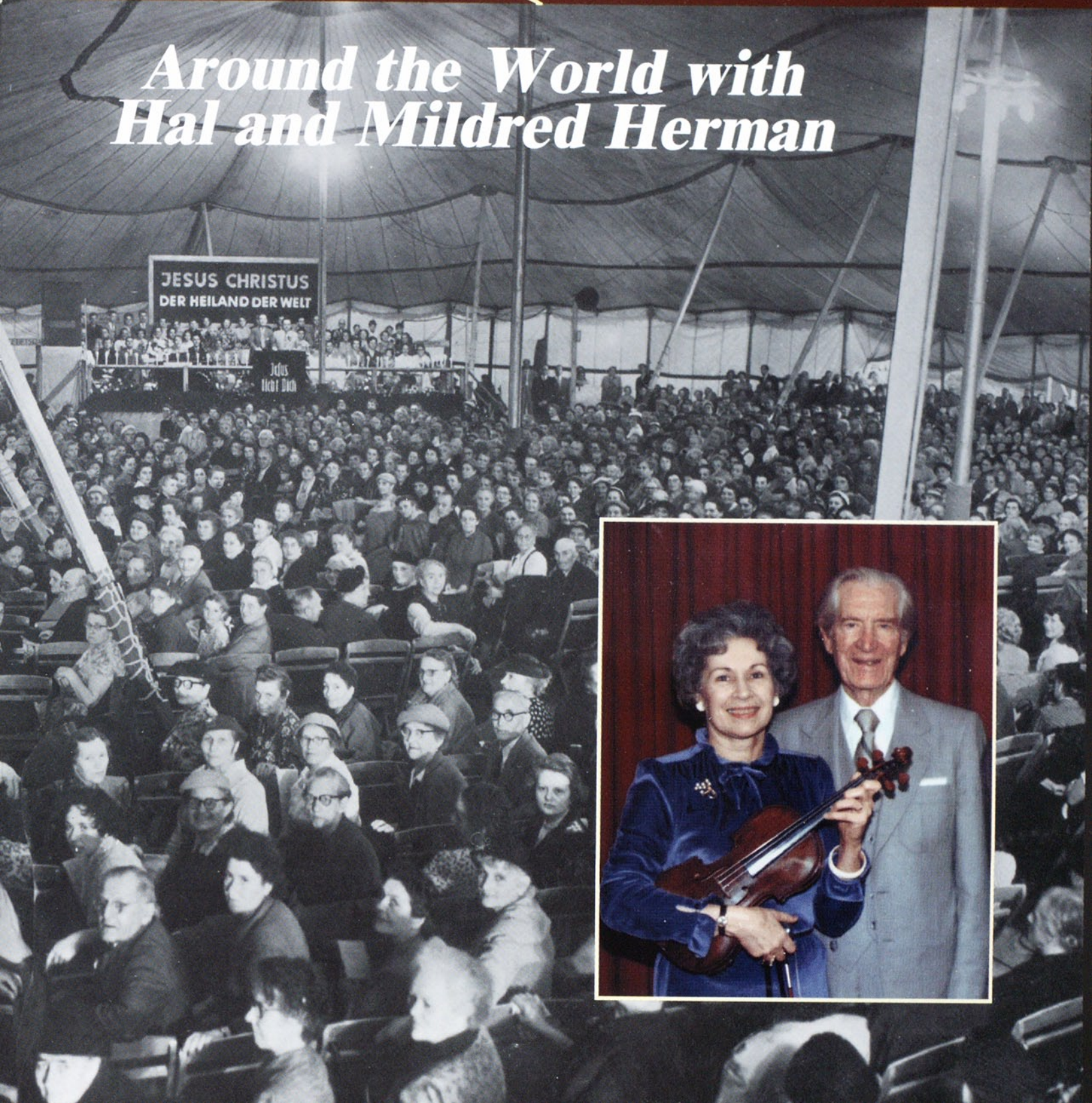


Vol. 20, No. 2, Summer 2000

Assemblies of God

# HERITAGE

## *Around the World with Hal and Mildred Herman*



# Flower Pentecostal Heritage Center Museum



## *Come Explore Assemblies of God History*

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# Assemblies of God HERITAGE

Vol. 20, No. 2

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## HAL HERMAN, SERVANT OF THE LORD

When Hal Herman returned to Columbia Pictures following service as a combat photographer, a faithful Christian witnessed to him. He gave his life to God and served him as a missionary evangelist until his death last summer. Here is his own story.

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## INDIANAPOLIS AND THE ASSEMBLIES OF GOD

A reprint of a 75<sup>th</sup> anniversary story of the Assemblies of God in Indianapolis. The author interviewed the Flower and Zimmerman families for this story.

By Edith Blumhofer

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## IS THERE DECLENSION IN THE PENTECOSTAL MOVEMENT?

When the *Pentecostal Evangel* editor published an unsigned article in 1923 with the above question, he stirred up a hornet's nest. Later the editor revealed the author's name—Max Wood Moorhead, a former missionary to India. Here is the article and a sampling of the reaction.

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## SMITH WIGGLESWORTH, A Web Site Focus THE ENGLISH LEGEND

Fifty-four years after his death, English evangelist Smith Wigglesworth is perhaps better known than during the peak of his legendary worldwide ministry. His fame will grow even more as the Flower Pentecostal Heritage Center web site becomes operational.

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COVER: Hal Herman is preaching at this 1950s meeting in Berlin, Germany, a country in which he conducted numerous campaigns over a period of more than 40 years. Inset, Hal and Mildred Herman. Tent photo by Ateller Werner Peters, Berlin-Friedenau, Cranach-Strasse.

# Heritage Letter

KEEPING UP WITH CHANGING TECHNOLOGY

*Flower Pentecostal Heritage Center Launches*

[www.AGHeritage.org](http://www.AGHeritage.org)

## People of Vision

How do you handle the challenging and sometimes overwhelming new technology? How can you best use the changing technology to advance the Kingdom?

More than 50 years ago, shortly after World War II, the Assemblies of God jumped into a challenging and pioneering new field. Our predecessors—led by Noel Perkin who headed the Division of Foreign Missions—bought an army surplus C-46 cargo plane for \$5,000, converted it to a passenger plane, hired a veteran crew, christened it *Ambassador*, and began flying missionaries and their families to the ends of the earth.

Can you imagine a relatively small organization launching an international air service? Maybe not, but you can imagine the pride of Assemblies of God missionaries as they saw the big bird touch down at Athens, Cairo, Calcutta, Monrovia, New Delhi, and other exotic ports of call.

A year later improved technology dictated that the C-46 should fly into the sunset with someone else at the controls and DFM should replace it with a converted B-17 bomber. It was determined that *Ambassador II*, as it was called, would be safer crossing the oceans with four engines than the C-46 with its two engines.

It was an exciting time to be alive. Just ask the missionaries and those who watched the big planes take off and land at the Springfield Airport and around the world.

Although our own flying service lasted but three years—missionaries began flying commercial scheduled airlines—boat travel would never be the same. The *Ambassadors* had changed that. Our courageous predecessors had viewed new technology as a friend, something that could help carry out the Great Commission.

Then in 1953 the *Revivaltime* radio ministry hired a young preacher from Bakersfield, California, by the name of C. M. Ward and went “live” on the ABC Network. It was an exciting and challenging

way to get the gospel into most every American city through a network of stations and throughout the world over shortwave transmitters.

In recent years the Assemblies of God and many of its local churches, schools, foreign missionaries, and sister organizations around the world have joined the television and satellite explosion. Untold millions have been reached through this technology.

Today the internet technology has been added—the same gospel but different technology—and is being released over web sites 24 hours a day.

## Introducing [www.AGHeritage.org](http://www.AGHeritage.org)

And now it's our turn to get into the cyberspace—to break out of the past, meet the needs today and get ready for the future. As we prepare our Flower Pentecostal Heritage Center's web site, we're as thrilled as our ancestors were watching *Ambassador I* rev up its two powerful engines and lift off for Africa 52 years ago. Or the group of people in December 1953 when *Revivaltime* sped around the world on radio waves.

The Flower Pentecostal Heritage Center's mission is to:

1. collect our history;
2. preserve it in a safe environment;
3. make it available to historians, genealogists, churches, descendants of pioneer preachers, missionaries, and the media; and
4. promote it through *Heritage* and other means.

Breaking out of the past for us is not to discard our mission statement but to update our methods and take advantage of new technology to more efficiently fulfill our mission. Now after several years of planning and hard work, we're ready to blast off into cyberspace and join other web sites to make access to the past easier and faster.

Our web address, [www.AGHeritage.org](http://www.AGHeritage.org), is the threshold to the latest technological advance for the Flower Pentecostal Heritage Center. Last year it was

the new interactive museum and research center; now it is into cyberspace with a fascinating new web site.

### Catching the Vision

Advancing into new areas takes vision, not only to see possibilities but also to convince others that a particular mission is worthy and feasible. Some said a missionary flight service would never work. Noel Perkin was not a pilot, but he believed it would work and fill a need. Some said a program over the ABC Network would never work because television was about to slam the door on radio and put stations out of business (today there are more radio stations than in 1953).

Let me tell you about another man of vision. Between 1975-93, Joseph Flower was the general secretary. It was his dream that the Archives would be rescued from its small quarters on the 5th floor of the Headquarters complex and find a home in an attractive new facility. With his vision and financial contributions, we moved closer to the day when a revitalization project would be launched.

For the past 7 years our man with the vision has been George O. Wood—Brother Flower's successor. When this missionary kid and former pastor was elected general secretary in 1993, he was pleased that the Assemblies of God Archives was in his executive portfolio. (So were staff members.)

Although George Wood was pleased at what the Archives had accomplished in its 16-year history, he was convinced that new technology would get us down the road at a faster pace than we had been going. That we could serve our generation and the future more effectively with the developing technology. He visualized mixing the old with the new: transferring historic paper documents into computerized documents, a new interactive museum, a research center, and a web site.

Dr. Wood not only had the vision for a new Flower Pentecostal Heritage Center, he also was instrumental in touching others with his excitement. And when you get General Superintendent Thomas Trask excited about the updating of our collections, a new museum, research center, and a web site, things begin to fall into place. And with the backing of Assistant General Superintendent Charles Crabtree and General Treasurer James Bridges, the past began to come alive.

Through the "Capsule in Time" \$1 million capital drive—implemented by Roger Lane and the

Assemblies of God Foundation—Dr. Wood introduced the idea to the Executive Presbytery, to the General Presbytery, and then to a Steering Committee dinner at the 1997 General Council in Indianapolis. These good people caught the vision, pledged their financial support, and then took the vision to others.

One of Dr. Wood's themes thundered from coast to coast and border to border. "You'll be able to pull up all of the back issues of the *Pentecostal Evangel* on our web site," he would exclaim with a burst of excitement and pride. As it turns out, the *Evangel* on the web site will be better than even in his dreams. Not only can you view the *Evangel*s back to 1913, but you can also run word searches and purchase them on CD Roms.

Wouldn't former editors J. Roswell Flower, E. N. Bell, Stanley Frodsham, and Robert Cunningham be thrilled at this progress!

### Implementing a Dream

After we came down to earth at the Indianapolis Council, we realized that our staff of Joyce Lee, Glenn Gohr, Cindy Gray, and I could operate computers, but we would need someone to coordinate and implement our web site dreams. And at the time we were heavily involved in the new museum planning and office relocation. I remember going to Dr. Wood and telling him that we needed someone with knowledge and at least some experience in what we were facing in the digital world.

He agreed. Sometime later he called me to say that Joel Pavia had contacted him about his son Brett. Brother Pavia was the Wisconsin-Northern Michigan District Superintendent, and his son Brett would be enrolling in the Assemblies of God Theological Seminary in the fall of 1998.

After we interviewed others and met Brett, we felt that he was the one to coordinate the digital pro-



**Brett Pavia working on the *Pentecostal Evangel* project.**

grams. He was proficient in the computer and could speak the language of programmers and other technicians with whom we would be working for the next two years.

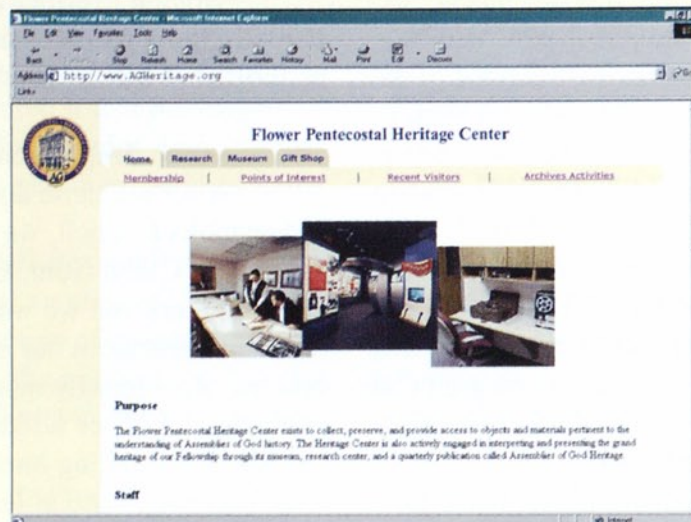
While we worked on the museum and other projects, Brett Pavia came aboard with great possibilities and dreams for the Center that haven't slowed even for a minute. It has been far from easy. He learned the Mac computer and other equipment and programs that the Center purchased. We needed to make decisions on scanning 100,000 pages of the *Pentecostal Evangel*. Then we focused on other scanning projects: *Word and Witness*, *Heritage*, and two Spanish

publications, *La Luz Apostolica* and *El Evangelio Pentecostal*. Brett works with staff members and programmers to design programs that coordinate with our existing mainframe entries.

