

Vol. 25, No. 2, 3, Summer-Fall 2005

Assemblies of God

# HERITAGE



*Eddie Washington*

From a Cruel Orphanage  
to an International Ministry

# Flower Pentecostal Heritage Center



## Come Explore Assemblies of God History

The photos on this page highlight the communication displays at the FPHC Museum. From the left, TV programs kiosk; sound bytes from radio programs; radio photos and memorabilia; *Revivaltime* production team; C. M. Ward's early RCA microphone; and below a family listening to *Revivaltime*.

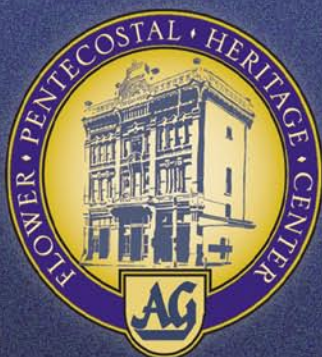
- **Museum Hours:** Open daily, Monday through Friday 9:00 a.m. to 4:30 p.m.
- **Admission:** No admission fee. Free parking. Handicap accessible.
- **Tours:** Guided tours are available for interested groups.

Please contact us for further information:

**Flower Pentecostal Heritage Center**

1445 N. Boonville Avenue - Springfield, Missouri 65802

(417) 862-1447 ext. 4400 - E-mail us at [archives@ag.org](mailto:archives@ag.org)



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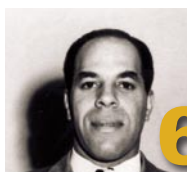
Summer-Fall 2005

Vol. 25, No. 2, 3

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## A FAREWELL AND A WELCOME

After 25 years as director of the Flower Pentecostal Heritage Center, Wayne Warner retires. Assuming the director's responsibilities is Darrin Rodgers, formerly a librarian and archivist at Fuller Theological Seminary, Pasadena, California.



### "JESUS, THIS IS EDDIE"

This African American looks back on his early life and ministry as an evangelist and missionary.

By Edward Washington, as told to Ruth and Noel Wilson

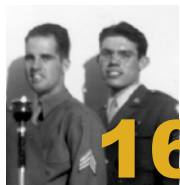
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Cover: Evangelist Eddie Washington who developed an international ministry. Now 89, he and his wife Ruth live in San Diego where he teaches a Sunday school class. See the story of his early life beginning on page 6.

## Ending 25 Years at FPHC

By Wayne Warner

Well, this is it.

After producing *Heritage* magazine since 1981, I am closing this chapter and turning over the responsibilities to my successor, Darrin Rodgers. As I leave, I do so with mixed emotions. And as I look back on the many issues, I don't think I'll forget that very first 4-page issue.

After the Board of Administration approved a history magazine, I contacted David Koechel, a well-known Minneapolis designer. David created the *Heritage* nameplate, and it has never changed.

And as I hold that first issue, I am transported by memory to the 1981 August night in St. Louis when General Superintendent Thomas F. Zimmerman introduced it to the General Council. I was both proud and nervous—proud that the Assemblies of God could promote our history in a quarterly magazine and nervously wondering if anyone would be interested.

We had decided that the first issue, which had a newsletter rather than a magazine look, should focus on St. Louis. So, I remember researching the previous five councils that city hosted. In 1981 there were still people around who remembered being part of the Assemblies of God when the Headquarters was located in St. Louis (1915-18) or who attended an early General Council there. These included Alice Reynolds Flower, widow of J. Roswell Flower, first general secretary; Carl O'Guin, who worked at the Gospel Publishing House when it was in St. Louis; and Willie Millsaps. Millsaps attended the 1921 General Council for something besides business sessions. He met his fiancée from Kansas, and he asked General Chairman E. N. Bell to perform their wedding ceremony.

Now, that's one way to increase interest at a General Council!

Pentecostals associated with St. Louis in the early period could tell

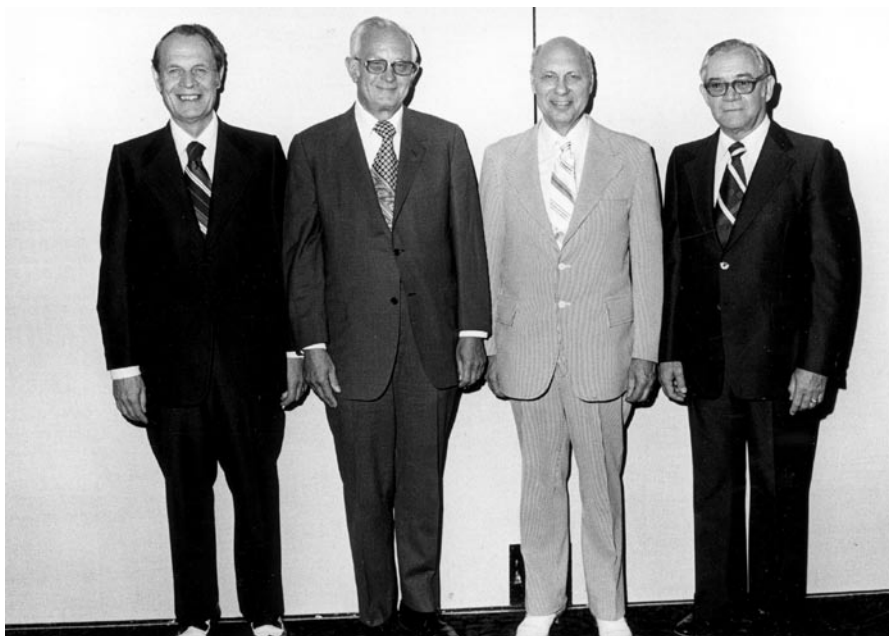
stories about the legendary evangelist, "Mother" Mary Barnes. One story we used in the first issue of *Heritage* told of a drunken lawyer by the name of Eli Fox Cunningham who wandered into Mother Barnes' St. Louis tent meeting in about 1910. "God wonderfully saved him that night," I reported. "He gave up his practice, went into the ministry, and later became a member of the Assemblies of God."

We didn't have a lot of space in that first issue—just 4 pages—and my St. Louis feature jumped from page 1 to 2 and then wound up on page 3. Helping local churches take care of their history and records is an important part of our mission, so Pam Eastlake, the assistant archivist, began a column we called, "Preserving Your Church History."

In the first issue we also introduced the Heritage Society, encouraging readers to subscribe to *Heritage* by offering a complimentary book and an oral history tape. Brief stories included an introduction to *Heritage*, the role of the Assemblies of God Archives (now Flower Pentecostal Heritage Center), a story on the purpose of oral history ("Capturing History in the Sony Age") and an appeal to keep informed and donate historical materials to the Archives.

Persons attending the 1981 General Council did respond, which pleased this editor and the Board of Administration that had authorized a history paper. No, the splash was not nearly as big as the "Raiders of the Lost Ark" movie that premiered that summer. But we nevertheless were pleased. One subscriber who boosted our confidence was 91-year-old "Mother" Alice Reynolds Flower when she ordered a lifetime subscription.

Our first real magazine-look with a full-page photo cover came



**Board of Administration in 1980 (l-r): G. Raymond Carlson (assistant superintendent), Thomas F. Zimmerman (general superintendent), Joseph R. Flower (general secretary), and Raymond Hudson (general treasurer). They approved the beginning of *Heritage* in 1981.**

with the Summer 1983 issue when we introduced Dr. Gary McGee's article, "Early Pentecostal Missionaries," with a cover photo of Mr. and Mrs. C. F. Juergensen and Japanese believers in Tokyo.

Indeed, we were pleased to distribute that new-look issue.

Although readers probably didn't notice in those early years, we did consider certain issues as "ground breaking," including that Summer 1983 issue.

The number of pages eventually increased from the original 4-page introductory issue to 6 and then to 8. Our first 12-page venture was for the 1983 General Council in Anaheim, California. There in a booth we shared with Sherri Doty, Headquarters statistician, and researcher Dr. Margaret Poloma, we made new friends for the Archives and *Heritage*.

We were proud of the fact that we had gone from 4 pages to 12 in 2 years, but at times we were afraid that we had "bitten off more than we could chew." We simply didn't know how we would fill up the number of pages we had selected for a particular issue—especially if an author failed to meet the deadline. (We are still waiting for certain articles authors promised in the 1980s!) Some who wanted to write a particular story discovered how difficult it is once they got into it. They decided that they didn't have time for it. Others suggested that one of our staff members take on the responsibility. Through the years, assistant archivist Glenn Gohr has written many of the stories that have appeared in *Heritage*.

Making adjustments for a shortage of copy included increasing the size of photos and reprinting a story from the *Pentecostal Evangel* or other periodicals. But on the other side of the ledger, we often had too much copy to fit into an issue. That meant either cutting or holding it for the next issue.

That Anaheim issue featured articles by educators Edith Blumhofer, "William Durham and the Finished

Work of Calvary," and Cecil M. Robeck, Jr., "The Earliest Pentecostal Missions in Los Angeles"; missionary Maynard Ketcham, "When the Pentecostal Fire Fell in Calcutta"; Pam Eastlake's column on preserving church history; and my column on gospel radio broadcasting.

Some of the stories through the years were recycled for a history column Hal Donaldson invited me to start for the *Pentecostal Evangel* in 1995.

A big change came for the summer 1999 issue when we switched to color. What a difference I saw when Brett Pavia gave me a peek at his computer where he was working on articles with

color. Up to this time we had been pasting up a dummy, using an old wax machine. Now, we could send the copy to Glenn Gohr for editing and then it would go to Brett so he could design the issue on a MAC computer. History was being retold with modern technology.

That first issue with color featured educator Billie Davis with a cover story written by longtime Headquarters employee Sylvia Lee. Two military features also appeared in the issue: Geri Swope's story on Delbert Nultemeier, a World War II marine who returned to the Marshall Islands as a missionary; and a photo feature on army chaplain John A. Lindvall during the Korean War. Among other features was the

INTRODUCTORY ISSUE  
 See Page 4 for Special  
 Membership Offer



THE ASSEMBLIES OF GOD ARCHIVES
VOL. 1, NO. 1
FALL 1981

### Introducing the New Assemblies of God Heritage Paper

You are holding the first issue of the Assemblies of God *Heritage*, a quarterly publication being introduced by the Assemblies of God Archives.

This introductory issue is being distributed free at the 39th General Council in St. Louis and through the November issue of *Advance* magazine.

Members of the newly created Assemblies of God Heritage Society will receive *Heritage* free (see page 4 for membership information and gift offers).

Thomas F. Zimmerman, General Superintendent of the Assemblies of God said: "The Heritage Society is a most significant development for the Assemblies of God. It will be the means of calling attention to our inspiring heritage and the importance of preserving that heritage. I am happy to become a charter member of our Heritage Society and urge each of our ministers, laymen, churches, and schools to join with me in this significant effort."



Headquarters and Gospel Publishing House employees in St. Louis about 1916. In the front (left) is Zella Reynolds Mussen. On the far left in the back is Bertha Lawrence Schneider; in the center is J. Roswell Flower. Others are unidentified.

## The St. Louis Era

By Wayne E. Warner

St. Louis has been a key city for the Assemblies of God ever since its headquarters and Gospel Publishing House were moved here from Findlay, Ohio, in 1915. This was the headquarters city until 1918 when bigger facilities were purchased in Springfield.

The city has also been the site for 6 significant General Councils' and the important Council on Evangelism in 1968. And the many local Assemblies of God churches in the city and surrounding area have been a respected and strong voice for the Movement for many years.

Several holiness evangelists who preached here in the latter part of the 19th century helped prepare St. Louis for the coming Pentecostal revival. One of these was Evangelist Maria B. Woodworth-Etter who stirred the city with a mighty salvation-healing campaign in 1890. Her 8,000-seat tent in north St. Louis was filled to capacity night after night; and as a result of that 5-month campaign, a church was formed and a building constructed at 2929 Montgomery Street. In 1916, after the Assemblies of God headquarters was established here, this same church building became the home of the first Assemblies of God congregation in the city.

The preacher who actually brought the Pentecostal message to St. Louis was Seeley D. Kinne. He had received the baptism in the Holy Spirit at the Azusa Street Mission in Los Angeles and came to St. Louis in 1907 where

(Continued on p. 2)



For more information, request the brochure, "A Grand Heritage." It is available from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.

### Heritage, Vol. 1, No. 1



**Wayne Warner and Pam Eastlake, the only employees in the Archives in 1980.**

story of missionary Florence Blossom Beck, by her brother Glenn Blossom.

With computer colors available, the days of duotone were gone forever.

In this issue you will find six features from the 1980s, some of my favorites. But it is so hard to select favorites of all of the features we have produced during the lifetime of the *Assemblies of God Heritage*. One of my last suggestions to readers of this magazine is to order either the bound issues of the magazine or the digital version. If I live to be 95 and make it to Maranatha Manor, I'll probably still be reading my issues of *Heritage*.

Now, as I look back on 25 years in the Flower Pentecostal Heritage Center, I am reminded of many people who deserve accolades for their contributions. How important each of them is to the success of this center!

While having lunch in 1980 with John Kautz in the Headquarters cafeteria, I learned that the director of the Archives, Harris Jansen, was leaving that position. I talked with Harris and others and made application. (At the time the Assemblies of God Theological Seminary administered the Archives, but the next year it came under the supervision of Joseph Flower and the general secretary's office.) That's when my life changed from a book editor to director of the Archives. John's life soon changed as well; he left his business manager's position

at the Assemblies of God Theological Seminary to become vice president for finance and administration at Southeastern University in Lakeland, Florida. He is still there. Thanks, John, for sharing that information 25 years ago.

Pam Eastlake was the assistant archivist and the only other employee in the Archives in 1980. She was a big help to this inexperienced archivist.

I owe a lot to the Board of Administration. It was my privilege to work with three general superintendents: Thomas F. Zimmerman, G. Raymond Carlson, and Thomas E. Trask; three assistant superintendents: G. Raymond Carlson, Everett Stenhouse, and Charles Crabtree; three general treasurers: Raymond Hudson, Thomas E. Trask, and James K. Bridges; and two general secretaries: Joseph Flower and George O. Wood. Without their confidence and approval, we would still be in a small office tucked away in a corner of the complex.

The Advisory Board helped guide the Center. Verna Flower and Juleen Turnage were my first advisors and then later the general superintendents appointed others, including Charles Crabtree, Joseph Flower, Thomas Harrison, J. Calvin Holsinger, Gary McGee, Mike Messner, Bartlett Peterson, Everett Stenhouse, and George Wood.


As time moved on, we hired temporary, part- and full-time employees: Melanie Billman, Peggy Catron, Terry Darden, Paula Ferguson, Corey Fields, Amy Fulfer, Cindy Gray, Ruby Gum, Laura Harless, Diana Hawkins, Emily Johns, Jodie Loutzenhiser, Catherine McGee, Cindy Riemenschneider, Andre Rigden, David Ringer, Julie Spears, Sherrie Spracklen, Janice Stefaniw, Ellie Thomas, John Weidman, and Faye Williams. And the current staff: Glenn Gohr, Tina Kyler, Joyce Lee, Heather Lee, Steve Miramonti, Brett Pavia, and Sharon Rasnake. In addition, Evangel University interns, Scott Draper,

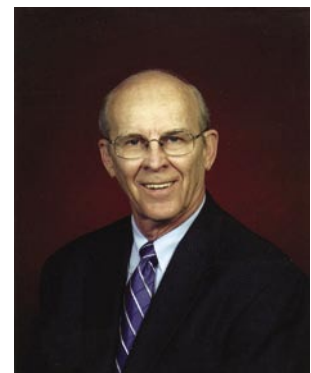
Stephanie Morris, and Benjamin Ranta, and volunteers such as Marie Griswold blessed this Center with their devoted work.

And how can we say enough about those dear folks who contributed over \$1 million for financing the relocation of the Archives and creating the visitors center? Others contributed historical materials and offered encouragement. Thank you for your generosity.

Some of the above are now with the Lord. To the others, I express my deepest appreciation for their kindness and cooperation in making the Flower Pentecostal Heritage Center the ministry facility that is known and appreciated worldwide. Their dedication to the Kingdom and this ministry will always be appreciated. I express my appreciation for your faithfulness and devotion to our mission at the Flower Pentecostal Heritage Center.

And to Darrin Rodgers, my successor as director of the Center, I pass on the baton and wish you God's very best.

I'll close with one of my favorite Scripture passages: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:3-6, NIV). 



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

# Photographs from Wayne's Retirement Party



"Happy Retirement" sign and refreshment table.



Wayne takes a moment to visit with his granddaughters, Harper and Taylor Collins.



General Superintendent Thomas Trask presenting a gift to Wayne Warner. Standing in front (l-r): George O. Wood, Thomas E. Trask, and Wayne and Pat Warner.

## Welcome Darrin Rodgers



Darrin Rodgers, who began his duties as director of the Flower Pentecostal Heritage Center in September, will assume the role of editor of *Heritage* with the Winter 2005-06 issue. Darrin brings to the position a passion for our Pentecostal heritage, strong academic credentials, an amiable disposition, publishing experience, and a background in library and archival work. He comes to us from Fuller Theological Seminary (Pasadena, California), where he served at the David du Plessis Archive and the McAlister Library.

Darrin is a familiar face at the Flower Pentecostal Heritage Center. He was a frequent researcher while earning his master's degree at AGTS and is known to many of our readers. He is also active in the Society for Pentecostal Studies.

A fourth-generation North Dakotan Pentecostal, Darrin earned his B.A. (Hillsdale College), M.A. (Assemblies

of God Theological Seminary), and J.D. (University of North Dakota School of Law). He is the author of *Northern Harvest*, a history of Pentecostalism in North Dakota (2003) and has written articles for *Assemblies of God Heritage*, *The New International Dictionary of Pentecostal and Charismatic Movements* (2002), *People of the Spirit* (2004), *Christianity: A Complete Guide* (2005), and *Encyclopedia of Pentecostal and Charismatic Christianity* (2005).

