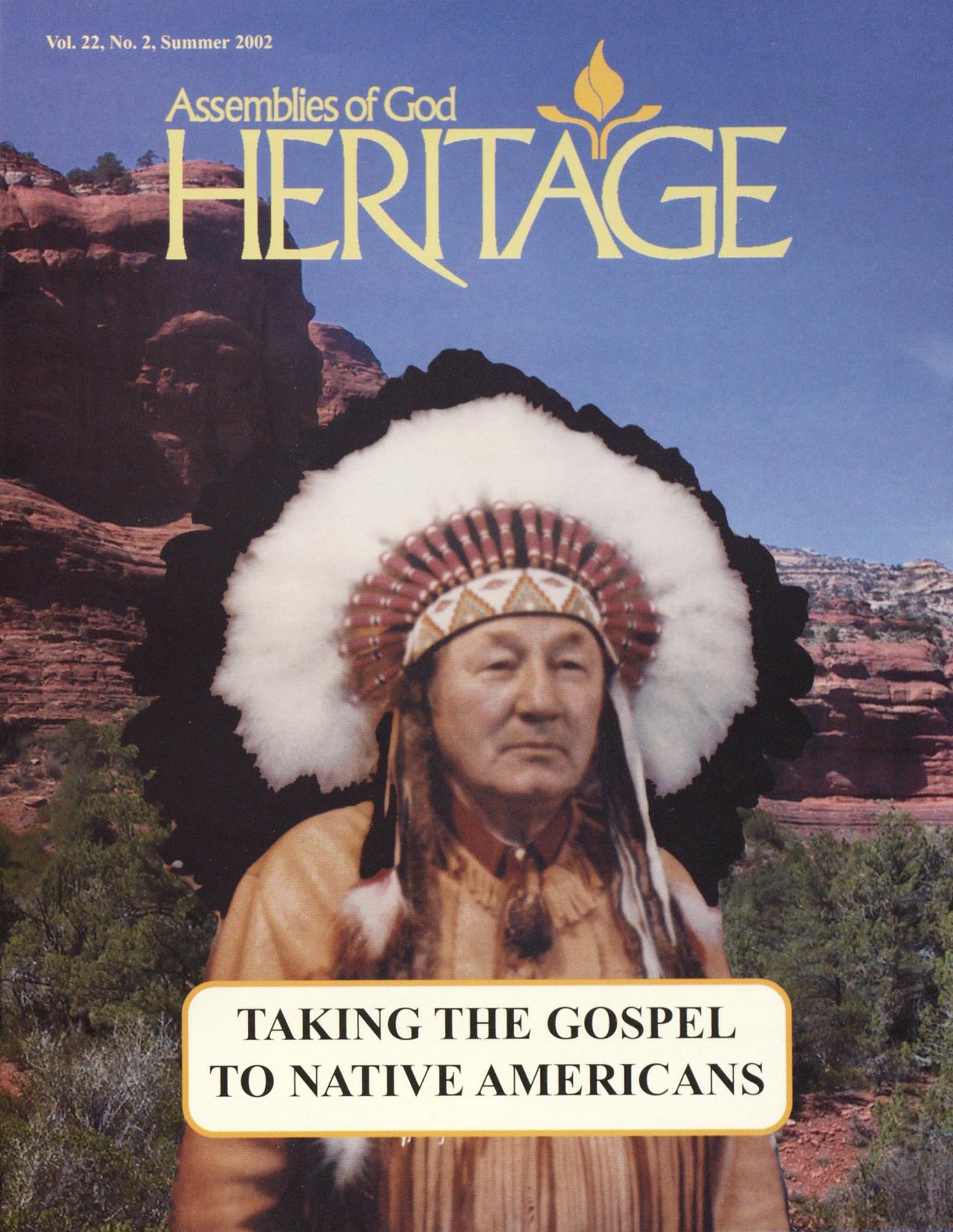


Vol. 22, No. 2, Summer 2002

Assemblies of God

HERITAGE



**TAKING THE GOSPEL
TO NATIVE AMERICANS**

Early Periodicals



With this new line of CD-ROM products you can now browse through pages of periodicals that played a major part in shaping the early Pentecostal movement. If you are looking for a particular person, place, event, or theological topic, try using the included search engines to search the text. Each of these products is Windows 9X, 2000, ME, NT, and MAC compatible.

For more information or to place an order visit our on-line gift shop at:

www.AGHeritage.org/shop/DigitalProducts.cfm

Or call toll free at: 877-840-5200

Published quarterly by
The Flower Pentecostal Heritage Center*
1445 N. Boonville Ave.
Springfield, MO 65802-1894
Phone: (417) 862-2781, ext. 4400
FAX: (417) 862-6203
E-mail: archives@ag.org
Web: www.agheritage.org

ISSN 0896-4395

Assemblies of God HERITAGE

Summer 2002

Vol. 22, No. 2

PUBLISHED BY THE FLOWER PENTECOSTAL HERITAGE CENTER

Wayne Warner
EDITOR AND DIRECTOR

Joyce Lee
ARCHIVIST

Glenn Gohr
ASSISTANT ARCHIVIST AND COPY
EDITOR

Brett Pavia
COORDINATOR OF
SPECIAL PROJECTS

Sharon Rasnake
ADMINISTRATIVE
COORDINATOR

Yearly subscription, \$15.00
Lifetime subscription, \$160

Heritage is indexed in the ATLA Religion Database, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Flr., Chicago, IL 60606; E-mail: atla@atla.com Web: www.atla.com

ATLA Religion Database (RDB) is available on CD-ROM and US MARC format directly from ATLA, as well as online through five aggregators: OCLC's FirstSearch, EBSCO Information Services, SilverPlatter, Ovid Technologies, and Cambridge Scientific Abstracts. Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), P.O. Box 30183, 5420 N. E. Glisan, Portland, OR 97294-3183. *Heritage* on CD is available from the Flower Pentecostal Heritage Center.

© Copyright 2002 by
The General Council Assemblies of God,
1445 N. Boonville Ave. Springfield, MO
65802-1894

POSTMASTER: Send address change to
Heritage, 1445 N. Boonville Ave.
Springfield, MO 65802-1894

* Formerly Assemblies of God Archives



ASSEMBLIES OF GOD MINISTRY TO NATIVE AMERICANS

How does the Assemblies of God minister to Native Americans? The dean of students of the American Indian College of the Assemblies of God answers with his first of a two-part feature. By *Jim Dempsey*



AT 91, PASTOR OTTO GOINS STILL PREACHING TO FAITHFUL

When Otto Goins returned to Haydonville, Oklahoma, to retire in 1981, he had no idea a congregation would ask him to become the pastor of the church he established in 1941. As this feature from the *Daily Oklahoman* reveals, he is still pastoring at age 91. By *Bobby Ross, Jr.*



CLARENCE AND IRENE COPE: ANSWERING THE CALL

The story of a couple who dedicated themselves to pastoral work; but then at an age when most people are thinking about retirement, they offered themselves for service in Sri Lanka. By *Glenn Gohr*



PENTECOSTALISM'S "APOSTLE OF BALANCE" VISITS NEWFOUNDLAND

A half century ago the English Pentecostal teacher, Donald Gee, scheduled a ministry trip to North America. When Gander's Full Gospel Tabernacle heard about the visit, they invited Gee to speak. By *Burton K. Janes*

2 Heritage Letter 25 From Our Readers 27 Testimony Time
28 Time Frame 30 Photos From Our Past 32 Archives Activities

Cover: The late Andrew Maracle, Mohawk Indian and Assemblies of God minister. Photos courtesy of Native American Ministries (Maracle) and Brett Pavia (background). A 5-tape 1992 interview with Maracle is available from the Flower Pentecostal Heritage Center.

Heritage Letter

FPHC Observing 25th Anniversary

By Wayne Warner

When the Pentecostal movement began on the first day of the 20th century, humble participants even in their wildest imagination could never see that the history they were making would remain for a hundred years. Nor could they see that history being cataloged and portrayed in an archives and museum in Springfield, Missouri. Further, they could have never imagined that their stories would be accessible worldwide via an internet site.

But that is what they would see if they could return and visit the Flower Pentecostal Heritage Center and its web site.

The Executive Presbytery Authorizes Archives in 1977

Unofficial historians collected history during the first half of the past century, and two major denominational histories were published,* but it was not until the 1970s that the Assemblies

of God became serious about an archives. A look at the March 28, 1977, Executive Presbytery minutes reveals authorization for the Board of Administration “to take preliminary steps toward instituting a General Council Archives Section in connection with the Graduate School Library” (now the Assemblies of God Theological Seminary). Early committee members and advisors included Lee Shultz, Calvin Holsinger, William Menzies, Juleen Turnage, Verna Flower, Harris Jansen, Pam Eastlake, and Gerard Flokstra, Jr. The action resulted in the opening of a small archives and research center on the 5th floor of the Distribution Center of Headquarters.

Now, a quarter of a century later that small facility has moved and expanded to a 5,800-square-foot archives, research center, fire-proof vault, interactive museum, and web site.

New Yorker magazine writer Jeffrey Toobin referred to our archival service as having “breathtaking efficiency.”

The rapidly growing collection of non-circulating research materials are available to the public. The holdings focus on the history of the Assemblies of God, but they also include materials of the Pentecostal, charismatic, and evangelical traditions. During the past year we have added key materials and publications, including generous gifts from Evangelist T. L. Osborn and the papers of a beauty queen-turned-evangelist, the late Edith Mae Pennington.

A separate audiovisual room gives visitors access to videos, movies, and slides; audio equipment is available for listening to oral histories, sermons, and other messages.

When a professional museum company combined state-of-the-art technology with fascinating artifacts, the result was the Flower Pentecostal Heritage Center—providing many thrills for thousands of visitors during the past three years.

With new digital technology come more efficient ways to store and access videos, periodicals, photographs, and other important historical materials that help tell the story of the Pentecostal movement. We can show off a century of inspiring history to the worldwide internet—even while we’re out to lunch, sleeping, or on vacation. The web site [www.agheritage.com] allows researchers to view, for example, the *Pentecostal Evangel* all the way back to 1913. With the same digital technology historical periodicals



Pam Eastlake, assistant archivist, with General Superintendent Thomas F. Zimmerman in Archives vault, 1978.

and oral history are compressed on the web site and CDs. The accessing of these materials is enhanced with word-searching capabilities.

The Flower Pentecostal Heritage Center has come a long way since 1977. The story remains the same, but the technology used in displaying, storing, and searching for the history is truly high tech. And the welcome mat is always out—whether it's on your lap top in the Himalayas or in the control center in Springfield (open Monday-Friday during normal Headquarters hours).

Bringing a bus load? Give us a call at (417) 862-1447, ext. 4400, and we'll make certain the welcome mat is vacuumed and ready.



*The first history was Carl Brumback's *Suddenly...From Heaven: A History of the Assemblies of God* in 1961; William W. Menzies' *Anointed to Serve: The Story of the Assemblies of God* followed in 1971. For the 75th Anniversary in 1989, Gospel Publishing House released Edith Blumhofer's *The Assemblies of God: A Chapter in the Story of American Pentecostalism*. Only *Anointed to Serve* is still in print. Edith Blumhofer's revised history is now available as *Restoring the Faith: The Assemblies of God, Pentecostalism, and the American Culture* (University of Illinois Press).



Emily Johns (seated at desk), Delmer Guynes (AGTS executive vice president), General Superintendent Thomas F. Zimmerman, Harris Jansen (archives director), and Pam Eastlake in Archives office, 1978.



Graduate student, Jeannette Collins, researching an early Pentecostal periodical in the new research center.



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



Staff of the Flower Pentecostal Heritage Center. Seated, left to right, Janice Stefaniw, Joyce Lee, and Ellie Thomas; standing, Brett Pavia, David Ringer, Sharon Rasnake, Glenn Gohr, and Wayne Warner. December 2001.

Author's note: This is a partial and limited account of Assemblies of God Native ministry. Many readers will recognize glaring omissions, and perhaps even troublingly different points of view. Important names, churches, perhaps even whole regions may appear to be left out. This wonderful story of A/G Indian ministry has been terribly underreported. It deserves a book-length treatment, and I hope someone can write that sooner, rather than later. In research I have done over the past 15 years, I have found very few deliberate historical accounts. It is my hope that those who are dissatisfied with this incomplete historical review will get busy writing their own stories, for our benefit and God's glory.