We are thankful for Brett's contribution. He has kept focused on his AGTS degree—which he received last month—and led us into cyberspace.

It has been a big job. But today—with a strong team effort and friends like you—the Flower Pentecostal Heritage Center is moving forward with the latest technology to help make this a world-class church archives and museum.

Thanks for your help and encouragement.



## Come visit our web site and enjoy our collection from your home or office.

Our web site is located at [www.AGHeritage.org](http://www.AGHeritage.org). We have divided our site into four main sections as specified by the four tabs found at the top of each page. The Home Page provides partitions with general information concerning the Flower Pentecostal Heritage Center. Here you will find information about staff, hours, location, as well as archives activities, recent FPHC visitors, and a number of other points of interest. This fall we will open a virtual tour of the FPHC museum. For now you can view a picture of main areas of the museum. In the Gift Shop one can become a member of the Assemblies of God Heritage Society as well as purchase our *History in the Making* video, *Heritage* publications, CD-ROM products, and oral histories.

One of the more interesting areas of our web site is the Research section. To use this section you must first fill out a simple application. After we approve your application, you will be granted use into both the archives database and the periodical index, both of which are driven by dynamic search engines. The quick search will provide you with the broadest range of search results. If you would like to narrow your results, then use the advanced search. You will soon discover that both databases are more than just on-line card catalogs, but connect you to thousands of articles, photos, audio files, and other documents. For your convenience we built a shopping cart system into the site so that you can both purchase or request items that you are interested in.

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**Reinhard Bonnke, right, was a young German pastor in the early 1960s when he met Hal Herman, left, an American missionary evangelist.**







# Hal Herman, Servant of the Lord

In 1994 Hal sat down at his beloved typewrite and wrote his testimony—not for publication—but just to put on paper his conversion, call and memories of the then, 43 years of his evangelistic ministry. He never lost the marvel of his salvation and was able to convey this wonder to the people he ministered to. They responded and many came to find Jesus as Savior and Lord. Now Hal is in heaven reaping the reward of a faithful ... servant of the Lord. He passed away on August 4, 1999, in Eugene, Oregon. His widow, Mildred, has donated a number of photographs and other materials to the Flower Pentecostal Heritage Center.

## Hollywood to Hiroshima

World War II came along and a colonel from the Pentagon in Washington came to Hollywood seeking men to become combat cameramen to photograph the conflict in Europe and Asia. I signed up and after basic military and technical training found myself on a ship bound for a secret mission in the Orient. My life was spared five times in the battle of Manila. Later I flew to Japan and as Photo Press Chief on the staff of General Douglas MacArthur, I was assigned to be the escort officer of a planeload of correspondents. Our mission, to photograph the ruins of the first city destroyed by an atomic bomb, Hiroshima.

## Then Jesus Came

Some of my cameramen friends had been killed in the war, and after I returned to my old job at Columbia Pictures Studios, I began to pray and seek the meaning of existence. A woman friend in the studio had been converted while I was away, and she began telling me about Christ. "If you want to know God," she said, "you have to read the Bible." This prompted me to earnestly seek God.

It was midnight, Palm Sunday, 1947—and I sat alone in my room reading the book of Isaiah. I came to chapter 53, verses 5 and 6:

*“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”*

Suddenly the glorious presence of Jesus—the living Christ, the Son of the Eternal God—filled my room. The sound of His beautiful voice echoed in my ears and through my whole being.

Jesus spoke: “Now you know the truth. I love you, and I died for you. And now I am alive forevermore!”

I felt the love of Jesus surging through me. My mind, my spirit seemed to expand in a glorious glow of reality. I had made life’s greatest discovery: Jesus is alive! He is real! He loves us with a love surpassing all understanding! Tears poured from my eyes. I sat in my chair, weeping.

Then Jesus was gone. I knelt and prayed asking Him to forgive my sins and be my Savior. I gave my life into His care forever! Peace flooded my heart and soul.

The next day I returned to my job at Columbia

Studios. On the sound stages actors were donning costumes and make up. Camera and lights were being set up for the next scene. Still walking in the glow of the heavenly visitation, I talked with every person who would listen, telling them of my experience with Jesus, eager for them to come to faith in the wonderful Savior.

I was saved less than twenty-four hours when I became a missionary. Yes, a missionary inside Columbia Film Studios in Hollywood. Some of the actors listened. I gave gospel tracts and New Testaments to many. I prayed with some; but most of them could not grasp the truth of God’s love and grace. Or they were unwilling to give up the glamour world of Hollywood.

But I pressed onward and took a month’s vacation from the studio to seek the baptism of the Holy Spirit. Two weeks with pay and two weeks without pay. Jesus baptized me with the Holy Spirit on the last day as I was praising Him on the street. Glory! Yes, He is a God of many surprises. How wonderful!

### Hollywood Bowl

My next mission was to handle publicity for the Full Gospel Youth Rally at the famed Hollywood Bowl, an open-air amphitheater seating twenty thousand people. God filled it to overflowing.

I arranged a press conference at the Biltmore Hotel and the leaders of seven Pentecostal denominations gath-



**An island congregation in Argentina is the scene of this service. Hal Herman is the speaker as Ralph Hiatt interprets.**



ered and told reporters their hopes and plans for the Bowl Rally. There I met pastor C. M. Ward from Bakersfield, and we began a lifelong friendship. Later he helped me secure a large gospel tent for Germany. When he moved to be *Revivaltime* evangelist, he wrote a book of my life titled "Good-bye Make-Believe."

### The Voice Of God

While in private prayer with a friend for the Hollywood Bowl Rally, the Lord visited me again. He spoke and said, "I call you and ordain you. You will go and preach my word." Another time He said to me, "Take My hand and follow Me. I will lead you where the fields are white and souls are waiting. If you will be humble you will see My miracle power."

In the years since that holy commissioning to hold evangelistic campaigns overseas, the Lord has taken me completely around the world ten times, plus many other intercontinental missions. He granted me to see His miraculous power heal the sick and transform lives in forty-eight nations of Europe, Asia, Africa, South America, and on islands of the seas.

### Harvest Time In Germany

While doing publicity for the Hollywood Bowl Rally. I met Howard Rusthoi of Angelus Temple in Los Angeles. A former Army chaplain, he had just returned

from Germany. He told me, "The people have suffered in the war. Hearts are so open. That country is ripe for the gospel." I spoke with several evangelists urging them to go to Germany, but they did not catch the vision or feel called that way.

Finally I became aware that the Lord was calling me to minister in Germany. He provided me with a gifted interpreter in the person of Richard Ruff who grew up in Switzerland and spoke excellent German. God blessed us in extended gospel crusades in Hamburg, Berlin, Stuttgart and other places. Chaplain Rusthoi had told me the truth. After all the suffering and agony of war, German hearts were open. Thousands of people came forward and prayed for salvation.

Many hundreds more were healed or baptized with the Holy Spirit. Berlin's largest newspaper, *IBZ—Illustrated Berlin Zeitung*—ran a full page of pictures and report on God's miracles in the "Evangeliums Zelt" (Gospel Tent). A large theater on Nollendorfplatz was rented and overflowed with new converts from the first day. Later, with Volkhard Spitzer as pastor, they were able to buy the famed Sud Stern Kirche (South Star Church) where more than one thousand people worship each Sunday morning. Peter Dippl, the present pastor of the congregation, rejoices that they have themselves become a mission-sending church, supporting fifty-six national missionaries in India, Egypt and Izbekistan.

**This young girl had been crippled but was healed in a Sri Lanka meeting. Hal and the interpreter rejoice with her.**



**Taranto, Italy, welcomed Hal Herman in 1983, shown here with his interpreter, Silvano Zucchi, son of the pastor.**

What a glorious privilege is ours that we can be missionaries together with Jesus who is Himself the first missionary. Hallelujah! The people who have prayed for us and invested in our ministry share in thousands of souls who have found peace and eternal life in Christ Jesus.

### The Road To Rome

The Lord opened the way for us to conduct the first citywide public theater evangelistic crusade in Rome, Italy, in modern history. The five assemblies in Rome united with Pastor Francesco Toppi to call people to Christ. Hundreds of large (3' x 5') color posters were put up on walls all over the city, even down by the Roman Coliseum where the early martyrs died. Today Brother Toppi is Presidente of the Assemblies of God and the five assemblies are growing all over Italy. They have their own radio stations in forty-six cities, and gospel TV broadcasts in dozens more. The Rome Bible School is crowded with students. Praise the Lord!

### Wedding Bells

Twenty-five years ago (1969) God united me with a beautiful and talented woman named Mildred, whose love and companionship has wonderfully enriched my life and ministry. Her music on violin, piano, and organ has brought inspiration and blessing to so many people by radio, television and in our gospel crusades.

We had planned a June wedding in Hong Kong, but I was busy with meetings in Australia. So she put a wedding gown over her arm and flew from San Francisco to meet me in Sydney. We were married in Melbourne, and our honeymoon was a two-year mission around the world, holding evangelistic crusades in eighteen countries before we returned home to America. God gave a harvest of souls.

### France: The Land Of Martyrs

In France, the land of the martyrs, we had the greatest privilege of conducting the first citywide Pentecostal evangelistic crusade of Paris. We rented the famous Palais de Mutualite near Notre Dame Cathedral and a step from the University of Paris. All churches and their choirs united, and posters covered the city. Hundreds prayed to receive Jesus as Lord and Savior. What God did in that crusade in 1966 opened the way for us to hold campaigns in more than one hundred cities in France, including Bordeaux, Marseilles, Lyon and in Rouen where Joan of Arc was burned at the stake for her faith, crying out in the flames, "Jesus, Jesus, Jesus," as she died. A marble statue of her now marks the spot of her martyrdom.

### With Jesus In India

Again and again the Lord has taken us back to



**Missionary Leonard Nipper, right, a Japanese pastor, and Hal Herman advertising evangelistic meetings.**

**D**avid Yonggi Cho launched a church in an old discarded army tent down by the Han river. Boards on the sand for a floor—and he often slept there, or prayed all night.



**Hal Herman, right, rejoices with his interpreter, left, and the man in the center who had just given his testimony in this 1957 meeting. Readers might recognize the interpreter, a young Korean Bible student at the time, as David Yonggi Cho, now pastor of the world's largest church in Seoul, Korea.**

India, where we walked in the footsteps of great missionary heroes who had gone before us. Some of the most wonderful manifestations of God's power came during our crusades with missionaries Mark and Huldah Buntain in Calcutta. Following our first meetings with them in a rented room over a restaurant, we had the joy of ministering with them in great open-air crusades where hundreds came to Christ. The Lord baptized people with the Holy Spirit, and did some of the greatest healing miracles. God called Mark Buntain to heaven in June of 1989. Today his wife Huldah supervises the operation of the great hospital, vast school complex, and great new church. All these outreaches minister to many thousands of people each month. They've established dozens of branch churches and schools. The work goes onward—one of the great mission victories of this generation.

What a glorious reward God has for all the faithful Christians who have prayed and given sacrificially to support missions around the world. As Esther Kerr Rusthoi's song proclaims, "It will be worth it all, when we see Jesus." And remember that King David said: "They that stay with the stuff, shall share with those who go to the battle." Praise the Lord.

### Special Memories

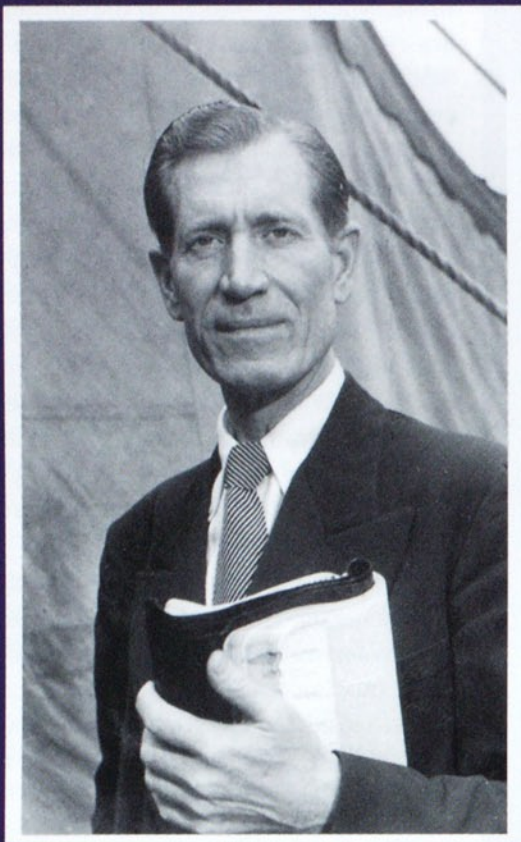
As I look on forty-four years of missionary evangelism in forty-eight nations, it is sweet to recall special memories: things like the twenty-one day crusade in Cairo, Egypt, with Pastor Ayad Shenouda, Superintendent of Egypt, as my interpreter. The aisles packed with people standing hours to hear the gospel. Hundreds of Arabs praying to receive Christ as Lord and Savior. Preaching up and down the ancient river Nile. And the joy of doing the motion picture of Lillian Trasher, "The Nile Mother," aided so graciously by missionaries Florence Christie and Philip Crouch. Works of God that will endure longer than the pyramids.

### Missions In The Orient

Then the finger of God moved to Taipei in Taiwan, the Republic of China. In Taipei He gave one of the greatest crusades of my life, climaxed by a great rally in the auditorium used by President Chiang Kai-shek. Ambassadors, diplomats and generals of the army occupied the front rows. And the church given by Kathryn Kuhlman and built by missionary James Andrews, whom the Lord is using today together with his wife Maxine and their two sons to bless the nation.