Darrin follows director Wayne Warner who retired September 30 after leading the Center for more than 25 years. Warner said, "I am pleased that Darrin has accepted the position, and I believe he will lead the Center to a new level of collecting, preserving, and making our heritage accessible." Warner added that Darrin joins an excellent staff of professionals whose mission includes creating one of the outstanding Christian archives in the world.

# *“Jesus, This is Eddie”*

*My Early Life and Ministry*



Eddie and Ruth  
in 1945 with  
their tiple and  
accordion.

*I was lost, but Jesus found me.  
I was blind, but now I see.  
O glory, glory, hallelujah!  
I was dead, but now I live.  
—a chorus sung in the  
Washingtons’ meetings*



## *In the Ministry for 63 Years*

### **By Edward Washington**

#### **As told to Ruth and Noel Wilson**

My twin brother Billie and I were born in Central Falls, Rhode Island on February 4, 1916. We weighed just over 2 pounds each, and our mother said she used a bureau drawer as a crib. Billie was born just a half minute before me. The first son, Robert, Jr., was one and a half years older. Our father, Robert, was a teamster driving four horses and hauling lumber, and our mother, Elizabeth, worked in a jewelry factory.

I can only recall living on 124 Sutton Ave in East Providence, Rhode Island. We attended an Afro-American Baptist church. Our grandmother lived with us for a while, but one day she fell and died. Later, our father was in an accident and he died when we were about 8 years old.

Our mother wasn't able to take care of the three of us, so we were

***Because their father died, Eddie and Billie's mother placed them in an orphanage. Eddie said, "I was full of hate and trusted no one."***

placed in the Rhode Island State Home and School in Providence. She told us, "You will like it, you can ride ponies," and so on. When we arrived, we were sent up for a bath, given used clothes including overalls and black socks which by now had turned gray from so many washings.

The orphanage was run by the state. There were about 200 boys, girls and babies. Boys stayed until they were 18; girls had to be 21 unless they were put into foster homes to work. I would get up at 6 a.m., have breakfast, and then wax and polish floors.

I attended school at the orphanage. We lived in a cottage of fifty children with a husband and wife for managers.

I played hard, swung on ropes in trees, and fought all the time. People often mixed up Billie and me.

When I was about 10 years old, I ran away from the orphanage with two other fellows. Unfortunately, it was in February with lots of snow and it was quite cold. After three days of sleeping in coal cellars and being hungry, we went to one of the fellows' home. The police were called and we were taken back to the orphanage. But I was glad. At least there was bread and peanut butter and milk at the orphanage, and a bed and warmth.

I knew I would be punished for running away, but I didn't care. The punishment was a whipping with a 2-inch rubber strap. I was made to strip off my clothing, lean over the bathtub and wait for the strap to come down on

my bare back. You would scream from the pain, but you were beaten until you stopped screaming. It could be done, I know.

Right there and then I said within myself, "One day I am going to kill you." I had made up my mind not to ever cry again. Whoever hurt me would get killed some day when I grew up. I didn't cry again until I was 14 and was saved. I was full of hate and trusted no one.

When I turned 12, I went to a school 3 miles from the orphanage. I enjoyed art, marching (like in a military school), and playing soccer.

Visiting day at the orphanage was once each month on a Saturday

After Eddie and Ruth Washington ministered among U.S. servicemen in Germany for 10 years, missionary leader Charles E. Greenaway wrote, "God has given both of you a great insight into the needs of men. This can only come from God and from a commitment and involvement that is entirely given into His hands."

Others who know this couple could say the same thing for all people they minister to. Their congregations were thousands of European, Australian, Philippine, and African nationals. In one report for 1967 they had driven their Speed the Light car 40,000 miles and preached more than 450 times. His ministry to servicemen included directing retreats in Europe.

The Washingtons retired from missionary service in 1992—but not from ministry.

Although Eddie will be 90 in February 2006, he still ministers part-time at San Diego's Alvarado Hospital and shares teaching responsibilities of a large adult Sunday school class with another minister. Their daughter Betty Cole is a preemie nurse in the intensive care unit of a San Diego hospital.

One of the attractions to their services was their musical talents. Eddie donated one of his tiples to the Flower Pentecostal Heritage Center, Springfield, Missouri. It is on display in the musical instrument case along with an audio clip of Eddie and Ruth singing, "Joy in My Soul."



**The Washington twins, Billie on the left, and Eddie on the right, at age 3. Their brother Robert is in the center.**

afternoon from 2 to 4. Our mother never came for 5 months even though I got dressed in my best clothes every time to visit her. When she finally came, I took the bag with an orange and a banana from her and just said good-bye, and left her standing there. I never saw her again until I was 18 years old.

Eventually, Billie and I were put into a foster home for a year. Then we were put in another home for 6 months, and a third one for 2 years.

At 14 we were put into the last foster home. We lived with "Mother" Carrington, her mother, and son, who was about our age. We worked the large garden and did the washing and ironing, which Mother Carrington would take in. We used a tub and a washboard, hung out the clothes, and we carried out the ashes.

We went to school, and worked the rest of the time. There was no time for play. The food was worse than in the orphanage.

But, during this time, our lives were forever changed. Our home was just two blocks away from a church. As we passed by the church every

morning on our way to school, we were met by a little elderly woman named Auntie Kent. She gave out tracts and invited us to come to Sunday school and church.

Auntie Kent had been a missionary in India, and she wore a granny hat, granny glasses, and the high button shoes. She was such a sweet, little bitty thing. One day she made us promise to come to the revival meeting. She said, "I'm praying for you." She fasted and prayed three nights and two days for us.

***As teens they told their cruel foster mother they had been saved at a nearby church; she beat them with her shoe and forbade them to attend the church.***

So we went to the church one Sunday night. Not knowing what would happen, we sat in the back seats. The choir and orchestra were all dressed in blue with white collars. I had never heard such beautiful singing. I was amazed because I was never in a church like this before.

There was an Irish woman and her husband who came down from Canada: "Pa and Ma Sweeney" they

called them. She was an evangelist and he was a retired policeman who had been converted under her ministry. She preached and then gave an altar call. I don't remember one thing she said, but when she came by us, she said, "How about it boys?" And we made a beeline to the altar.

No one had told us that you don't run in church, so we didn't know any better. The church had plain long old wooden benches and carpet up front so people could kneel and pray. But as I reached the altar, I tripped on the carpet and slid under the altar bench. I felt like I was sinking into hell. I didn't know how to pray or what to say. All I could do was scream, "Jesus, help me, Jesus, help me!" over and over.

Soon peace came, followed by a great wave of love. I cried for the first time since the beating in the orphanage. I felt the hatred leave and felt peace, joy, and love for everybody. We were saved and filled with real joy. I was changed forever. Auntie Kent, who had been playing the tambourine nearby said, "You're saved now, you belong to Jesus," and gave us a Bible.

It was late. We ran home and told our foster mother we had been saved. Billie ran up the stairs first and got by her. She grabbed me, took off her shoe, and beat me around the head until blood came. But I said, "Jesus,

this is Eddie. Look what she did to me, but I don't care. She can kill me, but I'll still love you."

That's when the sweet comfort of the Holy Spirit enveloped me. I found out that His love and blessings outdo any evil done to you. She did me a favor: She beat Jesus into me, not out of me. And I found that I didn't hate her.

She was a spiritualist and didn't

want us to live for Christ. We were not allowed to go to church for almost 2 years. The next day I didn't smoke, chew or swear all day. I didn't connect it with the fact that I had given my life over to Christ.

Billie and I read the Bible. I said, "Look, Jesus, I don't know anything about this, but you can help me." Then Scripture began to come alive for me. I was Moses, David, Elijah, Paul, Peter, and many other characters as I read. I would look up, smile and say, "Jesus, this is Eddie." Then I would talk to Jesus about everything. We always wanted to go to church, but were not allowed to go.

One night, about year later, I asked, "Can we go to church?" The foster mom said, "No." I said, "I'll give you a dollar." "No." After listening to newscaster Lowell Thomas at 7:00 p.m., I said, "I'll give you \$5."

She said, "OK."

So we ran to the church. The song service was about over, but they were singing: "'Twas a glad day when

Jesus found me." We sang as tears of joy rolled down our cheeks. They stopped, but we kept singing and the congregation sang along. We sang it over and over many times before we stopped.

Finally the time came to go to the altar and pray. I had been wanting to talk to Jesus and thank Him right at that altar where He found and changed me.

Billie and I ran to the altar. I said, "Jesus, I love you," and we threw up our hands. Both of us fell backward on the floor and began speaking in tongues. I saw the whole life of Christ pass before me. All I knew was that I was crying, and I could see Jesus on the cross. I led angels singing while all the old people were sitting around on the floor, saying, "Bless him Lord, Bless him Lord" and "The Lord is passing by." Two hours later, we were told, "You have been filled with the Holy Spirit." We had never known of such an experience.

How wonderful of the Lord to

save us twins at the same time, and then to fill us with the Holy Spirit at the same time. Later, we were baptized in water together and entered the ministry together as the "Sunshine Twins."

We got home at 2 a.m. There was no beating this time, but now the "mother" was afraid of us because we had been filled with the Holy Spirit. But we couldn't go to church anymore since we had to work all the time.

We graduated from junior high that year and were sent back to the orphanage. We were now 16 years old and Spirit-filled. I had wanted to become a doctor, but that was out of the question. We were now "working boys." No more school, but milking and feeding cows, working in the boiler room, steam fitting pipes, shoveling coal for the big furnaces, and doing electrical work. It was the hardest work I ever did in my life, but Jesus was with me.

Sometimes when I wondered what I would do with my life or felt



**Zion Bible Institute gospel team in 1937. From the left, Don Bickford, Eddie and Billie Washington, and Steve Johnson.**

## Bylines and Testimonies

As Noel Wilson was growing up, Eddie and Ruth Washington held a number of evangelistic meetings for Noel's father in Roseville, California. When the church purchased its first organ Ruth gave Noel his first lesson. Noel served as a youth and music pastor in Berkeley, Vallejo, and Redwood City, California. He was a professor of music at Bethany College from 1967 to 1975. From 1975 to 1997 he taught at Southern California College, now Vanguard University. During that time he directed the music at Newport-Mesa Christian Center while George Wood was the pastor. In 1997 he was called by Richard Dresselhaus to be the music pastor at San Diego First Assembly at the same time as Eddie and Ruth Washington were moving to San Diego.

Ruth produced two books in the 1960s for Youth With A Mission as well as editing its newsletter. She compiled and edited a 50-year *Chronicle* for the Northern California/Nevada District in 1969. Logos Publishers asked her to write a book telling the story of Youth With A Mission and Loren Cunningham in 1970. In 1994 she compiled and edited the 75<sup>th</sup> year commemorative volume: *Declare His Glory* for the Southern California District.

In 2004, Ruth and Noel retired and are now living in Laguna Woods, California, near their daughter Heather.



Noel and Ruth Wilson

sorry for myself, a chorus would come to mind, and I found myself singing: "He careth for you, He careth for you; Through sunshine or shadow, He careth for you." I would be encouraged, and I would know that He loved me and would take care of me, for I was His.

We got Sundays off but had to go 5 miles to church in East Providence. We would run most of the way. We would go to Sunday school and church, eat dinner with the Bible students, go to a street meeting in the afternoon, and have church in the evening. Then we'd run home.

When we turned 18, Billie and I wanted to go to the School of the Prophets (now Zion Bible College),

but Sister Christine Gibson, the founder and principal of the Bible school, felt we were too young. So I joined the Civilian Conservation Corps (C.C.C.) in Vermont for 3 months.

Mother Gibson learned that I didn't have a high school education, but I asked for a trial period to prove myself. Billie and I were finally admitted in 1934 and given a room at the top of the tabernacle with eight other men.

We were very good students and earned high grades. We worked around the school taking care of the lawns and flower beds. During the summer, we picked potatoes, which were given to the school in the fall.

Any money that was earned went to the school. After a \$10 entrance fee, it was promised that "all else God allows me to have, I will share."

We learned to rely on the Lord's provision. We would say, "Lord, I need clothes, soap, razor blades, toothpaste," or whatever was lacking. We prayed for everything and it came in by mail; or someone, moved by God, would come by and leave on our bed the very things we had prayed for. It was a life I wish every young person could have so they could be rooted in Christ, learn to trust Him, and serve others.

Billie and I sang together a lot. Our voices blended together very well. I learned to play the ukulele and he, the guitar. Then I got a tiple: a 10-stringed instrument like a small guitar. The two instruments sounded good together. We learned a few songs and our favorite was: "There is Sunshine in the Shadows." That's why we became known as the "Sunshine Twins."

When Sister Gibson preached in different places, she would take us to do the singing. We only knew about six songs at first, but learned many more as we were being used. Our ministry trips included going to places like Cambridge and Halifax, Nova Scotia; Cape Cod and Boston, Massachusetts; and Portland, Maine. She was really a wonderful mother to us—much more than a teacher. We owe all that we did and were and are to her loving wisdom and kindness and giving us the opportunities for ministry.

Right after graduation, we started traveling full-time as part of a quartet of Bible school men. Donald Bickford and Steve Johnson, the other two members, had a Model A Ford coupe with a rumble seat. There were little racks on the running board that held our luggage and instruments.

We started out, but we didn't know where we were going because

nobody called and asked us to come. We stopped in Rockland, Maine, where one of the students lived. He said it was church night, and so we went to church. The pastor invited us to come to the platform to preach, play our instruments, and just take over the service. We played the instruments, we sang together, and we preached. Then they wheeled in a man who was in a wheelchair. We announced that we were going to pray for him and other people. We prayed, and to our amazement, God healed him. He

***Eddie and Billie sang together as the “Sunshine Twins” and began conducting revival meetings during the Great Depression.***

jumped up and ran around the church. That meeting lasted for 2 weeks.

At the end of the summer the boys went back to school and Billie and I continued to travel for about 7 years. The two of us went all over New England, Eastern Canada, New York, and Pennsylvania as the “Sunshine Twins.” Later, we had invitations to Open Bible Standard Churches in Iowa.

We set up a little church and a big church itinerary because we wanted to sing for the little churches that nobody would go to. We would go to a small church one week and to a big church for the next couple of weeks to compensate for what the little churches couldn’t do financially. This worked out well, so we kept doing it until we got to Waterloo, Iowa.

We were on radio KXEL at 6:00 a.m. with Pastor Charles Leaming. Then Pastor William Offiler invited us to Seattle’s Crystal Cathedral. Pastor Robert DeWeese, whom we had known in Sioux City, invited us to Tacoma. We knew Pastor Dan Anderson who said, “Come to our church at Klamath Falls.” So we went to Klamath Falls. Dan Anderson knew

Mark Hinman, so we were invited to Lodi, California.

There were times when we were booked for 2 years or more. We had a service every night except Christmas, Thanksgiving, and Mondays—except perhaps a Christ’s Ambassadors rally.

We sang in Phil Kerr’s musical nights, first in Pasadena, then later in the Pasadena Civic Auditorium for the Monday Night Musicals.

After 7 years of traveling, I met Ruth. Billie and I held a meeting in a big tent in Cottage Grove—near

childbirth. Her father was ill and asked Nellie Washington to care for Ruth. He soon died, and Nellie adopted Ruth. She was working as a housekeeper and cook for a wealthy country gentleman, and she was a fine Pentecostal believer. Ruth was raised with the best Nellie could give her, which included studying piano from the age of 3. It was soon discovered that she had perfect pitch, and a more capable teacher was found. By age seven, she was playing the piano in her small church in Wyckoff, New Jersey.

Ruth eventually studied at the Julliard School of Music. There she had the opportunity to attend recitals of many well-known visiting artists. Soon, she became known in the Pentecostal church circles as an outstanding pianist and was often invited to play at special meetings.

I asked if I could take Ruth home after service. Her mother looked at her watch and said, “It takes about 15 minutes, no more.” So I took her home and I made sure I was there in 15 minutes. I didn’t dare stop on

Nyack, New York. Ruth came with her mother to the revival meetings. The pastor, who knew her, asked her to play the offertory. I told Billie, “She’s mine; hands off!” I made a beeline for her and shook hands with her six or eight times. As far as I was concerned, that was it!

Ruth’s mother had died in



**Eddie described Christine Gibson, founder of Zion Bible College, as “a wonderful mother to us—much more than a teacher.”**

the way. She had some cake and tea for us and talked a bit. Later, I sent some letters to Ruth, and eventually I wanted to get engaged.

I wondered how I could afford a diamond. There was a student at the Bible school who worked in the diamond factory on Washington Street in Boston. So he took me into the factory and to his cage. He said: "Let me pick it out for you." So he picked out this nice diamond. I'm not sure what it cost—I think about \$50.

I sent it to Ruth, but she didn't want it at first. But her mother said, "He's a man of God. I prayed for you, and I don't want you to be out there entertaining. I want you to be in the house of God, worshiping and serving God, and I prayed for that." So Ruth married the "man of God."

Billie and I had traveled as the Sunshine Twins, and now we traveled as the Washington Trio. Most of the time when we would sing, Ruthie played the piano, Billie the guitar, and I would play the tiple.

In those days, people usually

didn't use an accordion. Then the Palermo Brothers began using the guitar and accordion. So I got an accordion and gave it to Ruth, put it on her, and said, "Play."

We used to sing a lot of trios. We always sang happy numbers. Even if we had to sing, "I'm On the Battlefield for My Lord," it is a happy song. Billie would run the bass line, I would play chords on the tiple, and Ruth would fill in the rest on the accordion.

