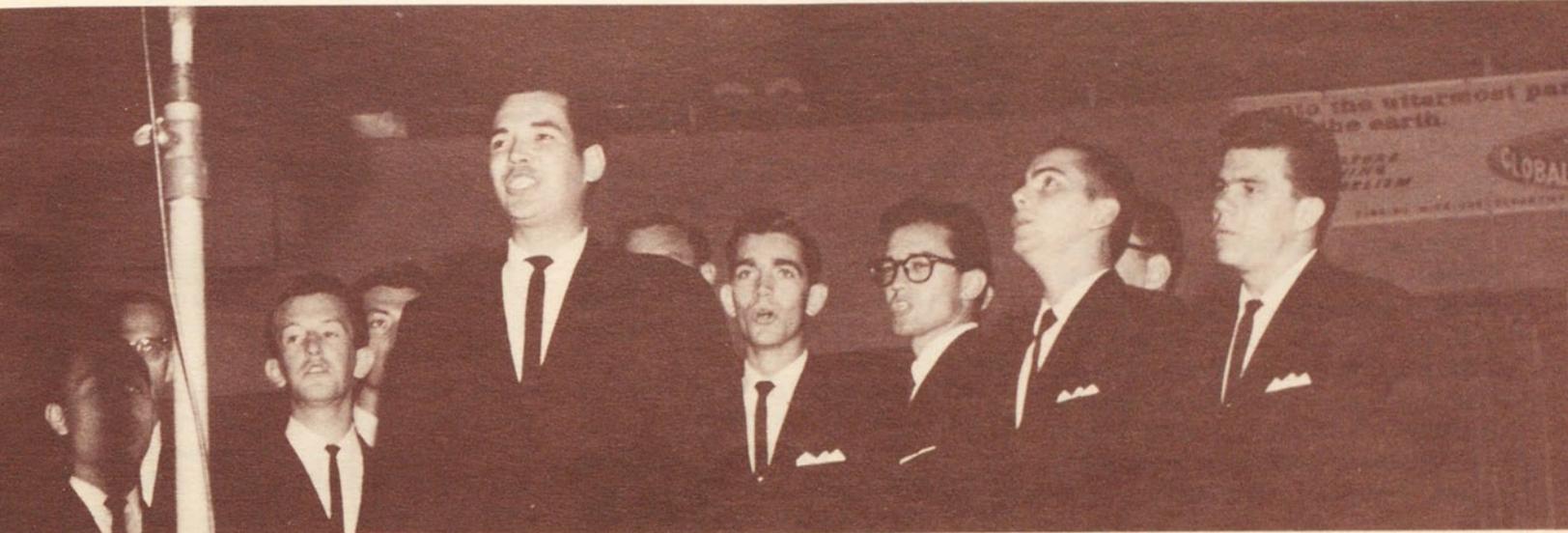


Executives and general presbyters preparing to serve communion during the memorial service. Behind the table, from left, Howard S. Bush, M. B. Netzel, E. S. Williams, and T. F. Zimmerman. Two servers in front are L. E. Halvorson and V. G. Greisen.



T. F. Zimmerman, center, receives congratulations on his reelection to the office of general superintendent from Oregon District Superintendent N. D. Davidson, left, and Northwest District Superintendent R. J. Carlson. The *Pentecostal Evangel* used this photo on the cover of its October 1, 1961, issue.

The Southwestern A/G Bible College Male Chorus, one of the many music groups to minister during the Council.



Left, Paul "Bud" Tutmarc, Seattle, playing steel guitar solo; Robert Watters is at the organ. Below, Assistant General Superintendent Bert Webb addressing a General Presbytery session.

Below, Dick Fulmer, National Secretary, Christ's Ambassadors Department, second from left, promoting International CA Convention, Mexico City.



## □ Portland / from page 11

early in the evening for release the next night over the ABC Radio Network.

The evening crowd, young and old alike, joined in to sing the Christ's Ambassadors song. Kenneth Barney, a Houston pastor, preached on "The Great Shaking," from Haggai 2:6, 7 and with an encouragement from Hebrews 12 to some things which cannot be shaken.

### SUNDAY

Roy H. Wead spoke at the memorial service on "Divine Healing of the Soul and Body." The names of 153 ministers who had died during the past two years were read.

Sunday afternoon was given over to "Global Conquest Day," featuring a missionary parade; a cantata, "The Greatest Story Yet Untold," by the Calvary Temple choir of Seattle; and J. Philip Hogan's message from John 3:8, "Listen to the Wind."

During the evening service, Ralph W. Harris, editor-in-chief of Church School Literature, introduced the new publication *God's Word for Today*. Copies were distributed. Kenneth R. Schmidt, Grand Junction, Colorado, preached from 1 Corinthians 16:13 in a sermon he titled "Christian Positrons."

### MONDAY

Cyril E. Homer, pastor in Dayton, Ohio, spoke during the morning service. Choosing his text from Acts 19, he showed how the church at Ephesus gained its power.

Nonresident executives chosen were N. D. Davidson, D. H. McLaughlin, G. Raymond Carlson, Kermit Reneau, Roy Wead, A. A. Wilson, Richard J. Bergstrom, and Edgar Bethany.

Clyde A. Henson, pastor of Bethel Temple, Sacramento, preached on "Men Available to the Almighty" in the closing night service. Using 2 Corinthians 8:5, he said, "God is looking for people who are available to Him; not available to attend a backyard barbecue on prayer-meeting night,



A Council Musician, Richard Orchard

nor to water ski on Sunday night, but available (1) to give themselves to God, (2) to be filled with the Holy Spirit, and (3) to be used for the glory of the Lord."

### TUESDAY

Lester W. Dickinson, Nebraska District Superintendent, spoke from John 9:4, urging the congregation to be "Fervent in Service."

Several reports and resolutions were handled during the last session of the Council. T. F. Zimmerman [in what would become a trademark with him] ended his first Council by having the congregation sing the Doxology, "Praise God From Whom All Blessings Flow." ✠

## Azusa Street Mission 85th Anniversary Celebration

Little could the first Pentecostal saints in Los Angeles know that when the Spirit was first outpoured April 9, 1906, that fourth generation Pentecostals would still be meeting for anniversary celebrations 85 years later.

Gathering April 8-11 at Bethany Church (A/G), Alhambra, California, were Pentecostals of many denominations and all ages. Some who attended meetings in the old Azusa Street Mission during that famous 3-year revival participated in the anniversary celebration.