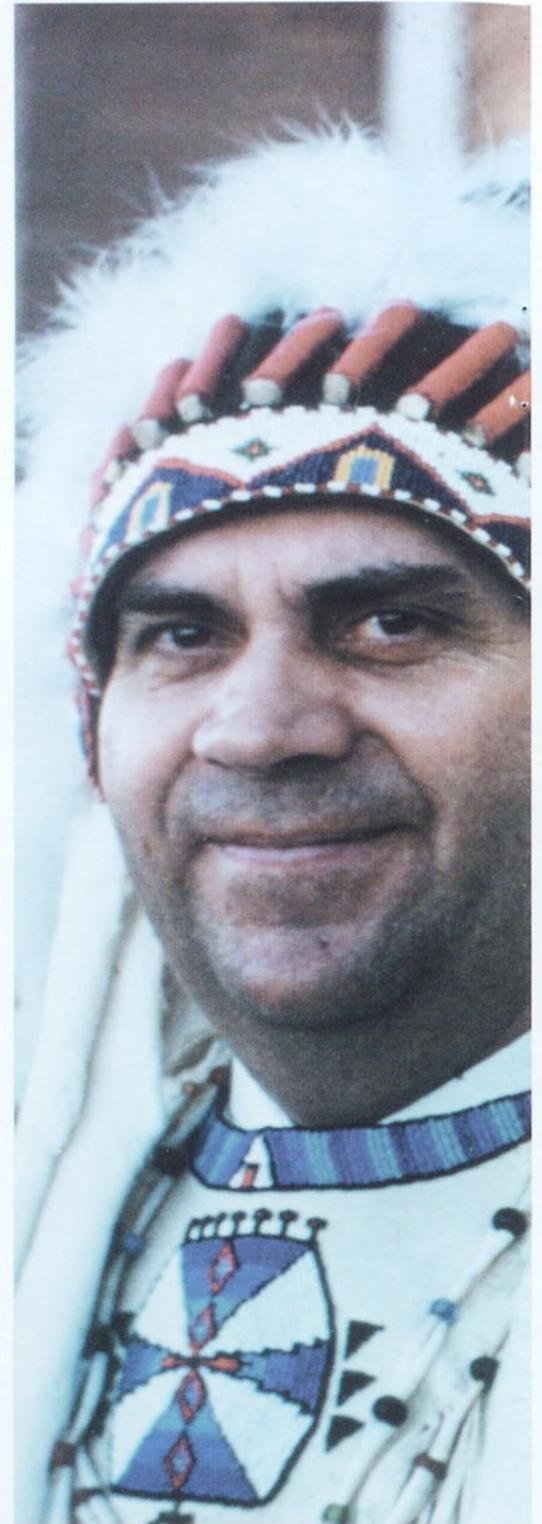
Assemblies of

God ministry among Native Americans is worth an examination by students of missions for at least two reasons. First, it appears that a disproportionately high ratio of missionaries to host population may be found among American Indians.¹ Second, the American Indian nations are in many ways a foreign group, but ministry to them

has been carried out through the Assemblies of God Home Missions and through local districts and churches. This treatise gives an opportunity to compare the differing methods used in various parts of the country, and world. These two assertions will be dealt with in more detail further along. This report will examine three particular eras in this missions effort: its beginnings, a period of time after the mission was well established (ca. 1950s), and the past two decades or so. Some statistics will be used to show where Assemblies of God Indian ministry and missionaries have come from, and the current status of this ministry.

Early Days

The earliest documented Assemblies of God outreach to Native Americans was probably the work of the Charles Personeus



PART 1 Assemblies of God Ministry to Native Americans

By Jim Dempsey



Far left: Canyon Day Assembly of God, Fort Apache, Arizona, in the 1960s. Leo Gilman pastored this church for 33 years.

Above: James F. Pepper with wife Beulah, dressed in Native American clothing.

Charles and Florence Personeus, early missionaries to Native Americans in Alaska.



Mr. and Mrs. John Effman, who worked with Klamath Indians at Chiloquin, Oregon.

family, who began ministry in Alaska in 1917.² In 1919, a resolution was passed by the General Council expressing the desire to reach unreached areas of the U.S., but it is doubtful that this had much of a cross-cultural motivation.³ Home missions emphasis for the next several years was on new churches, mainly to provide a base for foreign missions.

The “foreign missions” motivation for church planting in this country is an illogical means of promoting home missions which persists even to the present. It may have been observed in those days that by using church planting to revive dormant Christians newly exposed to the Pentecostal message, the world mission was aided. However, if American souls became in some way seen as primarily a means to reach the lost on the (foreign) “mission field,” then an injustice was done to the Americans. Their salvation was important, even if they had done nothing for missions; they were, and are, worthy of a witness for their own sake.

We can speculate how this understanding of home missions may have slowed the spread of Pentecost to American Indians. Those who wanted to establish new

congregations in order to support the foreign work would likely have looked to areas and people they felt were more open to their ministry. Hence, much of the “ethnic” work of that period was done among urban communities of Europeans, by immigrants or their families within a generation or two of immigration. Other Euro-Americans would have tended to find themselves having success with more heterogenous groups. Those with a cross-cultural missions vision would likely have followed the thinking of the time, and hopped a boat.

Left between these two approaches was the Indian. The well-documented ministry among Hispanics does not seem to have had parallels among Native Americans in the same regions. Generally, Native Americans seem to have been missed by most of the first wave of Pentecost in the opening decades of the century. This is ironic, since so much of the North American missionary effort from the Sixteenth to Nineteenth Centuries had been directed at the previous natives. Many Early Twentieth Century Pentecostals for some reason seem to have overlooked the American Indian field so attractive to missions in the



Home Missions director Fred Vogler with a group of Native Americans at the 1949 General Council.

Amazing Grace in Apache

1

Bił go ch'o ba' íí dee sii ts áá
 Déé shił dí yaa go dzaa
 Dá zhó nsh ch' n 'íí ná shi nł tji
 Shił gosh 'ji ná sis dlji

2

Bił go ch'o ba' íí 'ái híí bee
 Shi jí nł t'éé nás dlji
 'Áí baa go zhó shaa ch'oz baad híí
 Dan tsé ho sis dlqad n'á'

3

Daan yee' híí da wa bi yi' yu
 'H k'i n'á' ch'í ní yáá
 Bił go ch'o ba' bee haa shił tji
 'Áí zhá bee ná dés dzá

4

Doo ná hól tag yu léé go dzaa
 N di God daa dinl zı
 Da yu weh baa go zhó do leet
 N tsé n'á' bi tis go

1800s. Any analysis of their thinking at that time will have to be analysis from silence, since almost nothing appears in print about Indians or ministry to them.

An examination of the *Weekly Evangel* (later to become the *Christian Evangel*, then the *Pentecostal Evangel*) issues published in 1918 will illustrate the non-ministry to Indians. The first mention of Native Americans in the *Evangel*, other than Alaskans, is probably in this exchange in a column by E.N. Bell:

[Question] 385. Is it wrong for a Christian to use tobacco?

Ans. It is universally admitted to be a dirty, filthy habit which we got from the heathen, the North American Indians ...⁴

In the March 30 issue, Indians are mentioned twice, but they are in Bolivia and Manitoba.⁵ Evangelists W. Frank Bell and Charles Moser are named in connection with the Canadian Natives

in a report by A. H Argue in the April 20 issue which says that they “felt a special call” to Indian ministry “from time to time.”⁶ In the two meetings reported, over 70 Indians were counted as saved. The only mention of Indian work in the “lower 48” is a July 27 report from Clyde Thompson in La Moine, California.⁷

A decade or so later, there is more to read. In the October 19, 1929 issue, “Buster and Babe Smith, the Indian evangelists” are reported to be holding meetings in Texas.⁸ These Phoenix-based workers appear to have preached primarily in non-Indian churches rather than Native assemblies or missions. Indeed, from time to time, Indian preachers seem to have found good acceptance in non-Indian churches around the country (John McPherson and Bruce Thum, to name a couple). However, this cannot be considered as a part of Indian missions *directly*.

Others were beginning to report from the Indian works themselves. On February 1, 1930, Mrs. D. L. Brown gives a report from “Among the Indians of California.” A more prolific writer was J. D Wells, who was on the evangelistic field at least as early as January 19, 1918. By February 8, 1930, he was much involved with Native American ministry. The *Evangel* of that date carries a two-page story with the testimony and picture of a 109-year-old Hoopa Indian woman from California who had been converted and filled with the Holy Spirit.⁹ If the *Evangel* is a valid indicator, by the early 1930s the movement was increasingly recognizing the Indians as sufficiently in need of the gospel to deserve workers.

What was to become the first Indian Assembly of God in Arizona was established in 1936 by Ernest and Ethel Marshall, at San Carlos. This was in the major town on the San Carlos Apache Reservation east of Phoenix. It was one of the earliest Indian churches in the fellowship. The Marshalls were aided by the Dewey



Andrew and Lillian Maracle wearing Native Indian outfits.



Board of directors of American Indian Bible Institute in the 1960s. Seated, l-r: T. C. Cunningham, J. K. Gressett, C. W. H. Scott, Earl G. Vanzant, and Joseph Gerhart. Standing, l-r: L. H. Hauff, Paul Boyer, O. W. Killingsworth, V. E. Shores, W. E. Cummings, Silas Rexroat, and Don Ramsey.



Beadles, a couple without credentials, who oscillated between their native Ohio and the San Carlos mission. The Beadles would alternately build up a farm or business, then sell it out for finances with which to return to Arizona. On one of three tours of duty, the Beadles brought Clarence and Alta Washburn, who took the San Carlos pastorate in 1947.

Necessity later sent the Washburns to Phoenix, thus paving the way for the establishment there of All Tribes Assembly of God in 1948. By 1949, there was also a church in Whiteriver, Arizona, making a total of three Indian churches in Arizona. There would be more. Alta Washburn reports that at that time, “a missionary” was pioneering at Sells (on the Tohono O’odham Reservation), the Ted Johnsons were in Bylas, Arizona (San Carlos Apaches), and she herself was soon beginning works in Laveen, Casa Blanca, and San Tan (Gila River Reservation), the Yaqui village of Guadalupe and on the Salt River Reservation (Pima) east of Phoenix.

Washburn also relates the story of numerous early converts who were students at the nearby Phoenix Indian High School. These Native young people came to the government school, found God through All Tribes’ outreach, and returned home to serve Him across the country. Controversy developed when students from a local Indian Bible college, then under Presbyterian ownership, visited the Washburns’ services and received the baptism in the Holy Spirit. They were admonished by their school’s leadership, then expelled when they continued their Pentecostal ways.

These early workers were not nationally appointed as missionaries at that point, with no such thing existing at that time for the home field. In fact, some had no credentials with the Assemblies at all. Those who were credentialed had their reports included with other missionaries, however, in the pages of the *Evangel*, with no distinction being made. In addition to

California and Arizona, some Native American work was also being reported in the Northwest.

Days of Growth

Moving forward in time, more sophistication in the ministry is evident. By the mid-1950s, Herbert Bruhn, National Home Missions Representative, reported over 100 (including wives) appointed missionaries to the American Indians.¹⁰ These workers were then in sixteen states, ministering in at least 72 locations to approximately 6,000 Indians. At that time, the bulk of the A/G Native missions effort was directed at Indians of the western states, namely Washington, California, Arizona, and New Mexico.