Historic crusades in many lands that scroll through my mind like scenes on a television screen in meetings in Indonesia, Malaysia, Bangkok in Thailand, a place so desperately in need of God. Hong Kong, Singapore, the Philippines and a precious harvest of souls in Sri Lanka with Colton and Susanne Wickramaratne.

This is an early 1950s photo of Hal Herman with his Bible outside of tent.



The tent team in Germany in the 1950s was, from the left, Hal Herman, Richard Ruff, Olga Olsson, Ben Kummerfeld, and Fred Wulf.

### Miracles in Korea

And how can I ever forget my first tent crusade in Seoul, Korea, with missionaries Richard Johnston and John and Edith Stetz. My interpreter was a young student in our Assemblies of God Bible School. His name was Yonggi Cho—a young man with abundant faith. He launched a church in an old discarded army tent down by the Han river. Boards on the sand for a floor—and he often slept there, or prayed all night. The church grew, always moving into a larger structure. Today's church seats twenty-five thousand, with six services on Sunday, and also six on Saturday with video remotes to many overflow rooms. Brother Cho in 1993 gave away 20,000 people to start four new churches in Seoul. Their place was quickly filled up by other new converts.

As chairman of the executive committee, Dr. David Yonggi Cho now waits to welcome more than one million people to the first World Assemblies of God Congress, scheduled for September 28 to October 3, 1994, in Seoul, Korea. Philip Hogan is co-chairman. Spirit-filled believers from other churches plan to join us for the greatest mass prayer meeting in modern history.

May the fires of God's love and a passion for souls flame brightly in our hearts as we unite to take the message of salvation to all nations as the Lord commanded. Then the end shall come. Jesus will return with all the holy angels to escort us to our eternal home in the glorious paradise of God. Maranatha. "Even so, come quickly, Lord Jesus."

### Hal Herman—Man of the Spirit

By Günther Kaupp

For some years it was my privilege to plan and arrange quite a number of evangelistic crusades for Hal and Mildred Herman. My wife and I came to know Hal Herman about 30 years ago when he was newly married—and almost 70 years old. He told us how some of his friends encouraged him to marry soon, because otherwise he might get an angel! He surely got an angel on earth in his beautiful caring wife Mildred who was his companion and co-worker in the Gospel for about 30 years of extensive ministry.

We had the privilege to have had the Hermans in our home several times. Hal always was a perfect gentleman. Mildred is a lady. She played the organ and the violin so well in her husband's crusades.

One incident is still very vividly in my memory, when as many as ten or more people received the baptism in the Holy Spirit at the same moment. For him there seemed no doubt at all that any believer could experience the baptism in the Holy Spirit with the initial evidence of speaking in other tongues.

After one evening service—when I was rather tired from much translating—an elderly lady asked whether Brother Herman would pray with her to receive the baptism in the Spirit. He was like a live wire, electrified with this opportunity. He gave a rather thorough talk on the work



**Hal Herman at the age of 18 in Friend, Nebraska.**



**Mildred took her wedding dress to Melbourne, Australia, where Hal was conducting meetings. Alex T. Davidson performed their ceremony May 3, 1969, in Richmond Temple.**

of the Holy Spirit in Baptism. People were very much set at ease and expected nothing else. And it happened that very night! Praise the Lord!

A special highlight to us were his personal and handwritten letters, where he never forgot to greet the church, and assured us of their prayers. There are two reminders on my desk which often recall memories of Hal and Mildred Herman: *The Full Life Study Bible* and the *Spirit-Filled Life Bible* in which he wrote: "Presented to Günther Kaupp . . . on the occasion of Co-labor for Christ. . . by Harold Herman."

In my tribute on August 5<sup>th</sup> 1999, I wrote: "We are thankful for Hal Herman. He was a gift of God to the Pentecostal Movement, an evangelist full of zeal and love who meant so much to so many! The brethren of the Pentecostal fellowship of Germany salute the memory of this mighty man of valor. We owe him a depth of gratitude for his inspiring life and dedicated service. Now a gifted evangelist has concluded his last campaign. A man of the Spirit has been called home. A great warrior has fought his last battle. But divine awakening will bring about a joyous reunion."

*Günther Kaupp is the local German Volksmission pastor in Mannheim, Germany. He served for many years as Hal Herman's interpreter. He is also a leader in the Pentecostal movement in Germany and editor of his denominational magazine.*

## Chaplain Remembers Hal Herman

By Don Kammer

About 25 years ago, on two or three occasions, I heard Hal Herman preach the gospel. At that time his wife accompanied him with her violin. Those events were beautiful demonstrations of a balanced and powerful ministry in the Spirit. The location was the Jesus Center, a Pentecostal-charismatic church located next to an adult theater on Nollendorfplatz in West Berlin. Hal pioneered the congregation years before from a tent straddling the no-man's land between East and West Berlin. The church in the West eventually found its way to Nollendorfplatz; and for years served as a beacon of vibrant charismatic ministry in that great city.

I also have read his testimony and believe that his contribution to the Pentecostal movement in Europe will be measured one day, but it won't be measured this side of heaven. Even so, he deserves a place in our history.

His story deserves telling, and I applaud you for doing so. However, the more you look into this missionary evangelist, the more you will realize his spiritual influence continues to ripple.

*Army Chaplain Don Kammer is stationed in Mannheim, Germany.*



# INDIANAPOLIS

AND

## THE ASSEMBLIES OF GOD

*A Look at an Important City for the Pentecostal Movement*

By Edith Blumhofer

This article first appeared in the August 10, 1989, *The Council Today* during the 75th Anniversary celebration of the Assemblies of God, which met in Indianapolis. Since that time, two of the subjects of the article—Alice Reynolds Flower and T. F. Zimmerman—went to be with the Lord.

Indianapolis is a most appropriate setting for this 75th anniversary General Council. For 75 years, Indianapolis has contributed leadership and vision that have shaped the Assemblies of God. Several of the denomination's most influential leaders either embraced Pentecostal teaching in the city or were trained for ministry here. The early Pentecostal movement in Indianapolis influenced the denomination's course.

Indianapolis was experiencing a surge of economic growth when the first several itinerant evangelists from the Azusa Street Mission in Los Angeles arrived in January 1907. The city's diverse population already had several hundred churches. Predominantly Protestant, Indianapolis had a large single denomination. The major Protestant groups were the family of Methodist denominations, the Negro Baptists, and the Disciples of Christ.

Pentecostal teaching hardly touched these major denominations at first, however. Rather, a visitor from Los Angeles, Glenn Cook, brought news about a revival in Los Angeles to a small "after meeting" in a multi-denominational gathering of people seeking a "deeper Christian life." Organized into a congregation known as the Gospel Tabernacle and affiliated with the Christian and Missionary Alliance (CMA) these men and women were united more by their spiritual longings than by denominational preference. As they listened to Glenn Cook describe the fervor and excitement at Azusa Street, their hearts were stirred.

### **Glenn Cook brought news of the Azusa Street revival to Indianapolis in 1907.**

Cook explained that the full New Testament faith had now been restored and that a new dispensation had begun which would end in the return of Christ. Speaking in tongues evidenced not only the baptism with the Holy Spirit but also the onset of the "latter rain." Healings, exorcisms, prophecies and other New Testament "gifts of the Spirit"

would mark the church in the last days. If people would "enter in," the revival would come to Indianapolis.

The immediate token of the new dispensation was speaking in tongues, and experience, Cook explained, would always follow the baptism with the Holy Spirit. Intrigued by both Cook's message and his fervor, some of his listeners decided to pray for the baptism with the Holy Spirit. George Eldridge, their leader at the Gospel Tabernacle (and a district superintendent for the CMA as well) bristled at the expectation of tongues, however. Like many Alliance adherents, his spirituality focused on Christ. Alliance participants understood Christ as All. They spoke more of Christ, the Healer than of healing; of Christ, the Baptizer than of the baptism with the Holy Spirit; of Christ, the believer's sanctification than of either a moment or a process of sanctification. And they stopped short of endorsing a single evidence of the Spirit's empowering indwelling.

Eldridge ordered his members to shun the teaching; some refused, and the congregation split. Before long, a core of Apostolic Faith believers had their own meeting hall and some of their number had experienced their "personal Pentecosts."

When Glenn Cook left, another band of workers arrived from Azusa Street. Led by Tom Hezmalhalch, they gave the new mission enhanced visibility by organizing street meetings on the statehouse steps and other forms of public witness. Reporters for *The Indianapolis Morning Star* responded quickly. In a parody on tongues speech, they dubbed the Apostolic Faith adherents "Gliggy Bluks" and described "lalu glug" services. Opposition peaked in an





**Murphy Hall Indianapolis, Indiana 1907**

in and beyond the city. In 1908, shortly before his 20th birthday, he began to issue a monthly magazine which he called *The Pentecost*.

**Indianapolis is where  
Alice Reynolds and  
J. Roswell Flower met  
and began their ministry  
together.**

After their marriage in 1911, the Flowers took an opportunity to receive training for future ministry under a personal friend and widely esteemed Pentecostal preacher, David Wesley Myland. Myland, a former Christian and Missionary Alliance worker, was a giant among early Midwestern Pentecostals. A man with considerable ministry experience, he was the author of an influential book explaining the meaning and purpose of the Pentecostal movement, *The Latter Rain Covenant*. Myland conducted a faith Bible school from 1912 to 1913 in Plainfield, 14 miles west of Indianapolis. The Flowers, Fred and Margaret Vogler and Flem Van Meter were among the students. By the end of their studies, they were a closely-knit group with shared perceptions about the Pentecostal movement and Pentecostal ministry that united them throughout their lives.

In 1913, after a picnic lunch in an informal setting at the riverside, Myland ordained the Flowers and his other students to the ministry, giving them credentials from his World's Faith Missionary Association. At about the same time, Myland encouraged the Flowers to begin a project they had in mind—the publication of a weekly Pentecostal magazine. They called it the *Christian Evangel*: it became one of two predecessors of *The Pentecostal Evangel*.

After they affiliated with the newly founded Assemblies of God in April 1914, the Flowers moved to other states to minister in the new fellowship. They never moved back to Indianapolis, but their lives and ministries continued to be molded by the understanding they had gained there of the Pentecostal movement's purpose and meaning.

Alice Flower put it this way: "This is what the baptism of the Holy Spirit should be: the opening of the door to vital and continuous communion with God for effectual worship, prayer, and service for Him." And "like a great organ where every key is available to the artist's touch, so in truly Pentecostal meetings God would have His Spirit-filled ones responsive to His plan for their part in the service, however humble."

J. Roswell Flower recalled his experience in Indianapolis Apostolic Faith missions: "To be filled with the Spirit, as the disciples were filled on the Day of Pentecost, became the primary objective of each seeker. A manifestation of spiritual gifts apart from a mighty filling with the

appeal to the mayor to stop the meetings; he refused. Meanwhile, reports of "tongues crushing idols" (in this case, "idols" were some participants' desires for higher education) and people "approaching their acme of wild enthusiasm [in] odd demonstrations, strange words, sidewalk arguments and gifts to the brothers and sisters" aroused curiosity. Hezmalhalch wrote to his friends at Azusa Street: "God bringing people through is stirring up the ministers and people, and the newspapers are lying and trying to put the people against us, but God is overruling."

**A**mid this excitement in the spring of 1907, Alice Reynolds Flower received the baptism with the Holy Spirit. Sometime later, her future husband, J. Roswell Flower, also identified with the Apostolic Faith movement. In these two young people, the movement acquired committed participants and capable leaders.

Alice Reynolds was a native of Indianapolis. J. Roswell Flower had migrated with his family from Canada. After identifying with the Apostolic Faith (or Pentecostal) movement, these two immediately sought opportunities to evangelize. They participated in street meetings, distributed tracts, Alice Reynolds led the mission's young people's meetings, and Roswell Flower joined other young Pentecostals in evangelistic teams for evangelism both with-

**“The Assemblies of God  
owes an incalculable debt  
to these men and women.”**

Holy Spirit was considered to be a shallow experience. The fruit of the Spirit was expected to be in evidence. The exaltation of the Lord Jesus was the chief ambition, and there was a passion to love Him, worship Him and make Him known to others.”

Thus motivated, the Flowers affiliated with the Assemblies of God at the first General Council. Young J. Roswell Flower promptly became the new organization’s General Secretary. He would fill every denominational administrative office except General Superintendent during the next 45 years. Flower and Ernest Williams were primarily responsible for deciding to align the Assemblies of God with the National Association of Evangelicals in the 1940s. Flower helped shatter some negative stereotypes, gained the respect of NAE leaders and served on key organization committees. Alice Reynolds Flower, meanwhile, proved a popular speaker and a gifted writer. Now 98 years old, she lives in Springfield, Missouri and still recalls with satisfaction and enthusiasm her participation in the early Pentecostal revival in Indianapolis.

Others shaped by Myland’s school in Plainfield also found positions of leadership in the Assemblies of God: Flem Van Meter as the first full-time Central District (Ohio, Indiana and Michigan) Superintendent, and Fred Vogler as Kansas District Superintendent, then as Assistant Superintendent with responsibility for education and home missions. The Assemblies of God owes an incalculable debt to these men and women. The sense of identity and calling that Myland nurtured in them sustained them through years of service. The vision that compelled them directly enhanced Assemblies of God home and foreign missions, local churches and education. Its source and its goal, however, were personal as well as corporate. The experience of “Pentecost in [the] soul” expressed itself in a Christ-

**“Under John L. Price’s  
ministry Thomas F.  
Zimmerman received the  
baptism with the Holy  
Spirit in October 1923.  
At the Apostolic Church ...  
he met and married the  
pastor’s daughter,  
Elizabeth Price.”**

centered spirituality that was “heaven, begun within [the] soul” to “last, while endless ages roll[ed].”