Ruth was occasionally able to call on her classical music repertoire on the piano. For example, I would mention that a certain song contained a hymn. The music referred to Finland's struggles: it's war and then peace, and how the people had turned to God, and worshiped Him. At the end there is victory and the well-known hymn. Then she would play "Finlandia."

One summer in Hawthorne, New Jersey, there were summer-long special meetings in a big pavilion with many well-known preachers and musicians participating. After we did

our music, the pastor asked, "How much do you want?" I said, "We never say how much we want. We leave that up to the Lord and you." He gave me a check and I folded it up, put it in my pocket, and started to walk away. He said, "Aren't you going to look at it?" I said, "No, whatever we're worth, that's it." We got outside and opened it. Was I surprised. I would have never asked for so much!

We would usually stay in people's homes. Ruth and I would get the guest room and Billie would get the "guess what." In one place the guest room had stuff under the bed and the closets were jammed. So we put a hanger over the door for our clothes. The bed sank in the middle, so we wove a rope through the springs and put in a blanket to make it kind of level.

We preached and ministered there, and they asked how everything was. We said, "fine." When we went to the next place, we discovered the rope and blanket weren't in the car. Our hosts must have been surprised when they went to make the bed.



**Eddie and his brother Billie accepted Christ at a revival service conducted by Mabel and Charles Sweeney (left), better known as "Ma and Pa" Sweeney.**



**The Washington Quartet: Billie, Margaret, Ruth, and Eddie, 1946.**

**PHOTOS COURTESY OF EDDIE WASHINGTON AND ZION BIBLE COLLEGE**



**Eddie and Ruth Washington, 1987. AGWM Photo**

Later, churches began to have apartments for the evangelists to come and stay, or they'd put you in a motel. We'd say, "Now, this is our house." We would ask them to leave a vacuum cleaner. We would make the bed, take care of the towels, and whatever was needed to keep the place clean and tidy.

If we'd go to a church that was not well cared for, we'd clean up the weeds, straighten the doors, wash the piano keys, and do whatever was needed to make the place ready for the service.

We traveled together about 3 years or so. We went back to Zion so Ruth could play the piano at graduation. The next day our daughter Betty was born.

Billie met Margaret (now his wife) at the graduation. She had come to see some of her friends. Billie spotted Margaret and "set his trap and caught her." He said: "You wanna see the graduation?" When she said "Yeah," he said: "I'll save you a seat." He went in first and saved her a seat at the end of the row. When she came in and sat down, he asked her: "You like to travel?" She said, "Yeah." He said: "Good! We'll be traveling."

To tell the truth—this is what we prayed for. Because we were single, everybody said, "You gotta get married." And so we said, "OK." I told them: "I just sent in my orders to the Lord, like you do for Sears and Roebuck. You know, you just tell them

what you want. I just want a nice looking lady, and I want one that can play the piano and sing." And they said, "How long is it gonna be?" I said: "He is preparing her, getting her ready. When He gets her ready, I'll have her." And that's what happened. And it was the same way with Billie. We both got married within 6 months after meeting our wives. All of this had to be God's leading and provision.

The four of us started traveling across the country with maybe \$20. I remember when we were going to

*After 63 years of ministry, Eddie says, "What a blessing to still look up and say, 'Jesus, this is Eddie,' and know His way is higher and leads to a good end."*

Colorado and slid off the mountain road, and there were only pennies in the glove compartment. A bus stopped and picked us up. The driver said, "The nearest town is 15 miles. They have a cabin with two rooms in it, and a little restaurant. You might get it for the night."

We did stay there overnight. And the next morning, I found a garage that operated a wrecker. We returned to our stuck car, and the driver hooked on and began to pull. He pulled and pulled, but he couldn't get it out. Then a big state snowplow came along, and the operators knew each other. So he hooked on and pulled both the

wrecker and the car straight out. After we went back to town, we counted the pennies. We were able to pay \$2 or \$3 dollars to be pulled out.

After about 6 months traveling as a quartet, we separated. Margaret's mother was sick, dying with cancer, and Margaret was expecting her first child. Billie and Margaret felt they needed to go home.\* Ruth and I headed to the West Coast and continued as Eddie and Ruthie Washington.

Well, I'll tell you, when you look back and you see how God worked all the way through, it was "worth it all." It was because we just trusted God to take care of anything and everything—and that was it. We were very dependent on Him from one day to the next. We didn't try to steal any glory.

When I was sixteen I looked up and said, "Here, Lord, you can do anything You want, send me anywhere You want, do anything You want with me. I'm Your property. And I'm not gonna argue." I think a lot of times people don't do that. They say Lord, "I'm gonna follow You according to

my ways and my will and my wants." We never had that "We want to do," but rather, "Lord, You can do anything You want with us. It's OK."

Now, after 63 years of ministry as evangelist, pastor, and missionary, God has given me a great Sunday school class of about a hundred seniors. What a blessing to still look up and say, "Jesus, this is Eddie" and know His way is higher, and leads to a good end.



\*Billie and Margaret Washington continued in the ministry and currently live in Eddington, Maine. Billie assists his son, Randy, who pastors a Pentecostal church at Hudson, Maine.

# Delayed Harvest

## Elva Hoover and Pearl Alexander Meet Again to Share Fruit from Their Work

Tom Wilmoth

Executive Editor, *The Chanute Tribune*

Reprinted with permission from *The Chanute (KS) Tribune*, Nov. 30, 2004.

As a 16-year-old teenager Pearl Alexander—listening to a visiting missionary speaking at her church in 1943—felt the call to be a missionary to the children living in the hills of Kentucky.

Sixty years would pass, but earlier this year that call became a reality for the now 77-year-old Alexander. And this past week she had the opportunity to cross paths again with the missionary who had planted that seed deep in her heart six decades ago.

“I’m thrilled,” Alexander said



Elva Hoover

of her most recent mission trip to Kentucky. “I’m getting to do what my heart told me a long time ago.”

And it was Elva Johnson Hoover that planted that seed in Alexander’s heart during a mission meeting at an Assemblies of God church in Sedan.

The two never crossed paths again, until they met last Tuesday in Chanute.

“Sometimes you wonder if what you’re doing is effective,” Hoover, now 85, said of the seed planted long ago. “You plant the seed, you leave and you don’t know.”

Now she knows.

Hoover, then Elva Johnson, was a 24-year-old Kansas missionary serving in Kentucky when she spoke at the service attended by Alexander. Raised in Coffeyville, Hoover had felt the call herself to the Kentucky hills as a teenager in Bible school.

“It was something I could not resist or deny,” she said. “It was so definite and so strong.”

What she faced when she went to minister in Kentucky in the late 1930s and early 1940s was a people poor but strong—and definitely opinionated. “Either they were for you or they were against you,” she said.

As she recounted for Alexander and the others at that 1943 meeting the stories of her experiences, the vision and need were cast.

And caught.

“This impacted her a lot more than I ever knew,” Hoover said. It was Hoover’s stories of the children



Pearl Alexander holds one of the children at the Galilean Children’s Home in Liberty, Kentucky.

that made the greatest impact on Alexander.

“I felt the Lord told me to go and help take care of the children,” Alexander said.

So she started getting ready.

She enrolled in Bible school and received some nursing training. But she ran out of money. Then she got married and raised a family. But the seed remained, underneath, waiting to sprout.

“I prayed for Elva,” Alexander said. “All those years, I never forgot her.”

Or the call.

The seed began to break surface



when she went on a mission trip to Mexico with a team, led by Rick and Carol Sharp, from Living Word Assembly a couple of years ago. But this spring, the call to go to Kentucky stirred.

This time she answered.

Her first trip, with her cousin, Joyce McCormick of Yates Center, was in March. During that trip she met with church officials in Kentucky to assess what services she might offer.

In June she went back with a team of eight from Living Word that ran a Vacation Bible School for adults and children at Kings Chapel Assembly of God in Harlan, Ky. The church averages about 25 on a Sunday morning; the VBS had 97 people enrolled and averaged 79 in attendance for the week.

“It was very, very good,” she said.

In August she returned with another team of eight, passing out food and school supplies to children, and working at the Galilean Children’s Home in Liberty, Ky. Then just last month, she returned to work at the Galilean Home.

Cheri Bunch, who was part of the August team, started trying to put the final piece of this unfolding puzzle together—locating, if possible, Hoover.

After receiving conflicting reports, Bunch finally learned that Hoover was living in Florida. She also learned that in the 60 years since speaking at that missionary meeting, Hoover had gone on to plant several churches, receive her ordination, become an author and serve as National Director of Women’s Ministries for the Assemblies of God. With family living in Springfield, Mo., and Wichita, a trip back to Kansas to meet Alexander was planned.

The two met at Alexander’s home last Tuesday, with Hoover speaking later that night at a women’s meeting at Living Word Assembly of God in Chanute.

And meeting Alexander is a reminder that—though delayed—the seed planted yielded a harvest.

“She could not know that I have

## Elva Hoover’s Part in the Harvest

When the phone rang one night last fall, I thought one of our children might be calling. Instead, what I heard was the unfamiliar voice of a woman I had never met. Tentatively she established that I was indeed the person she had been seeking to contact for many years. Pearl Alexander of Chanute, Kansas, is now 77 years old. But 60 years ago she had heard me speak in a missions meeting about my work in the Kentucky Mountains.

During that meeting in Sedan, Kansas, God called Pearl to minister in Kentucky, and she felt it was to serve in a children’s home. (Apparently I had mentioned the Hartshorn’s children’s home in Carlisle, Kentucky. She remembered the name of the town.) In time she married and had four children, but the call never left her. Her children grew up knowing of her call and burden. Her husband died several years ago, the children are grown, and the call remained.

She contacted the Kentucky District leadership and was given the name of a pastor missionary near Harlan, Kentucky. The pastor received her and asked for help in a Vacation Bible School. She

went back to her home church and presented the need. Eight workers returned with her to conduct the VBS.

While in that area, Pearl learned of Galilean Children’s Home, operated by some Pentecostal Mennonites. She visited the home, at Liberty, Kentucky, and found them caring for about 60 children. Last October she and a coworker went there to assist on a temporary basis. Pearl feels fulfilled, excited, and grateful to God for this opportunity.

Pearl had called me to say she had kept my name in her heart and prayed for me all those 60 years, while she waited to fulfill her call. She could not know that I have often wondered if the seed sown in years long past had any influence.


If this could happen, then may not other seed also bear fruit in its time, only to be revealed in eternity? Keep sowing the seed of the Word, at home, in teaching, wherever you find the soil! “They that sow in tears shall reap in joy” (Psalm 126:5).

Elva Hoover  
September 2004

often wondered if the seed sown in years long past had any influence,” Hoover wrote in an article about Alexander.

“I call it delayed harvest,” Hoover said of Alexander’s new-found missions work.

And for Alexander, it’s a life-long call coming to fruition—and one that has just begun.

“I’m going to go back,” Alexander says. “I just don’t know when.” 

**Pearl Alexander, 78, has lived in Chanute, Kansas, for more than 50 years and attends Living Word Assembly. She plans on returning to Kentucky to work in the orphanage mentioned in this story. Elva Johnson Hoover, 86, Lakeland, Florida, served as a missionary in the Kentucky mountains beginning in 1939. She was later employed at the Assemblies of God headquarters for 30 years, including her last 10 years as Women’s Ministries national director.**

# Ministering to Servicemen During World War II

## Abilene First Assembly a Popular Place



When William A. McCann scanned his congregation during World War II, he generally could count a high percentage of young men in khaki uniforms. The reason was that close to his pastorate at First Assembly, Abilene, Texas, was a very busy Camp Barkley army base, which trained the infantry, artillery, and medical troops for overseas duty.

Pastor McCann certainly didn't want the war, but it gave him many opportunities to reach men in his church, street meetings, and at a Monday night chapel service on the base. With the thousands who were dying around the world, he knew he was preaching to some young men who would not come back. "I lost a number of boys in the war," McCann says with a tear in his voice.

McCann, who celebrated his 90<sup>th</sup> birthday in July, looks back more than 60 years ago and fondly remembers the

ministry in Abilene with the GIs. "It was the high point of my ministry," he said recently. "I saw them ship out and wanted to go with them."

Assistant General Superintendent Fred Vogler wrote on April 22, 1943, commending McCann for his ministry with personnel at Camp Barkley. "I would judge that you are reaching more men of the armed forces than any other," he wrote. "We only wish that we had many more pastors like minded." Vogler added that he often used McCann as an example of what could be done in ministering to the armed forces.

Several soldiers later went into the ministry, including Charles Green, Paul Wells, and Claude White. Gurnice Smith, at 82, is still serving as a school administrator in Fresno, California. The Camp Barkley soldiers and church personnel enjoyed the relationship so

much that they got together for two reunions during the 1980s.

Pastor McCann and his wife live in Belton, Texas.



**PHOTOS COURTESY OF  
WILLIAM McCANN**



**William A. McCann**



Abilene city buses advertised Fern Huffstutler's meeting.



The radio trio: Dorothy Puckett, Betty Wells, and Fran McCann.

Opposite page: The soldiers Sunday school class. In the front row, from the left, are Pastor McCann and his wife Frances (Steger) McCann, Evangelist Fern Huffstutler, and H. S. Earp.

Right: A group of Camp Barkley soldiers on the platform of First Assembly, Abilene, during World War II. Also on the left are Evangelist Fern Huffstutler and pastor William A. McCann. A Christ's Ambassador's (AG youth organization) banner can be seen in the back.



Monday night chapel service at Camp Barkley. The army chaplain permitted First Assembly to conduct services here each week.



A mixed quartet: Nellie Thompson, Charles Green, Paul Wells, and Gurnice Smith.

# When Pentecostals Came Together in the 1913 Worldwide Camp Meeting

Seeking Unity in Los Angeles, They Found Division with the “New Issue” Doctrine

By Wayne Warner

This article is a reprint from “The 1913 Worldwide Camp Meeting,” published in *Heritage*, Spring 1983.



Few people today who walk through Arroyo Seco Park in Los Angeles have any idea that this spot 92 years ago was the scene of a historic Pentecostal camp meeting.

Other Pentecostals of the new movement had conducted regional camp meetings throughout the United States. But the promoters of this 1913 meeting had the faith and courage to call it the Apostolic Faith Worldwide Camp Meeting.

As it turned out, it was truly an international event.

Fred Griesinger of Los Angeles was one of the last living attendees of that meeting. He clearly remembered the exciting month-long happening. Hundreds of people flocked to Arroyo Seco from thousands of miles away. More than 200 ministers—many of them well-known in the Pentecostal movement—were there. A big 5000-seat tent was set up on the temporary Hallelujah Avenue. Scores of smaller tents formed a tent city around the larger tent. Many were saved, healed, and baptized in the Spirit. And a great number of these early Pentecostals left

Arroyo Seco with fire burning in their hearts and a zeal to win the world for Christ.<sup>1</sup>

If anyone ever assembled to meet God, it was this band of Pentecostals at Arroyo Seco in the spring of 1913.

Unfortunately, for all the positive elements of the Worldwide Camp Meeting, historians remember it as the setting for a doctrinal view which later fractured the young Pentecostal movement into two major groups: the trinitarians and those who ascribed to what was later called oneness (also called Jesus Only and Jesus Name).

That is a story in itself.

## The First Camp Meeting

Pentecostal camp meetings at Arroyo Seco date back to the summer of 1907, just a year after the Holy Spirit was poured out on a group of saints in a home and later at the Azusa Street Mission. The camp meetings continued on an irregular basis until about 1920.

In the beginning the camp meetings were started because the all-day meetings in the Azusa Mission were too crowded and the summer heat

was almost unbearable.

*The Apostolic Faith* promoted the first meeting in the May 1907 issue, describing Arroyo Seco as a place where “the air is fresh with the sea breeze which comes in from the distant ocean, and there is plenty of good water. You can pray there as loud as you like.”<sup>2</sup>

A woman who lived in nearby Hermon, a Free Methodist settlement, was told the meetings were of the devil. As the music and shouts of praise wafted up to her Hermon home, she thought to herself, “So that is the devil; well, the devil has some sweet singers.” She attended the meetings and received the baptism in the Spirit.<sup>3</sup>

## Preparing for a Historic Meeting

R. J. Scott, an early Azusa Mission worker, was one of the promoters of the Arroyo Seco meetings. In 1912 he dreamed of another meeting for the spring of 1913 which would “gather His saints together in one place and deal with them, giving a unity and power that we have not yet known.”<sup>4</sup>

Unknown to Scott, a powerful evangelist, Maria B. Woodworth-Etter—who by this time was 69 years of age—also felt led to bring Pentecostals together in a meeting of unity.

In the fall of 1912 Scott visited Dallas where Mrs. Woodworth-Etter was preaching a tremendous 5-month campaign for F. F. Bosworth and E. G. Birdsall. Scott watched as numerous people were healed, many received the baptism in the Spirit, and hundreds were converted. One girl who had been blind for 12 years was healed in Scott's presence.<sup>5</sup>

That was enough for R. J. Scott. He knew Sister Woodworth-Etter was the speaker he wanted for his super camp meeting the following spring.

### The Saints Gather at Arroyo Seco

On Monday, April 14, 1913, the day before the Worldwide Camp Meeting opened, a freak storm blitzed Arroyo Seco, and for a half an hour the area experienced thunder, snow, pea-size hail, and darkness.<sup>6</sup>

Some could look back and say



Historian Carl Brumback described Evangelist Maria B. Woodworth-Etter as looking “just like your grandmother but who exercised tremendous spiritual authority over sin, disease, and demons.”

the storm was a prophetic sign that the meeting would fall short of Scott's unity expectations. Others would probably blame the storm on the devil.

Aside from the oneness element and a few other disagreements, the camp meeting proved very successful. Pentecostals who were unconcerned about the fine points of theology had a grand time in this “heaven-on-earth” atmosphere. Pentecostal periodicals around the world published favorable reports about the many who were saved, baptized in the Spirit, and healed.