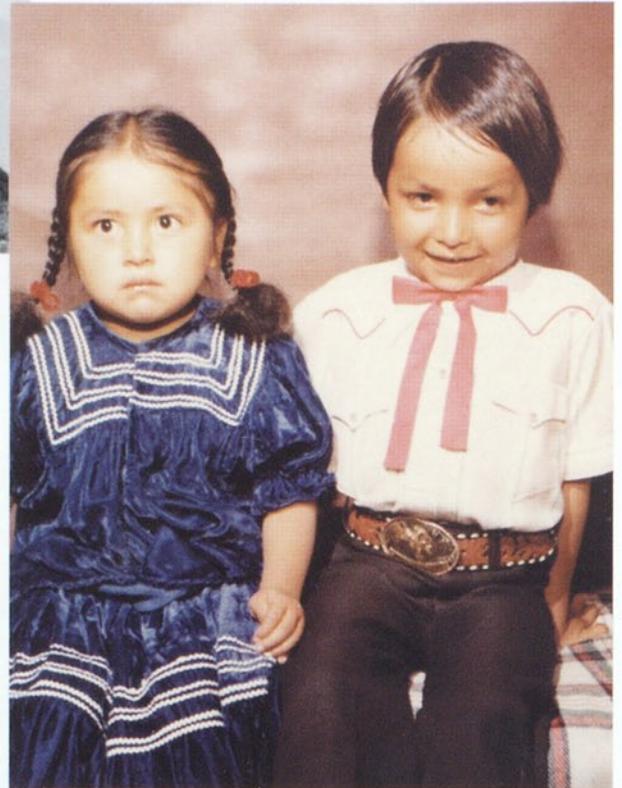
At this point, it will be helpful to discuss some issues of “home missiology.” Bruhn calls attention to the absence of missionaries in Oklahoma, which at that time had about 28% of the U.S. Native American population—more than any other district. His list shows no Indian churches in the district. It is believed by some that this district did not respond to Indian missions and missionaries with the same methods as the other districts mentioned. Indian churches do not seem to have been as aggressively planted there, and even today there are less than ten churches in the district which are identified as “Indian.” They seem at that time to have been following a policy that can be described as “assimilation missions.” It may have been assumed that Indians there were sufficiently at home in the dominant culture to be comfortable in the White churches.

This was not always the case, and many Indians, especially the unsaved, were trying to avoid things that tended toward assimilation. The assimilationist view may not have been exclusive to one district, and is clearly not the only current approach of the Oklahoma district. We know that there are today Native believers in the Oklahoma churches. Without knowing how many



A group of American Indian Bible Institute students in 1973.

Two Apache Indian children from the congregation of Canyon Day Assembly of God, Fort Apache, Arizona.



Indians have been saved in the mainstream churches of Oklahoma, we cannot say that the leadership there in the early days did not have an effective plan for Native evangelism. However, the Indian churches planted in the state in the last couple of decades will probably prove effective in reaching those who are unlikely to step outside their culture to hear the gospel.

Oklahoma, historically a leader in Indian population, has become a leader in Indian ministry as well. The intent here is not to be critical of the district or its leadership during the time discussed, but simply to point out that there have been differing views on how best to reach Native peoples.

Another issue in Native missions in some states (e.g. Texas, Louisiana,

Missouri, Arkansas, Oklahoma) in the early days may have been a mentality based on location rather than people. It is likely that many missionaries equated missions with "going someplace." This made the reservations a natural choice for the early workers. However, in the southern and eastern states, large Indian populations are not usually found in well-defined reservations, and a deceptive amount of assimilation occurred. If a missionary in the first part of the 20th Century was thinking of a *place* to serve instead of a *people*, then the need of the Native peoples of this region might have been less compelling.

All this is not to say that nothing was done to reach the Indians of these states. Much has been done, but not in

proportion to their percentage of the Indian population. Neither should it be assumed that other areas of the country did not suffer similar problems. It is not the purpose here to write in depth on the history of the relationships of the various districts to Native American ministry, although it would be helpful if someone did. The purpose in bringing these examples into view is to illustrate the uneven approach that has sometimes been brought to Native American missions.

Bruhn writes of great need, both for human resources and for buildings, in the decade of the 1950s. He states that the National Home Missions Department "gives assistance" to appointed workers, and encourages others to join them. The assistance

was perhaps mostly spiritual, since there was little financial support generated for these workers when compared to their foreign counterparts.

At that time, the responsibility for work with the American Indians was seen as being on three levels: local, district, and national. On the local level was the missionary. These saints worked with very little, for very little. Bruhn asserts that "Most of them have no promised income from any source."¹¹ As pioneer workers their portfolio often varied widely. For instance, at least one missionary on the Navajo reservation in that era, Don Ramsey, found himself occasionally serving as an undertaker, an important service in a culture with a profound dread of death and anything associated with it.

The actual supervision of the work was the responsibility of the districts in which the work was being done. This was not clear in early years, but by the time of Bruhn's writing, such a policy was more uniformly recognized. All applications for assistance and the placement of workers came through the district offices. The actual form of the involvement of the districts varied. It can be assumed that some districts merely functioned as administrators while others took a more active leadership role.

During the 1950s, the National Home Missions Department (now called Assemblies of God Home Missions) concerned itself with correspondence with missionaries, prayer, publicity, facilitating resources to the workers from the churches, and other such "national" responsibilities. This was the place for record keeping, as well as a base for solicitation of the fellowship for funds and/or equipment. In fact, the undated paper from which much of the information about that time period comes was written to enlighten the A/G constituency about ministry to the American Indian, and to enlist their support.

While over 100 missionaries were preaching in more than 70 places, it

seems that insufficient progress was being made in developing ministers among the Indians themselves. After nearly a generation of work in some places, some missionaries were only beginning to see the importance of the self-propagating church.

Assembly of God Indian Evangelist[s] have been ministering on some of the reservations. Many have been reached in these evangelistic efforts. One missionary relates that since he has been using the Indian converts that they have tripled their attendance. This only speaks for itself. They, too, must become witnesses.¹²

Generally, self-propagation is the first of the "three selves" to appear, yet it was being spoken of almost as though it were a new method as late as the 1950s.

This observation aside, progress was accelerating. Workers were going to the Indians at a steady rate, producing the high ratio of missionaries mentioned in the opening of this paper. A snowball effect was growing, which did not slow for many years. Things were happening on the field and in the administration. National appointment, as a general procedure, began in 1952, and was extended to many who were in the work already. Alta Washburn received reappointment in this important initial group of April 1, 1952, having had an individual appointment in 1947.

One of these appointments was officially given a few days before the others. For some reason, Charlie Lee received appointment on March 29, 1952. Pastor Lee, a Navajo and a Central Bible Institute graduate, founded the A/G work in Shiprock, New Mexico at about the same time. He later caused quite a stir in 1973 by being perhaps the first Indian home missions pastor, Native or otherwise, to resign his appointment because his church was able to support its pastor.

TO BE CONTINUED



Notes

1. The designations "Native American," "Native," "American Indian," and "Indian" will be used interchangeably throughout this article. Judging from actual usage, there appears no clear consensus among indigenous people of the U.S. as to which of these terms is to be preferred. The reasons for this would perhaps fill up another report.

2. B. P. Wilson, *The Assemblies of God in Alaska* (N.p.: N.p., 1980), 20.

3. *General Council Minutes*, 1919, 23.

4. E. N. Bell, "Questions and Answers," *Weekly Evangel*, March 9, 1918, 9.

5. Catherine Cragin, "Paul Cragin of Bolivia," *Weekly Evangel*, March 30, 1918, 9; "Hodgson, P.O. North Manitoba, Canada," *Weekly Evangel*, March 30, 1918, 14.

6. A. H. Argue, "Indian Revival at Hudson, North Manitoba," *Christian Evangel*, April 20, 1918, 5.

7. Clyde Thompson, "Amongst the Indians," *Christian Evangel*, July 27, 1918, 5.

8. "Good Texas Revival," *Pentecostal Evangel*, October 19, 1929, 12.

9. J. D. Wells, "A Veteran Enters the Lord's Army," *Pentecostal Evangel*, February 8, 1930, 10-11.

10. Herbert Bruhn, *The American Indian*. Unpublished manuscript, [1955?], 2.

11. *Ibid.*

12. *Ibid.*, 5.

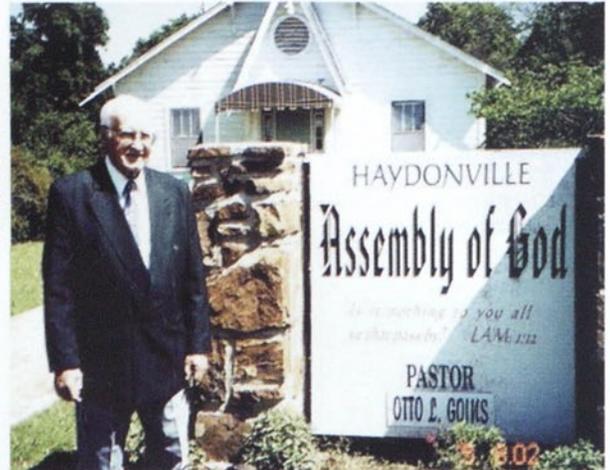


Jim Dempsey is dean of students and director of institutional research at American Indian College of the Assemblies of God in Phoenix, Arizona. Jim, Linda, and their son, John, are appointed missionaries with AGHM and have been involved in Native American ministry for 16 years. His gathering of historical information on this subject began during his M.A. program at AGTS (1990) and continues to the present.

At 91, Pastor Otto Goins Still Preaching to Faithful

By Bobby Ross, Jr.

At age 91, the Rev. Otto L. Goins preaches every Sunday at Haydonville Assembly of God in eastern Oklahoma. The church is two miles west of Okfuskee and 13 miles north of Okemah in the unincorporated community of Haydonville. *Photo by Harlen Core*



A big day at the Haydonville Assembly of God, August 8, 1943, when attendance numbered 230.

Haydonville—Yellow dandelions dance in the grass outside the white-frame church that a young country pastor named Otto L. Goins finished building months before the Japanese attacked Pearl Harbor.

The general store across State Highway 56 closed not long ago, but about 20 faithful members still gather here—at the Haydonville Assembly of God, 13 miles north of Okemah in eastern Oklahoma—for worship services each Sunday morning.

A white-haired, red-cheeked gentleman, who owns a 40-acre patch of pecan and pear trees down a nearby dirt road, handles the preaching.

The fellow's name is Goins.

He lives alone and drives 50 miles a day—25 each way—to visit Wilma, his wife of 72 years, in an Okmulgee nursing home.

In just a few months, he'll turn 92.

But pastoring a church at his age is no big deal. At least that's what *he* claims.

"I just can't see it, that there's anything unusual about a man preaching at 91," Goins said, leading a visitor up the native stone walkway to the church.

"I don't feel that old."

Snappily dressed in a white shirt, gray slacks, navy sports jacket and tie, the 67-year pulpit veteran unlocks the front door and opens a lifetime of memories.

Goins—father of six, grandfather of 15 and great-grandfather of 10—

grew up in Okfuskee, two miles east of this unincorporated community. His dad operated a downtown store, the P. L. Goins Okfuskee Trading Co.

As a young man, Otto Goins never drank or smoked, he said, but he always carried a pack of Lucky Strikes in his pocket.

“Just for the bumming,” he recalled, referring to acquaintances who’d ask for a cigarette.

Goins became a Christian at age 19 when a traveling Baptist evangelist came to town and persuaded him to confess his sins.

Soon afterward, he began preaching—to customers as he delivered blocks of ice.

“I remember a lady saying, ‘Otto Goins is a good deliveryman, but we don’t need a sermon every day,’” he said, laughing.

He started preaching, for real, in 1935.

He was 25.

Five years later, the Oklahoma district of the Assemblies of God

ordained him, making him an official minister.

About the same time, Goins, a volunteer crew, and a 25-cent-an-hour carpenter worked to erect Haydonville’s house of worship.

They tackled the construction mainly on Saturdays, since full-time jobs consumed their weekdays. By then, Goins had become a lineman for Public Service Co.

“I handled every piece of board in that church,” Goins said. “Boy, I was proud of it.”

When he closes his eyes, Goins can still smell the unseasoned yellow pine that the church bought from a lumber company in Broken Bow.

Today, the church has cushioned pews and rose-colored carpet. A small piano sits up front. A picture of Jesus at the Last Supper hangs on the back wall, behind the wooden pulpit that Goins first pounded in 1941.

In the church’s heyday, it regularly drew 230 to 240 worshippers on a Sunday.

“A lot of people lived here then,” Goins said. “And the thing of it was, there weren’t very many other places to go. Not too many of them had cars, so they couldn’t go to Okemah or Okmulgee.”

In the mid-1940s, Goins left Haydonville for a preaching job in Idaho. Over the next four decades, he served more than a dozen churches in Oklahoma, Kansas and Idaho, often receiving payment in the form of eggs, calves and garden produce.