Shortly before the formation of the Assemblies of God, Daniel B. Rickard, a 42-year-old father of 4, was ordained to Pentecostal ministry. He served briefly as an Assemblies of God executive presbyter while he pioneered a Pentecostal mission in Indianapolis. A popular evangelist and pastor, he preached the evening sessions at the 1915 General Council. While he did not prosper financially (in 1917, he found the \$1 fee for credentials impossible to pay promptly); he succeeded in establishing a thriving mission. By 1917 he reported to J. W. Welch, Chairman of the General Council: “You will be glad to know the Lord is blessing us greatly. Some are being saved and baptized in the Spirit every week. Blessed people from the churches are coming into work.”

Among those “blessed people” were Thomas F. and Carrie Zimmerman, members of a local Methodist Protestant Church. Carrie Zimmerman had first visited a Pentecostal meeting with her second cousin, Alice Flower. Unaccustomed to the informality and exuberance, she did not return for over a year. When she was diagnosed as terminally ill with tuberculosis, however, desperate for help and mindful that Pentecostals believed in healing, she and her husband called to request prayer. In response, Rickard came to their home to pray. Nothing dramatic happened immediately, but the next day Carrie Zimmerman resumed her household duties and within two weeks, doctors diagnosed her as free from the disease.

**W**hen she attempted to testify about her healing in her Methodist church, however, the pastor protested. She and her husband, with their young son, Thomas Jr., began attending Sunday afternoon Pentecostal services and in 1919 left their Methodist affiliation for Rickard’s mission, then known as the Apostolic Church. T. F. Zimmerman’s mother Carrie was healed of TB, thus moving the family into the Pentecostal church.

A short time later, Rickard moved away and left his congregation to a devout young convert, John L. Price. Under Price’s ministry, Thomas F. Zimmerman, Jr., received the baptism with the Holy Spirit in October 1923. In the Apostolic Church, he imbibed his formative perceptions about the meaning and purpose of the Pentecostal movement; there he gained his first experience in ministry; and there he met and married the pastor’s daughter, Elizabeth Price.

The Zimmermans began their pastoral ministry by accepting part-time responsibilities for a congregation in Kokomo. Their first, full-time ministry was in Harrodsburg, where they pioneered a church during the Depression. Pastorates in South Bend, Indiana; Granite City, Illinois, Springfield, Missouri; and Cleveland were



**Alice Reynolds Flower about 1910.**



**Glenn Cook on the platform of the old Murphy Hall, Indianapolis in 1907.**

followed by years of growing responsibility at the Assemblies of God headquarters in Springfield, Missouri.

**D**uring the same years, the Zimmermans accepted invitations that linked them to larger Pentecostal settings as well as to other evangelicals. Interested in evangelical cooperation through the National Association of Evangelicals from that organization's inception he has attended most of its annual meetings and served as its president. His experience in radio preaching while in Granite City and his involvement with the first Assemblies of God radio program made him interested in the progress of evangelical cooperation for broadcasting, and he became a founding member and prime mover in the national Religious Broadcasters Association. The Zimmermans have also been active in the world Pentecostal Conferences: Thomas Zimmerman serves as Chairman of the Executive Committee. He is also U. S. president of the Lausanne Committee for World Evangelization. Service to evangelical voluntary associations like the American Bible Society also marked his years of active ministry.

As General Superintendent of the Assemblies of God for twenty-six years, Thomas Zimmerman built on the legacy of Ernest Williams and J. Roswell Flower. A capable administrator with an appreciation for efficient organization, he oversaw the restructuring of the denominational headquarters and the expansion of many of its programs. He gained the confidence of non-Pentecostal evangelical leaders and helped give the Assemblies of God (and other similar Pentecostal denominations) visibility and credibility in a broader context.



**T. F. Zimmerman with his parents, Carrie and Thomas, Sr., and his bride, Elizabeth Price, on their wedding day in Indianapolis, June 17, 1933.**

Dr. Edith Blumhofer is Professor of History and Director of the Institute for the Study of American Evangelicals at Wheaton College. She is the author and compiler of several books, including *Aimee Semple McPherson, Everybody's Sister* (William B. Eerdmans Publishing Co., 1993); *Restoring the Faith, The Assemblies of God, Pentecostalism, and American Culture* (University of Illinois Press, 1993); *Pentecostal Currents in American Protestantism*, (University of Illinois Press, 1999, co-editor, with Grant Wacker and Russell Spittler).

# Is There Declension in th

By Max Wood Moorhead

*Pentecostal Evangel* editor Stanley H. Frodsham probably had no idea the ocean of controversy he was about to create when he decided to publish this article by "A Pentecostal Observer" in the April 21, 1923, issue. (The anonymous writer was later identified as Max Wood Moorhead, a missionary to India.) Frodsham, who had come to this country from England, was to learn that not only readers of the magazine but also officials in the Springfield national headquarters were extremely upset that he chose to publish the arti-

**Was the writer a modern Jeremiah or a crank?  
Was he anointed to speak to the 1923 Pentecostal  
church, or did he have an axe to grind?  
Did the executives and leading pastors overreact?  
How would he compare a typical congregation  
today to one 77 years ago?**

cle that pictured the 9-year-old Assemblies of God, and other Pentecostal groups, as in a backslidden condition.

Excerpts from selected reader responses and an official reaction from E. N. Bell, then general chairman (title now is general superintendent) are reprinted along with the article. It should be noted that the *Pentecostal Evangel* editor was an elected official until 1927, the same as the general chairman and other officers. Frodsham (1882-1969), who is still viewed by many as a spiritual giant, weathered the storm over this article in 1923; he left in 1928 for another editorial position, and then returned in 1929 to edit the *Evangel* until 1949. His life story *Stanley Frodsham, Prophet With a Pen* was published in 1974 by his daughter Faith Campbell.—Wayne Warner

**W**e are living in days when, not infrequently, we hear from the platform, from the Pentecostal press, and in conversation with the brethren that in Pentecost there is a declension on all sides and that in spiritual power and holy living we are not what we once were. And, we are constrained to admit that all this is quite true.

Recently, a business man, who is in Pentecost, stated publicly, that in a certain city, in the very early days of the outpouring of the Spirit in Latter Rain, the place of meeting was so charged with the Holy Ghost and the glorious presence of the Lord that wicked men and women, coming suddenly from the street into the company of worshipers, would be deeply convicted of sin and blessedly saved. This was notably true in the city of Los Angeles, California, where in

1906, the place where informal services were held was so ablaze with the fire of God's holy presence that even in the absence of special evangelistic addresses desperate characters, such as dope "fiends," harlots, gamblers, and drunkards, were speedily brought under conviction and were saved.

We desire not to be understood to say that such conversions are unknown in Pentecost in the present, but that, generally speaking, the work of grace in human hearts is less deep and powerful now than it was then.

Let us note some of the various directions in which declension is apparent:

1. The Spirit of prayer is less fervent now than in old days. In one of our eastern cities, the early morning



Creates Controversy in 1923

# the Pentecostal Movement?



**Editor Stanley Frodsham (right) and his secretary, Marjorie Head, (left) in the 1920s.**

prayer meeting in a Pentecostal convention was so sparsely attended that it was discontinued before the convention ended. The spirituality of the assembly under whose auspices the convention was announced is reckoned to be higher than the average.

Alas, many men and women who are called Pentecostal, prefer to attend a missionary meeting where pictures are thrown on a screen and where this is a semblance of entertainment rather than spend an hour in a meeting solely for prayer for missionaries who are endeavoring to proclaim the Gospel in the ends of the earth where Christ has not been named. In the whole of North America with its hundreds upon hundreds of Pentecostal assemblies, it is doubtful if there are as many weekly prayer meetings for foreign missions as there are fingers on a man's hand.

The Spirit of worship is not with us in the same measure as in days of old. Then the hush of God's holy presence was wont to fall upon the saints as they entered the house of God. Visiting and audible conversation were scarcely known; and silent prayer was observed before the service commenced. "God is Spirit, and they who worship him must worship him in Spirit and in truth" (John 4:24). The heavenly choir was more frequently heard in earlier days than now. [Editor's Note: The writer refers to times when an invisible choir was heard in services. Others reported an invisible musical instrument could be heard. Evangelist Maria B. Woodworth-Etter claimed this phenomenon happened in her meetings.]

2. Formality now characterizes our services in many places. "Where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). In earlier days, the Person of the Holy Ghost was accorded such right of way that anything resembling a stereotyped order of service was almost unknown. The result was that no two services were alike; the unexpected was always happening; Jesus was exalted as Living Head of the church; and the pastor of the assembly, or leader of the mission, as the case might be, was quick to discern the moving of the Spirit, and to give way to the humblest member of the congregation through whom the Spirit chose to pour the message.

In the days of the prophet Ezekiel, the anger of the God of holiness was provoked against Israel because of their idolatrous practices; and because of Israel's backslidings and abominable sins, the glory of the Lord departed from the temple and gradually even from the city of Jerusalem. In Ezekiel 10:3-5, 18 it is written:

Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.... Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim.

Then in Ezekiel 11:22, 23:

Then did the cherubim lift up their wings, and wheels stood beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city and stood on the mountain which is on the east side of the city.

As a Pentecostal movement, we have gone backwards and not forward; we have disappointed the heart of God, and we have grieved the Holy Ghost. As the glory departed from Israel, even so, in great measure, has the glory of God vanished from the former scenes of Pentecostal triumphs. For example, in the revival which in 1921 and 1922 swept over the British Isles in regenerating and quickening power to thousands upon thousands, both sinners and believers—in the vast majority of places, the instruments used by God in the accomplishment of His gracious purposes have been men outside of the Pentecostal movement.

# Reaction to "De

## From Alton, Illinois

### *Subscriptions for Evangel on Hold*

The Young Peoples Society have recently taken in over 100 new members and the special drive is not over yet....Now they are planning to put on a drive for subscriptions to the *Evangel*. But the committee came to us about that article, "Is There Declension in the Pentecostal Movement?" and said they hesitated to put the paper in the hands of the new ones if there would be articles like that liable to appear any time....We have several hundred every week [at prayer meeting] and a great majority of them are earnest, energetic young people full of fire for God. So I feel that such an article just gives Pentecost a big push backward, and that souls will be lost by it.

Mrs. A. W. Kortkamp  
Pastor's Wife  
Alton, Illinois



## From Dallas

### *Wants Real Manifestation Without the Flesh*

The article has surprised and pained me beyond measure. Such articles especially in our own paper, foster that spirit of anarchy that is so prevalent in Pentecostal Assemblies and makes it doubly hard on the pastor



3. In the early days, brass bands, stringed instruments, solos, and quartets were unknown and undreamed-of accessories in our services. The singing oftentimes was without a book, though not necessarily so. Occasionally it happened that under the inspiration of the Spirit, a voice would be heard from the congregation; but no one was ever announced from the platform to sing a solo.

It has been argued that under the old dispensation "they lifted up their voice with trumpets, cymbals, and instruments of music" (2 Chron. 5:13). But do we find in the book of Acts or in the epistles in the New Testament anything comparable to a musical program? Since we are now living in the dispensation of the Holy Ghost, should we not take our precedents in church services from the New Testament and not the Old Testament?

In these modern times there are recorded operations in the Pentecostal press, miracles of healing, visions, dreams, prophecies, interpretations of tongues—all of

# “Inclusion” Article

who is trying to stand for the real Pentecostal power minus the flesh and the devil....I for one am absolutely against such articles appearing in our paper, especially when both sides of the question are not given.

Mrs. H. E. Alford, Pastor  
Dallas, Texas

## From Glad Tidings, New York Wants “Observer” to Sign His Name

I feel sure it is a wrong criticism, and is based on heresy and wrong judgment. The paragraphs are untrue, for instance paragraph 3, and many parts of the article sound from the camp of the enemy instead of a friend. It sounds as from some crank who is airing his ideas out of a wounded spirit.

I feel sorry that our own official organ should print such, and for one, offer my solemn protest. I would like to know who “Observer” is and how much he has seen, and if he has the baptism. Why not sign his name?

Well, praise the Lord! Say not that the former days are better than these.

Robert A. Brown, Pastor  
Glad Tidings Tabernacle  
New York, New York



*(continued on the next page)*

which it can truthfully be said bear a resemblance to narratives in the Book of Acts. But in the attempt to blend musical events and other accessories of so-called worship with the inspired narrative, the effect is something incongruous, and it is evident that what is placed along side of Scripture is earthly in its origin and not heavenly: “Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought” (Acts 15:12).

Not only did they hear of these wonders and miracles, but they gazed at limelight views thrown on a screen, and illustrative of the healing of incurables and the departure of demons from maniacs and epileptics. The effect of which views was heightened by the figures of Paul and Barnabas standing in the foreground robed in picturesque Greek costume.

“And after they had held their peace,” a selection was played by a band of stringed instruments, rendered still

more impressive by a refrain produced by an instrument resembling a chime of bells.

“James answered saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.”

At this juncture, an anthem was sung by a quartet of male voices with a flute obligato accompaniment, and the service closed by the singing of a solo by one who had a phenomenally beautiful voice.

4. In the early days, unsaved men and women were never permitted to lead the worship of the Lord’s people, even in individual cases, whether in playing on musical instruments or in singing from the platform. Instances are by no means exceptional in our assemblies where backsliders and worldlings participate from the platform, leading what God intended should be worship in the Spirit. Is it any wonder that the glory of God is receding from our midst?

Is not the Spirit saying to the individual in the Pentecostal church today whose ear is open, “I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3).

God forbid that we should exclude the unconverted from the gatherings for worship. The place of the unbeliever is not in the inner circle, but in an outer circle, so to speak, which may be clearly understood from 1 Cor. 14:23-25, as follows:

If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say ye are mad? But if all prophesy, and there come in one unbelieving, he is reprov’d of all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face, and worship God, declaring that God is among you indeed.