M. M. Pinson, who the next year would become an executive presbyter with the newly-created Assemblies of God, described the camp as a battlefield—the anointed saints doing battle with Satan. Pinson added that God was using Mrs. Woodworth-Etter in a “blessed way in laying on of hands and praying the prayer of faith.”<sup>7</sup>

A. C. Valdez, Sr., was a teenager at the time of the 1913 meeting, and when he was in his 80's he fondly looked back to the meeting. His family set up a tent at the intersection of Praise and Glory. Valdez recalls that hundreds of children were saved and filled with the Spirit in the tent set up for their services.<sup>8</sup>

Two children who would never forget Arroyo Seco later became well-known Pentecostal evangelists—Watson Argue, Sr. and his sister Zelma. Both were filled with the Spirit here. Years later Zelma recalled the camp meeting, remembering how insistent Mrs. Woodworth-Etter was that those who were prayed for lift their hands in praise.<sup>9</sup>

Among the many who testified they were healed at Arroyo Seco was Alice Frodsham, wife of Stanley H. Frodsham who later was the editor of the *Pentecostal Evangel*. After Mrs. Woodworth-Etter prayed for a severe back problem which had tortured Alice

almost continuously for seven years, she was left alone in prayer. She said, “A hand came and laid hold of the middle of my back, and another hand laid hold of the bottom of my spine; and in one short moment the vertebrae that had been telescoped were put into perfect position.”<sup>10</sup>

There was no formal organization at the Worldwide Camp Meeting. However, several missionaries were there, and a missionary offering of \$4,140.55—plus jewelry and real estate—was received, demonstrating a sacrificial missionary spirit.<sup>11</sup>

### The New Issue

Frank J. Ewart, one of the Los Angeles ministers at the meeting and later a pioneer in the oneness movement, acknowledged that the camp meeting was successful,

**“This meeting was probably the high-water mark in the early Pentecostal revival.”**

**—David Reed**

with some 364 receiving the baptism in the Spirit during the four weeks. But he and others wanted something new, something more than Maria B. Woodworth-Etter was preaching.<sup>12</sup>

Ewart got what he wanted, which he later described as a shot “destined to resound throughout all Christendom.”<sup>13</sup>

The “shot” was inadvertently fired by R. E. McAlister who, while speaking at a water baptismal service at the campground, stated that the apostles baptized their converts in the name of Jesus (Acts 2:38)—not with the trinitarian formula of Matthew 28:19.

After a missionary cautioned McAlister about promoting this view, McAlister explained that he did not feel using the trinitarian formula was wrong. He simply preferred the shorter formula of Acts 2:38.

The issue was laid to rest until John G. Scheppe, a minister attending the meeting, ran through the camp before dawn one morning shouting that he had just received a new revelation.



*“Oh, this is like heaven to me;  
Yes, this is like heaven to me;  
I’ve crossed over Jordan to  
Canaan’s fair land,  
And this is like heaven to me.”*  
—from Worldwide Camp Meeting songbook

The 32-page songbook used during the 1913 Los Angeles meeting.

Scheppe—who seemed to have disappeared from Pentecostal history as quickly as he had arrived—told the startled campers that after spending the night in prayer he was “given a glimpse of the power of the name of Jesus.”<sup>14</sup>

The “revelation” drove the campers to their Bibles as they searched for more light concerning “the name of Jesus.” Frank J. Ewart was one of the more earnest seekers. About a year later he began to teach that believers should be baptized with the shorter formula. Soon hundreds of people accepted the “new issue” teaching and were rebaptized according to Acts 2:38.

Thus began a separation among Pentecostals which exists to this day.<sup>15</sup>

### Arroyo Seco Postmortem

Despite the controversies which came during and after this 1913 Worldwide Camp Meeting, R. J. Scott, George Studd, and Maria B. Woodworth-Etter could take comfort in the fact that God met the needs of people. God used the meeting to help spread the Pentecostal message. And indeed it was a meeting with international influence. David Reed called it “probably the high-water mark in the early Pentecostal revival.”<sup>16</sup>

Had the three promoters lived long enough to hear this appraisal, they

would have been pleased.

The majority of those who streamed from Arroyo Seco 92 years ago at the close of the Worldwide Camp Meeting were unaware of the controversies the meeting had produced. These people were fired up. They were ready to slay the giants. They were ready to evangelize the world.

That made the Worldwide Camp Meeting worth everything.



### Notes

1. Fred Griesinger attended the Azusa Street Mission when he was a boy. He later was a real estate commissioner for the state of California. He passed away in 1997.
2. “Los Angeles Campmeeting of the Apostolic Faith Mission,” *The Apostolic Faith*, May 1907, 1.
3. “Everywhere Preaching the Word,” *The Apostolic Faith*, September 1907, 1.
4. R. J. Scott, “World Wide Apostolic Faith Camp Meeting,” *Word and Witness*, March 20, 1913, 1. Scott listed his name along with the name of George B. Studd, the brother of C. T. Studd, as contact people for the meeting. Both of these men later testified that they were healed in this meeting.
5. M. B. Woodworth-Etter, *The Acts of the Holy Ghost* (Dallas: John F. Worley Pub. Co., 1912), 572-73.
6. *Los Angeles Times*, April 15, 1913.
7. M.M. Pinson, “From Los Angeles

World-Wide Camp Meeting,” *Word and Witness*, May 20, 1913, 1. Pinson added other notes about the meeting: a thousand people were camping on the grounds; 2,000 were attending week night services, and many more on Sundays.

8. A. C. Valdez, *Fire on Azusa Street* (Costa Mesa, CA: Gift Publications, 1980), 41-42.

9. Zelma Argue, “Act Your Faith,” *Pentecostal Evangel*, July 19, 1959, 8-9.

10. Stanley H. Frodsham, *Jesus Is Victor* (Springfield, MO: Gospel Publishing House, 1930), 98.

11. “The Los Angeles Camp,” *Word and Witness*, June 20, 1913, 4; and R. J. Scott and George B. Studd, “Missionary Offering at Los Angeles,” *Word and Witness*, August 20, 1913, 4.

12. Frank J. Ewart, *The Phenomenon of Pentecost* (St. Louis: Pentecostal Publishing House, 1947), 76.

13. *Ibid.*, 77.

14. Vinson Synan, *The Holiness-Pentecostal Movement* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 154.

15. For more on the “new issue” see *Anointed to Serve*, by William W. Menzies, available from the Gospel Publishing House; and David Reed’s chapter in the book below.

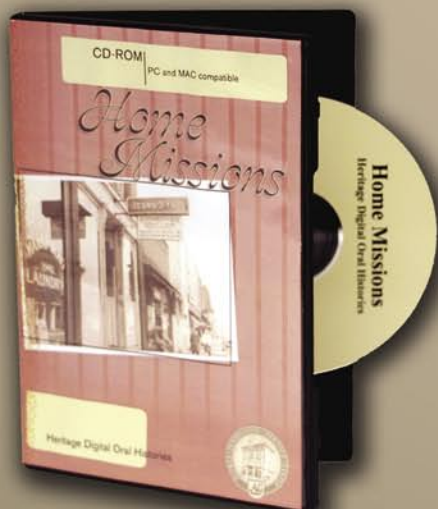
16. David Reed, “Aspects of the Origins of Oneness Pentecostalism,” *Aspects of Pentecostal-Charismatic Origins*, ed. by Vinson Synan (Plainfield, NJ: Logos International, 1975), 143.

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# Mother Mary Moise of St. Louis A Pioneer in Pentecostal Social Ministry

By Wayne Warner

This article is reprinted from *Heritage*, Spring 1986.

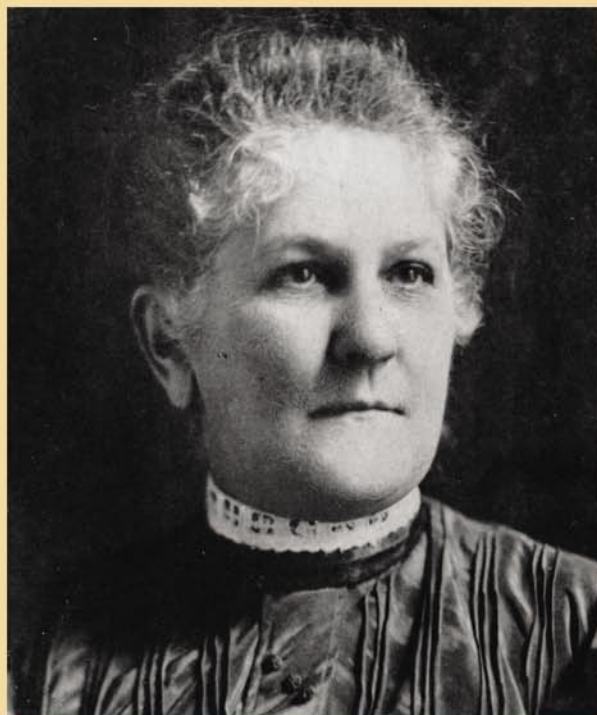
*The author is indebted to many people who provided information for this story. Some of these deserve special recognition: Virginia Rigdon, United Pentecostal Historical Center; Betty Burnett, St. Louis; James G. Sissom, Hazelwood, Missouri; Alice Reynolds Flower, Springfield, Missouri; and Mother Moise's grandson, A. Wellborne Moise, Webster Groves, Missouri. They each contributed essential information to help us in this effort to recognize the gallant ministry of Mother Mary Moise.*

**PRONUNCIATION.** The Moise name should be pronounced "Mō-ee-se," rhyming with geese.

If A. Wellborne Moise would single out the outstanding quality in his grandmother, Mary "Mother" Moise, it would be living by faith. People around St. Louis between 1900-30 would probably agree.

Living by faith was essential if Mother Moise was to keep her ministries operating, ministries which supported no fewer than four separate buildings in St. Louis at different times.<sup>1</sup>

Wellborne's parents would often take him to visit Mother Moise at her combination rescue mission, faith home, Bible training school, and Pentecostal motel at 2829 Washington in St. Louis. Many times he watched



Maria Christina Gill Moise

as his grandmother and others literally prayed in meals for a group of social outcasts and aspiring Pentecostal ministers.

"The table would be set," Moise recalled in an interview in his Webster Groves apartment, "and then they would say, 'Now we have to pray for lunch.' Everybody would get down and pray."

Moise, a retired Ralston Purina executive, laughed as he fondly recalled the answer to the prayer. "Before long somebody would bring a lunch, and it was always a good meal."

This faith lifestyle always astounded Wellborne's staid Episcopal family, but they didn't doubt the power

of Grandmother Moise's prayers. They saw it happen too often. "There never seemed to be a doubt in Grandmother's mind," Wellborne added.

Maria Christina Gill Moise was reared in Virginia and never lost her southern charm and pleasant accent. Born in Richmond in 1850, her childhood was spent amid talk of state's rights, the slavery question, and later the actual Civil War. She used to recall that her parents entertained in their home Confederate President Jefferson Davis and General Robert E. Lee.

Reared in this noble southern environment, Mary was an unlikely mission worker candidate. However she devoted half of her lifetime to rescuing and loving the less fortunate in St. Louis.

Mary's family belonged to the Episcopal Church, and she was still an active member when she and her husband A. Wellborne Moise, moved to St. Louis in the 1880s.

Her mission work began under the famous Episcopal Bishop Daniel S. Tuttle. Young girls who were in the city without funds or who had fallen into prostitution gripped the heart of this southern lady. Her start as a volunteer worker in the Episcopal mission effort eventually led her to operate her own places of mercy.

Mother Moise's husband, however, did not share his wife's enthusiasm and concern for this



ministry. Albert Wellborne Moise was also from Richmond and had served as a lieutenant in the Confederate army. In St. Louis he established a collection agency and practiced law.

When Mother Moise began devoting most of her spare time to her rescue ministry, an amicable separation between the two seemed inevitable. This was sometime after 1905 and after their children were reared. Their grandson, who was named after his grandfather, said, “She felt a call to the ministry, but he didn’t. She went one way, and he went another.”

One way led to the city’s more fashionable addresses, high society and the good life. The other way led to drunks, prostitutes, other social outcasts in St. Louis, and the lightly regarded Pentecostals.

But the couple continued to talk, their grandson recalls, and Mother Moise’s mission work benefited from business people who had contacts with her husband. One firm which Moise represented, the Lambert Pharmacy, often donated funds to the mission.

Mother Moise’s ministry was recognized by the city. Often when police officers picked up prostitutes on the street, they would parole them to Mother Moise. Her work with wayward girls won for her a first prize in the 1904 World’s Fair which was held in St. Louis.

But people who were close to Mother Moise knew she wasn’t working for the temporary recognition of society. She believed her call came from the Lord who said, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15); and who also said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40).

In 1905 Mother Moise established the Door of Hope rescue mission at 215 ½ N. 13th Street and remained director until 1908. Its inner-city location is not far from the New Life Evangelism Center which serves down-and-outers and homeless today.



**The Moise Faith Home later became the Price Funeral Home in St. Louis, as seen in the 1980s. The building was razed in the 1990s, and Central Baptist Church now owns the property.**

Just when Mother Moise switched from the Episcopal Church to the Pentecostal faith is not clear. More than likely it was after Seeley Kinney established the first Pentecostal work in St. Louis, which was in 1907.

In 1909 Mother Moise moved into a big two-and-a-half-story brick house at 2829 Washington, which was still a fairly fashionable neighborhood.

Also about this time Leonore O. Barnes and her husband Victor moved into the Washington house. Nobody knew Mrs. Barnes by Leonore. Everybody called her Mother Mary Barnes, and she is even listed this way in the first Assemblies of God ministerial directory.

A fiery evangelist, Mother Barnes did “some powerful praying and literally brought women in off the street.”<sup>2</sup>

Mother Moise was actually the superintendent but apparently welcomed this new evangelistic voice for her mission. It was part-time help at best because Mother Barnes was frequently on the road in revival meetings. One of her more successful meetings was held in Thayer, Missouri, in 1909, when that area of southwest

Missouri was “turned upside down” and a Pentecostal church was planted.<sup>3</sup>

About 1910 when Mother Barnes was holding a tent meeting in St. Louis, she commented on those who would try to stop the Pentecostal revival. She said, “They are like a little yellow dog barking at the moon, but that old moon just keeps shining.”

The illustration brought conviction to a man sitting in the audience. He stood to his feet and interrupted the service: “Lady! Lady!” he cried, “I’m that little yellow dog.”

Then the stunned congregation watched as Eli Fox Cunningham, a criminal lawyer, made his way to the crude altar at the front.

That night the drunken Cunningham was converted. He threw away his liquor bottles, sold his law books, broke with immoral men and women, and began preaching. Later he became a pastor in the Assemblies of God.<sup>4</sup>

Some of the old-timers said Mother Barnes “talked too much for a woman,” but Mother Moise was happy to have her help in a ministry that required convicting sermons, love for social rejects, and a holy life.

As a college student at Washington University, Wellborne Moise was shocked one day when his grandmother pointed out a woman in the home. “See that woman,” she said, “that’s Annie. I picked her up off of an ash heap. She was eaten up with syphilis.”

Wellborne’s initial reaction was of unbelief as he wondered what Annie was doing in his grandmother’s house. “But that was the kind of people she helped,” he concluded.

Wellborne also knew that his grandmother would do everything possible to help Annie’s kind—spiritually and medically.

Mother Moise had no restrictions on the types of people who came through the doors at 2829 Washington. Her southern hospitality—coupled with a strong dose of discipline—awaited people down on their luck, prostitutes, people wanting prayer and help for various needs, preachers passing through the city, and future preachers.

The future preachers received ministerial training under Mother Moise’s leadership. The training might have been heavy on street ministry and living by faith, but many would look back with appreciation for the time they spent at Mother Moise’s faith home.

One of the future preachers who came to Mother Moise’s home was Ben Pemberton, or “Brother Ben” as he was widely known. He was reared on a farm in Illinois but was drawn to city life. A neighbor woman lent him \$5 and suggested that he look up Mother Moise when he arrived in St. Louis. He took her advice, met Mother Moise, and spent the next nine years at the Washington Street home.

Ben soon learned that Mother Moise prayed until the answers came. He also learned of the Moise policy of having everything in common.

Once during a prayer session, Mother Moise said that God was withholding His blessings because someone had failed Him. She seemed to know a confession was the next



**Mother Mary Barnes’s fiery preaching helped bring down-and-outers off the street and into the Moise Faith Home.**

order of business.

“It’s me, Mother Moise,” Ben began to confess. “I’ve got 35 cents in my pocket” (which he had not reported and was keeping for himself). After Ben’s confession, it was reported that the blessings came again.

Brother Ben and Mother Moise later teamed up at another prayer time. Brother Ben suddenly jumped to his feet and took Mother Moise’s hands, saying, “Brother Urshan is going to be killed unless we pray.”

It was his Persian friend, Andrew Urshan, who had returned as a missionary to his own country in about 1915—during the time of the Armenian massacre. Mother Moise and Brother Ben prayed until the burden seemed to lift. Later when they were able to compare notes with Urshan, he told them that he was in great danger at the very time the two mission workers huddled in prayer in faraway St. Louis.

Brother Ben learned his basics in living by faith from one who had few peers, Mother Mary Moise.

Pentecostal itinerants who came through St. Louis in the early years of this century knew they would be welcomed at 2829 Washington.

One of these was J. Roswell Flower, a young preacher from Indiana who had been praying for the Pentecostal experience. He had received an invitation to assist in a church in Kansas City in 1909. Enroute to Kansas City he stopped by Mother Moise’s faith home, about which he later wrote was “a Pentecostal rescue work that was very wonderful to me.”<sup>5</sup>

Flower spent an entire month at the home. One night he experienced the power of God on his life which he had sought for several months. Five years later he became one of the organizers of the Assemblies of God and served as an executive officer for many years.