One of these, Fred P. Griesinger, 90, Arcadia, California, the former California state commissioner of real estate, remembers the meetings: "In about 1908 my dad, who was choir leader at the German Baptist

Church about a mile away from Azusa Street Mission, heard about the revival." He literally ran to the mission to get in on the blessing."

Thomas R. Nickel, chairman of the celebration, downplayed the idea that the 1991 celebration was a mere sentimental gathering. "We invited Spirit-filled speakers," he said, "to lead us in praise, worship, and a renewing of the Holy Spirit."

Speakers and worship leaders included George O. Wood, Cecil M. Robeck, Jr., Jerry Bernard, Jim Swanson, Rudy Cerullo, Sr., and Coleman McDuff. The late T. F. Zimmerman was serving as honorary chairman at his death.

The celebration included four evening and three afternoon sessions.



# FROM OUR READERS

## Heritage Thrills New Subscriber

I was recently handed about eight copies of *Heritage* (1983-89), and I cannot tell you what a wonderful blessing they have been to me. As well as being thrilled at the reports of the outpouring of the Holy Spirit in the early days, it was such a pleasure to read reports of the old pioneers, most of whom I still remember.

My parents A. N. and Blanche (Garlock) Trotter were missionaries to Liberia. Mother went to Liberia



A. N. and Blanche Trotter

with her brother H. B. Garlock in 1919 when she was 19.

Many years have passed, and I am now growing old, but I am thankful to God that He still ministers in salvation, healing, and the wonderful baptism in the Holy Spirit with speaking in tongues as the evidence.

I am enclosing a check for \$100 for a lifetime subscription to *Heritage*. I pray that you will keep up your good work.

Mrs. James Trotter Thayer  
Billings, Missouri

*Many of our older readers will remember A. N. and Blanche Trotter, missionaries, pastors, and evangelists. The Archives staff is always happy to hear from the second and third generations of our pioneer ministers.*

## Calls Herself an Old-timer

Praise the Lord! I've so enjoyed my *Heritage* magazine. I guess you'd call me an old-timer. I've

been in the Assemblies of God since I was 18 and was ordained in 1942 in the Eastern District. My deceased husband (William Gundersen) and I have worked with quite a few of the ministers that are pictured in the magazine.

Keep up the good work. We have a wonderful heritage. I just hope and pray that we shall not fail in these closing days of time.

Virginia Graham  
Lakeland, Florida

*In her letter Sister Graham also mentions historical items she is willing to give to the Archives. Readers are urged to check with the Archives before throwing away magazines, photographs, recordings, books, movies, etc.*

## Enjoys Publications

Thanks for everything! My comments? Wow! Your publications are so rich. I regret all that I've missed.

Patricia Pickard  
Pentecostal Historian  
Bangor, Maine

## Mrs. Booth-Clibborn Responds

It was very kind and thoughtful of you to send me the copies of *Heritage* magazine containing the story of William's baptism of the Spirit [Winter 1990-91, Spring 91].

He never lost the anointing and was praising his Lord until going to be with Him. He discussed the Scriptures with Pastor John Kennington in the hospital the afternoon before he left us the following morning.

Whenever he was home from ministering, you could hear him praising God all day long—especially when he received enlightenment on a passage of Scripture.

He liked to take his Bible with him when he took a bath. He had a frame made for the tub which would hold his Bible. We could hear him shout the praises of God as he studied.

I am 92 now and attend the church William founded, Immanuel Temple.

Thank you so much.

Beulah Booth-Clibborn  
Portland, Oregon

## Donation from India

In going through some books and boxes recently, I came across the enclosed booklets [*North India Field News*, Oct.-Dec. 1958 and *Gleanings From India*, by Robert and Helen McClay]. Having spent 31 years in Assemblies of God stations in Rupaidiha (first 6 years) and in our Girls' School and Orphanage in Bettial, Bihar, I recalled many happy memories of my work. God was good and so faithful.

Mary (Wagoner) Lennox  
Maranatha Village  
Springfield, Missouri

*Here's an unusual love story which the editor learned from Mrs. Lennox. While attending Bible school she was engaged to marry Harold Lennox. They broke the engagement, however, when Lennox did not share the call to India which Mary received. Mary served as a single missionary in India from 1930-61. In 1975 when she was 65, she married the same Harold Lennox, who by this time had lost his wife. "We had a wonderful 3½ years together before Harold died," she said.*

*Helen McClay, who ministered in India with her husband Robert, lives at Maranatha Manor, Springfield.*



Mary Wagoner, left, 1961, and Helen McClay, 1954, when both were under appointment to India.

# ARCHIVES ACTIVITIES

**Heritage** readers with materials to donate—such as photographs, recordings, minutes, periodicals, correspondence, books, etc.—to the Assemblies of God Archives are asked to write first, describing the items. A/G Archives, 1445 Boonville Ave., Springfield, MO 65802-1894.

**John W. Littlefield:** 1985 funeral tribute to David L. Hutton; correspondence. **Donald W. Kammer:** research paper, "The Perplexing Power of John Wimber's Power Encounters." **Russell and Helen Brueggemann:** miscellaneous collection of periodicals and tracts. **Billy R. Brummett:** 1944 mortgage burning document, First Assembly, Bartlesville, OK. **Betty Chase, Evangel College Archives:** transcriptions of three tapes, Billy Graham visit, Dec. 1982. **Talmadge McNabb:** published books. **Ralph Harris:** slides of Headquarters. **Connie Hove Brand:** 11 published books. **John S. Sawin:** sermon by A. B. Simpson with commentary by Sawin. **Denver Crandall:** rare 1900 book, *Zion's Holy War Against the Hosts of Hell in Chicago*, by John Alexander Dowie. **Edith Blumhofer:** material on W. H. Offiler and Bethel Temple, Seattle. **Mike Owen:** C. E. Foster's book *Seven Bible Reasons Why the Believer Is Eternally Secure*. **Harold Lehmann:** 1905 Program of Zion's Fifth Feast of Tabernacles.