5. Modern Dress. By this term is understood scant attire, such as blouses low in the neck, or low in the back, or both low-necked and low-backed, short skirts, garments of georgette or other transparent material, disclosing parts of the body which dictates of modesty would cover. The following comment on modern dress was made by a seven-year-old child: “Papa, when I grow up I would like to dress pretty, but I do not want to dress naked.”

Before the war [World War I], scant feminine attire was unknown as a fashion amongst respectable people. Alas! in recent years modern dress is not only seen in fash-

ionable society, but in modified degree it has become common in Christian circles. Testimony from men in various quarters, all of whom are believers, coincide in the expressed conviction that woman in modern dress consciously or unconsciously appeals to the baser passions in man. As one of their number expressed it, "The influence of modern dress is demoralizing." Another man who is the head of a large family said, "I will not permit a woman improperly attired to visit in my home; for the reason that my sons are not made of wood."

Immodest dress is the expression of an unsanctified heart; and its tolerance, without protest, causes a blunting of the finer sensibilities in others who weakly make excuses for it; furthermore, in any house of worship where modern dress is unproved and not forbidden, the spiritual tone of that congregation is not the highest.

Let the preaching from the pulpit as regards holiness of life be ever so straight, plain, searching, and scriptural. The effect on the audience is weakened as long as this evil thing so subtle in its influence is countenanced--so long as it is not dealt with as faithfully and rigorously as the man or woman addicted to dancing, drink, or drugs is dealt with.

Ye who are clean bear the vessels of the Lord. In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, and gold or pearls, or costly raiment, but (which becometh women professing godliness) through good works" (1 Tim. 2:9, 10).

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (1 John 2:15).

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18).

Is there not a danger lest we should fail God in refusing to repent of our backslidings, and by that refusal cease to be a spiritual force as a movement? "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember then from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4,5).

*continued from the previous page*

## Reaction to "De

### From St. Louis

#### *Letter Was From an Overheated Brain*

The article contains some truth, none of us will deny, but I feel personally that it was handled unwisely. To say the least, no remedy was pointed out. If we are in difficulty, lead us out is the cry of every honest pastor.



It seems to me that the letter originated in an overheated brain, or at least in the mind of some dear fellow who was looking through blue goggles. Personally I thought we were making progress; and along comes this article and smashes my hope to smithereens and sends me to my room to ponder over why I have been so deluded and befogged as to lead myself, and my people, to believe we were approaching nearer the ideal Pentecostal condition.

I well remember the old times mentioned when most every thing was run on the lines of visions, tongues and interpretations, and (without these there was no running) even the getting married, sending out bands of workers, and on at least one occasion (Waco, Texas) husbands and wives were separated and sent out in different bands, to the everlasting shame of those who were so spiritually discerned.

I have seen folks dance, jerk and girate by the hour, and whirl till, on one occasion, I witnessed them lose part of their clothes on the pulpit; sling song books, fall and tear up and cripple folks. (My wife was crippled in a meeting of unusual spiritual power and freedom by one who was free, and as a result I had to dress her for several days, and on another occasion she came near losing her eyes as a result of [a] free sister's swing of a song book.)

This article has put into the hands of fanatics, and independents the "big stick" they have desired for a long time, and they will use it from Maine to California.

Fred Lohmann, Pastor  
St. Louis, Missouri

### From Chairman E. N. Bell

#### *Response to "Sane" Ministers*

We are sending this letter to a few of you whom we know to be sane and who must regret the appearance of the ill-advised and one-sided article in the *Evangel* by Max Wood Morehead.

It was put in the *Evangel* by the editor, Bro.



# Declension" Article

Frodsham, without consulting with any of us at Headquarters, and it was already mailed before the writer saw a copy of it. [Bell adds that Frodsham defended the article in a subsequent column—see excerpt below—which upset the chairman even more.]

I could hardly believe my eyes that Bro. Frodsham would let such a thing slip by him into the paper without ever so much as a word of advice from any of us in regard to it. We believe he acted in good faith, and we love him just the same, and there are no hard feelings among us over the matter....His view was that this would smash up everybody and bring on a great revival and God would be glorified.

It criticizes some of the very things we are doing in our own local assemblies, and it offers no remedy for the evils it complains of. And it is unjust to the Movement. We shall do our level best to see that nothing of the kind again appears in the *Evangel*.



Chairman E. N. Bell  
Springfield, Missouri

*Within two months, on July 15, 1923, Chairman E. N. Bell would be with the Lord. John W. Welch, a former chairman, would again assume leadership of the Assemblies of God.*

## Editor Frodsham's Defense

[The article] was written by a returned Pentecostal missionary, one of the most spiritual men we know, who for months has been writing to the editor of this paper expressing his sadness of heart at the condition of things that he sees, and at last, after being much in prayer, wrote the article that we published.

We are persuaded better things of our Pentecostal people than to believe that they will complain when a modern Jeremiah gives forth a Spirit-given lamentation that is on his heart.

Stanley H. Frodsham  
*Pentecostal Evangel*  
Springfield, Missouri

*This is an excerpt of an article Frodsham wrote which appeared in the May 5, 1923 issue of the Pentecostal Evangel. Apparently Frodsham received letters from readers who supported the article, but they were not published.*

Have not these solemn words a direct application to our present critical state?

A fragment of a letter dated February 12, 1779, which John Wesley wrote to a friend, reads as follows: "The present revival of religion in England has continued fifty years. And blessed be God it is at least as likely to continue, as it was twenty or thirty years ago. Indeed it is far more likely, as it not only spreads wider, but sinks deeper, than ever: more and more persons being able to testify that the blood of Jesus cleanses from all sin."

The Pentecostal movement, which has barely completed seventeen years of history, unlike the Methodism of the Eighteenth Century, is declining, instead of deepening. I am convinced that one cause of the spiritual success of Methodism, progressively in the Eighteenth Century is the strict exercise of discipline based on the Bible; because when rules of discipline relaxed, and some of them finally became inoperative about the year 1860 in the United States, declension set in rapidly.

Concerning the Church which was born on the day of Pentecost, it is written, "For the rest durst no man join himself unto them." Why? Because it was a holy church, whose Living Head is Jesus Christ, and, whose executive is the Person of the Holy Ghost. Unholy men and women feared to unite with the church in apostolic days lest their iniquities should be exposed and judgment be executed as in the case of Ananias and Sapphira. The meaning of the word church is, a called-out people for His Name. See Acts 15:14. Saints compose the church; and a definition of saint is, one who is separated from self and sin unto God.

It is not within the province of this paper to deal, specifically, with the topic of The Remedy for Spiritual Declension, but rather to raise a few questions, which it is hoped may elicit answers from those who are better qualified to give a solution to the problem before us than the writer.

**Question One**—Is it possible for Pentecostal people to realize as a corporate body, that plenitude of Holy Ghost power set before us in the book of Acts, while the gifts of the Holy Ghost are in the great majority of assemblies so largely in abeyance?

**Question Two**—Is it desirable and practicable to return to the simplicity, of church order and discipline as practiced in the early church?

**Question Three**—What steps should be taken in order that we may cooperate with the Lord in the fulfillment of His highest thought for His people at this present dispensational hour?

**(Signed) A Pentecostal Observer.**



# SMITH WIGGLESWORTH

## *The Man They Called “The Apostle of Faith”*

By Wayne Warner



It is probably safe to say that nobody identified with Paul Rader's chorus, "Only Believe," any more than did the English dynamo, Smith Wigglesworth.

*Only believe, only believe  
All things are possible, only believe.  
Only believe, only believe  
All things are possible, only believe.*  
Paul Rader

This chorus and the scriptural principle so permeated his life and ministry that friends and relatives felt it would be an injustice if they did not sing it at his funeral. Wigglesworth and faith were inseparable, which prompted people around the world to call him "The Apostle of Faith." A biography published a year following his death used that appellation as its title.

"Apostle of Faith" was more than just an honorary title. His lifestyle testified of his devotion to Christ. People in whose homes he stayed remarked that he would often fast and pray for the meetings he conducted, and he would take communion every day. He sought every day through prayer and study of the Bible to increase his faith so he could help hurting people.

Smith Wigglesworth was born into a poor family in Menston, Yorkshire, England, on June 10, 1859, and was converted at eight years of age. Not a naturally gifted speaker and hav-

ing little formal education, Wigglesworth left the preaching and teaching to others in his early life, preferring rather to get involved in personal evangelism while working at his plumbing trade. He continued this practice even after he and his wife Polly founded a mission church in Bradford, England, in 1889. In 1907 Wigglesworth learned that God was blessing people with a baptism in the Holy Spirit. He, too, experienced the blessing and soon began preaching with new faith, fire, and courage. Eventually he received numerous invitations to preach, and he felt that God was leading him into full-time evangelism. Plumbing was forgotten as he plunged into reaching the lost.

For the next 40 years he traveled around the world preaching that Jesus could save sinners, sanctify believers, heal the sick, deliver from demons, and baptize in the Holy Spirit. Believers could have a dynamic relationship with God. Wigglesworth's name became known everywhere he went because of his contagious faith and widely circulated sermons published in books and magazines.

In challenging his hearers to put faith into action, Wigglesworth thundered, "If you do not venture, you remain ordinary as long as you live. If you dare the impossible, then God will abundantly do far above all you ask or

think."

Firmly convinced that a supernatural power was essential to combat demons and sickness, Wigglesworth said: "It is not sufficient just to have a touch or to have a desire. There is only one thing that will meet the needs of people today. And that is to be immersed in the life of God. He will take you and fill you with His Spirit until you eat or drink or whatever you do, it shall be all for the glory of God."

At times he was accused of insensitivity because of his rough treatment of those seeking his prayers. Wigglesworth explained that he was angry at the devil and sometimes the sick got in the way. But he was not insensitive. Friends saw the private side of Wigglesworth, the man who would weep and pray over requests that reached him from around the world.

Practicing his explosive and courageous faith in railroad cars, on streets, in parks, as well as in church buildings and tents, Wigglesworth attracted people to Christ on every continent. Now, more than 50 years after his death, he still inspires others through his faith-building sermons and inspirational writings.

His sermons are reprinted in numerous books and are available on the internet (see the Flower Pentecostal Heritage Center web site for information: [www.AGHeritage.org](http://www.AGHeritage.org)).



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# Time Frame

## Chaplains at 1953 General Council



When these chaplains met at the 1953 General Council in Milwaukee, Chief of Army Chaplains, Major General Ivan L. Bennett, front center, was a guest of honor. Several of these chaplains had served during the Korean War, which had ended just a month earlier. From the left, A. K. Moore, Navy; John Tope, Air Force; Stanford Linzey, Navy; E. T. Quanabush, Civil Air Patrol; Cyril Homer, Army; O. W. Keyes, Army; General Bennett; A. C. Lane, Army; John Lindvall, Army; Wayne Rowland, Air Force; Joe Lukoski, Army; and Orval McCormick, Air Force.



Left: Chaplain Bennett speaks at the servicemen's dinner at the 1953 General Council in Milwaukee. Douglas G. Scott is seated on his left.



Right: Pastor Joseph Dunets, right, Cheyenne, Wyoming, and three Assemblies of God chaplains chat with Chaplain Bennett, left, at the 1953 General Council. On Dunets' right are A. K. Moore, Wayne Rowland, and Stanford Linzey.

## 1950—50 Years Ago

In the May 6, 1950, *Pentecostal Evangel* these news items were selected from the column titled "Among the Assemblies." *Heritage* readers who were involved in these meetings, or other events in 1950, are invited to write to the editor with details.

**Gilbert, Arizona.** We have just closed a two-week meeting with Evangelist and Mrs. Frank Barnett. There were 28 saved. We broke our Sunday school record with 114 in attendance. We thank God for this revival.  
—Ernst W. Norman, pastor.

**Lumber City, Georgia.** In March we had a revival with Evangelist O. K. Stevenson. It was the best meeting we have had in a number of years. There were 18 saved and 18 received the baptism of the Holy Spirit. Most of this number were young people. The last Sunday 13 were baptized in water.  
—H. T. Kesler, pastor.

**Long Beach, California.** All former members and pastors were invited to a homecoming day in January. Earl Mincey of Fullerton, California, a former pastor, spoke in the afternoon. Ben Hardin of Santa Ana, district superintendent when the church was organized in 1940, was the night speaker.  
During the past year the Sunday school has shown a

56% increase in attendance. We have purchased a house and lot adjacent to our church for a future Sunday school annex. Forty-two new members have united with the church. Evangelists who have ministered during the past year were the Smith and Rogers team, Kenneth Schmidt, and Robert Fierro.  
—L. B. Lewis, pastor.

**Marianna, Arkansas.** On March 12th we closed a wonderful revival with Evangelist Fay Wakefield of Dallas, and coworker Peggy Sanes of Iowa. Twelve were saved, and five received the baptism of the Holy Ghost. Our church was revived. People from other churches attended this meeting and saw God's power manifested.  
—Boyd Smith, pastor.

**Detroit, Michigan.** We have just closed a glorious four-week meeting in the Brightmoor Tabernacle with Evangelists Gladys Pearson and Margaret Plunkett. Our people appreciated the forceful, anointed ministry of these evangelists. The services were biblically Pentecostal and soundly spiritual. In a number of cases husband and wife came to the altar for salvation, and in a night or two received the baptism of the Holy Spirit. More than 60 came to the altar for salvation, and 49 received the baptism of the Holy Spirit. We humbly thank God for this gracious moving of His Spirit.  
—Bond P. Bowman, pastor.