He would never forget that spiritual experience in Mother Moise’s faith home.

When the Assemblies of God moved from Findlay, Ohio, to St. Louis in 1915, Flower and others at the Assemblies of God headquarters got better acquainted with Mother Moise and her work. Alice Reynolds Flower, J. Roswell’s wife, used to go to the Bethany Christian Home with Mother Moise almost every week. At Bethany there were about 12 young women who were being helped by Mother Moise and her workers. “Dwelling in Beulah Land,” Mrs. Flower remembers, was a favorite song at Bethany. No doubt these girls could sing this song with real feeling, especially the first verse:

*Far away the noise of strife  
Upon my ear is falling.  
But I know the sins of earth  
beset on every hand.  
Doubt and fear of earth  
in vain to me are calling.  
None of these shall  
move me from Beulah Land.*

Mrs. Flower described Mother Moise—who was 65 years of age in 1915—as a “dignified elderly woman” and one she highly respected.<sup>6</sup>

Among Mother Moise’s many friends was Evangeline Booth, daughter

of the founder of the Salvation Army. Evangeline Booth was the director of the Salvation Army in the United States and then became general in 1934. Whenever she came to St. Louis, she would find a warm welcome at Mother Moise's faith home.

Neither of the women looked at the other as competition because they both knew there were more social outcasts than either could reach in their lifetimes.

One of these who was not reached in time was Dorothy Phillips. She was a girl in St. Louis who killed herself because she was alone and destitute. The girl's story aroused widespread sympathy, and Mother Moise named a mission in her memory.

Apparently Mother Moise's efforts were spread too thin at the time with the additional home. She could not raise enough money to pay off the mortgage and the home was sold.

Mother Moise was associated with Pentecostals for the last 25 years of her life. During that time she accepted two beliefs which raised some eyebrows

Worker."<sup>77</sup>

Mother Moise's southern friends and relatives, who couldn't see themselves doing the kind of work she did the last half of her life, must have been proud as they read the opening paragraph:

"Mrs. Mary C. 'Mother' Moese [sic], one of the most widely known mission workers in the country, who had befriended literally hundreds of wayward girls, died yesterday morning at the Christian Rescue Home, 2829 Washington Avenue."<sup>78</sup>

The story went on to tell how she had founded a haven for homeless girls who could "come and find not only shelter but religious guidance."

And the story supported her grandson's assessment regarding her faith life: "She founded her home, relying upon 'faith' to support it, and her faith was justified. People of means, who heard of her work, gave liberally to support it."

When word reached Brother Ben that his spiritual mentor had died, he immediately went to Mother

ministry after she was gone. The work was continued for a few years under the direction of Laura Weber. But by 1940 the old house at 2829 Washington had seen its last rescue work. It later became the Gardner Funeral Home and then the Price Funeral Home. The building was razed in the 1990s, and Central Baptist Church now owns the property.

Mother Moise and her husband never reconciled their differences in life, but in death they are buried side by side at Valhalla Cemetery in St. Louis.

Pentecostals like to remember Mary C. Moise as one of the first social workers in their history. Wayward girls and other social outcasts remembered her fondly as Mother Moise, a godly woman who loved them deeply when nobody else cared.



## Notes

1. At different times she operated the Door of Hope, Bethany Christian Home, Dorothy Phillips Mission, the Pentecostal Training Home (which was later called the Christian Rescue Home). Her home on Washington Avenue was often referred to as the "Faith Home."

2. Bertha Lawrence Schneider, interview by Betty Burnett, 1983.

3. Harry E. Bowley, "The Great Ozark Mountains Revival," *Assemblies of God Heritage*, Summer 1982, 1, 3. One of the converts in southwest Missouri was Martha Childers who later traveled with Mother Barnes. Martha Childers became Mrs. A. E. Humbar, and is the mother of Rex Humbar.

4. Interviews with Herman Rose and Carl O'Guin, 1986.

5. J. Roswell Flower, "Moved to Kansas City," *The Pentecost*, April-May, 1909, 6.

6. Alice Reynolds Flower, telephone conversation, 1984.

7. "'Mother' Moese [sic] Dies Here, Widely Known as Mission Worker" ("Was 80 Years Old—Founded Rescue Home for Wayward Girls"), *Globe-Democrat* (St. Louis, MO), September 13, 1930, sec. 2, 12.

8. Ibid.

***Mother Moise befriended literally hundreds of wayward girls and anybody else in need.***

and strained some friendships.

The first jolt came when she was rebaptized in "the name of Jesus," thus uniting with the Oneness wing of the Pentecostal movement. Later she accepted a strange fad which was being preached in the 1920s. It was the belief that Christians need never die; all a person needed was faith to live until Jesus returned. This latter doctrinal deviation even strained the friendship she had enjoyed with Ben Pemberton.

But not even Mother Moise's strong faith could prevent her own death. She died September 12, 1930, in her 80<sup>th</sup> year. A St. Louis newspaper gave considerable space in an article titled, "'Mother' Moese [sic] Dies Here, Widely Known as Mission

Moise's sons and asked for the privilege of preaching the funeral message. Wellborne's father was a little apprehensive since he knew that Brother Ben was known to get emotional while he preached. But Ben assured the son that he wouldn't get carried away and embarrass the family.

The Episcopal Church also was invited to have a part in the service. But the part that Wellborne remembers is Brother Ben's sermon: "It was one of the best funeral sermons I have ever heard."

During her last illness Mother Moise had time to think about the future of the ministry she had established. She urged her friends and coworkers to continue the spiritual and social



# Herbert Buffum

“The King of Gospel Song Writers”

By Wayne Warner

This article is a reprint from the Fall 1986 issue of *Heritage*.

Lois Buffum Parker can close her eyes anytime she chooses and picture her father hunched over a table in a hotel room picking out a tune with his fingers on make-believe piano keys.

If Herbert Buffum couldn't find a piano, he would improvise on a piece of furniture to write a new gospel song. He could always find middle C between the table leaves or the grains in the wood. In this rather unorthodox manner, Buffum wrote many of his 10,000 songs—1,000 of which were published.

Lois, who is the last surviving member of the Buffum evangelistic family, remembers that the four children could climb all over their congenial father while he composed his songs. “We could do anything we wanted while he was writing a new song except sing another song. That would throw off his concentration.”<sup>1</sup>

Perhaps concentration—after

songwriting and preaching—was Herbert Buffum's greatest gift. He could write a gospel song during a church service while hundreds of people watched. And his song output was staggering—a feat for which the *Los Angeles Times* called him “The King of Gospel Song Writers.” *Ripley's Believe It or Not* claimed he once wrote 12 songs in an hour?<sup>2</sup>

Even though Buffum has been gone more than 65 years, many of his special songs remain popular. It probably has not been long since you have heard at least one of these Buffum favorites:

*Lift Me Up Above the Shadows*  
*I'm Going Thro', Jesus*  
*I'm Going Higher*  
*Across the Great Divide*  
*My Sheep Know My Voice*  
*When I Take My Vacation in*

*Heaven*

*The Old-fashioned Meeting*  
*In the City Where the Lamb is the*  
*Light*

Often Herbert Buffum would stay up late or rise early to work on new songs. Lois recalls that he would sometimes awaken her early and tell her he had a new song which he wanted her to hear. Lois, at the time, would rather have slept. “When your father has written thousands of songs,” she explains, “you don't get too excited over a new one.”<sup>3</sup>

People who knew Herbert Buffum and his wife Lillie didn't think of this evangelistic group without thinking of their frequent travels. Settling in one place for a long period of time was about as uncommon as receiving more than \$5 for one of Herbert's compositions. Neither happened very often.

Much of their life during the

first quarter of this century was spent in rooming houses, churches, tents, train stations, and on the move. The railroads and dusty or muddy roads of Kansas became as familiar to them as your hometown is to you.

One sweltering day in 1919 the family returned to their home base in Topeka aboard the Rock Island Railroad. Each of the family members struggled to get their luggage to a street car stop a half block away. There they mopped their brows and waited for the street car.

While they waited, a friend stopped and struck up a conversation with the Buffums. When you visited the Buffums, the conversation invariably got around to where they had been or

new song based on the conversation he had had with the man at the street car stop.

*I've been trav'ling for Jesus so much of my life,*

*I've been trav'ling on land and on sea,*

*But I'm counting on taking a trip to the sky,*

*That will be the last move for me.*

It was a typical song for Buffum, a biblical thought coupled with his personal experiences. He called the song "When I Make My Last Move."

The great popularity of Buffum's gospel songs during the first half of the 20<sup>th</sup> century can be seen by thumbing

The *Los Angeles Times* editorialized at Buffum's death in 1939 that he was among the songwriters of the nation who did more for its people than those who made its laws. "What Stephen Foster did for American folklore," the editorial stated, "Herbert Buffum did for its homely religious sentiments; he expressed it in simple musical strains that all could understand."<sup>4</sup>

Herbert Buffum was born in Lafayette, Illinois, a farming community about 30 miles southeast of Moline, in 1879. People who knew him during his rebellious teen years, couldn't dream that he would become an evangelist and songwriter.

His great ambition was to become a stage star, and he pursued that career



**The Herbert and Lillie Buffum family with Alice Kersey (later Mrs. A. R. Farley) in 1913. The children are from the left, Naomi, Herbert, Jr., and Ruth. Stephen Strang, founder and publisher of *Charisma*, is a grandson of Alice Kersey Farley. Courtesy of Lorna Medway**

where they were going. Buffum told him that he had moved on an average of once every 5 weeks during the previous 15 years.

"One of these days," Buffum said with obvious assurance, "I'm going to make my last move."

Later in the old rooming house they called home, Herbert Buffum sat at the kitchen table and tapped out a

through old songbooks and sheet music produced by various publishers and musicians. Herbert Buffum's name is on many of the songs, as creator of both lyrics and music.

He collaborated with his contemporary songwriters, including Charles Gabriel, Haldor Lillenas, Charles Tillman, D. M. Shanks, J. M. Henson, and R. E. Winsett.

in his teen years. Giving up his acting career was the last thing he wanted to do. After his family moved to Kansas, he attended Wesleyan University at Salina for a few months. He then took a course in telegraphy when he was 17.

Buffum moved to Southern California because of his very bad health, and doctors there told him he could do no work, not even play the piano.

Although his family had a Methodist background, Buffum had built up a strong resentment against churches and especially holiness believers. He did, however, consent to attend a holiness camp meeting in Long Beach in 1897. Here he was converted and healed of extremely painful sores. The next step in his spiritual odyssey was to surrender his life—including his stage ambition—to the Lord.

Soon he was known as the boy preacher and began writing songs. “My Sheep Know My Voice” was written when he was only 18.

Buffum had no musical training, yet with self-instruction combined with natural ability, he learned to play almost everything that had keys or strings. And his songwriting ministry flourished.

once despised holiness movement, he leaned toward them for other preaching opportunities and maturity. In 1898, at the age of 18, he received credentials from the Church of the Nazarene.

While ministering in skid row missions, Herbert Buffum, the boy preacher, met a person who would change his life forever. She was Lillie Fasset.

Lillie was born in 1876 at Ione, California, near the mining town of Jackson. At a very young age, she was influenced by holiness preaching and practices which led her into the Free Methodist Church. By the time she was 17 she was preaching in street meetings.

After teaching school for 3 years, Lillie felt an irresistible call into full-time Christian work, and joined another

she married him in 1899 he would become a prolific songwriter.

And there was something else she would learn: Herbert Buffum had an insatiable desire to travel, that his ministry in one place was usually of a short duration. He had a continuous urge to reach other people in other towns, and many of those people and towns were far away from Lillie’s native California.

Lillie would follow her husband wherever he felt led to go, however, and she would strike out on her own while Herbert was ministering elsewhere or confined to a bed in one of his frequent sick spells. Lois remembered her mother as a “tiny thing but dynamite in the pulpit.”

Lillie and the children wrote some songs, but it was Herbert Buffum who



**The late Lois Buffum Parker with a Buffum family scrapbook. In 1985 she was living in Lake Elsinore, California, and attended First Assembly. Photo by Ellis Warner**

He received brief ministerial training with the Volunteers of America—an offshoot of the Salvation Army—and this gave him an opportunity to minister in skid row missions in California.

Since he was converted in the

woman to operate the Peniel Mission in Fresno during the late 1890s. That is how she became acquainted with Herbert Buffum.

She knew of Herbert Buffum’s budding writing and speaking talents, but little could she realize that when

had the writing talent that would help shape evangelical worship patterns early in the 20<sup>th</sup> century.<sup>5</sup>

Often his songs would be sold for just enough to buy food and pay living expenses—usually for \$5. If anyone made money on his creativity it would

be the publisher, not Buffum.

His song ideas would come from the ordinary things of life as in the previously related story about “When I Make My Last Move.”

Another song idea was born while he walked along a street in Kansas City. Buffum saw an airplane—not so common then as they are today—flying over the city. As he gazed into the sky, he began to think about another song. That plane was not so high; someday he would be going much higher to his heavenly home.

He began to put together words that seemed to flow easily:

*I'm going higher, yes, higher  
some day,*

*I'm going higher to stay;  
Over the clouds and beyond the  
blue sky,*

*Going where none ever sicken or  
die.*

*Loved ones to meet in the “Sweet  
by and by,”*

*I'm going higher some day.*

Years later when Delta Airlines was born in Memphis, company officials asked George Beverly Shea to select a sacred song and sing it from a plane on its inaugural flight. “I prayed about it,” Shea wrote, “and there was only one logical song to sing, ‘I’m Going Higher Some Day.’”<sup>6</sup>

Like the above song and “When I Make My Last Move,” many of Buffum’s compositions centered on heaven. He often wrote about the sorrows and hard places here but emphasized the great hope believers have in eternity.

One of these songs is “When I Take My Vacation in Heaven.” This song title came from an 11-year-old girl who attended one of Buffum’s revival meetings in Huntington Beach, California. As was his practice, Buffum asked the congregation for suggested song titles so he could write a song in their presence. He wrote the titles on a blackboard and then asked the congregation to vote on the one they

wanted him to use.

The girl’s suggestion didn’t strike the audience that night and received only three votes. But Buffum could not get the suggestion out of his mind.

That night he let his creative talents work with the title, and in the morning he called his family around the piano to introduce them to yet another song.

An interesting feature of “When I Take My Vacation in Heaven” is

from his pen:

*I'm going thro', yes, I'm going  
thro',  
I'll pay the price whatever others  
do,  
I'll take the way with the Lord's  
despised few,  
I'm going thro', Jesus, I'm going  
thro'.*

---

**“What Stephen Foster did for  
American folklore, Herbert  
Buffum did for its homely  
religious sentiments.”**  
*Los Angeles Times*

---

that it also became a popular secular song. Buffum surrendered his rights for \$100—probably the most he ever received from any song—and the copyright owners made thousands on recordings and sheet music.

At one time, “When I Take My Vacation in Heaven” was the most requested song on missionary radio station HCJB, Quito, Ecuador.

Another song which Buffum wrote in public and which became popular was “Across the Great Divide.” For many years it was published by the Nazarene Publishing House.

One of the first songs Buffum ever wrote came as a result of his failure in Salt Lake City. He had taken his wife to minister at a mission in the city, but after a few discouraging months returned to California. While aboard the western-bound train, he was determined not to give up the ministry and return to secular employment despite the failure in Salt Lake.

He began to write a song that would underscore his determination: “I bade the world and its follies adieu, I’ve started in Jesus and I’m going thro’.”

Then the chorus, which no doubt every Pentecostal has sung, flowed

Evangelist Gypsy Smith often sang this song, even adding a verse of his own. Countless believers would tell Buffum how the song had changed their lives and had encouraged them when in difficult circumstances.

Another song which was written to encourage believers is “Lift Me Up Above the Shadows,” a song which Buffum wrote following the death of his mother. This one and “I’m Going Thro’, Jesus” were probably his two most popular songs.

An old-fashioned tent revival meeting in Whitfield, Kansas, was the inspiration for another popular song. Buffum had left the tent and began to reminisce about the tent in which he was converted many years before.

He began to write lines that would keep the old-fashioned meetings fresh in the minds of believers. Despite its somewhat annoying repetitive lyrics, “The Old-Fashioned Meeting” caught on and became a favorite. And one of the biggest promoters was Charles E. Fuller and his radio program, *The Old-Fashioned Revival Hour*.

In 1923 during a low period in his life, Buffum dropped out of the ministry and took a job with a railroad shop in Topeka. In the meantime, Lillie

was having a great Pentecostal revival in another part of Kansas. She wrote to her husband, telling him what great things God was doing there.

It made Buffum know more than ever that he was out of the will of God. In his typical response, Buffum wrote a song. The chorus goes, “You’re a million miles from the gates of peace when you’re one step from God.” He called it “When You’re One Step From God,” and it too became popular and was used effectively in prison ministries.

From an artistic view, Herbert Buffum considered his 1932 song “The Loveliness of Christ” as his best work. An evangelist, Ruby James, used this song to win a singing contest on an NBC radio program, which was open to all types of songs—religious and secular.