He returned to Haydonville in 1981—at age 71—to retire.

“I didn’t figure on pastoring anymore,” he said.

But he soon accepted an invitation to pastor the Haydonville church once again.

More than 20 years later, he said he has no plans to quit—as long as he has his health, his strength and “somebody willing to listen.”

“I love it and think I preach better than ever and why shouldn’t I,” he wrote in a seven-page, handwritten statement that he prepared the night before a reporter’s visit.

“I’ve had more experience, study more, have more time to prepare.”

Of the weekly crowd of 20, he said, “Their loyalty, their faithfulness, their presence is as rewarding to me as when I preached to 200 in the same building.”

Church member Jim Wade, 66, said Goins uses the entire Bible—Genesis to Revelation—and delivers sermons that touch him personally every Sunday.

“He don’t miss, either,” Wade said. “It might be icy, and he’ll say, ‘Well, I think I’m going to go down there. Somebody might show up.’”

Tom Goins, 65, the third-oldest of Otto Goins’ six children, serves as executive secretary/treasurer for the Assemblies of God’s 487 Oklahoma congregations.

He said preaching keeps his dad going.

“I told him one time, ‘Dad, you’ve got to simplify your life,’” Tom



Otto and Wilma Goins in a recent photo. They have been married for 72 years.

Goins said.

"He said, 'Well, how would I do that?'"

"I said, 'First, you'd resign the church, then you'd sell all your cows.'"

Otto Goins' reply: "If I did that, then you've taken all the enjoyment out of my life."

On his tree-shrouded slice of rural paradise, Goins raises chickens and a few cattle. His garden—lettuce, tomatoes, corn—also keeps him busy.

And each morning—except Sunday, when he goes in the afternoon—he steers his pickup to the Highland Park Manor Nursing Home in Okmulgee.

"When you've been with a person for 72 years or more, you just kind of feel like you got to see them," Goins said of his wife, who has a form of Alzheimer's.

Debbie Lewis, director of nursing at Highland Park Manor, said Wilma

Goins doesn't communicate much verbally.

"He'll just sit there in a rocking chair," Lewis said of Otto Goins. "Sometimes, he'll read a newspaper or a magazine."

When Wilma Goins sees her husband coming, she starts patting her palm, he said.

On a recent day, he asked her if she was happy to see him.

"I sure am," she replied.

At 91, Goins has lost much of the cartilage in his knees, but none of the humor in his delivery.

Pastors, he said, learn to read the facial expressions of their congregation. They can tell who's blessed and who's bored—who's liking the sermon and who's counting sheep.

"You learn," he said, "that at 12 o'clock, you might as well stop because they are going to."

If you preach a good sermon everybody wants to take you out for

dinner, he said.

Preach a poor one?

"Even the kids want to crawl under the pews," he quipped. "One is just as popular as the last sermon he preached."



Copyright 2002, The Oklahoma Publishing Company

Editor's Note: Pastor Goins made one correction to the story, which appeared in the *Daily Oklahoman*, May 18, 2002. The dancing dandelions in the opening sentence are actually dancing yellow daisies. The original story used only the photo of Pastor Goins, taken by his friend and former Sunday school pupil, Harlen Core. Pastor Goins furnished the other photos used in this reprint.

Bobby Ross, Jr. is the Religion Editor for the *Daily Oklahoman* and can be reached by e-mail at: ross@oklahoman.com or by phone at (405) 475-3480.

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.



Revivaltime Classes

HEAR 14 CLASSIC C.M. WARD SERMONS ON
THIS PROGRAM
HOSTED BY DAN BETZER

- C.M. Ward's world-renowned sermons
- Dan Betzer interviews with key participants of the original *Revivaltime* radio programs
- 20th Century chronicles
- Offer of prayer and hope

Library of 14 programs (7 CD's or cassettes)

-\$39.99 cassette library, offer #761903

-\$59.95 CD library, offer #761895

Individual CD or cassette, containing two programs each

-limited time offer

\$5.95 per cassette (retail \$9.95)

\$9.95 per CD (retail \$15.95)

For individual cassettes, contact Media Ministries for
program titles and offer numbers

GPH account number, Visa, Mastercard, or Discover accepted



To order: Media Ministries
1506 Boonville Ave.
Springfield, MO 65803
Phone: 417-869-8829
Email: mediaministries@ag.org
www.mediaministries.ag.org

Clarence and Irene Cope Answering the Call

By Glenn Gohr



Clarence and Irene Cope have filled many positions of ministry and are known throughout the Assemblies of God. Before their marriage, Irene traveled as an evangelist in California, Nevada, South Dakota, and other places. Together they have pastored churches in Tennessee, Alabama, Georgia, and Colorado. Clarence has also held positions on both a district and national level for the Assemblies of God.

Since 1967, when they first met Colton Wickramaratne, the general superintendent of Sri Lanka, the Copes have had an interest in the people of that country. After resigning their church in Colorado, they felt it a privilege to answer the call to missionary service in 1983. They were appointed as full-time missionaries to Sri Lanka in 1985. Although they recently retired from full-time missionary service, their hearts are still melded to the work in Sri Lanka, and they are involved in a number of missions projects

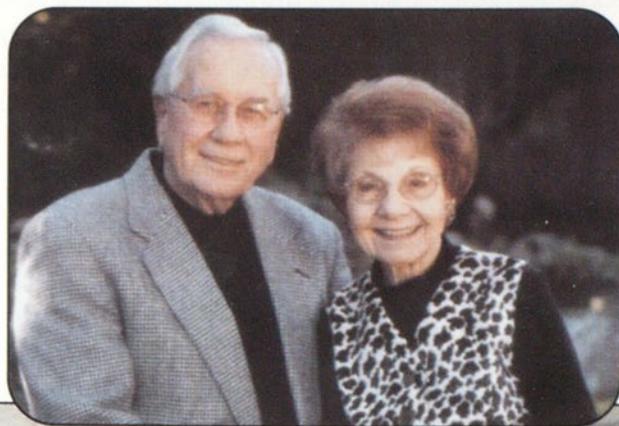
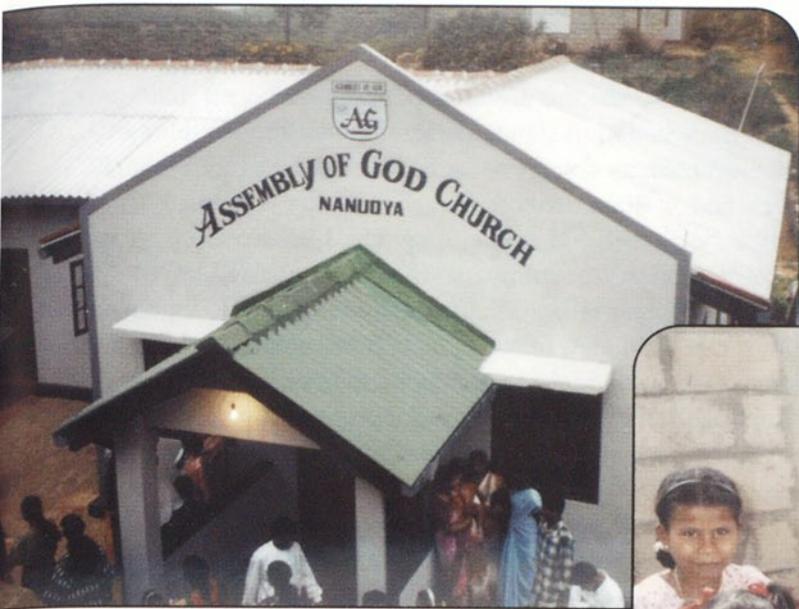
Clarence Ordan Cope was born July 3, 1928 at Smithville, Tennessee, the son of Charley Dillard Cope and Retha (Jones) Cope. His parents attended the

Cumberland Presbyterian Church, and were godly people. They farmed at Smartt Station, Tennessee, not far from McMinnville. The Smartt Station Assembly of God was two miles away, and Clarence as a child began attending meetings there.

In 1941, when James Murray, a young Bible school graduate, came to Smartt Station Assembly to preach a sermon, one of those in the audience was a little 13-year-old boy, Clarence Cope, who responded to the altar call. He was baptized in the Collins River and received the baptism in the Holy Spirit about six months later. Clarence began to give all of himself to furthering the gospel, and soon his parents also joined the church.

Two years later, a need arose for a new church building. Clarence felt such a burden to help the church that he dropped out of high school to work in a local garment factory. At age 15, he chose to give 90 percent of his salary to the building of the church. He also helped to lay concrete blocks for the construction of the building. Clarence continued to attend Smartt Station Assembly of God, worked at the factory, and helped his father on the family farm.

In 1946 a lady evangelist came and held a week's



Clarence and Irene Cope (top right) and scenes from their ministry in Sri Lanka.

meeting at the church. Her coming became a turning point in Clarence's life.

Irene Alice Dennert was born January 23, 1922 at Columbia, South Dakota, the daughter of George and Augusta (Weismantel) Dennert. Although her parents were Lutheran, they came into Pentecost through the influence of Irene's Aunt Selma. Selma's youngest daughter was healed of a severe case of eczema at one of Aimee Semple McPherson's meetings in California in about 1930.¹ This impacted the whole family, and before long, Irene's mother, Augusta, receiving the baptism of the Holy Spirit at a cottage prayer meeting at her sister Selma's house. Irene, at age 9, had never heard anyone speaking in tongues, and she was very frightened when she saw her mother slain in the Spirit and speaking in a foreign language. "Will I ever hear her speak in English again?" she asked herself.²

Although Augusta or "Gustie" was an introvert with no schooling, God began to reveal great truths to her from the Bible. Her Lutheran pastor was so impressed, that he invited her to teach the book of Revelation. George, her husband, was teaching at the same time at the back of the

church, while she taught at the front. Although timid and having no self-esteem, she would come to the podium and be transformed into a person with power and authority. This image of her mother has always remained vivid in Irene's memory.

Augusta died in 1935, when Irene was only 13. Her father soon remarried, and Irene went to live with her older sister, Myrtle and husband. Moving with them to California, from 1935-1946, Irene went through what she calls the "school of hard knocks." Even so, she witnessed miracles and experienced genuine moves of God time and time again. She felt God calling her into full-time gospel work.

At age 17 she assisted on the piano and occasionally would preach for a Norwegian couple, Mr. and Mrs. Dipdahl, who opened a storefront church in Sonoma, California. After graduating from Eureka (California) High School in 1940, Irene and a friend, Carolyn Slattery, decided to reopen an Assembly of God at Blue Lake, California. But when the former pastor found out what these two ladies were attempting to do, he changed the locks so they could not minister there.

Next door was an old condemned building with no furniture. The two women scoured the dump for furniture and boxes so they could still hold church services. Carolyn decided to let Irene do the preaching. They had a revival, and souls were saved. They stayed in this run-down building from 1940-1942. Then they bought a Lodge Hall at Blue Lake, and another lady took over the church.

After receiving a license to preach with the Assemblies of God in 1942,³ Irene assisted Bernice Schliecker in a home missions church at Lovelock, Nevada. On Sundays, they took all the furniture out of their living room and turned it into a chapel. To help support herself, Irene worked in a laundry and later at a mercantile grocery store that opened during World War II. This was one way that she could mingle with the public and invite people to church. Once the church reached an attendance of 50, they turned the work over to others and went to South Dakota where they traveled together in evangelistic work until 1944 when Bernice returned to California.

A rather surprising thing happened to Irene in 1945. It was Easter time, and her dad and stepmother, who had not seen much of her in the last 10 years, were now attending a congregational church that had no pastor. They invited her to come and preach to the congregation. She went and was asked to come back for several Sundays. Quite a few young

people received salvation during these meetings.

In 1946, Irene evangelized with Rev. and Mrs. A. E. Baker in Missouri, Alabama, and Tennessee. That fall, she separated from them to work independently. And after attending a fellowship meeting, she was invited to preach a revival at Smartt Station, Tennessee, in September 1946. This is where she met Clarence Cope.⁴

Irene had high standards for the man she would marry. She wanted to marry a preacher who lived what he preached. Some friends suggested that Clarence Cope might be just that person. And when he drove up to the Smartt Station Assembly of God, she queried, "Who is that?" He was tall and handsome, weighing 155 pounds. On the last Sunday of the Smartt Station revival, he asked Irene if she'd like to go into town and have some ice cream. She accepted the invitation, and it proved to be a very special time for both of them as friendship soon blossomed into love.