**Henry Dahlberg:** "Who Were Those Guys, Anyway" (Luther Powell and Maurice McGinnis). **Leonard and Faith Campbell:** songbooks. **Harriet Bryant:** 1919 letter announcing death of C. H. Schoonmaker, and photographs. **Central Bible College Library:** miscellaneous foreign missions publications. **Joseph Opperman:** material on D.C.O. Opperman. **Glenn Gohr:** funeral service of Bill Britton on cassette, and *Prophet on Wheels: The Life Story of Bill Britton*. **John Carver:** videos of Jack Coe and Gayle Jackson. **Larry Hudlow:** photographs of ministry to military in World War II. **Howard H. Jones:** *Pentecostal Evangel*s and *Golden Grain*.

**Rick Vickery:** copies of *Bridegroom's Messenger*, 1911-22. **Pauline Mastries:** materials relating to CBI, *Revivaltime*, prophecy.

**Bill Wind:** recorded interviews with James Bell, Carl Holleman, O. W. Killingsworth, V. E. Shores, Stanley Comstock, and James Blackwood. **Marty Gould:** songbooks, Courier album. **Helen Chapman:** materials relating to ministry of A. A. Wilson. **Eureka Springs Historical Museum:** photocopies of photos, old Magnetic Hotel, and article about early buildings. **E. Paul Davis:** autobiography, materials on Peniel Bible Institute, Christian and Irene Doepke, photographs, materials on O. E. Nash and other Cincinnati people. **Adele Dalton:** record album, gospel tracts, booklets, pamphlets, photographs, and other materials. **Burton Janes:** photocopies of material relating to Victoria Booth Demarest and William E. Booth-Clibborn, includes list of unprocessed materials at Radcliffe College.

**Carl O'Guin:** newspaper interview with O'Guin (first superintendent of Illinois District). **Murray A. Rubinstein:** his book *The Protestant Community on Modern Taiwan: Mission, Seminary and Church*. **Jewell Woodward:** 18 *Revivaltime* albums. **Betty Stegen:** Signed copy of Alice Reynolds Flower's *Love's Overflowing*. **Rolf McPherson:** 1930s and 40s copies of *Pentecostal Evangel*, *Pentecostal Testimony*, Northern California-Nevada *Glad Tidings*. **DHM:** American Indian Bible College materials, 1986-88. **P. R. Freiman:** 1917 newspaper clipping on E. N. Bell. **David Hearn:** manuscripts by Etta L. McCaskill on A/G church at Laurel, MS. **Mrs. Cecil Wiggins:** GPH tracts, books, Sunday school quarterlies, and other materials.

**Richard Champion:** recording of 1976 International Pentecostal Press Assn., Ian MacPherson, speaker. **T. Dale Brumback:** research materials used by Carl Brumback for *Suddenly ... From Heaven*. **Jim Dempsey:** books. **Lela Haycock:** 10 photo albums, diaries, and other materials documenting her evangelistic ministry.

**Edgar Lee:** his book *History of the Georgia District*.

**Asbury Seminary:** photocopy of A. S. Booth-Clibborn book *Blood Against Blood*. **DFM:** photocopy of *After Twenty-five Years* (History of Guyana A/G), by John Ramsaroor. **Mary E. Lennox:** two booklets from India. **J. Stephen Conn:** his book *Jesus Never Called Anyone a Sinner*. **Bob Popejoy:** 18 tapes from Bill Popejoy's ministry at Bourbon and Belton, Missouri. **Wayne Warner:** oral history interviews with Josie Mae Netzel, Ibbie Savell, James B. McKeehan, Glen M. Adams, John C. Hunnicutt, Lawrence Murphy, Lois Shelton, Bert Webb, James and Jean Temples, Henry and Leona Freeman, and Iris Skipper. **Josie Mae Netzel:** box of old songbooks.

**William Eastlake:** research materials compiled by William Menzies for revision of *Anointed to Serve*, including 1983 taped interviews with Sam Benson, Alex Shevchuk, Bill Wilson, Ron Gauvey, Bill Lopez, Edwin Cordero, Almon Bartholomew, Leon Miles, Sid Griffith, James Hennessy, Edgar Lee, J. Foy Johnson, Howard Spruill, Rich Neubauer, Mel Steward, Frank Cole, Clayton Glickert, Stanley Berg, Charles A. Anderson, Phil Carnay, James Hill, Karl Stader, Hugh Corey, J. Robert Ashcroft, Quentin Edwards, Gustavo Jimenez, and Willard Cantelon.

**Fred Chilton:** video "Lift Him Up: An Evening with Frank and Irene Lindquist." **Ozella Vogler:** sermon by Fred Vogler. **Billy Graham Center Archives:** video "Where History Lives." **Raymond Ridenour:** photographs of Fa-Ho-Lo Campground. **Ralph W. Harris:** history of Complete Biblical Library and video "Dan to Beer-Sheba." **John Carver:** video of Kathryn Kuhlman. **Don Franklin:** photographs of Wesley R. Steelberg family and Southern California groups. **Mrs. Ray Harald:** *Young Soldiers of Jesus* (GPH S.S. paper), 1935. **Lovic Blount:** newspaper clippings.

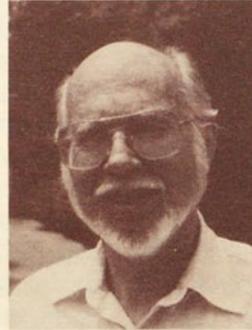
## Editor Interviewing Along the East Coast



Composer Marvin Frey, New York



Iris Skipper  
West Virginia



C. Lowell Cannon  
South Carolina



John C. Hunnicutt and the editor after interview in Columbia, South Carolina. Below, Hunnicutt at his apartment.



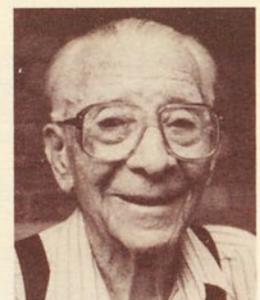
Henry and Leona Freeman, Georgia



Hattie Hammond  
Maryland

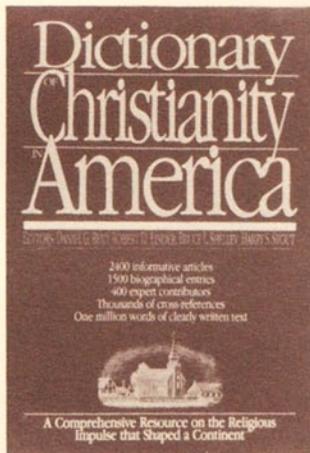


Lawrence Murphy  
Georgia



# BOOK REVIEW

*Dictionary of Christianity in America*, editors, Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, and Harry S. Stout. InterVarsity Press, Downers Grove, IL. 1990, 1,305 pages, \$44.95.