Here is the first verse of the songwriter’s best work:

*Could we catch the glitter of the  
dew or snowflake  
And remove the rainbow colors  
from the clouds,  
Add to these the brightness of the  
sun or moonbeams  
And the mantel,  
white, that mountain  
peaks enshroud;  
Then, if we could  
catch the beauty of each  
jewel  
Found on earth or in  
the depths of briny sea  
Blend them all  
together in one mighty  
prism  
Still, the Loveliness  
of Christ is more to me.*

The Buffums remained in the Church of the Nazarene during the first decade of the 20<sup>th</sup> century. Timothy L. Smith, in *Called Unto Holiness*, the history of the denomination, described their mode of operation in spreading the holiness message throughout Kansas, Missouri, and Oklahoma in 1901-2:

“When their meetings were in

‘friendly’ Methodist churches, the Buffums were often content to organize simply a county holiness association. Where no local church was willing to accept their converts, they would form what was called a ‘class,’ receiving members officially into the faraway Los Angeles congregation, and electing lay people to be leaders of local Sunday and weekday services.”<sup>7</sup>

By 1913 the Buffums were members of the Churches of God in Christ.<sup>8</sup> However, they did not join the Assemblies of God in 1914 as did so many of the other ministers in that organization.

S. H. Patterson, district superintendent of the Kansas District, wanted to accept Lillie’s ordination in 1920. However, he was reluctant to do so because he said Herbert Buffum had been critical of the Assemblies of God and their position on speaking in tongues as the initial evidence for the baptism in the Holy Spirit.<sup>9</sup>

Lillie Buffum did become a member of the Assemblies of God, but there is no record that her husband ever joined. His close association with Aimee Semple McPherson and the

“Camp conveniences were limited,” she recalled. “But what of it? The Holy Spirit’s presence was in the camp confirming the Word with signs following.”<sup>10</sup>

The Kill Creek camp later became the Woodston-Alton Camp Ground and is still used by the Kansas District each summer.

Buffum’s inspirational songs were to encourage and draw men and women to the Savior. By 1918 they had conducted 130 revivals, mostly in Kansas. Two years later their diaries revealed that some 10,000 decisions had been made in their meetings.

One young man who was converted later in Enid, Oklahoma, credits Lillie Buffum with helping him make a decision for Christ, which ultimately led him into an international ministry. His name is Dr. Charles Blair, remembered as the long-time pastor of Calvary Temple in Denver, Colorado.

It was 1937 and Blair was 17 years of age. He wandered into a church service—the first church service he had ever been in—and listened as Lloyd Johnson preached a salvation message.

Lillie Buffum had ministered in song during the service, and then when Johnson gave the altar call, she slipped back to where Blair sat with a pipe sticking out of his shirt pocket. “Don’t you want to go forward?” she asked. He did but didn’t know what he was supposed to do.

Lillie added, “I’ll go with you if that will make it easier.” Blair accepted the kind invitation, walked to the front, and knelt at the altar next to Lillie.

Later, Lillie gave him his first Bible and encouraged him to follow the Lord.<sup>11</sup>

During his latter years, Herbert Buffum was too sick to travel but not too sick to minister. He spent much of his time on skid row, ministering to

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## **Buffum’s Favorites Included**

**I’m Going Thro’, Jesus**  
**I’m Going Higher**  
**My Sheep Know My Voice**  
**When I Take My Vacation in Heaven**  
**Lift Me Up Above the Shadows**  
**The Old-fashioned Meeting**

---

Foursquare Gospel during the 1920s and 30s—when the organizations had limited fellowship—probably didn’t help his relationship with the Assemblies of God.

An associate of the Buffums for several years, Alice Kersey (later Farley), remembered the camp meeting which the Buffums started at Kill Creek in Western Kansas in 1913.





The Buffum family in about 1911. Lois, who was born later, said her father could play anything that had strings or keys. Courtesy of Lorna Medway

drunks and other social outcasts. He was back where he started 40 years earlier with the Volunteers of America.

Although he had little money himself, Buffum would often sacrifice to help a less fortunate man to a good meal.

And in the closing days of his life, Herbert Buffum no doubt thought about the many songs which he had written on heaven. "I'm Going Higher," the song he had written on the streets of Kansas City, must have crossed his mind more than once.

*I'm going higher, yes, higher some day,  
I'm going higher to stay;  
Over the clouds and beyond the blue sky,  
Going where none ever sicken or die.  
Loved ones to meet in the "Sweet by and by,"  
I'm going higher some day.*

The "King of Gospel Song Writers" was only 59 when he died in 1939. His life ended but not his

songs. "His best legacy to humanity," an editorial writer for the Los Angeles Times wrote, "is the number of hymns he left behind him."<sup>12</sup>

Herbert Buffum's "legacy to humanity" began about the turn of the century when he wrote, "I'll pay the price whatever others do."

He really meant it.



### Notes

1. Taped interview with Lois Buffum Parker by Ellis Warner, June 1981, Long Beach, California. Flower Pentecostal Heritage Center. Other incidents in this article are drawn from writings by the Buffum family. Herbert Buffum wrote two books: *The Holy Ghost Under the Old and New Testament* (1913) and *From Stage to Pulpit* (3rd ed., 1913). He compiled a book of poetry in 1912. The Buffums also published a Pentecostal paper, *Gold Tried in the Fire*.

2. *Los Angeles Times*, Oct. 12, 1939. Copy of cartoon from a *Ripley's Believe It or Not*.

3. Parker, taped interview.

4. *Los Angeles Times*, Oct. 12, 1939.

5. Lillie Buffum wrote a song in 1932 titled "I'm Glad I Struck Oil." She also

wrote many poems. Herbert Buffum, Jr. wrote "Let's Talk About Jesus."

6. Herbert Buffum, Jr., *Above the Shadows: Melodies of Treasure* (Long Beach, CA: the author, 1969), 4.

7. Timothy L. Smith, *Called Unto Holiness* (Kansas City: Nazarene Publishing House, 1962), 146.

8. "Ordained Elders, Pastors, Ministers, Evangelists and Missionaries of the Churches of God in Christ With Their Stations for 1914," *Word and Witness*, Dec. 20, 1913, 3. A group of white ministers received permission to use this organization name from Bishop Charles Mason.

9. S. H. Patterson, correspondence to J. W. Welch, June 1, 1920.

10. Christ's Ambassadors Department, *The Harvester: The Historical Presentation of the Kansas District* (Wichita: Kansas District of the Assemblies of God, 1955), 43. Alice Kersey married A. R. Farley, an early minister in Kansas. Stephen Strang, one of their grandsons, is publisher of *Charisma* magazine.

11. Charles Blair, *The Man Who Could Do No Wrong* (Lincoln, VA: Chosen Books, 1981), 44-48, and telephone conversation.

12. *Los Angeles Times*, Oct. 12, 1939. Other newspapers carried his obituary, including the *New York Times* and the *St. Louis Post-Dispatch*.

# *From the Footlights to the Light of the Cross*

A Story of Evangelist Edith Mae Pennington

By Wayne Warner

This feature appeared in the Winter 1987 issue of *Heritage*.

The date was November 5, 1921, and the place was St. Louis, Missouri, at the final night of the contest to find the most beautiful girl in the United States. Nervous girls and family members held their breath as the judges announced that they had unanimously selected a 19-year-old Pine Bluff, Arkansas, schoolteacher, Edith Mae Patterson.

The long wait had finally ended.

More than 7,000 girls had entered the contest with hopes of copping the first prize, which besides the fame and opportunities to earn movie contracts, was worth \$2,500.

It isn't often that a schoolteacher becomes an instant celebrity. But it happened to Edith Mae Patterson on that memorable night 84 years ago in November.

*Heritage* readers who were around in the early 1930s will remember this beauty queen winner by her married name, Edith Mae Pennington. And they will remember that Edith gave up a promising stage and movie career for the life of an itinerant Assemblies of God evangelist.

Meetings Edith Mae Pennington conducted across America were marked by big crowds and old-fashioned revivals that lasted as long as 10 weeks. And when she told her life story—"From the Footlights to the Light of the Cross"—hundreds were converted and challenged to give up worldly pursuits to follow the humble man of Galilee.

The crowds knew they were hearing one who was not asking them to do something she herself was not

willing to do.

The vital statistics on Edith Mae Patterson Pennington tell us that she was born June 9, 1902, and died May 16, 1974—a few days short of her 72<sup>nd</sup> birthday.

But that's only the perimeters of her life. What needs to be told, of course, are the events between 1902 and 1974—especially the years following her unusual conversion which happened in a small Pentecostal church in Oklahoma City. That was in 1925 after she had made lots of money

**From 7,000 entries in 1921,  
Edith Mae Pennington  
was judged the most beautiful  
girl in the United States.**

and gained fame from coast to coast.

People around Pine Bluff, Arkansas, knew Edith's parents, Arch and Julie Patterson, as hard-working and God-fearing people. Arch was a foreman for the Cotton Belt Railroad, but few people knew his name outside of Jefferson County.

Understand, though, that was before his 19-year-old daughter entered the St. Louis beauty contest.

Actually, Edith Mae had nothing to do with entering the contest. Her aunt, Mrs. W. J. Miller, read about the contest in Pine Bluff's *Daily Graphic* and submitted Edith's photograph. The paper named Edith as a regional winner and submitted her photograph to the St. Louis *Globe-Democrat*, sponsors of the national contest. That put Edith in

competition with other regional winners for a chance to win \$1,000 in the U.S. District. The other three districts were Missouri, Illinois, and St. Louis.

Edith won the U.S. District prize in October 1921, a month after a 15-year-old high school girl from Washington, D.C., won a similar contest in Atlantic City, New Jersey—the first Miss America competition.

After winning the district title, Edith was automatically entered in the capital prize competition which carried the honor as being the "Most Beautiful Girl in the U.S."

But according to the judges, it was no contest. The newspaper told about the award the next morning:

"By a spontaneously unanimous decision of the judges the \$2500 capital prize, awarded to the queen of all the beauties in the *Globe-Democrat's* \$7100 beauty contest, goes to Miss Edith Mae Patterson of 106 Rutherford Place, Pine Bluff, Ark., who is already first prize winner in the United States District. With this announcement the *Globe-Democrat* ends its search among more than 7000 girls who took part in the contest."<sup>1</sup>

One of the judges, a prize-winning sculptress, Nancy Coonsman Hahn, said, "The most effective role in which Edith could be cast would be that of Helen of Troy.... From the first, her beauty arrested and compelled my attention."<sup>2</sup>

The judges were impressed with Edith's naturalness: "No rouge or lipstick, eyebrows weren't penciled

# GREAT REVIVAL NOW GOING ON



THEN —As Winner of the Title "The Most Beautiful Girl in the United States in 1921"

HEAR  
*Evangelist*  
*Edith Mae Pennington*  
Speak Every Night  
[except Saturday]  
At 7:30



NOW —As an Evangelist Preaching the Old-Time Gospel

Church Of The Four Fold Gospel  
303 CAPITAL AVE. N. E.

"From The Footlights To The Light Of The Cross"



On the 25<sup>th</sup> anniversary of the beauty contest, the *St. Louis Globe-Democrat* ran a feature on Edith Mae Pennington. The paper published the photo on the left in their March 24, 1946 issue.



**Edith Mae Patterson after being named the most beautiful girl in the United States, November 5, 1921. Photo courtesy of St. Louis Mercantile Library Assn.**

nor pulled. Her lashes had no blacking around their rims. She wasn't chewing gum."<sup>3</sup>

Edith and her family and all of Pine Bluff were on top of the world.

Unknown to Edith, she was being pulled into a lifestyle that she had never known in Pine Bluff or at Rice Institute where she had attended for a year in preparation for a teaching career.

She would leave her beloved Lakeside School pupils in Pine Bluff and step into a world which she would later call a "modern Sodom."

At first Edith Patterson enjoyed the fame and the excitement which had jerked her away from Lakeside School. Nearly 4,000 people wrote to her, several of whom proposed to her.

The first year after winning the award, Edith appeared on 101 stages around the country. She developed an act and was graciously welcomed into country clubs, honored at banquets, modeled expensive clothing and jewelry, and was chauffeured in expensive cars.

But the Roaring Twenties for Edith Patterson soon had a dull and empty sound. "It was very exciting, alluring, inviting, yet, I was far from being happy and satisfied," she wrote later.<sup>4</sup>

Hollywood promised great prizes to the young Pine Bluff native, but God

began to deal with her heart, even while she worked toward a screen career. One day Edith told her mother that she was going to leave the entertainment field, that her desire for the stage and screen were gone.

Her mother was delighted. "Edith, I have been waiting for you to say that," she said. "I knew you would eventually make that decision."<sup>5</sup>

Sometime later Edith was drawn to a Pentecostal church in Oklahoma City. Edith's expensive mink coat, gold earrings and bracelets, and diamond rings marked her as one who didn't frequent typical Pentecostal storefront missions. Certainly she would never be mistaken for one of the altar workers or a Sunday school teacher.

But there she sat in a Pentecostal church, hungry for an experience with God.

A woman member of the church spotted the worldly-looking Edith and knew from her appearance that she belonged on her knees at an old-fashioned altar. This worldly type, the woman probably reasoned as she approached Edith, needed the sledge hammer witnessing tactic. And so she immediately began to rebuke Edith for her worldliness.

Others would have recoiled and stomped out of the church, but Edith had been on a spiritual search long

before she entered the little building. The rebuke was all Edith needed. "I tore the necklace from my throat," she would say whenever she related her life story, "and rushing to the altar I stripped off my fur coat and cast it at the feet of the benevolent-eyed preacher."<sup>6</sup>

The next day Edith sold her jewelry and donated the money to charity. That night she returned to the little church, looking more like the Pentecostals who sat around her, and preached an impromptu sermon.<sup>7</sup>

The break was clear. Edith—as she described it later—went from "Movieland to Canaanland," and "From the Footlights to the Light of the Cross." And she didn't look back.

Edith was later baptized in the Spirit and "received my divinely appointed call to preach the full gospel."<sup>8</sup>

Pentecostalism had snatched someone from the entertainment world, one who would become a big drawing card and an effective evangelist. What more could they ask for in the ongoing struggle with evil forces!

A big question in the minds of a lot of people who knew Edith was how the folks in Pine Bluff would react to the conversion. They had a chance to see up close their former beauty winner when Edith returned to her hometown

## Beauty Revivalist Takes Larger Hall

**Something new has broken out in Washington: a religious revival. It started at the Full Gospel Tabernacle, North Capitol and K Streets, which has been noted for its persistence in holding divine healing services. The pastor, the Rev. Harry L. Collier, has a passion for soul winning, the sort of passion that stirred Francis Xavier and John Wesley and Francis Asbury and Dwight L. Moody.**

**In recent times this minister has had evangelists of one kind and another to come in and help him stir the embers of faith; but now he has one whom, after achieving fame on one field, has turned to another and is making quite a name for herself—Mrs. Edith Mae Pennington.**

**Her immediate success at the Full Gospel Tabernacle has drawn people to that little chapel who never darkened its doors before. Nightly the crowds have grown until many are being turned away.**

**—Washington (DC) Post, April 25, 1931**

where she became an assistant pastor at the Assembly of God, a position she kept for 2 years.

Pine Bluff offered Edith a place of ministry, but down deep within her heart was an urgency to expand her borders, to preach in evangelistic meetings across the nation. Before that ministry could get off the ground, however, she went through the agony of a marital separation.

She had earlier married her former business manager, J. B. Pennington, and had given birth to a daughter, Edith Lorraine. Edith Lorraine wrote that her father was saved at one time but chose not to follow Christ: “He seemed jealous of Mother’s love for the Lord and also of her call into the ministry.”<sup>9</sup>

To Edith Mae, forsaking the call of God on her life would be the worst thing she could do. She hoped and prayed that J. B. and she could minister together; but if it came down to either her marriage or the call, the call would come first. J. B. Pennington was not interested in the ministry and walked out of the lives of his wife and little daughter.

Edith Mae Pennington, like Aimee Semple McPherson, Maria Woodworth-Etter, and the Pentecostal social worker Mary Moise (who also were married to men who did not feel called to preach), had accepted what she understood as

a divine call to preach. And she was willing to pay the price. There was no other choice.<sup>10</sup>

The old Arkansas-Louisiana District of the Assemblies of God ordained Edith on September 26, 1930. She would remain with the denomination for 20 years, first as an evangelist and then as the founding pastor of a church in Shreveport, Louisiana.

Once Edith began holding evangelistic meetings, word traveled rapidly that a former beauty queen with an effective Pentecostal ministry was turning some churches upside down. And she wasn’t getting the job done just on her beauty and personal testimony—although people who saw and heard her rated her high in both of those areas.

Some people, however, questioned whether a woman should preach. Edith would answer with a question of her own: “If God calls a woman to preach the gospel, and His blessings are upon her, ‘in confirming His Word with signs following,’ whose right is it to question her right to preach the gospel, pastor a church, or lead a movement under God?”<sup>11</sup>

Without a doubt, Edith’s loyalties were with the Assemblies of God. In the early 1930s she would frequently write to J. R. Evans, general secretary

of the denomination, for his advice concerning the many invitations she was receiving to preach.

Evans, who was never known for his ecumenical bridge-building, told Edith there were enough Assemblies of God churches to keep her busy “without going into undenominational places.”<sup>12</sup>

Edith, according to her daughter, was invited to fill in at Angelus Temple (Foursquare), Los Angeles, during Aimee Semple McPherson’s absence. But she declined, saying that she wished to remain in Assemblies of God churches.<sup>13</sup>

In another letter to J. R. Evans, Edith inquired about accepting meetings in a large midwestern Assemblies of God church whose pastor had previously been under investigation by the denomination. Evans saw no reason why she shouldn’t accept the invitation since the investigation had cleared the pastor. Evans added, however, that he had heard some rumors that the church in question was lacking in a Pentecostal spirit. “I trust,” he wrote, “that you will give it to them pretty strong along the line of Pentecost.”<sup>14</sup>

From the results Edith got from her preaching in other churches, this church no doubt received a “pretty strong” dose of Pentecost.