## Searching for Collins and Mitchell Descendants

The Flower Pentecostal Heritage Center would like to add information to the Arch P. Collins and Hardy Mitchell files and is hoping readers can help.

Arch P. Collins was a Baptist pastor in Fort Worth, Texas, when he was baptized in the Holy Spirit. In 1914 he was elected as an executive presbyter at the organizational meeting of the Assemblies of God. At the second General Council, he was elected General Chairman (now General Superintendent). One of his daughters was married to Hardy Mitchell. His obituary in 1921 listed his survivors as his wife Ida; seven daughters: Mrs. E. V. McConnell, Mrs. C. R. Hayden, Mrs. P. B. Parker, and Miss Lettie Collins, Fort Worth; Mrs. G. C. Tilant, Denver; Mrs. Hardy Mitchell, Chicago; Mrs. W. Howell, Princeton, Missouri; and two sons, Virgil Thomas Collins, Fort Worth; and A. C. Collins, Oklahoma City. Four brothers also survived: W. T. Collins, Odell, Texas; J. D. and J. B. Collins, Arlington, Texas; and A. K. Collins, Fort Worth; and a sister, Mrs. A. W. Alexander, Tulia.

Hardy Mitchell and his wife served as pastors of the Stone Church in Chicago (1918-21). After Mrs. Mitchell died, Hardy married Lucyle Frampton. He was living in Sherman Oaks, California, when he died in 1948.

Readers having any information on Mitchell or Collins descendants are asked to write to the Flower Pentecostal Heritage Center.

Evangelist Hardy Mitchell (1890-1948), his wife, and daughter are shown in this California photo taken in the late 1920s.



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## *“The Touch Felt ‘Round The World”*

### 2000 Celebration in August Features Azusa Musical

“He’s here right now... the Comforter. The Holy Ghost is here,” declares Ray Berryhill, in the role of William Seymour, pastor of the Apostolic Faith Mission.

If any location were to be singled out as most influential in catapulting the Pentecostal movement to its now staggering size worldwide, it would certainly be the place in Los Angeles, California, where those words were originally spoken.

The 2000 Celebration in Indianapolis in August will present “The Touch Felt ‘Round the World,” an exciting dramatic musical based on the story of the Azusa Street Revival of 1906-09.

And what a story it is. An abandoned livery stable on a run-down street became the tabernacle of the Lord’s presence to people hungry for the glory of God. Seymour, an African-American who learned of Pentecost in Texas, preached to Holiness believers about a fullness of the Holy Spirit accompanied by tongues.

**“The trappings were humble.  
Simple preaching was attended  
by Holy Spirit power.  
People flooded the altars.”**



This old Azusa Street Mission in Los Angeles was the scene of a mighty revival between 1906-09.

This old building at 312 Azusa Street became the home of a revival that flowed continuously for 3 years. People streamed to the church from all over the world—Chicago, New York City, Oregon and throughout the United States; England, Norway, Sweden and other countries. They came and went, taking the fire of Pentecost with them.

The trappings were humble. Simple preaching was attended by Holy Spirit power. People flooded the altars. Meetings commonly went from 10 a.m. until midnight.

The revival was characterized by deep conviction of sin. It brought unbelievers and backsliders to the Cross, worldly Christians to a deeper walk, and those seeking more of God a fulfillment that exceeded their expectations.

The tabernacle on Azusa Street was eventually torn down. You can find no trace of the physical building today. But you can still find its spiritual imprint—not just in Los Angeles, but in virtually every corner of the globe.

The telling of this remarkable story in such a compelling manner as is planned for the 2000 Celebration is long overdue. The production of “The Touch Felt ‘Round the World,” under the direction of Paul Ferrin, will take you back to the birth of modern Pentecost. You will laugh and you will cry. Powerful emotions will be evoked as this true account is portrayed by people who are part of the continuing story of Pentecost. The singing of the cast—some 60 strong—and featured soloists Mary Brown and Lillie Knauls will move you. Knauls’ rendition of “The Comforter Has Come,” the anthem of the movement, will be a certain highlight.

God used a small place and a humble black preacher, in a day of prejudice, to spread what became today’s worldwide Pentecostal movement.—Office of Public Relations



# Testimony Time

## Father Healed in 1922 Meeting

I so enjoyed the pictures and stories of Sister Maria Woodworth-Etter ["Looking Back," by Wayne Warner, *Pentecostal Evangel*, April 9, 16]. I am now 80 years old. When I was 2, my father [Fred Attrill] was very ill, totally paralyzed and had big bed sores on his back. He was given only 2 weeks to live. My Mom heard of Sister Etter's divine healing meetings in Ottumwa, Iowa. We lived on a farm between Akron and Merrill, north of Sioux City, Iowa. She had my father put on a stretcher and got on a train for Ottumwa. After prayer, he could move a finger, and then gradually was totally healed. He lived another 30 years. Praise God!

We began attending the Assembly of God in Sioux City at 14th and Myrtle. (Dan Betzer was raised in this church too.) Mom received persecution from her Lutheran friends and family. But praise God, our whole family is Pentecostal.

Thanks again for the articles.

Leone Piper  
Westminster, Colorado

## Still Pastoring After 60 Years

We really enjoy *Heritage*, especially since it is on better paper and in color. We have a lifetime subscription and have enjoyed it from the beginning. We relate to it having been credentialed ministers with the Assemblies of God since 1940—60 years, and having known personally so many of the people that are featured.

We were happy to see the featured article on T. Texas Tyler in the fall-winter issue. We got personally acquainted with him by having him in our church at different times and were able to entertain him in our home on these occasions. We spent many hours talking with him personally as he related his past....We loved him and I know that he loved the Lord.

My wife, Eula Call, was pleasantly surprised to see her picture in the current issue of *Heritage* conversing with Glenn Forsee at your booth at the 1999 General Council at Orlando. However to correct an error she is of Fort Collins, Colorado rather than Fort Morgan.

Eula and I were licensed together, although she had been pastoring an Assembly of God Church in Galt, Missouri in her late teens in 1938. We were married in 1940 and licensed with the West Central District in the

fall of 1940. We have been in continual ministry with the Assemblies of God ever since. I was ordained in 1942, and she because of her age (a woman had to be 25 while a man could be ordained at 21) was ordained later—both with the West Central District. Roy Scott was our district superintendent and Bro. [E. S.] Williams our general supt. in Springfield. We sat under the ministry of many of our leaders and brethren of that generation: Brothers Williams, J. Roswell Flower, P. C. Nelson, Myer Pearlman, Charles Price, W. I. Evans, Arthur Arnold, A. A. Wilson etc. God has been good and it has been a wonderful journey!

It seems that we currently are still about as active as ever. After spending so many years in both a settled pastorate and in full-time itinerant ministry we now are pastoring a work that was struggling and about to close their doors in Windsor, Colorado. It is slowly now taking on new life as we celebrated our 8th full year with them....We also rejoice in God's blessing financially. When we came they were \$33,000 in debt and defaulting on payments—had only \$120.00 in the treasury. The phone had been cut off and the utilities in jeopardy of being cut off. We worked for 2 months and didn't take a cent from the church; in fact we had to put money in. But God has been good. In the eight years we have paid off the \$33,000 and now have almost \$200,000 in our building fund for the building a new church facility. We also have other assets in property that is clear, to help us toward this goal. Now since we have both passed our 80th birthdays, we need the Lord to give us the strength that we need. May God bless you and may you continue your good work.

James A. Call, Pastor  
Windsor, Colorado

P.S. We have enjoyed a wonderful relationship with our national headquarters in Springfield. We have hunted elk and became personally acquainted with so many as we have shared our time in the Colorado Mountains: Phil Hogan, Robert Brandt, D. V. and Wesley Hurst, Bartlett Peterson, Neil McDaniel, Steve Walegir, and others who have worked at headquarters. Also our son J. Roger Call was the Administrator of Maranatha Village there for about 3 years. We still have a lot of friends there in Springfield.



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## Photos From Our Readers

The spring issue of *Heritage* included photos retired missionary Vernon Pettenger submitted of his parents, Edgar and Mabel Pettenger, and Fred Burke taken during 1921, their first year of ministry in Africa. Although Edgar and Mabel Pettenger are deceased, Fred Burke is still serving in South Africa and observed his 100th birthday last January. Robert and Evelyn Burke Bolton attended the birthday celebration and submitted these photos to *Heritage*.



Fred Burke expresses thanks for reaching the century mark, the cake, and the 100 candles.



Surrounded by his wife, children, and their spouses, Fred Burke is holding a family Bible that is nearly 200 years old. His wife Thora is holding a large birthday card she created. Seated, from the left, Geoff Burke, son; Thora; Fred; Ruth Rill, daughter, and Evelyn Bolton, daughter. Standing, Lydia Hamman (Mrs. Ivan), daughter; Ivan Hamman; Joan Burke (Mrs. Geoff); and Robert Bolton.

## Visitors to FPHC

Dear Mr. Warner:

Thank you for the splendid tour of the Heritage Center on April 17.

I have been a loyal lay member of the Assemblies of God for 54 years, and it was a pleasure to review its history so accurately collected and artistically displayed.

Thank you for personally taking the time to give us the explanations.

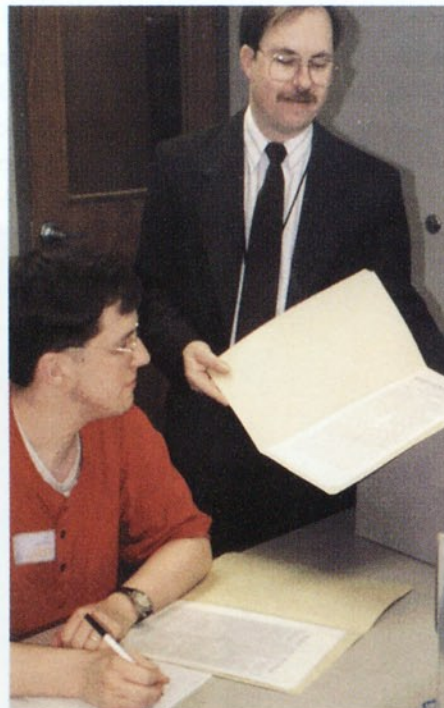
Sincerely,  
Sally Marinov  
Columbus, Ohio



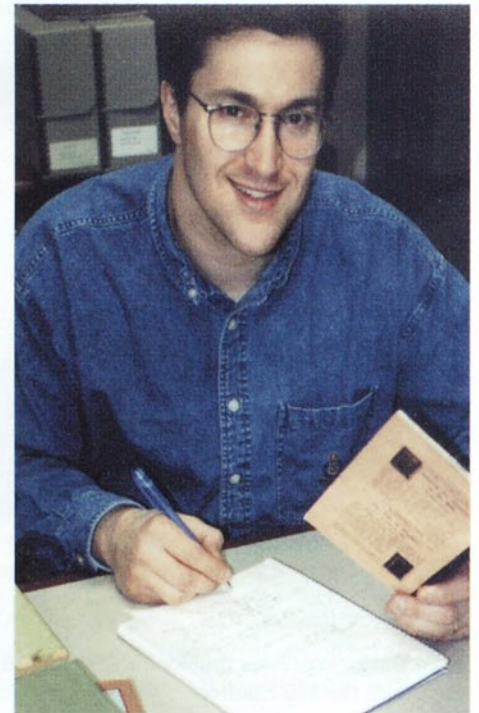
Melvin and Sharon Johnson, recently appointed to specialized service ministries with the Division of Foreign Missions, pause at the Bell Chapel pulpit.



Grant Wacker, researcher from Duke Divinity School, Durham, North Carolina, at work on a forthcoming book on early Pentecostalism.



FPHC assistant archivist Glenn Gohr assists Rick Oliver in his research. Oliver is a student at the Assemblies of God Theological Seminary.



A doctoral student at Yale University, Jonathan Baer, researching for a dissertation.





Mary Gomez, a missionary to Latin America, watches a video on Louise Walker, a longtime missionary to that field.



When Dave Kyllonen, former member of the Couriers Quartet visited the FPHC Museum, he was pleased to see a 1960s Couriers album displayed. Dave directs Homefire Ministries and was ministering at the Assemblies of God Headquarters during Spiritual Emphasis Week in January.



J. T. Wray, marketing coordinator for Gospel Publishing House, taking his father Emerald T. Wray through the museum. Emerald is the pastor of Christian Center Assembly, Austin, Texas.



When school children visit the Assemblies of God headquarters, there's always fun for everyone. Teachers and parents seem to enjoy it as well. Here tour guide Troy McNulty takes the Mansfield, Missouri, fifth graders through the complex, including the Flower Pentecostal Heritage Center.

# Letters From Our Readers

## Anxiously Waits for Heritage

Greetings, my dear brother. Though I am 83 plus, I am like a little kid waiting for the next issue of *Heritage*. Our movement is thankful to the Lord for this ministry He has raised up. Sorry I wasn't able to meet you at our General Council in Orlando. Enclosed are some newspaper clippings I had in my file....If I am able to attend our next General Presbyters meeting, I want to visit the Flower Pentecostal Heritage Center. God bless you.

William H. Robertson  
Mission Viejo, Calif.

*Brother Robertson is a former superintendent of the Southern California District, and in recent years has ministered in Singapore and Guam.*

## Mother Was Missionary to Chile With Mr. and Mrs. Willis Hoover

A friend from our church (Kiestwood Assembly of God) lent me a stack of *Heritage* magazines to read. I was thrilled to find articles in several that were of much interest to me. One was "Willis Hoover Took a Stand," fall 1988.

My mother, Rosaltha Phillips Garate, was also a Methodist missionary to Chile from 1907 to 1917. When Pentecost fell in Dr. Hoover's church, she too accepted the revival and "took a stand." The Methodist church wanted to send her back to the U.S. but a door was opened to her and she stayed on, married there and was raising three daughters born there, who were my sisters.