If you can possibly afford it, don't let the price tag scare you from adding this book to your library, providing you are looking for a single volume reference work on the Christian church in America. This is a tool which will be in use long after you send the fad books to the Salvation Army store. In format this IVP treasure is similar to Zondervan's highly regarded *Dictionary of Pentecostal and Charismatic Movements* (Burgess, McGee, and Alexander) but obviously much broader in its subject matter. I keep my copy next to the Zondervan work.

One thing should be understood from the beginning. The term "dictionary" in the title, as well as in the Zondervan work above, might give you the idea that the book contains only brief definitions of Christianity in America. Not necessarily so. A more definitive word for the title would be encyclopedia inasmuch as it resembles the *Britannica*, *Americana*, or *World Book* more than it does *Webster's New Collegiate Dictionary*. For here are 2,400 informative articles and 1,500 biographical entries, thousands of cross-references, and one million words. Northern Baptist

Theological Seminary scholar Donald W. Dayton describes the range of articles "from Unitarian to Fundamentalism, from Catholic to Pentecostal."

Some of the contributors listed in the front no doubt are familiar to you because they have written on Pentecostal-charismatic themes. These include Bruce Barron, Dan Bays, Edith Blumhofer, David Bundy, David Harrell, Harold D. Hunter, Charles E. Jones, William W. Menzies, Roger G. Robins, Susie C. Stanley, Thomas P. Thigpen, Grant Wacker, Wayne Warner, and Everett A. Wilson.

Chances are you'll find many entries about which you wanted more information. Having a one-volume reference work on the American church at your fingertips is nothing short of fantastic. Where else could you quickly find, from an American point of view, an authoritative and concise article on con-substantiation? Or the inerrancy controversy? Or justification? Or the New Age movement? Or Protestant immigration and ethnicity? Or on Helen Barrett Montgomery?

Limiting the work to 1500 biographical entries in American church history, of course, eliminates many names that we would rate as important. However, you'll recognize the names of people and topics representing the Assemblies of God and the Pentecostal movement—a feature that probably would not have happened in an Evangelical publication of this type 30 years ago. (Pentecostals are coming of age, some would say of this mainstream acceptance; others wishing to maintain the Azusa Street tradition, however, view this kind of acceptance as Pentecostalism losing its distinctive testimony and returning to the mainline denominations.)

Obviously, a reference work of this type will have its shortcomings. No doubt the editors are already thinking about articles they should have included. But in my opinion it's the closest thing yet to fulfill

the book's own ambitious sub-title: "A Comprehensive Resource on the Religious Impulse that Shaped a Continent."

Wayne E. Warner

This book can be ordered from the Gospel Publishing House, 1445 Boonville, Springfield, MO 65802.

## Comparing Costs Between 1961 and 1991

Thirty years will make a major difference!

Back in 1961, the Assemblies of God conducted its 29th General Council in Portland's brand-new Memorial Coliseum. This year we're back in the same building for the 44th Council.

To give you an idea of spiraling inflation in 30 years, we've pulled the Coliseum's 1961 rental contract from the Archives vault. Back then—the year President John F. Kennedy was inaugurated and missionaries Ray and Bethany Trask sailed for Burma on their first appointment—we paid \$3,500 to use the facility. This year it is \$21,000! Add the Convention Center rental and the total is more than \$47,000.

Renting auditoriums is not the only thing that has gone up in 30 years. A fully equipped Ford or Chevrolet sold for less than \$4,000 in 1961. An average sack of groceries ran about \$5. If you were making \$150 per week, you were doing well. Today that weekly salary would amount to \$669.

And take skyrocketing building costs for another comparison on our inflation scale. The Coliseum was built in 1960 for \$8 million. A new Arena that will be built in Portland will cost about \$80 million.

If we should return in 2021 to the Coliseum (if it is still standing and the Lord tarries), how much do you think we'll budget for rent? Given the same inflation rate, the rent will be in the neighborhood of \$125,000.

Editor's note: *Heritage* only

Continued on page 21

## It's Camp Meeting Time!

**OLD TIME**

# CAMP MEETING

JULY 21 to 31

## ASSEMBLY OF GOD STATE CAMP

**HUNDREDS** Will Be Camped In Magnolia Park, One - Half Mile East Of Seminole In A Large Tent 60x120 Feet. The Tent Has A Seating Capacity of 2,000. Section Reserved For Colored People.

**WE** Want All Humanity To Enjoy This Spiritual Awakening. Our Slogan "Get Back To God And The Bible."

READ HIS MESSAGE



GUY SHIELDS

**COME ALL!**

- HUNDREDS SINGING, SHOUTING, AND PRAYING TO GOD.
- MANY MUSICAL INSTRUMENTS PLAYING IN THE ORCHESTRA.
- THE MIRACLE CHRIST AND HIS MIRACLE MESSAGE OF POWER-GIVING THE MIRACLE OLD-TIME SALVATION TO ALL - IN THE MIRACLE CITY OF SEMINOLE, OKLAHOMA.

**BERL DODD**

BY SPEAK



WILLIAM B. McCAFFERTY

The Oklahoma State Camp Meeting in 1930s. Guy Shields and William B. McCafferty were the speakers for this camp which was open to "all humanity," including a "section reserved for colored people."

## The Summer Campmeeting!

IN MEMPHIS

### JULY 7th to 18th, OR LONGER.

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Every child of God is invited to this Meeting. Pray and plan to Come.    ✓    ✓    ✓

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We are expecting the following workers to be in the Meeting: Harry E. Bowly, M. Allen Weed, J. S. Tally, C. Holt, Z. D. Simpson, W. P. Mims, J. H. Duke, and others whom the Lord shall send.

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Watch the Present Truth for further notice of this Campmeeting.

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We are planning and praying to begin Pentecostal Meetings about April 1st, to continue indefinitely, at 978 Miss. Blvd. Notice for further announcement.

Memphis pastor and editor L. P. Adams sponsored this camp meeting in 1910. The advertisement is from Adams' *Present Truth* magazine, February 1910. Harry E. Bowley (spelled Bowly above), who later became an Assemblies of God missionary and pastor, was one of the "workers." Also listed above is J. H. Duke, a Thayer, Missouri, hotel proprietor, who was an important part in the 1909 Thayer revival (see page 7 this issue and "The Great Ozark Mountains Revival," by Harry E. Bowley, *Heritage*, summer 1982).