Irene held several other revival meetings in the area, and Clarence would be certain to attend at least one of each of those meetings. She was in the area for three months, but at the end of the year, she had to return to California. Clarence offered to drive her to Nashville where she would catch a plane. As they were just starting out on this journey, Clarence's automobile began to act up. He stopped at a



Above: Clarence Cope (left) and his pastor, Thomas F. Harrison, in 1946, the year he met Irene.

Smartt Station Assembly of God and congregation about 1942. Clarence is in the dark suit, 5th from right.



Located just outside of Kingsport, Tennessee, this is the Cope's first church after their marriage in 1947.

garage and found out that the alternator had stopped working. It needed new brushes. The mechanic told him that it would take at least an hour to fix the vehicle.

While Clarence and Irene sat in the car, waiting for the mechanic to put it in working condition again, the couple started having some very serious conversation. They found out that they had mutual feelings for one another, and Clarence asked, "Will you marry me?" Irene may have hesitated a few seconds, but her answer was a decided "Yes."⁵

Clarence and Irene were married on January 4, 1947, by District Superintendent Grady White, in his home in Shelbyville, Tennessee. They honeymooned in Kingsport, Tennessee.

After attending a mid-winter A/G Bible conference, the Copes were asked to take a church in Kingsport. It only had one member, but in eight months under their leadership, the number grew to 40 people, many of them being new converts.

Clarence attended Southeastern Bible School in Lakeland, Florida for one year, beginning in September 1947. From there he was asked to pastor his home church at Smartt Station and gladly assumed the duties. Clarence and Irene alternated in their preaching. The congregation grew from eleven people to about 115, and they oversaw the

building of a Sunday school addition. Clarence also personally built a steeple for the church. To help make ends meet, Clarence worked at a dry cleaning establishment, pressing clothes. Later he accepted a position as produce manager at the Kroger Grocery Store. He was licensed with the Assemblies of God in 1948 and ordained May 3, 1951 by the Tennessee District.⁶

The Copes pastored at Covington, Tennessee, from 1953-1958 and at Crichton Assembly in Mobile, Alabama, from 1958-1968. While in Alabama, Clarence served as a general presbyter for 6 1/2 years. From 1968-1973 they pastored a flock of 650 people at North Highland Assembly of God at Columbus, Georgia. During this same period he served both as Georgia assistant superintendent (1970-73) and general presbyter (1972-73). He was also a member of the board of Southeastern College in Lakeland, Florida.

Aaron M. Wall, former superintendent of the Georgia District says, "Clarence was very committed and made a very good assistant superintendent. He was one of our leading pastors at North Highland Assembly of God at that time. I really appreciated his efforts and work with the district. He is a great guy."⁷

Their last pastorate was First Assembly in Grand Junction, Colorado, where they pastored for 10 years (1973-1983). During this time, their congregation of 1,000

Right: James Murray (left) and Clarence Cope in about 1994.



First Assembly of God, Grand Junction, Colorado where the Copes pastored from 1973-1983.



60 Years Ago

By Patricia Pickard

Sixty years ago, God was looking ahead to the presidency of Zion Bible Institute in the person of Rev. George Cope. A Zion student, James Murray, received his diploma at the old Zion Gospel Tabernacle in East Providence, Rhode Island, in 1941.

The yearbook listed his address as New Kensington, Pennsylvania. James had chosen the scripture from Numbers 11:25 to accompany his picture: "Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." James was a quiet, unassuming boy who became Zion's "bell-ringer," calling students to classes, church, and to the dinner table. He played a violin and took part in Zion's orchestra.

Upon graduation, James went to Tennessee. We pick up on Rev. Clarence Cope's story here (George's father):

In 1941, a Zion Bible Institute graduate that year, named James Murray, came to visit his brother who was stationed at Tullahoma Air Base in Tennessee. While there, his brother said, "I know a church where the pastor would probably let you preach. So let's go." That church was the Smartt Station Assembly of God. The pastor's name was Leslie Tomlin. They went and James was asked to preach. At the end of his message he gave an altar call. A little 13-year-old lad, Clarence Cope, responded to that call.

Clarence Cope is the father of Zion's president, George Cope; hence, a 1941 Zion graduate is a direct link to fulfilling the will of God for Zion's leadership today. Brother Clarence Cope talked with James much later, and James had this to say, "I didn't get much money for preaching, but I got all the watermelon I could eat!"

***James Murray continued in ministry on the East Coast and retired at Silver Lake, New York. He passed away on January 31, 1995. George Cope, son of Clarence and Irene Cope, was installed as president of Zion Bible Institute on September 15, 2000.**

Patricia Pickard is Zion's resident historian.

members blessed them with two trips around the world when they visited 18 countries, including Sri Lanka. In Colorado Clarence was a member of the executive board of the Rocky Mountain District. He also served on the Foreign Missions Board of the Assemblies of God for a 3-year term.

Clarence and Irene never needed to send out a resume. In each case the congregations approached them to come as pastors. And obeying the call of God, each time they said, "Yes."

In 1983 Clarence resigned his church. He was now 55 years old. He had served in many churches and held district offices, yet he felt a strong tug at his heart to go into missions work. J. Philip Hogan, executive director of foreign missions, told him, "Clarence, you are established and known throughout this constituency. You can go any place in the world where there is an opening."⁸ Within a month's time, a couple in California, working with the Sri Lanka Child Care program, asked them to help raise funds, which they did. At the end of 2 years, Ron Peck, the area director for Eurasia, said, "I feel we have an appointment for you." This led to 18 years of dedicated missionary service for the Copes.

Ron Peck now has a unique relationship with Clarence and Irene. Not only did he help them find placement in missionary service, but the Copes were pastoring his wife's home church at Mobile, Alabama, when the Pecks themselves first went to the mission field 41 years ago. "Clarence and Irene Cope are two of the most wholesome, nicest people in the world that you would ever meet." Regarding missions work, Peck says, "Their commitment to stewardship in missions is unsurpassed. No one has traveled farther, raised more money, and spent less doing it than the Copes."⁹

After meeting with the Foreign Missions Committee at the 1983 General Council, the Copes applied for appointment and were approved as full-time missionaries on November 12, 1985.¹⁰ Unable to obtain visas to go to Sri Lanka, they still were able to spend at least one-third of each year on the field, working with local pastors in training nationals to preach the Gospel.

Stepping out into missions work was a very difficult adjustment for Irene. It meant giving up all their security when they were close to retirement. But sure enough, she began to feel the burden for missions as well. Every morning she would say, "Lord, if you give us the health and strength, we'll keep going to Sri Lanka twice a year."¹¹ The Copes made a commitment to build as many churches as they could during the Decade of Harvest, and over the last 16 years of their service in Sri Lanka, they raised funds to build 110 churches.

Developing a close relationship with General Superintendent Colton Wickramaratne, they have filled his pulpit when he has been out of the country, and they have

taught at the Ceylon Bible College.

The Copes have known Dr. Colton Wickramaratne for over 35 years. When he came to the U.S. in 1967, the Copes met him at the Long Beach General Council. He looked at George and said, "I have seen you before." Clarence said, "No, I don't believe so; we have never been in Sri Lanka." But he insisted. "I saw you in a vision in 1957."¹² After that they invited him to speak in their church at Mobile, Alabama. The church was so impressed by his testimony that they gave an offering that bought his first car almost in its entirety—the greatest single offering that church had ever given to missions. Because of their friendship with Dr. Wickramaratne, the Copes made their first trip to Sri Lanka in 1976. And they became familiar with the childcare program in Sri Lanka after attending an Impetus meeting in 1980 sponsored for leaders from all over the world. It was obvious that God had a hand in calling them to minister in Sri Lanka.

Upon turning 65, Clarence requested an extension of his active missionary service. Field Director Jerry Parsley responded with a letter that stated: "I am more than happy to grant mercy to you concerning your request. I don't know what we would do without your influence in Sri Lanka, as well as Southern Asia. All of our missionaries and national brethren have been blessed by your ministry."¹³ That extension was granted in 1993 and several more extensions have followed.

After a distinguished career as missionaries, Clarence and Irene Cope retired from active missionary service effective March 31, 2001. David Grant, area director for Eurasia says the 18 years they served in Sri Lanka "was an extremely fruitful, productive period of time. They were involved in feeding programs and compassion ministries to street children, refugees, orphans, widows, and families. They also were deeply involved in the Bible college, but their primary ministry was church planting. Their commitment and work in Sri Lanka has been outstanding."¹⁴

The Copes celebrated their 50th wedding anniversary on January 4, 1997. General Secretary George Wood had this to say about the Copes on this momentous occasion: "You are a wonderful model and inspiration to us of what it means to be Christians, to be married, and to have a wonderful family. You have also demonstrated by your continuing involvement with missions, an unflagging zeal to the work of the Lord."¹⁵

George Wood affirms that "from the first time I ever met you, you extended such gracious acceptance and hospitality toward me—giving me, an unknown 'rookie' preacher an opportunity to preach in the churches you pastored."¹⁶ The Copes recently celebrated their 55th wedding anniversary.

Clarence and Irene, have two children, and two grandchildren. Their daughter Judi, who is married to Robert Ebert, has been an 8th grade English teacher in the middle

school at Fort Benning, Georgia, for 31 years. They have a son, Jon and wife Melissa, who are expecting the Cope's first great-grandchild. Their son, George Cope, and wife Cheryl, live at Barrington, Rhode Island, where he is president of Zion Bible Institute. George's daughter, Jessyca, is married to Greg Golembowski.¹⁷

Clarence and Irene Cope have been faithful and consistent through almost 60 years of ministry. In local church ministries and district offices that spanned 36 years, they became known all over the Assemblies of God fellowship. And when Clarence was age 55, rather than slow down in the ministry, the Copes went full speed ahead into missions work in Sri Lanka where they served for 18 more years of dedicated commitment. With hearts of thanksgiving, they praise God for the many years of blessing and for the tasks they were able to accomplish. In semi-retirement they are still active in answering God's call as they minister in churches in the U.S. and continue to raise funds for various missions projects in Sri Lanka.



Notes

1. Patricia Pickard, interview with Clarence and Irene Cope, September 21, 2000.
 2. Ibid.
 3. Irene Cope, ministerial file.
 4. Clarence and Irene Cope, telephone interview, March 15, 2002.
 5. Patricia Pickard, interview with Clarence and Irene Cope, September 21, 2000.
 6. Clarence Cope, ministerial file.
 7. Aaron M. Wall, telephone interview, March 12, 2002.
 8. Clarence and Irene Cope, missionary file.
 9. Ron Peck, telephone interview, March 11, 2002.
 10. Clarence and Irene Cope, missionary file.
 11. Ibid.
 12. Ibid.
 13. Ibid.
 14. David Grant, telephone interview, March 13, 2002.
 15. George Wood, letter to Rev. and Mrs. Clarence O. Cope, October 24, 1996.
 16. Ibid.
 17. Clarence and Irene Cope, telephone interview, March 15, 2002.
-



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

Pentecostalism's “Apostle of Balance” Visits Newfoundland

REMEMBERING A STOP ON DONALD GEE'S 1951 TOUR

By **Burton K. Janes**

Donald Gee (1891-1966), English Pentecostal author, pastor, educator, conference speaker, editor and ecumenist, visited Newfoundland, Canada's newest Province, in 1951. During his 4-day stay, he held meetings in Full Gospel Tabernacle, Gander, and Elim Pentecostal Tabernacle, St. John's, the capital and largest city. Both churches were privileged to receive spiritual instruction from Pentecostalism's "Apostle of Balance." Gee was known as a moderate on contentious matters within Pentecostalism.

In 1945 Gee was elected chairman of the British Assemblies of God (A/G). On September 18, 1951, a year after his first wife died, Gee was inducted as principal of the newly reorganized Bible school of the British A/G at Kenley, Surrey, near London. It was a demanding task, but one he was capable of filling with ease and expertise. Almost immediately, he left his post at the college to fulfill a long-standing engagement in North America, and did not return until November 1. Part of his commitment included the brief stopover on the Island of Newfoundland.