In November of last year, my daughter invited me to accompany her to Chile. It was my first trip to Chile (I was born in Rochester, NY) and as then, 80 years old. We spent 7 days in Vina del Mar without any contacts as far as finding the church that came out of the Methodist church. By a miracle we met up with a minister from the States who knew of the church we were looking for in Valparaiso and of the elderly pastor. We took a taxi and found that church, Iglesia Cristiana



**Ruth Lopez's parents, Libario and Rosaltha Phillips Garate**

Pentecostal also called Iglesia de Baquedano. The elderly pastor was there, 88 years old. His name is Alvaro Eugenio Yarez Gomez. He said that he was a first cousin to Mario Gomez. He said he was a disciple of Dr. Hoover. I asked him if he knew my father, Libario Garate. Immediately, he remembered him. So that made our day and was the highlight of our trip to Chile. We stayed for the Sunday night service and saw the street meetings that they had, and their form of worship. Also, I read the article from Mario and Elva Hoover in the fall-winter 1999-2000 issue of *Heritage*.

By the way, I have a very old copy of the book in Spanish written by Dr. Hoover, *Historia del Avivamiento Pentecostal en Chile*, printed in 1948. It must have been my mother's. It is brown with age.

Ruth G. Lopez  
Dallas, Texas

*Ruth Lopez and her late husband Sixto were missionaries with the Elim Fellowship in Cuba and Colombia.*

## Response to the Spring Issue

I found the article on Chaplain Frank Griepf wonderful ["Remembering the Korean War 50 Years Ago"]. Any time I see our publications highlight chaplains, I am thankful. I would like to see something on Evangelist Hal Herman some time in the future.

Cpt. (Chaplain) Don Kammer  
95<sup>th</sup> MP BN  
Mannheim, Germany

*Look in this issue for a feature on Hal and Mildred Herman.*

Congratulations on the new *Heritage* look and the spring issue featuring Chaplain Griepf. I just finished talking with Chaplain Griepf and he is SO PLEASED with the story.

John A. Lindvall  
U.S. Army Chaplain (ret.)  
Costa Mesa, California

Your *Heritage* issues just arrived, and to me they are priceless! Thanks so much, I am truly grateful. Also a thanks again for taking time to read my "Remember" book, and for the suggestions and help you offered. Love and Prayers!

Hart Armstrong  
Christian Communications  
Wichita, Kansas

*Hart Armstrong served as editor in chief of Sunday school literature during the late 1940s and early 1950s. For more on his ministry, see the fall-winter issue of Heritage, page 34.*

We received the spring issue of *Heritage*, and are so impressed with the good work you and your staff are doing. The layout is tasteful and professional, and the content outstanding. Since I'm one of the older subscribers, I enjoy reading about so many people I either have known or heard about through the years. Thanks especially for the feature on Donald Gee. I'm glad my pastor, Brother [Victor G.] Greisen, at Coffeyville, Kansas, recognized Brother Gee's abilities and ministry. He kept us aware of the brother, and we read his articles in the *Evangel* with great interest.

Thanks also for the good item on the Hoover [*History of the Pentecostal Revival in Chile*] book. We do appreciate it, and are glad you see the value of getting this story out. Our son, Rick, was most impressed with the Center and the work you are doing.

God bless you and those who serve

with you in this most valuable ministry.

Mario and Elva Hoover  
Lakeland, Florida

Thanks for the *Heritage* magazine. Appreciated the things you said regarding my father [Marion Sutton, in "Heritage Letter"]. The article brought back a lot of memories.

Louella (Sutton) Williams  
Eugene, Oregon

I want to say thanks and a word of appreciation for the favorable article in *Heritage* ["Clarence and Orvia Strom, Church Planters from Kentucky to Alaska"]. As a result of the article, we've received several phone calls and letters from some who either didn't know we were living or where. We think Glenn Gohr did a pretty good job in gleaning information from a story written for our grandchildren.

Clarence Strom  
Springfield, Missouri

### Remembers Father's Song *The Heavenly Airplane*

I was five years old when Dad wrote *The Heavenly Airplane* in Walla Walla, Washington.

My mother used to tell about me playing in the yard when I saw an airplane for the first time. I came running in and said, "There's an airplane. Jesus is here!" I recently copied this song, and others, from Dad's very old, small, loose-leaf binder. It has 283 songs he used in his evangelistic meetings, including ones he wrote.

John McConnell  
Ridgewood, New Jersey

*John S. and Hattie McConnell were evangelists during the early years of the Assemblies of God. Their son John, 85, writer of the letter above, is the founder of Earth Day, observed annually around the world.*

### The Heavenly Airplane By John S. McConnell, 1920

1. One of these nights about twelve o'clock,  
This old world's gonna reel and rock,  
Sinners will tremble, and cry for pain,  
And the Lord will come in his airplane.

#### Chorus:

Ho! Ye Weary of every tribe,  
Get your ticket for the airplane ride,  
Jesus our Savior is coming to reign,  
And take us up to glory,  
In the heavenly airplane.

2. You can talk about your joy rides in automobiles,  
Talk about your fast time on motor wheels,  
We'll break all records, as we upward fly,  
In an airplane joyride, through the sky.

3. There'll be no punctures nor muddy roads,  
Nor broken axles, from overloads.  
No sparks to trouble and cause delay,  
As we soar in rapture up the milky way.

4. You'll have to get ready, if you take this ride,  
Quit all your sins and humble your pride,  
You must furnish a light, both bright and clean,  
And a vessel of oil, to run the machine.\*

5. When our journey is over, and we all sit down,  
At the marriage supper with our robe and crown,  
We'll blend our voices with the heavenly throng,  
And praise our savior as the years roll on.

\*Dad would stop at the 4th verse and say,  
"You wonder why the wise virgins took an  
extra vessel of oil. Well, the song says,  
'You'll have to get ready . . .'"



**John and Hattie McConnell with their Gospel Car in 1912 at Waco, Texas. The McConnells attended the organizational meeting of the Assemblies of God in 1914. He wrote several gospel songs, including *The Heavenly Airplane*.**

### Black Hills Indian Bible College Appreciates Center's Help

I recently set up a systematic theology class that included a segment of A/G history. In preparing for the class, I found a lack of material, especially for

the period after 1970. Glenn Gohr was exceptionally helpful in sending the information that I needed. It was especially helpful to me that Glenn sent the material in a timely manner so that it could be used for the class when it was needed. I believe he has done an excellent job and should be commended.

John Davis, Professor  
Black Hills Indian Bible College  
Rapid City, South Dakota

### T. Texas Tyler's Night in the Storm A MYSTERIOUS PASSENGER

The fall-winter issue of *Heritage* brought back many memories of T. Texas Tyler. It is the story of his success on country music stages, his drinking and drug abuse, and the salvation he found through Jesus Christ. He later became an Assemblies of God evangelist.

Following Tyler's death in 1972, his wife found a hand-written story in his files about a stormy night he went through on a narrow, slippery Montana mountain road. In the story he tells of becoming lost on his way to Helena. He tells of his awareness that someone was in the car with him. Then he looked to the passenger's side and did see a man whose hand on the seat had a scar. A short time later, his headlights mysteriously went out, and he put the car into a skid in an attempt to bring it to a stop. The car stopped, but the stranger was gone.

When Tyler stepped from the car, the storm had stopped, and he looked around with his flashlight. To his amazement, the road immediately in front of him had washed out and spilled down into the canyon. Later his headlights came on as mysteriously as they had gone out.

*Heritage* is interested in publishing the full story but would like to hear from readers who remember hearing Tyler tell of his experience. Readers with any information on the story are asked to write to the editor at 1445 Boonville Avenue, Springfield, MO 65802, or send an e-mail to [wwarn-er@ag.org].

# ARCHIVES WANT LIST

The Flower Pentecostal Heritage Center has a voracious appetite for documents, diaries, books, correspondence, recordings, periodicals, films, artifacts, and other items that help tell the story of the Assemblies of God and the Pentecostal movement.

## BOOKS:

- Bach, Marcus. *The Inner Ecstasy*.
- Baker, E. V. and Susan Duncan. *Pentecost or the Latter Rain Outpouring*.
- Barratt, T. B. *In the Days of the Latter Rain* [We have a photocopy, but would like an original]
- Barrett, C. K. *The Holy Spirit and the Gospel Tradition*.
- \_\_\_\_\_. *The Signs of an Apostle*.
- Bartleman, Frank. *Around the World by Faith*.
- \_\_\_\_\_. *What Really Happened at Azusa Street?*
- Beall, Myrtle. *A Hand on My Shoulder*. 1951.
- Beatty, Jerome. *Americans All Over*.
- Boatright, David S. *The Signs of the Time*. 1929.
- Branch, Robert. *So Your Wife Came Home Speaking in Tongues? So Did Mine!*
- Brewster, P. S., ed. *Pentecostal Doctrine*.
- Buckingham, Jamie. *O Happy Day*.
- Buntain, D. Mark. *There's Healing For You*.
- Buntain, D. N. *Helps for Young Converts*, Vol. 1.
- Carlsen, William D. *Tibet: In Search of a Miracle*. [Nyack College]
- Carter, Charles W. *The Person and Ministry of the Holy Spirit*.
- Clifford, Lewis. *God's Ideal Woman*. ca. 1948.
- Coe, Jack. *Baptism by Fire*.
- Crawford, Mattie. *On Mule Back Thru Central America with the Gospel*.
- Crews, Mickey. *The Church of God, a Social History*.
- Culpepper, Robert H. *Evaluating the Charismatic Movement*.
- Davidson, C. T. *Upon This Rock*.
- Drummond, A. L. *Edward Irving and His Circle*.
- Duffield, Guy P. and N. M. Van Cleve. *Divine Healing*.
- Elbert, Paul, ed. *Essays on Apostolic Themes*.
- Ewart, Frank J. *The Name and the Book*.
- \_\_\_\_\_. *The Phenomenon of Pentecost*. 1st ed.?
- \_\_\_\_\_. *The Phenomenon of Pentecost*. Rev. ed. 1947.
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- Godbey, W. B. *Current Heresies*.
- Haywood, G. T. *Before the Foundation of the World*.
- \_\_\_\_\_. *Ezekiel's Vision 4*.
- \_\_\_\_\_. *Divine Names and Titles of Jehovah*.
- \_\_\_\_\_. *The Marriage and Divorce Question in the Church*.
- \_\_\_\_\_. *The Old and New Tabernacle Compared*.
- \_\_\_\_\_. *The Resurrection of the Dead*.
- Henry, G. W. *Shouting: Genuine and Spurious*. 1903.
- Hicks, Tommy. *Capturing the Nations in the Name of the Lord*.
- \_\_\_\_\_. *The Eternal Flame*.
- Hill, Samuel S. *Encyclopedia of Religion in the South*.
- Hunter, Harold D. and Peter D. Hocken, eds. *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelization*. Sheffield Academic Press, 1993. [ISBN: 1-85075-406-3]
- Johansson, Calvin M. *Music and Ministry*.
- Kinghorn, Kenneth Cain. *Gifts of the Spirit*.
- Koch, Kurt. *Charismatic Gifts*.
- Lawless, Elaine J. *Handmaidens of the Lord*.
- Lennon, T. Bingham. *Holy Ghost Missionaries*.
- LePers, Ruth E. *Living in the Land of the White Man's Grave*.
- Lewis, Clifford. *God's Ideal Woman*. ca. 1948.
- Lillie, D. G. *Tongues under Fire*.
- MacArthur, John F., Jr. *The Charismatics*
- McAlister, R. E. *Pentecostalism: What Saith the Scriptures?*
- McPherson, Aimee Semple. *Give Me My Own God*.
- \_\_\_\_\_. *The Second Coming of Christ*.
- McPherson, Ian, ed. *Like as of Fire*.
- Martin, Sandra Pratt. *Bite Your Tongue*.
- Mieir, Audrey. *The Laughter and the Tears*.
- Mills, Watson E. *Charismatic Religion in Modern Research: A Bibliography*. Mercer U. P.
- Missen, Alfred F. *The Sound of a Going*. A/G Pub. House, UK
- Offiler, W. H. *The Majesty of the Symbol or Bible Astronomy*.
- Patterson, J. O. and Atkins Ross. *History and Formative Years of the Church of God in Christ with Excerpts from the Life and Works of its Founder—Bishop C. H. Mason*.
- Pethrus, Lewi. *Secret of Success*.
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- Rials, Frank. *The Sinless, Sickless, Deathless Life* [Name might be Riale] [John Lake mentions in 1920]
- Richards, W. T. H. *Pentecost is Dynamite*.
- Robinson, Wayne A. *Saved to Serve: The Life of Raymond R. Crawford*.
- Simpson, A. B. *The Four-fold Gospel*.
- Squire, Fred H. *The Healing Power of Christ*.
- Taylor, G. F. *The Spirit and the Bride*. 1907.
- Turner, W. H. *Pentecost and Tongues*.
- Unger, Merrill F. *The Baptism and Gifts of the Holy Spirit*.
- Ungurait, Donald F. *Preliminary Study of an Oral Roberts Crusade*. 1960. [This might be a dissertation]
- Vaughan, Mrs. Cecil. *Say Not That I Am a Child*.
- Warfield, Benjamin B. *Counterfeit Miracles*.
- Weaver, C. Douglas. *The Healer-Prophet William M. Branham*. Mercer U. P.
- White, Alma. *The New Testament Church*.
- Wilson, Dwight. *Armageddon Now*.
- Worsfold, James E. *The Origins of the Apostolic Church in Great Britain: With a Breviate of Its Early Missionary Endeavours*. [1992?]