**EVANGELIST C. S. TUBBY WILL CONDUCT A**  
**MID-SUMMER EVANGELISTIC BIBLE CONFERENCE**  
August 6 to September 3

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*Do Not Miss These Sermons On:*

- The Baptism of The Holy Spirit
- The Deeper Spiritual Life
- Prophecy and the World Crisis
- Divine Healing for Today
- Study of Book of Revelation
- Future of the Jews and Palestine
- The Nearness of Christ's Coming

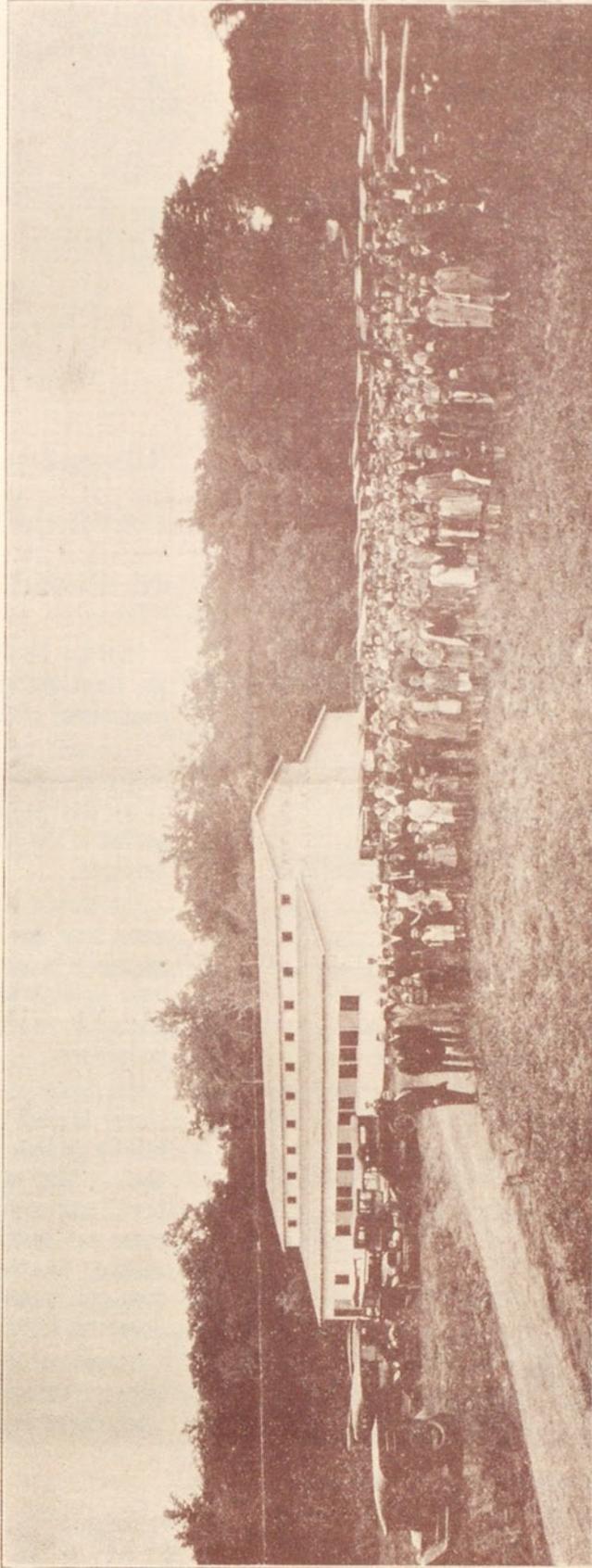


Many Will Be with Pictorial Charts—Evangelistic and Interdenominational  
**FULL GOSPEL TABERNACLE**      **REV. HARRY L. COLLIER, Pastor**  
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*Three services daily. Special courses of Bible study*

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A Lake Geneva camp meeting poster, about 1928. Now called Lake Geneva Bible Camp, the Minnesota District sponsors an annual camp meeting here over the July 4th holiday

# READERSHIP SURVEY

1. What do you like best about *Heritage*? \_\_\_\_\_
2. What do you like least? \_\_\_\_\_
3. In this issue, what articles did you find most interesting?  
(List your two favorites.)  
\_\_\_\_\_  
\_\_\_\_\_
4. Which articles previously published in *Heritage* stand out in your memory?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What topics would you like to see covered in future issues?  
\_\_\_\_\_
6. How would you improve *Heritage*?  
 longer articles                       more photos  
 shorter articles                       fewer photos  
 published more frequently         more pages  
 other \_\_\_\_\_
7. Approximately how many people read your issue? \_\_\_\_\_
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 inspiring                                   factual  
 educational                               entertaining  
 boring                                       other \_\_\_\_\_
9. How do you rate *Heritage* with other magazines which you receive?  
\_\_\_\_\_
10. How do you rate yourself in knowledge of A/G and Pentecostal history?  
(1-10, with 10 being highest) \_\_\_\_\_.
11. Please add other comments if you wish.  
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13. What is your age bracket?  
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## These books have something in common

They are books about individuals, churches, and districts in the Assemblies of God.

A second commonality is that each of these important chronicles of our past is cataloged and preserved in the Assemblies of God Archives.

The Archives owns others of the same type, but we suspect there are many books which we do not have. Here's where your help is important if we are to complete our collections.

Have you published your life story? Is your church or district history recorded in an anniversary book or booklet? Do you know of books written by others which fit these categories? We collect the records of ministries—whether they are mimeographed or published by Scribner's.

Remember, if your story is worth telling, it deserves preservation in your official Archives.



1445 Boonville Avenue  
Springfield, Missouri 65802-1894

## □ S. A. Jamieson/ from page 10

Central Bible Institute was approaching its second year of operation in 1923, he was named to a board to publicize this school's needs to the constituency. He served on numerous boards and committees throughout the fellowship.

Because of the closing of the Auburn school, S. A. Jamieson took a pastorate at the Elim Assembly in Chicago in the fall of 1921.