Wherever Edith Mae Pennington  
SUMMER-FALL 2005 AG HERITAGE 35



**Edith Mae Pennington with her Bible in 1964.**



**Edith Lorraine Pennington**

preached during the Great Depression, reporters and photographers surrounded her for stories and pictures. They were anxious to cover the young woman who—as a St. Louis reporter described it—“traded a budding movie career for the pulpit;... swapped the stage for the sawdust trail.”<sup>15</sup>

Editors gave generous space for Edith’s meetings, and consequently the publicity put little-known Pentecostal churches on the map. In a St. Louis meeting in 1931, Pastor Henry Hoar wrote that the meetings ran for 9 weeks. Bethel Temple, where the meetings were held, saw 330 converted, 125 baptized in the Spirit, and 110 join the church.<sup>16</sup>

Another 9-week meeting was held in Springfield, Missouri, at the headquarters church, Central Assembly. Jim Dutton, a 15-year-old Baptist at the time, came to a service to see what all the excitement was about. Dutton faithfully attended Central Assembly until he passed away in 1996.

“I saw a whole row of people under conviction,” Dutton recalled, “and they all turned and kneeled to receive Christ.”<sup>17</sup>

A second meeting at the church ran for 7 weeks.

Edith moved into the nation’s capital at the invitation of Harry Collier, pastor of the Full Gospel Tabernacle. And the crowds came. Hundreds were turned away from the church before the meetings were moved to the Masonic Temple Auditorium. Here again, newspaper publicity drew hundreds of people to the church.

Pastor Carl O’Guin was past 90 years of age when he reported on the “landslide revival” Edith conducted at his Granite City, Illinois church in 1931. Conversions numbered 112, and 105 were baptized in the Holy Spirit during this 7-week meeting.<sup>18</sup>

The famous Glad Tidings Tabernacle in New York celebrated its 25th anniversary in 1932 with Edith as the featured speaker in a revival series. A four-column photograph of Edith appeared in the *New York Evening Journal*, accompanied by a story, “Beauty Winner Forsakes Hollywood for the Pulpit.”<sup>19</sup>

In the Glad Tidings meeting, Edith described herself as a “simple soul and a wanderer.” She doesn’t imitate other women evangelists, she added, but just goes around “saving souls.”

Edith Mae Pennington kept up her evangelistic pace from coast to coast

between 1930-36. One of the meetings in 1936 was in Shreveport, Louisiana. Later, she announced that God wanted her to establish a church in the city.

So, after traveling in evangelistic meetings for 7 strenuous years, the former beauty winner settled down to found Full Gospel Temple (Assembly of God) in 1937. She would travel occasionally after founding the church, but most of her remaining years were spent with the local congregation.<sup>20</sup>

As far as many of the old-timers who were in her meetings during the Great Depression are concerned, there never will be another Edith Mae Pennington. She could attract the crowds and draw the net for conversions. And few evangelists were as successful in leading believers into the Pentecostal experience. Many Pentecostal churches really didn’t get a good start until Edith Mae Pennington visited their cities.

Her critics said she was foolish to give up a promising career for the ministry. Edith’s answer: “The Light of the Cross exceeded the bright lights of the stage. I exchanged the glamour of the world for the glory of the cross.”<sup>21</sup>

It’s pretty safe to add that she never looked back.



## Notes

1. "Miss Edith Mae Patterson Awarded Grand Capital Prize as Most Beautiful Girl in the U.S.," *St. Louis Globe Democrat* (Nov. 6, 1921), sec. 3, 1. Edith would stress later that the contest was not in bathing suits. On March 24, 1946, the newspaper ran a feature with seven photographs in their Sunday supplement, titled "Most Beautiful Girl in America—25 Years Later."

2. *Ibid.*, 8.

3. *Ibid.*, 1.

4. Edith Mae Pennington, *From the Footlights to the Light of the Cross* (Shreveport, LA, n.d.), 4.

5. *Ibid.*, 6.

6. "Beauty Winner Opens Revival Service Here," *The Washington Herald* (April 1931).

7. *Ibid.* The Oklahoma City church was not the first Pentecostal church she had visited. According to her daughter, Edith Lorraine Pennington, in a letter to me Nov. 1, 1987, Edith attended a service at Angelus Temple in Los Angeles and was healed of a goiter.

8. Pennington, *From the Footlights*, 7.

9. Edith Lorraine Pennington, letter to author, Nov. 1, 1987.

10. Both McPherson and Woodworth-Etter's marriages ended in divorce. Mary Moise opened a rescue mission in St. Louis which brought a separation from her husband (see *AG Heritage*, Spring 1986).

11. Pennington, *Should Women Preach the Gospel?* (Shreveport, LA: Plant of Renown, 1982), 19.

12. J. R. Evans, letter to Edith Mae Pennington, April 12, 1932.

13. Edith Lorraine Pennington, letter to author, Nov. 1, 1987.

14. J. R. Evans, letter to Edith Mae Pennington, September 5, 1933.

15. "Former Champion Beauty of Nation Is Evangelist Now," *St. Louis Globe-Democrat* (Oct. 10, 1930). Newspaper coverage was during meeting at Granite City, Illinois.

16. Henry Hoar, "Marvelous Inflow of Hundreds.," *Pentecostal Evangel* (Nov. 14, 1931), 16.

17. Jim Dutton, interview, Nov. 22, 1987.

18. Carl O'Guin, telephone interview, Oct. 31, 1987.

19. *New York Evening Journal* (May 4, 1932).

20. In Feb. 1950, Edith Mae Pennington—"with a tinge of regret"—severed her relationship with the Assemblies of God. She wrote the general secretary, J. Roswell Flower, stating that she had no new "teaching, practices, or interpretation." She added that God wanted her to separate from the Assemblies of God and call her independent church, "The Plant of Renown" (Ez. 34:29). Flower answered, saying that the Assemblies of God had considerable latitude for various types of ministries and saw no reason for Edith's withdrawal. Others thought that the church had embraced some of the Latter Rain teachings that were in wide use in 1950.

Following Edith Mae Pennington's death in 1974, her daughter, Edith Lorraine Pennington, assumed the pastorate of the church.

21. Pennington, *From the Footlights*, 7.

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# The Montezuma Showdown

## Morris Plotts and Associates Charged as Public Nuisances

By Wayne Warner

**This story is part 2 of the evangelistic meetings Morris Plotts conducted in south central Iowa early in the 1930s. They were published in the Spring and Summer 1988 issues of *Heritage*.**

The tremendous success Morris Plotts and his enthusiastic coworkers had experienced in an evangelistic crusade and church planting in New Sharon, Iowa, and in other nearby communities, led them to believe that a similar effort could reap the same results anywhere.

Even Montezuma, Iowa?

Before winter would hit the heartland in 1934, the answer from

Montezuma would be a resounding no. Conversions and other marvelous acts happened in Montezuma, but there would be no strong local church planted in this county seat of Poweshiek County.

A Des Moines newspaper headline said it all: “JURY CONVICTS PASTOR IN AN IOWA TOWN. Found Guilty of Making Nuisance at His Meetings.”<sup>1</sup>

The pastor was none other than Charles Morris Plotts, and before he could get out of Poweshiek County he would serve 30 days in the local jail and have a 6-month sentence suspended.

No doubt Plotts’ critics in Montezuma and New Sharon were ready to take the jury out to dinner. They had accomplished something nobody else had been able to do. They had temporarily, at least, knocked a



**Morris Plotts, in dark suit, awaits sentencing in the packed Poweshiek County Courthouse, October 6, 1934. Seated with Plotts (l-r) are Harold Raines, Frank Maudlin, and Carl Briney. Courtesy of Morris Plotts**

wheel off of the Plotts' evangelism wagon.

Plotts opened his Montezuma campaign in late May 1934—71 years ago last spring. He took his tent and several musicians to Montezuma from Grinnell, Iowa, where he had just closed a 5-week meeting.

After the tent was set up on a vacant lot, crowds poured into town

sometimes as late as 3 a.m. The musical instruments—consisting of a cornet, a trombone, a xylophone, a banjo, other stringed instruments, and two pianos—kept people awake. Boyd said he was disturbed by much loud yelling, screaming and shouting, and the singing—which he described as “of a jazz nature”—continued far into the night.<sup>3</sup>

A temporary writ of injunction was issued and the meetings were halted until Plotts' attorney could answer the charges. Perhaps one of the most offensive statements in the writ

by to get in on the excitement.

Plotts was forced to return to New Sharon until his attorney could file an application for dissolution of the temporary injunction. That matter was taken care of 4 days later on July 27.

The constitutional rights of the evangelists were being violated, argued the attorney in the application. To call the evangelist unorthodox was ridiculous. Plotts and his coworkers were conducting “purely religious meetings, having for their sole purpose the worship of God according to the dictates of the conscience of the holders of the meetings and the worshippers attending them. That the said meetings are held for sole purpose of furthering the teachings of the King Jame's [sic] Version of the Holy Bible. That at said meeting the only singing is of religious hymns as commonly known and accepted by the established religious bodies of the land. That the music at said meetings is produced by musical instruments of the commonly accepted type.”<sup>4</sup>

After several amendments and replies to Boyd's original request were filed by both parties, a settlement was reached on July 30. Plotts and his party agreed to move the meeting location to a point at least ¼ of a mile away from an occupied dwelling. The only exception would be if permission was granted by persons living within the ¼-mile restriction.

## The crusade attracted hundreds to Montezuma during the summer of 1934.

and into the meetings just as they had in other towns in south central Iowa. All was going as planned.

The meetings went on night and day with many reports of conversions, healings, and baptisms in the Spirit. If anything, the volunteer orchestra was louder and more enthusiastic than it had been in other campaigns.

And Morris Plotts was gaining respect as a pulpiteer, even from those who disagreed with him on such things as the baptism in the Spirit and speaking in tongues. No doubt his empathy for sufferers had deepened; for just 3 months before the Montezuma meeting opened, his own 9-month-old son had died as a result of a blocked bowel.

The first legal objection to the Montezuma meetings came from a lawyer, R. W. Boyd, who lived four blocks from the tent site. Boyd filed a petition in equity, asking the court to halt the meetings. He named as defendants Plotts, Bruce Bachman, Eddie Manges, Patience Lewiston (later Hastie), Dick Johnson, John Williamson and Ben Hannon.<sup>2</sup> This action touched off a legal sparring between Boyd and the revivalists for the rest of the summer.

Boyd claimed the meetings began each night about 8 and ended

was that the leaders of the meetings were accused of using jazz music. You could insult a Pentecostal in 1934 for his lack of musical talent, but you didn't make the mistake of calling his music jazz. Jazz was the devil's music; the tent music belonged to the Lord.

Another disturbance which the meetings caused, according to Boyd, was the automobiles which he said raced at high speed back and forth between the business part of Montezuma and the lot on which the tent was sitting. Apparently the people in the cars did not attend the meetings but only drove



Revival tent used by Morris Plotts at New Sharon, Iowa, in 1933.

# Joyful News in South Central Iowa

They had never seen anything like what was happening in the early 1930s in south Central Iowa. Hundreds were saved and got right with God and fellowmen. They began to return stolen chickens and cows. Evangelist Morris Plotts told of one New Sharon man who drove several hundred miles just to return a stolen dog. Another returned a stolen gun to the town doctor.

Everyone knew of Morris Plotts and his sweep through Oskaloosa, New Sharon, Searsboro, and other Iowa towns.

Those who supported Plotts in his short-lived efforts to start a church in Montezuma believed that God judged the town when Plotts wound up in jail. It was resisting the Holy Spirit, Baptist pastor Warren James believed. In 1988 James said that he saw tremendous results when he was a boy of 11 as Plotts preached.

"Montezuma never has had a spiritual revival since those days," James said. "A deadness you wouldn't believe."\*

In recent years the nearby New Sharon Assembly of God decided to try again to plant a church in Montezuma and called for a congregational vote in this town of 1,400. The congregation voted against the idea.

But something has happened within the past 2 years. And that's where we received the joyful news.

A group of people in the area petitioned the Iowa District of the Assemblies of God. "We need a strong witness in this town," they told Superintendent

Richard Arrowood. What started as weekly prayer meetings became Community Hope Assembly of God under the ministry of Cary Van Kampen, now business manager of the Iowa District. Van Kampen's Pentecostal roots go right back to New Sharon when his ancestors came into the New Sharon revival more than 70 years ago.

The new Montezuma congregation began helping people in the community, Van Kampen explained, "and the church just 'took off.'" Most of the people were unchurched. From a rented bank basement, the congregation bought their own building.

Todd Jones has his own story involving people who care. When he was a young teen, his father died. That's when Des Moines' Glad Tidings—whose pastor at the time was the current district superintendent, Richard Arrowood—reached out to help. Todd and his family were saved, and he prepared for the ministry. Today he is the new pastor of the Montezuma church.

Morris Plotts, who died in 1997, would be pleased to know that an Assembly of God of 100 people is now worshipping in its own building in Montezuma, Iowa.

\*Velma James, Warren's widow, told me in a telephone interview on August 24, 2005, that her husband was still pastor of the Baptist Church in Montezuma when he died in 2000 at the age of 77. Although her husband wanted to remain anonymous in 1988, Mrs. James gave permission to identify him because he is deceased.

The meetings were moved to another location in Montezuma, but about 2 weeks later the tent was moved back to the original lot because the crowds were bigger there than they were at the new lot.

To say that R. W. Boyd was upset about the return of the tent to his neighborhood is probably putting it too mildly. He quickly filed another legal action, renewing his original petition and asking that a temporary injunction be issued preventing the evangelists from holding meetings on the lot and that the agreement reached on July 30 be kept. The writ of injunction was granted.<sup>5</sup> Despite the new legal maneuver, however, the meetings continued on the original lot.

While Boyd and the evangelist were keeping the civil court busy during August, something else was developing. A Poweshiek County grand jury was taking testimony from Montezuma citizens regarding the meetings. Most of the people called to testify behind closed doors said the meetings were noisy and kept them from sleeping. Others who lived nearby, however, would testify later at the trial that the meetings did not bother them, that once they went into their houses they could not hear the meetings.

Needless to say, a controversy was boiling in this central Iowa community, and someone would have a day in court before long. If you hung around John Phillips' Barber Shop through one shave, you'd learn that.

Armed with testimony from 24 Montezuma citizens, the grand jury handed down indictments on August 29, 1934. Named were Morris Plotts, Eddie Manges, and Bruce Bachman, who were charged with causing a public nuisance. The game had changed from softball to hard ball, from the civil arena to the criminal.

The indictments stated that the defendants "helped in making, during the night time, loud, offensive and annoying noises, by loud talking, singing, shouting, yelling, and wailing, and by playing pianos, horns, banjos

and other instruments, which loud noises were and are dangerous and disturbing to the health, peace and comfort of the public, and to the common and public nuisance of the people of the State of Iowa, and to the people residing in that neighborhood.”<sup>6</sup>

It appeared that something was about to give in the Montezuma impasse.

Plotts, Manges, and Bachman were enjoying a peaceful dinner in a friend’s farmhouse on that Wednesday, August 29, unaware that indictments had been issued and that Sheriff D. A. “Dinty” Mulcahy and a deputy were on their way to serve the criminal warrants for their arrest.

Mulcahy, who was a friend of the trio, would rather have been anyplace else that day. Plotts remembers the moment: “Sheriff Mulcahy appeared at the door with a paper in his hand, and he was shaking from head to foot.”

After the sheriff told the three that he had a warrant for their arrest, he confided that he didn’t want to arrest them. “Boys,” he said, “I’ll turn my back if you’ll run.”<sup>7</sup>

## The arresting sheriff liked Plotts and his three musicians. “Boys,” he said, “I’ll turn my back, if you’ll run.”

Not wishing to become fugitives from justice nor to get their friend Dinty in serious trouble, Plotts, Manges, and Bachman turned down the suggestion. They would face the charges. Besides, they didn’t think they had broken any laws, and surely no jury in the country—not even in Poweshiek County—would convict them.

So into the sheriff’s car they climbed, taking with them a guitar and banjo. As Mulcahy headed for the county jail, his three prisoners began to sing and play in the back seat. Dinty had served a lot of warrants in his day, but never one like this.

After the evangelist and his

musicians were jailed, several people who had attended the meetings offered to raise the required \$1,000 bail each. The kind offers were refused because Plotts believed the charges should be dropped. The charges were not dropped, and for the next month the three were tenants in the Poweshiek County Jail.

It is doubtful whether the jail ever had inmates before or since to compare with these three. Sheriff Mulcahy, knowing that he didn’t have desperados on his hands, issued an almost open-door policy for visitors. He moved Plotts and his two musicians to the top floor of the jail and permitted them to conduct services and entertain visitors. An organ was brought in to beef up the orchestra, and the jail rocked with what one newspaper reporter called “Pentecostal melodies.”

Hundreds of people visited the jail during the month-long confinement. Plotts remembers that as many as 40 people danced in the Spirit up and down the corridors of the jail. Friends showered them with food. “We thanked God for the food,” Plotts added, “and shared it with other inmates, the sheriff,

and the deputies. Some of the prisoners were led to the Lord.”<sup>8</sup>

Through stories and photographs, newspapers throughout the state kept their readers current on the happenings in this modern Philippian jail scene. The *Des Moines Tribune* published an article with this heading:

### **Religion vs. Night’s Sleep; ‘Fight Is On’ in Montezuma**

A photograph accompanying the article shows Eddie Manges with a banjo, Bruce Bachman with a guitar, and Morris Plotts with an open Bible. From their smiles you would think



**Morris and Neva Plotts. In later years they served as missionary evangelists in Africa.**

they were on a Sunday school picnic, not behind bars.