## DISSERTATIONS:

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- Bayless, Robert Reaves. "The Assemblies of God Educational System: An analysis of the perceived and preferred goals in relation to organizational theory." Ph.D., University of MN, 1977.
- Bradshaw, Finis Eugene. "The Holy Spirit through the ages with emphasis on the charismata." Ph.D., CA Graduate School of Theology, 1976.
- Christenbury, Eugene Carl. "A study of teacher education in sixteen Pentecostal colleges in the United States." Ed.D., Univ. of TN, 1972.
- Collins, William Duane. "An Assembly of God Approach to Islam in Senegal West Africa." M.A., Bethany Nazarene College, 1978.
- Creed, Samuel Allen. "A functional program designed to increase First Assembly of God both spiritually and physically through worship-life and evangelism." D. Min., Southwestern Baptist Theo. Sem., 1979.
- Cunningham, Richard Bruce. "An investigation of the use of a taxonomy of education as an evaluation device for Assemblies of God overseas Bible schools." Ed.D., Univ. of UT, 1974.
- Durasoff, Steve. "The All-Union Council of Evangelical Christians-Baptists in the Soviet Union: 1944-1964." Ph.D., New York Univ., 1967.

- Endruweit, Wilson Harle. "Pentecostalism in Brazil: a historical and theological study of its characteristics." Ph.D., Northwestern Univ., 1975.
- Epps, Bryan Crandell. "Religious healing in the United States, 1940-1960: History and theology of selected trends." Ph.D., Boston Univ., 1961.
- "Forty years of New Testament teaching and preaching in the General Council of the Assemblies of God, 1914-1954." Th.D. SW Baptist Theo. Sem., [1954?] [Author ?]
- Gaede, Charles Samuel. "The seal of the Spirit." M.Div. AGTS, 1979.
- Gilmore, Susan Kay. "A study of differences in personality patterns between Pentecostal groups of differential religious emphases." M.S., Univ. of OR, 1962.
- Grant, Beth. "Ethnomusicology: A study of the music in the South India Assemblies of God churches." M.A., AGTS, 1979.
- Gray, Don Paul. "A critical analysis of the academic evolutionary development within the Assemblies of God higher education movement, 1914-1975." Ed.D., Southwestern Baptist Theo. Sem., 1976.
- Hoffnagel, Judith Chambliss. "The believers: Pentecostalism in a Brazilian city." Ph.D., Indiana Univ., 1978.
- Johns, Donald F. "A philosophy of religious education for the Assemblies of God." Ph.D., New York Univ., 1962.
- Johnson, Darrel Keith. "A study of present-day music practices in the Assemblies of God." M.A., Univ. of Southern California, 1972.
- Kendrick, Klaude. "The history of the modern Pentecostal movement." Ph.D., University of TX, Austin, 1959.
- Kitano, Koichi. "Spontaneous ecumenicity between Catholics and Protestants in the charismatic movement: a case study." Ph.D., Centro Escolar Univ., 1981.
- Lewis, Terrance R. "The Assemblies of God: a church growth phenomenon." D.Min., Fuller Theo. Sem., 1980.
- Martin, Donald Nixon. "The early years of American Pentecostalism, 1900-1940: Survey of a social movement." Ph.D., Univ. of North Carolina at Chapel Hill, 1975.
- Massertano, Frank C. "A study of worship forms in the Assemblies of God denomination." Th.M., Princeton Theo. Seminary, 1966.
- Nichol, John Thomas. "Pentecostalism: a descriptive history of the origin, growth, and message of a twentieth century religious movement." Ph.D., Boston Univ., 1965.
- Palma, Anthony D. "The Holy Spirit in the corporate life of the Pauline congregation." Ph.D., Concordia Seminary, 1974.
- Pomerville, Paul A. "A case study in the contextualization of theology: A critique of the Reformed view of Scripture in the post-Reformation period." M.A., Seattle Pacific Univ., 1980.
- \_\_\_\_\_. "Pentecostalism and missions: Distortion or correction?" Ph.D., Fuller Theological Sem., 1982.
- Prosnitz, David Jerome. "Spirit in the flesh: a cultural account of an urban, American Pentecostalism." Ph.D., Univ. of Chicago, 1978.
- Sandidge, Jerry L. "The origin and development of the Catholic charismatic movement in Belgium." M.A., Katholieke Universiteit te Leuven, 1976.
- Saunders, Monroe R., Sr. "Some historical Pentecostal perspectives for a contemporary developmental Pentecost." D.Min., Howard University, 1974.
- Shinde, Benjamin Prasad. "The contribution of the Assemblies of God to church growth in India." M.A., Fuller Theo. Sem., School of World Mission, 1974.
- Sorem, Anthony Milton. "Some secular implications of the Pentecostal denomination." M.A., Univ. of Minnesota, 1969.
- Spong, Charles W. "The selection process of pastor supervisors of pastor interns for Southeastern College of the Assemblies of God, Lakeland, Florida." D.Min., Emory Univ., 1979.
- Stotts, George Raymond. "The history of the modern Pentecostal movement in France." Ph.D., Texas Tech. Univ., 1973.
- Synan, Harold Vinson. "The Pentecostal movement in the United States." Ph.D., Univ. of Georgia, 1967.
- Tanner, Donald Ray. "An analysis of Assemblies of God hymnology." Ph.D., Univ. of MN, 1974.
- Tibbetts, Joel Whitney. "Women who were called: A study of the contributions of American Christianity of Ann Lee, Jemima Wilkinson, Mary Baker Eddy and Aimee Semple McPherson." Ph.D., Vanderbilt University, 1976.
- Turner, William Henry. "The 'tongues' movement: A brief history, with a discussion of its advocates, critics and place in contemporary secular and religious life" M.A., University of Georgia, 1948.
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- Wilson, Everett [Ph.D. diss. on ministry to Hispanics]
- Worsfold, J.E. "A history of the charismatic movements in New Zealand: Including a Pentecostal perspective and a brief history of the Catholic Apostolic Church in Great Britain. Degree? Date?"
- Zuck, Roy B. "The place of the Holy Spirit in Christian education." Ph.D., Dallas Theological Sem., 1961.

#### VIDEOS:

- The Evangelist [Sunday, Graham, Roberts, McPherson]. In a series: The Seven Lively Arts, CBS, 1957.
- Fieldwork / Bruce Jackson. Univ. of IL Press. 54 E. Gregory Dr., Champaign, IL 61820 [\$13.95?]
- Southern Idaho District. Video of old camp meetings. 1987.
- Videotaping Local History / Brad Jolly. American Assn. For State & Local History. 1982. (0-910050-57-0)

#### PERIODICALS:

- Apostolic Faith* (Houston, TX; W. F. Carothers, ed.). The Flower Pentecostal Heritage Center has a copy of the Oct. 1908 issue.
- Apostolic Faith* (E. N. Bell, ed.). Published at Fort Worth, Texas in 1911 and later in Malvern, Arkansas. We have only the Feb. and May 1911 issues.
- The Apostolic Light* (M. L. Ryan, ed.). Published in Salem, Oregon and Spokane, Washington in 1906 and 1907. Later issues published in Japan. The Center has only two issues: Nov. 19, 1906 (#175) and Aug. 28, 1907 (#183).
- The Christian Evangel*, 1913-15; *The Weekly Evangel*, 1915. To complete our set of early *Evangel*s (forerunner of the *Pentecostal Evangel*), the Center is soliciting any issues.
- The Missionary Challenge*, 1940-43. Publication of the Division of Foreign Missions. The Center has issues from January 1944 through March 1955 when the name changed to *World Challenge*.
- Shawnee County Historical Society Bulletin* (KS State Historical Society). 52:6 (1974); 56:2 (1975); 57:11 (1980).
- Word and Witness* (M. M. Pinson, ed.). This early paper was published for the Alabama-Mississippi association of Pentecostal believers prior to 1912. It later merged with E. N. Bell's *Apostolic Faith* and became the *Word and Witness* and published at Malvern, Arkansas. When the Assemblies of God was formed in 1914, the new organization assumed ownership.



# Archives Activities

**Billy Graham Center:** Personal papers, correspondence, photos, sermon notes of Hugo Ulrich. **Edith Blumhofer:** Booklets: *The Christian Life* / Anton Darms, Zion, IL, 1957?; *The Postponed Millennium* / Keith L. Brooks, 1920; *In Memoriam: John Alexander Dowie*, 1907 (duplicate); *Filled with the Spirit* / Robert C. Cunningham, Radiant Books, 1972 (duplicate). **Henry Dahlberg:** Materials on the Powell-McGinnis Evangelistic Team. **Ron & Don Day:** Booklet: *Divine Healing* / J. Charles Jessup, 1949; Periodical: *The Gospel Messenger* (ed. Floyd Hitchcock), 1940-1949 (1 from 1953); Jack Coe magazine, *Herald of Healing*, Aug., Oct. 1953 (duplicates); *Grace and Glory* (Paul N. Smith), June 1976. **Patrick Donadio:** Tract written by Luigi Francescon, about Pentecost among Italian Americans in Chicago, 1952; *Pentecostal Testimony* (William Durham), vol. 2 #3, 1912. (duplicate).

**John Eller:** Bound volumes: *The Assembly Messenger* (Southern MO Dist.), 1970-1973; Camp manuals (So. Mo. Dist.), 1971-73; Annual Reports (So. Mo. Dist.), 1970-72; Annual directories (So. Mo. Dist.) 1970-73; *The Assembler* (newsletters) First A/G, Valley Park, MO, 1966-70; *Tennessee District Fellowship*, 1975-76; *Doorstep Evangel* (1st A/G, Milan, TN, 1973-77. **Lois Hodges:** Class notes; books, etc. of Melvin L. Hodges; Other items pertaining to the Hodges' missionary work in Latin America. **Carl D. Holleman:** Biographical material on his ministry—pastoring and missionary work in S. India. **J. Calvin Holsinger:** Revivaltime radio log, June 1976. **Mario Hoover:** Book: *Willis Collins Hoover: History of the Pentecostal Revival in Chile* / Mario G. Hoover. **Burton K. Janes:** Assortment of early tracts. **Harvey Lange:** Camp meeting brochure:

Pentecostal State Camp Meeting of Indiana, July 16-26 [19??]

**David Laquintano:** Books: *Ages and Dispensations* / Frank M. Boyd; *Grace for Grace* / Alice Reynolds Flower; *Wholly for God* / Stanley H. Frodsham; *The Heavenly Gift* / Myer Pearlman; *Not I but Christ* / Ernest S. Williams; *The Hiding Place* / Lilian B. Yeomans; *Mining Black Diamonds: Mossi Land West Africa; Sowing and Reaping in Liberia* (All duplicates). **Gary McGee:** *Pentecostal Power* (Calcutta, India; A.G. Garr), Mar. 1907. **Josie Netzel:** CBI Yearbooks, 1966, 1967; flyer, 9th Pentecostal World Conference, Dallas, TX, 1970; Map supplement to *Adult Teacher*, Dec.-Feb. 1971-72. **Bob & Ruth Revell:** Personal papers, sermon notes/transcriptions, diaries of Hattie Hammond.

**Jack & Aline Richey:** Comparison of the treatment of the Ten Commandments by the Catholic Church and the Evangelical persuasion. **Joseph & Barbara Vitello:** 18th annual Pentecostal camp meeting, Maranatha Park, Green Lane, PA, brochure. **Grant Wacker:** "The Holy Spirit and the spirit of the age in American Protestantism, 1880-1910." *The Journal of American History* 72:1 (June 1985): 45-62. **Wayne Warner:** *Healing is for Real* / Malcolm H. Miner. **Robert R. Webb:** Biographical material on his missionary work in Liberia, Nigeria, and ICI. **Williamsburg (VA) Assembly of God:** Songbooks, sheet music, Potomac District camp meeting materials. **Elaine Atwood:** complete run of 70 issues of *El Evangelio Pentecostal* (1972-92).

## Spanish Publications Needed

Does the Flower Pentecostal Heritage Center web site read Spanish?

Absolutely! Just as easily as it does English. That's why FPHC is working with the Gulf Latin District to obtain copies of *La Luz Apostolica* (*Apostolic Light*), which Henry C. Ball began in 1916.

When scanned and placed on the internet, Spanish language people around the world will be blessed with the thousands of pages made available.

A second publication scheduled for the web site project is *El Evangelio*

*Pentecostal*, which Leroy and Elaine Atwood produced between 1972-92. In a labor of love, the Atwoods translated and printed many articles from the *Pentecostal Evangel*. "So many read these wonderful articles," Mrs. Atwood wrote, "that I consider it the greatest part of my husband's ministry." Brother Atwood died just 4 days short of his 90th birthday last spring.

As can be expected, the cost of scanning these periodicals is high. Readers wishing to help in this project can send donations to the Spanish Project, Flower Pentecostal Heritage Center, 1445 Boonville Avenue, Springfield, MO 65802.

## Your Historical Materials Are Valuable

The Assemblies of God has a dynamic and inspiring history—in the U. S. and around the world. This is why the Flower Pentecostal Heritage Center is actively searching for historical materials before they are lost or destroyed.

And you can have a vital part in this important ministry.

If you or a loved one were involved in the origin or development of any ministry relating to the Assemblies of God, please write or call today. Materials or information you can contribute might be just what we need to fill gaps in one of our many collections.

You are invited to stop by the new Flower Pentecostal Heritage Center whenever you are in Springfield so you can see firsthand how we are working together to preserve our Grand Heritage.



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- Explore our vast collection of archived materials focusing on Assemblies of God history, as well as the Pentecostal, charismatic, and evangelical traditions.
- Study in an environment that is free of distractions, yet close enough to staff members when assistance is needed.
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