His beloved wife, Hattie Jamieson, passed away on February 11, 1926, after a bout with flu and pneumonia.<sup>9</sup> Jamieson continued to pastor in Chicago, and he became a founding trustee of the Russian and Eastern European Mission (R.E.E.M.) in 1927. R.E.E.M. was organized at Jamieson's church, then called Christ Covenant-Glad Tidings Assembly, in Chicago.<sup>10</sup> He also did promotional work to gain subscribers to R.E.E.M.'s periodical, *The Gospel Call*, and was a camp meeting speaker for the group when it met at Wellesley Park, Framingham, Massachusetts.

When it came time for the Assemblies of God to formulate a constitution and bylaws, S. A. Jamieson played a vital part. He was a member of the five-man committee which framed and revised the A/G constitution and submitted it to the 1927 General Council. With a few minor changes, the constitution was ratified. Since then the A/G constitution has brought stability to our fellowship and serves as a backbone and guide in matters of faith, doctrine, and government.

Jamieson's first wife having died, he was united in marriage to Miss Helen C. Wetmore of Manhattan Beach, California, on November 5, 1929. Miss Wetmore had been a faithful devotee of R.E.E.M. since its founding. Samuel and Helen Jamieson lived at Long Beach, California, for a year before taking up residence at Manhattan Beach.

After moving to the Pacific Coast, he gave Bible teachings in various churches and served as pastor of Manhattan Beach Gospel



Samuel and Hattie Jamieson, about 1919

Lighthouse from 1930 to 1933. His church there was a center of Holy Ghost activity. A glowing report in the January 1933 issue of *The Latter Rain Evangel* cites several cases of souls being saved, backsliders being reclaimed for God, and people being healed and delivered from Satanic attacks.

Jamieson continued to write articles for *The Gospel Call* and for the *Pentecostal Evangel*, but his status with R.E.E.M. changed from trustee to being a member of the advisory board, since he was no longer able to attend the business meetings.

Samuel A. Jamieson, who wore many hats of responsibility in the Assemblies of God during its early years, was unable to attend the 1933 General Council, although he was named an honorary general presbyter at that convention. He passed away a short time later on November 14, 1933, at the age of 78.

In all of Jamieson's positions of leadership he maintained a pleasant and gentle spirit and was usually always smiling. He was patient and

understanding amid all kinds of circumstances. Paul B. Peterson, a co-worker at R.E.E.M., wrote in a eulogy: "A quality which particularly endeared Brother Jamieson to us was the evenness of his disposition, for never, to our knowledge, did he lose his temper—and over a period of years we had ample opportunity to observe him under trying conditions. We praise God for having given us the privilege of fellowshiping with such a man."<sup>11</sup>

### Notes

1. *The Presbyterian Ministerial Directory (Northern)*, 1898, p. 329.
2. "Graduates of the Class of 1881," *General Catalogue, Presbyterian Theological Seminary, Chicago (McCormick Seminary)*, 1939, p. 123.
3. S. A. Jamieson, "How a Presbyterian Preacher Received the Baptism," *The Pentecostal Evangel*, 31 January 1931, p. 2. A tract version of this testimony was published and reprinted in *Heritage*, summer 1986, p. 12.
4. Hattie Jamieson, "West Duluth, Minn." *The Bridegroom's Messenger*, 1 December 1908, p. 3.
5. S. A. Jamieson, "How a Presbyterian Preacher Received the Baptism."
6. "General Convention of Pentecostal Saints and Churches of God in Christ," *Word and Witness*, 20 March 1914, p. 1.
7. Leroy Wesley Hawkins, *A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-1929*. M.A. Thesis, Oklahoma State University, 1972, p. 81.
8. "Tulsa Evangelistic Meetings Conducted by Evangelist Aimee Semple McPherson at Convention Hall," *The Pentecostal Evangel*, 14 June 1919, p. 9.
9. M. Elizabeth Barth, "Sister Jamieson at Rest," *The Bridegroom's Messenger*, January-February, 1926, p. 1; "With Christ," *Pentecostal Evangel*, 27 February 1926, p. 13.
10. Paul B. Peterson, "Called Up Higher," *The Gospel Call*, January 1934, p. 9.
11. *Ibid.*



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

## □ 1961-91 Costs/ from p. 17

prints the above exciting and useful information as a service to readers who are always asking questions about what things cost or how things work. It is not intended for anyone to lose sleep over nor to worry about how we're going to pay the \$125,000 rental in 2021. ♦

□ Northwest / from page 3

ings in Eugene. Dad lived another 54 years and died at the ripe old age of 91.

Excerpts from McCrossan's report will give you an idea of the impact in Albany.

**The Price Meetings in Albany**

Dr. Price came to Albany with five churches behind him. At the very first service, Sunday afternoon, scores came to Christ. At each service...the altars were crowded with seekers. Many nights we had to vacate two, three and even four rows of chairs on the wide platform to accommodate the great overflow of seekers. Some of us ministers had been through campaigns with Moody, Torrey, Gipsy Smith, Wilbur Chapman, Biederwolf, F. B. Smith, French Oliver, Billy Sunday and other really great evangelists; but it was the unanimous opinion that we had never before found men and women under such tremendous conviction of sin as in this campaign. Very frequently from fifteen to twenty-five persons over sixty-five years of age were at the altar weeping their way to God. Here they found such a depth of

Former Congregational minister Dr. Charles S. Price impacted the northwest with his salvation-healing meetings during the 1920s and 30s. Courtesy of John Carver.



At their meeting in Centralia, Washington, in 1936, the Northwest District Presbytery paused for an official photograph. Front row, left to right, J. W. Long, J. E. Rasmussen, Superintendent T. A. Sandall, Frank Gray, and Henry H. Ness; center, L. M. Powell, Cecil W. Ahalt, C. C. Douglas, Werner Uhlman, E. G. Lawrence, Secretary J. A. Bogue; back, Dwight McLaughlin, Charles G. Weston, Charles E. Butterfield, and P. S. Jones.

Two of this group are still living. Dwight McLaughlin, now 86, served as district superintendent and as a non-resident executive presbyter. When contacted at his home in Bakersfield, California, he was in the middle of selling his house and moving back to the Seattle area. Cecil Ahalt was ordained in 1926, serving pastorates in the Northwest and was a general presbyter, 1937-44. He is now 90 and lives in Manteca, California.

conviction, the deepest by far they had ever experienced, that they knew for a surety this was the work of the Holy Spirit.