On September 20 Gee met with the British A/G in London, where plans were made for the forthcoming 3rd World Conference of Pentecostal Churches, which was to convene there in 1952.

Leaving London at 8 p.m., he flew to Scotland for a late-night meal. From there, he flew across to Ireland to catch his transoceanic flight from Shannon Airport. He boarded a Boeing 377 Stratocruiser, which boasted four engines of 3,500 horsepower each. Gee was among the 100 passengers making the 300 m.p.h. flight.

Nine hours of smooth flying at an altitude of 10,000 feet above the Atlantic brought the commercial plane to the end of the first lap of Gee's engagement—Gander International Airport, the "Crossroads of the World."

An Invitation to Stopover

Soon after arriving as pastor of Gander's Full Gospel Tabernacle in 1951, my father, Eric R. Janes, heard that Donald Gee would be stopping at St. John's en route to the United States of America. Acquainted with Gee's writings, especially *Pentecost*, the quarterly magazine he edited, Dad



Eric R. Janes (left) and Donald Gee together in 1951.

thought his congregation would benefit from a visit from Gee. He wrote and asked him to consider staying overnight and conducting a service. Gee accepted the invitation, and revised his schedule accordingly.

Mid-morning, September 21, the aircraft carrying Gee landed at Gander International Airport. Gee stepped from the plane and greeted Newfoundland's crisp, sunny autumn day.

Dad had no difficulty recognizing the 60-year-old Englishman, for he had seen his photograph. Gee was wearing a hat. A trifle impatient, he remarked to Dad while standing in line for his luggage, "They are slow here. I've been waiting a long time!"

Gee's biographer, John Carter, commented that he had a temperamental disposition and was occasionally moody. While principal of the British A/G Bible College in Kenley, he dolefully exclaimed one morning to those awaiting breakfast, "The same food, the same faces, the same people. Someone start a chorus." A student began singing, "Just the same, just the same." A meticulously punctual person, Gee detested the thought of wasting a single moment.

An early riser, he devoted his energy to ceaseless daily labor. He followed a strict regimen in his worldwide travels. Following breakfast, he handled his extensive correspondence, wrote editorials for *Pentecost* magazine, composed magazine articles, wrote books, and prepared material for his teaching ministry.

At the parsonage in Gander, he lay down for a nap and arose at 3 p.m.

"Could I have a cup of tea?" he requested.

The evening spread—especially the meat—elicited a surprising question from Gee. "Sister," he said to my mother, "can you get everything like this—meat and butter—in large quantities?"

"Yes," Mom replied. "All you need is the money! There are no restrictions."

"In England," Gee explained, "we are rationed to a few ounces."

Full Gospel Tabernacle Packed

Dad had invited neighboring pastors, particularly two district superintendents—A. Stanley Bursey (1906-90) and his brother, Frank G. Bursey (1903-67)—to Gee's meeting. Because the Trans Canada Highway had not been completed across Newfoundland at the time, a ferry transported the Bursey brothers, along with several other pastors, across the Exploits River. The kind ferry operator charged the pastors nothing! They then drove the distance to Gander on a gravel road. As the ferry shut down at midnight, the visitors came prepared to overnight at Gander.

Full Gospel Tabernacle was filled to capacity with people mainly from the Central District of the Pentecostal Assemblies of Newfoundland (PAON). "The Newfoundland Assemblies," Gee observed in a later report on his meeting, "do not get too many visiting preachers from overseas, and so they are the more appreciated."

In his introductory remarks, Western District Superintendent A.S. Bursey told of Gee's invitation to a certain church. A large notice over the front of the building proclaimed: "COME AND HEAR THE GREAT SCOTTISH EVANGELIST—DONALD GEE."

Gee arose and spoke to the congregation:

I have to make a triple correction. You have referred to me as GREAT. I want to tell you that I am not Great, but that my Saviour is Great. You have described me as being SCOTTISH. This is incorrect, as I am pure English. You have announced me as being an EVANGELIST. I have not that ministry gift; I am a Teacher.

Gee's teaching that night was remembered by A. S. Bursey as "simple yet profound." His style was low-key and dispassionate. Basing his talk on Acts

10, he spoke on Peter's call to proclaim the gospel to the Gentiles. "Perhaps Peter's uppermost thought," Gee observed, "was that the city of Caesarea on the Palestinian coast was a cool summer resort!" Through Peter's experience, however, "God also to the Gentiles granted repentance unto life" (Acts 11:18).

"When he finished," Bursey recalled, "it seemed that he had covered the story completely and brought the scene before us in an excellent manner." John Carter wrote, "Mr. Gee possessed an expertise for being able to make subjects understandable that were abstruse to many people."

Although he was the author of numerous books, Gee advertised none for sale in his Gander meeting. His biographer commented: "He could so easily have become puffed-up and swollen-headed by the adulation and fuss he received as he visited country after country." An offering of \$35 was lifted and presented to Gee. He later wrote that it had been "a pleasure to enjoy a hearty meeting."

A. S. Bursey agreed: "It was a good service, and a thrilling experience to meet this Pentecostal preacher of world renown." He also vividly remembered one of Gee's pithy statements. "You send us a boat-load of evangelists, and we will send you a boat-load of teachers!"

One pastor was disappointed that Gee's Newfoundland visit was so short. He inquired whether the teacher would cancel or defer some of his scheduled meetings elsewhere and visit his church.

"Brother," Gee replied firmly, "I have given my word!"

"Oh!" the pastor said embarrassingly.

On to St. John's

On Saturday morning, Gee left Gander and flew to St. John's, where he "was greeted by old friends"—Harold J. (1898-1980) and Frances S. (d. 1964) Snelgrove, pastors of Elim Pentecostal Tabernacle.



Full Gospel Tabernacle, Gander, Newfoundland.

On Sunday night, 500 or more crowded into the Tabernacle. “The power of God was felt throughout the meetings, the closing Monday night being specially under the touch of God.” The congregation of Bethesda Pentecostal Church, founded by Alice B. Garrigus (1858-1949) in 1911 and now pastored by George E. Parsons (d. 1960), also supported Gee’s meetings at Elim.

Many of those who were familiar with Gee’s writings, especially on spiritual gifts, realized that an authority was in their midst, and expected deep, lofty, thought-provoking teaching on the *charismata*. In a St. John’s meeting, the anticipated exposition did not materialize. Spiritual gifts evidently were not even mentioned!

A woman expressed sore disappointment about Gee’s avowed silence on spirituals. “We,” she complained, “were expecting some teaching on the gifts of the Holy Spirit.”

“Sister,” Gee said winsomely in his crystal-clear accent, “use what you have!”

This was a significant statement. Gee could have shared nuggets of truth from any of the books he had written. For there were many: *The Fruit of the Spirit*, *Pentecost*, *The Ministry Gifts of Christ*, *Proverbs for Pentecost*, *God’s*

Grace and Power for Today, *After Pentecost*, and *Fruitful or Barren?* He could have read from his works such sparkling passages as the following:

Praying in an unknown tongue is a perfectly scriptural exercise. There is nothing unhealthily mysterious in such a means of communication between God and man either. “God is a Spirit, and they that worship him must worship him in spirit and in truth” (John 4:24); the gift of tongues is plainly stated to give a power of utterance to the human spirit (1 Corinthians 14:14), and can therefore provide a legitimate means of fellowship between the redeemed and the Redeemer. There is no necessity for the intellect to be always active in prayer, especially in private devotion. The yearnings of the spirit may well express themselves independently.

The real Baptism is a bubbling forth of the Spirit within; you are so bursting with joy your ordinary language cannot express the feeling within. I used all the English I could muster, the full extent of my vocabulary, and I had more praise in my heart and more worship for Jesus than I could utter. I got against a brick wall, as it were,

and I hadn’t any words to speak to Him as I had used up all mine; so He gave me His and I spoke in tongues as the Spirit gave me utterance. I say to the critics of this Movement, there is a real, and when we have purged out the rubbish the real will shine forth in power.

Instead, Gee simply urged the practical use of the spirituals with which believers were already endowed. Not without reason did Pentecostal historian, Walter J. Hollenweger, call Donald Gee “a Pentecostal gentleman.”

During his time in St. John’s, Gee met then General Superintendent of the PAON, Eugene Vaters (1898-1984), and his wife, Jennie (1895-1986). The Vaterses drove Gee to the site of Camp Emmanuel, the summer camp meeting of the PAON, then “situated in a lovely spot by woodland and sea,” Long Pond.

Speaking with Vaters, Gee gleaned sufficient information to comment on the PAON for his worldwide constituency through the pages of *Pentecost* magazine. He found the denomination “still continuing as a separate entity from the Pentecostal Assemblies of Canada (PAOC), although working in close fellowship.” At the time, the PAON was comprised of approximately 80 assemblies,

happily free from any divisions. The people are very like the British and any British Pentecostal preacher would feel instantly at home among them. The only distinctive feature of the meetings was the large place given in the early part of every meeting to testimonies. This seems a feature which the Newfoundlanders cherish very greatly.

Gee was informed of missionary activity in Labrador, and “had an interesting conversation with one of their missionaries”—perhaps William Gillett (1906-77)—“concerning the difficulties of work in that inhospitable climate.”

Whirlwind Trip in Canada and the U.S.

Following his all-too-short Newfoundland visit, Gee left the island at 3 a.m. on September 25, and flew to mainland Canada, where he spent 9 packed days with the PAOC (at Montreal, Toronto, Hamilton, Kitchener, London, Chatham and Windsor). "Impressions from such a hasty visit," he admitted in retrospect, "are obviously sketchy and of little weight. I felt the solidity of the work and esteemed the spiritual calibre of the leaders at headquarters." Three features of mainland Pentecostalism struck him: church-building, capable young pastors with aggressive vision, and an evangelistic emphasis.

His Canadian trip ended, Gee crossed by tunnel into the States at Detroit, Michigan, where he caught his plane to Los Angeles, the original destination of his North American visit. Again his biographer commented that Gee "was almost the first Pentecostal Preacher to fulfill a worldwide *teaching* ministry." Canada—and Newfoundland in particular—had been granted a short but rich teaching excursion

from one of Pentecostalism's best-loved statesmen—Donald Gee.



Acknowledgements and Sources

I gratefully acknowledge research assistance from my father, Eric R. Janes; William K. Kay; Basil D. Varnum; and the late A. Stanley Burse. Permission has been granted to use quotations from John Carter's *Donald Gee—Pentecostal Statesman* (Nottingham: Assemblies of God Publishing House, 1975). Jean Gee (née Coombe) graciously granted permission to use quotations from her late husband's *Pentecost* magazine (December 1951, No. 18, p. 10). Quotations from two of Gee's books are taken from *Concerning Spiritual Gifts: A Series of Bible Studies* (Springfield, MO: Gospel Publishing House, revised 1972) and *Now That You've Been Baptized In The Spirit...* (Springfield, MO: Gospel Publishing House, 1978). The *Dictionary of Pentecostal and Charismatic Movements*, eds., Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander (Grand Rapids, MI: Zondervan Publishing House, 1988)

and Walter J. Hollenweger's *The Pentecostals* (Minneapolis, MN: Augsburg Publishing House, 1972) are indispensable research tools.



Burton K. Janes serves as Archivist with the Pentecostal Assemblies of Newfoundland and managing editor of *Good Tidings*. A graduate of Eastern Pentecostal Bible College (now Master's College and Seminary), Peterborough, Ontario, he has a B.A. (Religious Studies) and M.A. (History) from Memorial University of Newfoundland. He is the author of several books, including the 2-volume biography of Alice B. Garrigus and the *History of the Pentecostal Assemblies of Newfoundland*.

From Our Readers

Transferring Wire Recordings to Tape

We can't begin to thank you enough for all the time, patience, and work it took to retrieve those keepsake [wire] recordings from that tricky Wireway. What a gift! We appreciate your kindness immensely. We would not have known they existed without your expertise.