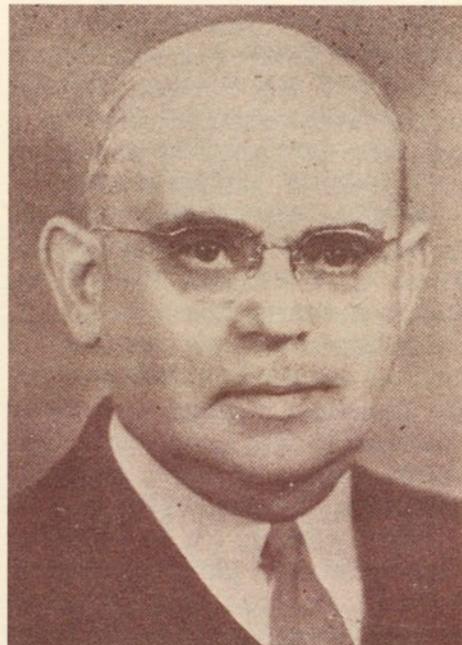
At the first healing service in Albany I was fully convinced that God did heal the sick through prayer. The second person to be prayed for had a very large goiter. Dr. Price touched her forehead with oil, and then placing his hand upon her head offered a simple prayer that the Lord would then and there give her faith to accept. She is well today. We ministers felt withered hands and arms, time and again, which were cold and useless. Within an hour after being prayed for, those same hands and arms would be as warm as our own. Is it any wonder that we believe in divine healing?

A Price Advertisement, 1920s



The last Saturday night was the greatest soul-winning service of the campaign. We ministers were all assisting Dr. Price, who was anointing some four hundred sick persons seated on the main floor, and we followed to pray for those anointed. While thus engaged,

Frank Gray, first superintendent of the Northwest District. While he pastored in eastern Washington, a mob tarred and feathered him.



God's Spirit took possession of the meeting. Without any invitation being given, sinners began to flock to the altar; old people seventy years of age and scores of young people. Young converts came forward bringing their weeping companions. Soon the altar and the whole stage were crowded with seekers, and everywhere in the house people began to fall under the strange power of God. We preachers had read of such scenes in Finney's meetings, but we had never expected such experiences ourselves...As a result

move of God will again shake the Northwest and the entire world.

#### Notes

1. Hans Hansen conducted a tent meeting in Salem in 1925 and returned the next year to pastor the Pentecostal Mission, which later became First Assembly. The church is now called Christian Center and is pastored by Dale Edwards.
2. See "A Story of Pentecost in the Northwest," by Marjorie Stewart, *Heritage*, spring and summer 1987; and Ward M. Tanneberg, *Let Light Shine Out, The Story of the*

*Assemblies of God in the Pacific Northwest* (Dublin, CA: by author, 1977).

3. The Northwest region is divided into three districts. Oregon includes the entire state (199 churches); Northwest includes Washington and northern Idaho (352 churches); and Southern Idaho (50 churches).
4. Wayne E. Warner, compiler, *Touched by the Fire* (Plainfield, NJ: Logos International, 1978), 122-23. For more on Price see Edith L. Blumhofer, "Pentecost in My Soul" (Springfield, MO: Gospel Publishing House, 1989), 221-35. The Assemblies of God Archives has copies of Price's monthly magazine *Golden Grain* and his newspaper scrapbook.

**Wesley PENTECOSTAL ASSEMBLY**  
WATSON ARGUE, PASTOR  
WILLIAM AND JUNO



**Dr. C.S. PRICE**  
Noted International Evangelist  
**SUNDAY MAY 1**  
At 7 p.m. Doors Open 5:30

**Amphitheatre Rink**  
United Choirs and Bands of Wesley and Temple

Meetings will be held all next week in church at 7.45 p.m.

CAPITOL PRINTING CO. 374 COLONY ST.

of our meetings hundreds were saved. One church received over 100 members, another 75, another 60, and another 50, but most of the converts were outside the city.

At Roseburg, Eugene, Victoria, and Vancouver, B.C., this same wonderful soul-winning power was evident. At one afternoon service in Roseburg, we counted thirty-five persons from sixty-five to eighty years of age kneeling at the altar seeking Christ. The oldest ministers in all these cities have admitted to me that in all their experience they have never seen God's soul-winning power so displayed. In both the Victoria and Vancouver campaigns there were days when from seven hundred to one thousand persons came to the altar, all under the same tremendous conviction of sin.<sup>4</sup>

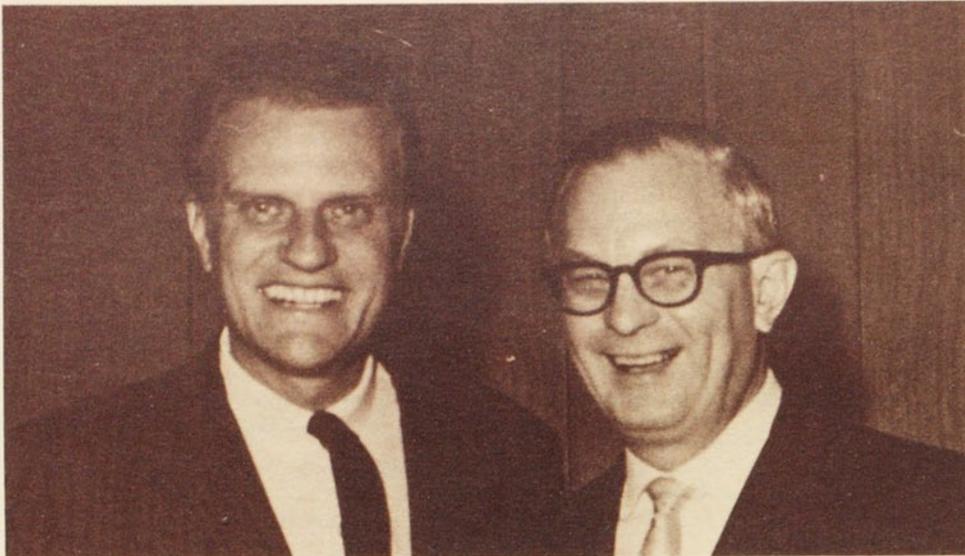
As Portland hosts the 44th General Council, may we pray that a

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- 750-044-Win 84 Lillian Trasher, Pentecost in Alabama, A.A. Wilson Preaching for Maria B. Woodworth-Etter
- 750-052-Sum 85 General Council issue, Hispanic Ministry, Alice E. Luce and Henry C. Ball (bilingual), Missionaries Rescued in Philippines
- 750-062-Sum 86 Alice Garrigus, John Alexander Dowie, S.A. Jamieson, Artist Charles Ramsay, F.F. Bosworth
- 750-064-Win 86 Former DFM Field Directors (Cover), Pacifism, Missionary Eric Johnson, This Gospel Shall Be Preached, Maria B. Woodworth-Etter, Everett Phillips
- 750-071-Spr 87 Black Ministers in A/G, Bishop C.H. Mason, Song Writer Charles P. Jones, Northwest (Part 1), Heritage Index (1981-86)
- 750-072-Sum 87 General Council Issue, 1955 Photo Section, CBC in 1937, Light Bearers Quartet, Northwest (Part 2), Trivia on Superintendents, With Donald Gee 1939
- 750-073-Fall 87 Latter Rain Movement, Sinking of *Zamzam*, 60th Ann. A/G Constitution, The A/G from *Encyclopedia of Religion in the South*
- 750-074-Win 87 Women in Ministry, Edith Mae Pennington, Marie Stephany, Jane Schaffer-Blythe, The Role of Women in the A/G
- 750-081-Spr 88 Lillian Riggs, J. Narver Gortner (Part 1), Morris Plotts in Iowa (Part 1), Old Central District, 1921 North Dakota Revival
- 750-082-Sum 88 Morris Plotts (Part 2), San Francisco's Glad Tidings, G.W. Harcastle, Sr., J. Narver Gortner (Part 2), Burton W. Pierce and Milton Rogers 1937 Evangelism Tour
- 750-083-Fall 88 Bartlett Peterson (Cover), Willis Hoover, Danzig Bible Institute (Part 1), 1906 Azusa Revival, Howard and Edith Osgood
- 750-084-Win 88 J.W. Tucker, Holiness-Pentecostal Movement, Mary Juanita Smith's Heritage, Danzig (Part 2), The Steinle Sisters, "The Call" to Hot Springs
- 750-091-Spr 89 A/G 75th Ann. Issue, Philip and Virginia Hogan, George and Carrie Montgomery, Joseph and Helen Wannenmacher, Pentecost in My Soul
- 750-092-Sum 89 General Council Issue, "The Evangel" Crosses the Pacific (Part 1), Slavic Immigrants, George S. Montgomery (Part 2), The Singing Parsons, Paul Bills in Alaska, Pioneering in Sausalito, E.S. Williams' Humility
- 750-093-Fall 89 Philadelphia's Highway Tabernacle, Demetrio and Nellie Bazan, "Ambassador II" (B-17 Missions Plane), "The Evangel" (Part 2)
- 750-094-Win 89 Early Ohio Schools, Gail Winters and Mayme Williams, Myer Pearlman, Families in the Ministry, 19 Still Living Who Attended 1st Council
- 750-101-Spr 90 Northeast, Frank J. Lindquist, Fred Corum on the Ozarks, D.W. Kerr and Willard Peirce, Everette Stanley in Nebraska, C. Stanley Cooke
- 750-102-Sum 90 Ministering in World War II (Part 1), Lewis and May Wilson, Faith Homes, Midwest Bible School (Part 1)
- 750-103-Fall 90 Faith Homes (Part 2), C.T. Beem, Midwest School (Part 2), A.G. Ward's "Pilgrim Way," World War II (Part 2), Oral History Interview List
- 750-104-Win 90 T.F. Zimmerman (Part 1), W.E. Booth-Clibborn (Part 1), D.C.O. Opperman's Short-term Bible Schools (Part 1), World War II (Part 3), Esther Mae Cooper, Levi Larson's Tacoma Military Ministry
- 750-111-Spr 91 T.F. Zimmerman (Part 2), Opperman (Part 2), W.E. Booth-Clibborn (Part 2), A Heritage in Danger



Billy Graham and outgoing NAE President Thomas F. Zimmerman enjoy a laugh at 1962 NAE Convention in Denver. Convention Photographers International

## Graham Center and A/G Archives To Share T. F. Zimmerman Papers

WHEATON, ILLINOIS—The papers of former Assemblies of God general superintendent and church statesman Thomas Fletcher Zimmerman (1912-1991) will be preserved in two archives, it has been announced by the directors of the archives.

The Assemblies of God Archives in Springfield, Missouri, and the Billy Graham Center Archives at Wheaton College in Wheaton, Illinois, will each receive files and materials documenting different aspects of Zimmerman's life.

Zimmerman served as leader of the A/G denomination for more than 25 years, and the files documenting his leadership are going to the A/G Archives. He was also one of the founders of National Religious Broadcasters and a leader in such prominent evangelical organizations as

the National Association of Evangelicals and the Lausanne Committee for World Evangelism. The records from his work with these nondenominational organizations are going to the BGC Archives.

While it is somewhat unusual for two archives to divide a person's papers this way, the wishes of the Zimmerman family and other factors suggested that this was the best solution in this case. The staffs of the two archives have cooperated fully in making these arrangements.

The papers themselves include letters, memos, photos, minutes of meetings, audio tapes, and many other materials, covering the years 1950 through 1990. Altogether the Zimmerman records occupy more than 75 cubic feet of space. They are a rich resource for the history of Pentecostalism, the story of the

Assemblies of God and the study of growth and influence of the Evangelical Protestantism in the United States and around the world.

Wayne Warner, director of the A/G Archives, said, "We are extremely pleased to add the Thomas F. Zimmerman papers to our collections to help document the story of the Assemblies of God and the worldwide Pentecostal movement. Because of Zimmerman's important leadership roles in the denomination and the Pentecostal Fellowship of North America and the Pentecostal World Conference, researchers will appreciate this unique acquisition."

Robert Shuster, director of the BGC Archives, added, "Dr. Zimmerman was a leader for decades on a national and international scale, so his papers show the growing cooperation and planning between evangelical denominations and organizations over time. These documents are going to be of continuing value to scholars and Christian workers in their own right and also because they complement so many of the other collections in our archives."

The BGC Archives collects documents about North American Protestant nondenominational efforts to spread the Christian Gospel.

The Zimmerman papers are currently unprocessed, but will be open to users as soon as they have been arranged and described. Anyone desiring further information can write the A/G Archives at 1445 Boonville Avenue, Springfield, MO 65802 or the BGC Archives, Wheaton College, Wheaton, IL 60187. The phone number for the A/G Archives is 417/862-2781. For the BGC Archives it is 708/260-5910. ♦