Paul and Myrtle Hild
Springfield, Missouri

Evangelist Paul Hild was known as "Cowboy Smiley" in his traveling days. He and his wife are now retired. The recordings above were made in the 1950s. The Flower Pentecostal Heritage Center kept a copy of the

recorded services for the oral history collection. Readers having ministry recordings on wire are asked to contact the Center. For a story on the Hilds, see "There's No Place Like Home," in the spring 2000 issue.

Thanks to Joyce Lee

Wow! I received the materials I ordered last week on the internet. What a great service! And affordable, too! Just a note to say thanks. Pass along my appreciation to the staff.

Ed Rybarczyk
Adjunct, Vanguard Univ.

Enjoys Heritage But Finds Error

I enjoy *Heritage* very much as my husband [Dale Hastie] was an A/G

minister until he passed away in 1989.

In the spring 2001 issue, page 29, you published a photo of Central Bible institute students in the 1930s. It is Dale Hastie, not David Hastie (they were cousins). Dale and I got acquainted at CBI and were married in 1938. I was Laurine Fogelman at the time. After Dale passed away, I married Quentin Prosser.

Laurine Prosser
Seal Beach, California

Appreciates the Pioneers

Heritage is one of my favorites. I can dot every "i" and cross every "t" as far as the Assemblies of God doctrine is concerned, but the *Heritage* magazine tells about the old-timers and how

the movement was formed. I especially appreciate the fathers of the Assemblies of God. They had a very special touch of God on their lives, and I want to carry on their tradition as best I can.

I have been thinking from time to time that I probably should send to the archives my books that I've written. Would you be interested? [Yes, we are interested.] Thank you for offering to take me on a tour [Flower Pentecostal Heritage Center].

Karl Strader, Pastor
Carpenter's Home Church
Lakeland, Florida

Features in Heritage

Thank you [Glenn Gohr] for the great job you did on our "life" story in *Heritage*. ALL of our families were very pleased with it (and that's saying a lot because they're all pretty good writers). We've had good reports from friends, also. You did a lot of hard work digging out the facts from various files and people. That really got the ball rolling. Thank you from our hearts. You also probably inspired the family to help write our book. But that's another project.

God bless you for all your hard work!

Violet and Paul Pipkin
Fresno, California

When I saw this issue of *Heritage* [winter 2001-02], I knew my sister, Ruth Lemley, would really enjoy it. She is 86 and worked for Bro. J. Roswell Flower back in those days. I'm just a kid of 77 but remember Bro. Vogler; Bert Webb, of Central Assembly; Wesley Hurst (Dewey married my cousin); Paul Bruton was like one of the family; and Bash [J. Bashford] Bishop used to visit in our home when I was kid. I had two older sisters, Ruth and Gladys, who were friends of his. Thanks for the memories. I hope to visit with you in June.

Bill Taylor
Clearwater, Florida

See Bill Taylor's story "Ambassador II" in the fall-winter 1999-2000 issue. He was the radio operator on the *Ambassador II* missionary plane during its 1949-51 service.

I saw a copy of the winter *Heritage* this morning, and I am pleased with the prominence you gave my article on Marcus Grable ["Mr. Sunday School"]. It was such a good idea to include the information on the Lighthouse Plan [cover photo and *Pentecostal Evangel* reprint of Jan. 31, 1942, article]. That was the start of it all.

Thanks,
Sylvia Lee
Springfield, Missouri

Wonderful Memories

Dear Friends:

The recent issues of "Heritage" have been so exciting to me for they have brought back many wonderful memories.

Hart Armstrong (fall 2001) was a classmate when we attended Aimee Semple McPherson's Bible school and conservatory of music in Los Angeles in 1928-1930.

While working in the general office of the Gospel Publishing House in the 1930s, I often helped Marcus Grable (winter 2001-02) in the Sunday School Department and was able to introduce the use of a comptometer in figuring the book store inventory which saved many hours of labor.

The story of Edith Mae Pennington (spring 2002) brought to my memory a tent revival she held just off the square, behind "Heers" in Springfield. It was my joy to play the piano every night for seven weeks, then because of the weather the meeting was transferred to the church on Campbell and Calhoun Street. It was there that Mrs. Pennington encouraged me to seek the Holy Spirit and the Lord filled me on September 25, 1934

During the tent revival, my friend, Gene S. Hogan, a student at Central Bible College, was working at a filling

station. On a Saturday night, he was held up, robbed, kidnapped and was in two car wrecks the same night. God graciously spared his life from these ex-convicts and we were married in 1937, beginning 52 years of ministry. Gene pastored, was director of Youth for Christ, and traveled eight years for Evangel College and CBC in public relations. In 1969, he was elected assistant superintendent of the Michigan District, serving eleven years before retirement.

It is interesting how God orchestrates our lives. My father, Dr. C. A. Tucker (at this time he was the examining physician for future A/G missionaries) rebuilt our home, which had been destroyed by fire in 1924, into a duplex. Our first tenants were Stanley Frodsham and his daughter, Faith. Following them, the A. G. Ward family moved in. (How thankful I was for the help C. M. Ward gave me with my French lessons.)

The R. M. Riggs family were the next occupants, and it was through Brother Riggs that our family was brought into Pentecost. God is good!!!

Keep the "Heritage" aglow.
In His service,
Vivian (Hogan) Van Stee
Grand Rapids, Michigan

CORRECTION:

When an editor makes a mistake with someone's age, a correction is needed—especially if it makes a person older than they really are. In the summer issue, page 37, we ran a photo of 9-year-old "Little David" Walker. He was 9 at the time, but the date of the photo should have been 1944, not 1934. If *Heritage* makes a mistake again with his age, we hope it will make him 10 years younger!

Testimony Time

Flora Massey: 1896—2002 A Legacy of Prayer, Tenacity and Faith

By Kerry Wood

She came to Texas in a covered wagon just before the turn of the 20th Century. Born prematurely, weighing 1 pound, 6 ounces, chances of survival in 1896 were all but non-existent. The doctor pinned a handkerchief inside a shoebox for a makeshift cradle, not expecting the tiny baby to survive the night.

The baby survived the night. Then she survived a rough childhood of poverty and learned far too soon the responsibilities of family, doing a grown woman's work on behalf of a sickly mother. She was only twelve. Her name was Flora Massey. Her family remembers that she never smiled—until one night, during her teen years, she heard about Jesus' love and power in a brush arbor meeting. She accepted Him both as Savior and baptizer in the Holy Spirit—she smiled the rest of her life.

She became a school teacher, and then married an oil field worker named Willie, who felt blessed to have a job in the Depression—making \$1 per day. Willie would follow the drilling jobs, and wherever they landed, Flora would set up a brush arbor in the nearest town and start holding meetings. She and other ladies would sing and testify, get people saved, then pray till a pastor would come to town to shepherd the new little flock. Though she never held credentials, she was a church planter. Her first church, First Assembly of Arp, Texas, is still thriving. She has helped to pioneer four churches in her life, including one

with her grandson, Michael, while in her 80s in Levelland, Texas.

She became a powerful intercessor—never traveling outside of four states in her lifetime, but circumventing the globe again and again through prayer. Willie wasn't saved, and Flora learned to fast and pray—for her husband's salvation, and the kids' safety, and the new converts. Well-meaning friends told her to leave her drinking husband, but she believed her praying would make the difference. It did. When Willie was late into his seventies, his lungs filled with emphysema and his liver destroyed by alcohol, he gave his heart to Jesus and spent the last 5 years of his life going to church with his prayer-warrior wife.

Flora laid her husband to rest, but lived on. **She taught** piano lessons with the Bible in her lap and a crocheting project in her hands. **She fed** pastors and evangelists, hobos and friends. Her hot rolls became famous, and her chocolate pies were totally delicious. **She wrote** letters packed with scriptures, prayers and encouragement—four or five each day to friends, relatives, and missionaries. In her later years this was her ministry and reason for living. She lived on the minimum—oatmeal in the mornings and beans and cornbread—when there was no company. She did it so she could support missionaries and ministries—\$5 here and \$10 there, out of her social security checks.

She believed in the healing power of Jesus—she had experienced it. When sickness or injury would come she would shut herself in, fasting and praying and quoting the Scriptures, until healing would come. She never went to a doctor or hospital until she was 99 years of age, and wouldn't have gone then without the persuasion of her pastor's wife. The broken hip began to slow her down, but did not daunt her prayer, letter writing,



Flora Massey, church planter and intercessor.

and encouragement.

At her 100th birthday, she laid hands on 75 kids, grandkids, and great grandkids—blessing them and prophesying over most. She kept writing letters and praying, in the Spirit most of the time. And just 3 months shy of her 106th birthday, my grandmother, Flora, went to be with the Jesus she loved so much. Her memorial service was glorious—her memories victorious.

She left a legacy to five generations.

*Flora Taylor Massey was born May 13, 1896 in Searcy County, Arkansas, and passed away on February 11, 2002 at Duncanville, Texas. She married William Foster Massey. He died in 1984 after 59 years of marriage.



Kerry Wood is Senior Pastor of Calvary Church at The Fountains A/G, Stafford, Texas.

Time Frame

World War II Era Missionary Letters Reveal Danger, Courage, and Urgency

Recently Ruthie Smith, Albuquerque, New Mexico, and widow of ordained minister Victor Smith, wrote to the editor and enclosed two letters from the late Noel Perkin. While serving as the secretary for the Foreign Missions Department (now Assemblies of God World Missions), Perkin wrote these two form letters only months before and after World War II.

In the April 1941 letter, fourth paragraph, Perkin mentions a ship with missionaries aboard which was running with no lights (because of the German ships and submarines in the area). This is probably the *Zamzam*, which included A/G missionary couples, the Paul Derrs and the Claude Kecks, who were on their way to Tanganyika (now Tanzania) in East Africa. A German raider ship sank the *Zamzam* on April 17, 1941, but rescued all of the passengers (see fall 1987 and spring 2001 *Heritage* for features).

An interesting line from Perkin's November 1945 letter is in the first paragraph: "China, the most numerous in population of all nations, should have 200 missionaries." Unfortunately, missionaries were ordered out of the country 4 years later.—Wayne Warner

Moving Forward in Faith April 1941

Beloved Coworker:

We are very grateful for your kind cooperation and the offering you enclosed. We shall be happy to use the money in accordance with your instructions.

Your help and interest in the great missionary movement at this critical time is a real encouragement to us as well as to the missionaries whom you are assisting.

We are obliged to move forward with a considerable degree of faith as to look at the things seen might tend to discourage and make us hold back but as we look away unto Him who is the Lord of the harvest and Captain of our salvation we seem to hear but one command—"Go ye—to every creature." Last month we bid farewell to five new missionaries sailing on the high seas for darkest Africa, and this month others are scheduled to leave, some for India, some for the Philippines and possibly still others will embark for



Noel Perkin served as director of Assemblies of God World Missions from 1927-59.

Africa.

Our hearts were thrilled by the courage and devotion of these soldiers of the cross as one party wrote of one hundred forty missionaries being on their boat in spite of the fact that it runs the danger of being attacked. At night no lights must be shown but almost in

silence the ship slips through the darkness yet around it we believe there is an angelic convoy escorting Christ's ambassadors to their places of God's appointment. Many of these missionaries have little or no support pledged beyond what we can supply from our undesignated funds so we shall

appreciate your prayers and continued cooperation that the work of the Lord may still go forward and the kingdom of Christ be hastened.

Thanking you again for your much appreciated help, I am

Yours in His love and fellowship

Noel Perkin
Missionary Secretary

**China Needs 200
Missionaries
November 1945**

Dear Friend:

We are grateful for your good offering which will be used according to your instructions. The need for financial help is becoming increasingly urgent as the opportunities we had

foreseen occurring after the war are now before us, but we are not geared to meet the situation as we should be. China, the most numerous in population of all nations, should have 200 missionaries to give that country similar representation to what has been granted to Africa and Latin America. It would mean that every member of the Assemblies of God would have to give ten cents more per week for foreign missions in order that this added number of missionaries could be supported. After all, that would not be much if everyone did his part.

A considerable number of missionaries have left this last month for Africa, India, and China, including our Field Secretary for Africa and his wife, Mr. and Mrs. H. B. Garlock.

This is the month when we seek to enlist the cooperation of our contributors in sending in a special offering for

our Missionary Christmas Fund. This money is used first to give an extra offering to our missionaries and their families, and then if funds are available, we send something additional for the native ministers who are working with us in the different countries.

Many of us have had the joy of seeing our sons return from the war while other homes have been saddened by vacancies that will never be filled. It would seem that a special thank offering to the Lord would be in order for many of us, and if this could be designated for the Missionary Christmas Fund, it would bring gladness to the hearts of some of our Soldiers of the Cross.

With best wishes
Sincerely yours,

Noel Perkin
Missionary Secretary

Paul and Evelyn Derr (below) and their daughter Ruth and her husband Claude Keck (right) were aboard the Zamzam that a German raider ship sank in the South Atlantic, April 17, 1941. All of the passengers and crew were rescued.



H. B. and Ruth Garlock were two missionaries who returned to mission fields shortly after World War II ended. Garlock was the field secretary for Africa at the time.

Photos From Our Past

Making Melody for the King



Tommy Anderson, seated, is a retired pastor living in Victorville, California. Before becoming a pastor, he played the piano for gospel groups, including this 1947 Oklahoma Stamps Legionaires Quartet. Standing from the left are Levurn Dryden, Monte Montgomery, Ted Herron, and Clyde Cain. Dryden is also a retired Assemblies of God minister and lives in Oklahoma City. The other three are deceased. Anderson was a member of Oral Roberts' original Healing Waters singers. He later was pianist for the A. A. Allen salvation-healing meetings.



Myer Pearlman playing a stringed instrument at Central Bible Institute in the 1920s.



Evangelist J. Robert Ashcroft, father of John, the U. S. Attorney General, grew up in an evangelist's home. He became an evangelist himself and pastored churches before becoming a well-known educator.

Camp Meetings

MAINTAINING A PENTECOSTAL TRADITION

Summer means camp meetings, and this page features graphic reminders of earlier periods from around the country. Readers with a memory or two of summer camp meetings are invited to share them with the editor. Some memories will no doubt take on a humorous tone. Others can speak of “roughing” it in the early days. Still others can give the inspirational side with a favorite evangelist or Bible teacher.



Seminole District camp meeting in Oklahoma, July 1936. Front, l-r: W. B. McCafferty, James Hutsell, Guy Shields, Berl Dodd, and Earl F. Davis. Standing, l-r: Catharine McCafferty, Mrs. Hutsell, Ella Dodd, and Jessie L. Davis.



Right: The question on this tabernacle photo is whether or not it is Lake Geneva in Minnesota. Readers who can confirm the location or suggest another, are asked to write to the editor. *Courtesy of Eric Forsgren*



Left: An unidentified camper is looking for service at Bethany Park's famous food stand, the Spot. On the right is a Golden State ice cream truck. *Courtesy of Eric Forsgren*

Archives Activities

Iona Armstrong: VBS materials, 1949; A/G S.S. Curriculum Survey, 1946-48. **Curry R. Blake, John G. Lake Ministries:** cassette tape series: "Killing Sacred Cows," "About My Father's Business," "John G. Lake's Secrets," and "The Truth About the Holy Spirit Baptism." **R. L. Brandt:** autobiographical narrative on cassette. **Central Bible College Library (items from missionary Pansy Blossom):** *La Santa Biblia* (personal Bible); various class notes mostly for classes she taught at Instituto Biblico Rio de la Plata (most in Spanish; a few in English); booklets: *The Gift of the Holy Spirit* / by Willis W. Blossom, 1918; *Sowing & Reaping* / V. G. Plymire, [1930?]; cassette album: *Morris Cerullo 30th Annual World Conference: Receive the Mantle* (Nashville, TN, Jan 3-7, 2001). **David Yonggi Cho:** periodicals: *Church Growth*, 2001 Summer, Autumn, Winter; *DCEM (David Cho Evangelistic Mission)*, 2001 June, July, Aug., Sept., Oct., Nov. **Leatha Dahlgren:** obituary materials and photo of Dean Osterberg. **Lia Dosik, Paulist Productions:** video: *The Jesus Experience*.

Benny Ferguson: video footage of Myanmar, January 2002. **Paul Ferrin:** program for the presidential inauguration of Owen Carr, Valley Forge Christian College, 1979; homecoming brochure, Central Assembly, Wichita, KS, 1957; 50th anniversary booklet, Kansas District Council, 1968; article on First Assembly, Memphis, TN (*Decision*, Mar. 1972), 8-9, 14. **Gerard Flokstra:** large collection of cassette tapes of *Revivaltime* programs at local churches, Denny Duron, Thomas Zimmerman, Paul Lowenberg, Charles Crabtree, Gene Jackson, Ernest Moen, and several other speakers; reel-to-reel tapes of Merlin Carothers, Willard Cantelon, Gene Scott, David Wilkerson, and oth-

ers. **Eric Forsgren:** rolled photographs: conference at Lake Geneva Camp, 1933; conference at Lake Geneva Camp, 1930s; district camp meeting at Camp Byron, Wisconsin, Aug. 13, 1939. **Glenn Gohr:** book: *The Ministers Good News Filing System* / Owen Wilkie. **Donald Groves:** 90th Anniversary: *First Assembly of God, Lyndhurst [OH], 1911-2001; History of Lyndhurst, First Assembly of God* / by Chester Phillips (manuscript); *The Pentecostal Report*, June 1915; photographs of Charles and Florence Personeus, Robert Cousart, Watson Argue, and others; *The China Peniel Flashlight*, Nov. 1938; miscellaneous items relating to First Assembly of God, Lyndhurst, Ohio. **Madelaine (Bergin) Groves:** photograph of Central Bible Institute class of 1936.

Mary Hamby: photographs of Jimmie Snow, Richard Dortch, and Jamie and Tammy Sue Bakker. **Todd Harder:** rolled photograph of missionaries at 1947 General Council. **Arden and Joyce Harms:** photographs of William Rufus Cooper and family; songbooks: "There Is No Depression in Heaven" / Esther Mae Cooper; *Favorite Songs Sung by Ross H. Minkler; Jubilee Chorus* book of Full Gospel Assembly, Wilmington, California; revival flyers of Robert L. Parham and Little David Walker; record albums of Al and Sybil Rogsdale, Albert Brumley, the Chuck Wagon Gang, Charlie and Mary Renfrow, Jackie and Arlen Vaden, Donald Skelton, Jack Coe, and Criterion Male Quartette. **Bob Harrell:** cassette: Memorial service of Sarah Louise Harrell, Sept. 27, 2001. **Jim Harrell:** photographs of the Gospel Publishing House and his father, J. Otis Harrell. **H. C. Hartjens:** video: *Raised From The Dead*. **Elsie Isensee Hill (from her late husband, J. W. Hill):** books: *Restoration of Original Sacred Name Bible* (no date,

author, or publisher); *Life In The Son, A Study of the Doctrine of Perseverance* / Robert Shank, 1960; *The Analytical Greek Lexicon* / Harper & Brothers publishers New York, and Samuel Bagster and Sons, Limited, London, no date. yearbooks: *The Cup* [Central Bible Institute], 1945, 1946, 1947, 1948, 1949, 1950; *Resume* [Springfield High School], 1924, 1935; *The Ozarko* [Springfield High School], 1925, 1927. *Revivaltime* and *Sermons in Song* record albums; photograph of Central Bible Institute class of 1946. **Kathryn Hixenbaugh:** photograph of Lillian Trasher at the Wichita, Kansas airport. **Ron Hoover:** photographs of Dorothy Morris and others. **Burton K. Janes:** cassettes: *The God That Delivers* (3 tapes) / Jimmy Swaggart; *Millennium Computer Crash* / Daniel Rydstedt; *The Poison of a Bitter Spirit & Would Jesus Consider Your Life a Waste?* / Revivaltime Ministries; *From This Day Forward* (programs for Oct. 21-22 & 28-29, 2001).

Elmer & Alice Kirsch: cassette tapes of Dan Betzer, Richard Dobbins, Everett Stenhouse, Del Tarr, Philip Wannemacher, and many others. **Stanford E. Linzey:** video of Verna M. Linzey receiving doctor of divinity degree. **Joe Martin:** large collection of reel-to-reel tapes of Hattie Hammond preaching and some of John Wright Follette and David du Plessis. **Larry Martin:** posters, miscellaneous items, and assorted copies of *The Remnant, The Brownsville Report, IPH Advocate, Foursquare World Advance, Agora, The Evangelist, Voice, and Paraclete*. **Louis F. Morgan:** *Church of God Evangel*, April 2002. **Don Peterson:** cassettes of his father, Bartlett Peterson, preaching. **Bob Reed:** cassette of 2 "Unshackle!" programs. **Tommy Reid:** videos: *The Tabernacle's 65th Anniversary, The Tabernacle Presents the Best of the River, The Tabernacle Presents the*

Best Interviews, Heroes of the Faith.
Darrin Rodgers: periodicals: *Bridal Call*, Feb. 1919, Apr. 1920; *Golden Grain*, Sept., Dec. 1927, Feb, Apr., Jly 1928, Feb. 1937; *Herald of Hope*, Spr. 1950; *Life in the Spirit*, Dec. 1962, Jan, Mar. 1963; *Pentecostal Gleaner*, Jly 1937, May, Jly 1938; *Redemption Tidings*, Mar. 30, 1962; other assorted Holiness and Pentecostal periodicals: *Revelator* (Little Church by the Sea, 1963); *Prophetic News and Israel's Watchman* (Baxter, 1959); *Herald of His Coming* (Moore, 1946-63); books: *60 Years of God's Blessings: Cavalier Assembly of God*, 1971; *Chronicles of Revival* (Rodney Howard-Browne, Sept.-Oct. 1998). **Joseph A Rogers:** Story of the beginnings of Oakland A/G, Fort Walton Beach, FL.

Vaughn Shoemaker, Jr: photographs and cartoons of his father, Vaughn Shoemaker. **Stephen Sowell:**

books (all duplicates except Amy Carmichael): *Suddenly from Heaven* / Carl Brumback; *Edges of His Ways* / Amy Carmichael; *Pillars of Pentecost* / Charles Conn; *The Prayer Life* / Andrew Murray; *Wellsprings of the Pentecostal Movement* / David Womack; several items by Alice Reynolds Flower: *Building Her House Well, From Under the Threshold, The Home: A Divine Sanctuary, God Never Forgets* [tract]. **Suzanne Waldemar:** newspaper clipping about her nephew, Ben Earle. **Wayne Warner:** photograph of crowd at 1931 General Council; books and other items from the library of Hart Armstrong: books: *Foundations of Pentecostal Theology* / Guy P. Duffield & Nathaniel M. Van Cleave, *Heritage & Harvests* / R. Bryant Mitchell and Lucille M. Mitchell, *Power from on High* / John Greenfield, *The Rebel* / Hart

Armstrong, *What Happens to Sinners?* / C. M. Ward, *Wonders of Providence* / J. Martin Rohde; songbooks: *Alexander's Gospel Songs, Voice of Heavenly People, Deep in My Heart, 2d ed.* / Einar Waermo, *Jesus—Theme of My Song* / Einar Eckberg, *Old Fashioned Revival Hour Songs No. 2* / Charles E. Fuller, H. Leland Green, *Singing Evangelism* / Cliff Barrows, *Singing My Way* / Ruth L. Fox, *Amoy Chinese Hymnal*, 1955, and several other booklets in Chinese by Rev. John E. Su. **Jesse Wiggins:** book: *In Their Own Words: The Church of God of Illinois—a History, 1910-2001* / comp. Jesse Wiggins. **Daniel Woods:** book: *As an Angel of Light* / Jennie A. Jolley; songbook: *Songs, Hymns and Songs Spiritual: Pentecost Latter Rain Song Book* / Chas. A Squire, Sarah L. Squire, Seeley D. Kinne [1911].



Sheet music and songbooks donated by Arden and Joyce Harms. They also donated photographs and record albums to the Flower Pentecostal Heritage Center.

Looking Back to 1952



Where are they now? How many do you recognize? Assuming that the average age of this Bethany Park (Calif.) Junior High group in 1952 was 13, they are now in their early 60s. How time flies! Donated by Eloise Stover, Petersburg, Virginia, whose husband, the late Searl W. Stover, pastored in California. *Photo taken in July 1952 by Ed Webber's Photo Craft Shop, Santa Cruz, California.*