The attention the three received was often critical or humorous. A local barber even published a poem on the incarceration:

#### *Some Shaver*

*We’ve shaved ‘em settin’ up in chairs  
And lyin’ down in bed,  
We’ve shaved ‘em when they were dyin’  
And after they were dead.  
We’ve shaved ‘em runnin’ from the law,  
While they were out on bail,  
But never before a Preacher  
Locked up in the County Jail.<sup>9</sup>*

The day the three were jailed, Patience Lewiston (now Hastie), who was the piano player, called her pastor at Perry, Iowa. R. E. McCaulley turned his Perry congregation over to others and sped to Montezuma. He preached at the tent meetings while Plotts was in jail.<sup>10</sup>

One night a woman was baptized in the Spirit and then told the ecstatic

# JURY CONVICTS

Found Guilty of Making Nuisance at His Meetings

HIS MUSICIANS ACQUITTED OF LIKE CHARGES

CONTROVERSY HAD DIVIDED MONTEZUMA IN TWO GROUPS

# PASTOR IN AN IOWA TOWN

## PLOTS IN JAIL, BUT TWO FREED

They Plan to Conduct More Meetings.

(The Register's Iowa News Service) MONTEZUMA, IA.—The Rev. Morris Charles Plotts was held in jail here Wednesday night awaiting sentence Saturday for maintaining a public nuisance by conducting revivals here, but not all was gloomy for the Pentecostal followers of the evangelist.

The same jury of six men and six women that found Mr. Plotts guilty, musicians, Bruce Edward Manges, overjoyed and said conduct more meet.

The verdict was: jury Tuesday night been out eight, he divided residents of hood where the rpy into two factions. couldn't sleep because others held that were merely people.

## PASTOR GIVEN 6-MONTH TERM

Evangelist's Jail Term Is Suspended.

(The Register's Iowa News Service) MONTEZUMA, IA.—The Rev. Morris Charles Plotts, Pentecostal evangelist, found guilty last Saturday of maintaining a nuisance with his tent revival meetings here, Saturday was sentenced to serve six months in the county jail.

Judge J. G. Patterson suspended the sentence pending good behavior.

A motion for a new trial, filed by E. H. Beckman, attorney for the Rev. Mr. Plotts, was overruled.

The judge signed a court order Saturday ordering the Rev. Mr. Plotts to close his meetings at an early hour at night and to keep the revivals orderly and quiet.

## SHARON PASTOR TRIAL SEPT. 17

Plotts Refuses Bonds And Remains In Monte Jail

M. C. Plotts of New Sharon, postal evangelist, indicted Eddie Manges and Bruce an of New Sharon on nuisance charges by the Poweshiek grand jury at Montezuma result of meetings held at

summa are expected court Septen old Raines of Oak been identified

in religious ac that the New Sha refused anything onal release, cla onment, and pre n jail until a bath n has been made taines says tha are available if cept the offers of mpathizers.

## REV. PLOTS SENTENCE IS SUSPENDED

Evangelist Must Close Meetings Early Hour Says Court

## PLOTS TRIAL TO JURY TODAY

Nuisance Hearing Of New Sharon Trio Near End

(Special to Herald)

Montezuma, Oct. 2.—Charges of nuisance against M. C. Plotts, New Sharon Pentecostal evangelist, and his associates, Eddie Mangus and Bruce Bachman, were expected to go to the jury this afternoon as the hearing in Poweshiek county district court drew to a close.

on Frank giving the lared that a public

## GRAND JURY RETURNS AGAINST SEVEN HERE

Plotts and Party Named In Indictment

Plotts

Fellow by a jury Wednes persons.

Those Mrs. B. J. and com; Bruce B alias Gt Tish.

Plotts, arrested and Depu Wednesday Mills and county is lodged, una The three ing a publi minister w meetings in zuma.

Mr. and l of \$1,000 on is not know legal advic with the ill Warren T uttering a ball was as

## EVANGELIST ON TRIAL AT MONTEZUMA

Plotts And Associates Facing Nuisance Charges Over Meeting

(Special to Herald) Montezuma, Sept. 23.—The morning of the trial of M. C. Plotts

## RELIGION VS. SLEEP

## LARGE CROWD HEARS PLOTS

Paroled Evangelist Returns to Enthusiastic Congregation.

MONTEZUMA, IA. (U.P.)—The Rev. M. C. Plotts, Pentecostal evangelist, under a six months' suspended sentence for creating a public nuisance with his religious meetings, returned to his tabernacle Sunday night.

The congregation, larger and more enthusiastic than in the days before he was arrested for keeping the community awake nights, greeted him with ringing hosannas. His preachings appeared to be in a softer tone.

"I'm here to take up the work of the Lord where I left off" he



At the right is Evangelist Plotts. Eddie Manges is left and Bruce Bachman is between them. But they're all in jail in Montezuma.

Iowa newspaper stories published during the time Plotts and his musicians were in jail.

congregation that she had seen a vision. The three jailed evangelists, she said were kneeling at an old bench in the jail. Standing over them was Jesus with His hands outstretched.<sup>11</sup>

If there were any doubts about whose side the Lord was on, it should have been settled with that vision!

While the men awaited their trial, a woman who had become a regular attender at the tent services in Montezuma died. The family asked the court if Morris Plotts could conduct the funeral. In perhaps an unprecedented move, Plotts and his two singers were permitted to leave the jail long enough to conduct the funeral. The sheriff and a deputy sat on the front row of the

Christian Church during the service and then ushered the three back to jail.

About 2 weeks after the arrest, Plotts wrote a letter to his board at the New Sharon Tabernacle. More than a few people thought the letter read like one the Apostle Paul wrote from one of his jail cells. (See letter at right.)

Letters of support for the imprisoned evangelist and his musicians poured into area newspapers. A former Montezuma resident and in 1934 a pastor in Winterset, Iowa, wrote a stinging letter in which he looked at the times as the last days when Satan would be bound and his effectiveness minimized: "It must be so because

in Montezuma, Ia., the sunny spot of Poweshiek County, many were jerked and shaken on dance floors, not by earth shocks but by the power of God." The writer, an O. Ballard, added that he was proud of his hometown "since they have gone on a paying basis for the Lord."<sup>12</sup>

Mary Cooper, Montezuma, fired off a letter in which she told the editors that they were presenting a one-sided account of the meetings. She claimed an investigation in Montezuma revealed that only one person in 20 had been disturbed by the meetings. People being disturbed? To the contrary, she wrote: "The people are enjoying every minute of the meetings and getting

great blessings from them.”<sup>13</sup> “He is teaching the old time religion in its fullness,” wrote Mrs. Carl Lateham, “and so much good has been done through his work.”<sup>14</sup>

The jury trial for Plotts, Manges, and Bachman opened September 27, 1934, with a jam-packed court room. The celebrated case drew attention

placing bets and hoping that the state would win its case and force the itinerant preachers out of Montezuma.

The answer everyone waited for came after the jury deliberated eight hours on Tuesday, October 2. Bruce Bachman and Eddie Manges were found not guilty. For Evangelist Plotts, the jury voted guilty as charged.

That was the bad news.

The good news was that the jail sentence would be suspended based on Plotts’ good behavior. The judge also paroled Plotts to Sheriff D. A. Mulcahy.<sup>16</sup> Judge Patterson ruled that the meetings could continue in Montezuma but that they would have to close earlier and Plotts would have to keep the meetings orderly and quiet.

High energy revival meetings in Montezuma for all practical purposes ended immediately following the trial. Plotts stated he would pick up where he left off, but it would be somewhere else. The meetings in Montezuma were closed Sunday night, and Plotts returned to the friendlier city limits of New Sharon.

In retrospect, 71 years after the Montezuma campaign, eyewitnesses offer interesting observations.

Eddie Manges, who was living in Geyserville, California in 1988, believed the meetings were opposed because people didn’t want to hear the Word of God. “Freight trains rumbled by the homes of some who objected to the meetings. And carnivals operated nearby. Both of these made more noise than the meetings,” he said.<sup>17</sup>

A Baptist minister in Iowa, who wished not to be identified, had high

## Hundreds visited the jail during the month to take part in gospel services, which the sheriff encouraged.

from the Des Moines papers and stories buzzed along on the wire services. Everybody knew about the case, and everybody was talking about it.

Jury members were to determine whether the three defendants were guilty of making a nuisance or whether their music and worship were protected by the U.S. Constitution. Witnesses on both sides of the issue presented confusing testimony, which naturally was affected by their own biases.

One witness described the noise at the tent as “moaning like a woman in pain,” and that “it sounded like they were killing someone over there.”<sup>15</sup>

Other witnesses for the state testified that the noise kept them awake. The defense countered with witnesses who denied that the noise at the services was excessive.

Plotts ordered the choir to sing louder because people couldn’t hear them on the other side of town, one witness said. Plotts explained that the choir had been singing half-heartedly and that he was just encouraging them to put more into their efforts.

Through the course of the trial, which continued for a week, the state called 23 witnesses in an attempt to prove that the defendants had caused a nuisance in the city. The defense answered with 20 witnesses. How the jury would respond to the evidence was anybody’s guess. While Christians—especially those who supported the meetings—prayed, antagonists were

Bachman and Manges were elated and shook hands with the jury. But their friend and leader was sent back to jail and would face sentencing the following Saturday. The freed musicians vowed they would return to the tent that night and conduct a prayer meeting for Plotts’ release.

In the meantime, Plotts’ attorney, E. K. Beckman, filed a motion for a new trial for his client, but it was denied.

On Saturday, Judge Patterson sentenced Plotts to 6 months in the county jail and ordered that he pay costs of the prosecution in the amount of \$200.

## A Prison Epistle

***Greetings in Jesus’ precious name! May God bless you all for your loyalty in this time of distress. As pastor of the Tabernacle, I am earnestly requesting that each and everyone of you stand together in one mind. And in every assembly there must be a central head of authority.***

***Since I am in jail and unable to guide the affairs of the tabernacle, I am hereby appointing Brother Carl Briney to act as General***

***Superintendent of the New Sharon and Montezuma assemblies and do confer upon him the power of pastor.***

***This is necessary in order to avoid confusion and misunderstanding. Trusting you will co-operate with me as you always have. I will close. Pray for me.***

A message Plotts wrote to his church board at New Sharon, Iowa, while he was in the Montezuma jail.

## Looking back to 1934, a Baptist minister said Montezuma shut out the Holy Spirit.

praise for Plotts and his meetings throughout south central Iowa. He even felt that Montezuma shut out the Holy Spirit when the people opposed the meetings. According to the minister, there were no movings of the Spirit since Plotts folded up his tent and left town. The minister did admit, however, that there were definitely extremes condoned and the noise at times was excessive.<sup>18</sup>



Patience Lewiston Hastie, the group's piano player.

Vivian Warren, a convert in the Montezuma meetings, remembered that the Pentecostals at the time believed God passed out judgment on the town after the meetings were closed. The judgments cited were deaths, accidents, fires, and other tragedies which befell some who did not support the meetings.<sup>19</sup>

The piano player, Patience Hastie, got excited as she reflected on the meetings. Without a hint of bitterness, she could remember the amazing conversions despite the persecution. She felt she missed going to jail because the county didn't have facilities for women.<sup>20</sup>

Elizabeth DeGreef, who was pastor of the Assembly of God, Harvey, Iowa in 1988, did not attend the Montezuma meetings but did attend

other campaigns. She characterized the Plotts meetings as "old-time Pentecost." She added: "We can use some more of them today."<sup>21</sup>

Bruce Bachman, who returned to New Sharon on the 50<sup>th</sup> anniversary of the Assembly of God in 1984, was still singing with a group in the Chicago area, the "Soul Seekers," in 1988. He wasn't thrilled about being locked up in jail but felt the meetings were blessed and souls were added to the Kingdom. The experience didn't discourage him from participating in other Plotts campaigns.<sup>22</sup>

And what about Morris Plotts? What did he think about the arrest and trial? Would he have done anything different? "We had a lot of youthful enthusiasm in those days," he said during an interview. "If I had it to do over, I would have closed the meetings earlier."<sup>23</sup> His wife, Neva, would no doubt have concurred.

Morris Plotts traveled around the world many times since those days in the small town of Montezuma, Iowa. He served as a missionary evangelist on the continent of Africa, and for many years he raised money to build churches and Bible school buildings on mission fields. In June of 1988 he returned to Africa, at the age of 82, to dedicate yet another building for the Kingdom.<sup>24</sup>

In later years he still liked to talk about those tough days in Iowa during the Great Depression, but one of his biggest disappointments is that he was unable to establish a church in Montezuma.

One thing is for certain. Nobody would ever accuse him of not trying.

### Notes



1. From an unidentified Des Moines newspaper clipping, Oct. 3, 1934. Flower Pentecostal Heritage Center.

2. Petition in Equity, District Court

of Iowa, Poweshiek County, July 23, 1934. Williamson was owner of the property, and Hannon had leased it. The others named were participants in the meeting. Copy of court records in Flower Pentecostal Heritage Center.

3. Ibid.

4. Application for Dissolution of Temporary Injunction, July 27, 1934.

5. Amendment to Petition and Application for Injunction; Writ of Injunction, Aug. 13, 1934.

6. Indictment, The State of Iowa vs. M. C. Plotts, Eddie Manges, Bruce Bachman, Aug. 29, 1934. Other indictments handed down at the same time named a horse thief, a forger, and a couple charged with the illegal sale of beer.

7. Morris Plotts, telephone interview, Sept. 18, 1987.

8. Ibid.

9. From a clipping. Newspaper unidentified. Flower Pentecostal Heritage Center.

10. Patience Hastie, interview, May 18, 1988. McCaulley followed Plotts as pastor in New Sharon.

11. Plotts, Sept. 18, 1987.

12. *Des Moines Tribune* clipping, Oct. 1934. Flower Pentecostal Heritage Center.

13. Ibid.

14. Ibid.

15. *Montezuma Republican*, Oct. 4, 1934.

16. Judgment Entry, No. 15416, Oct. 6, 1934.

17. Eddie Manges, telephone interview, 1988.

18. Warren James, telephone interview, 1988. Although James wished to remain anonymous in 1988 when he was still pastoring the Baptist Church, his widow gave the author permission to identify him on Aug. 24, 2005.

19. Vivian Warren, telephone interview, May 18, 1988.

20. Patience Hastie, telephone, interview, May 18, 1988.

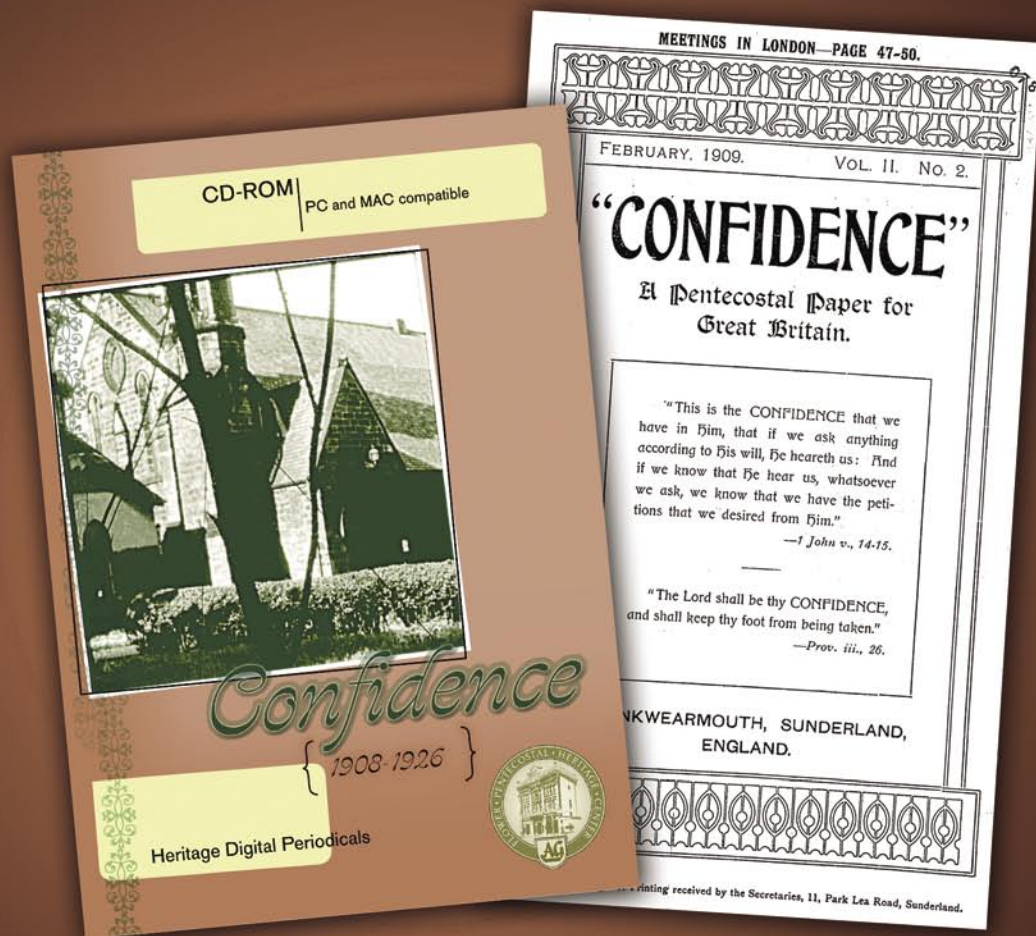
21. Vivian Warren, telephone interview, May 18, 1988.

22. Bruce Bachman, telephone interview, 1988.

23. Plotts, Sept. 18, 1987.

24. Few of the people involved in the 1933-34 Iowa meetings are still living. Many whose names are mentioned in the 1988 story are also deceased, including Morris and Neva Plotts, Bruce Bachman, and Eddie Manges.

# Confidence (1908-1926) On CD-ROM



*Confidence* was an early Pentecostal periodical edited by A. A. Boddy, an Anglican rector who was baptized in the Spirit in 1907. His parish, All Saints' Church in Sunderland, England, hosted a number of Pentecostal conventions which attracted Pentecostal leaders from Europe and the U.S. Sermons and reports given at the conferences and revivals held there were recorded in the pages of *Confidence*.

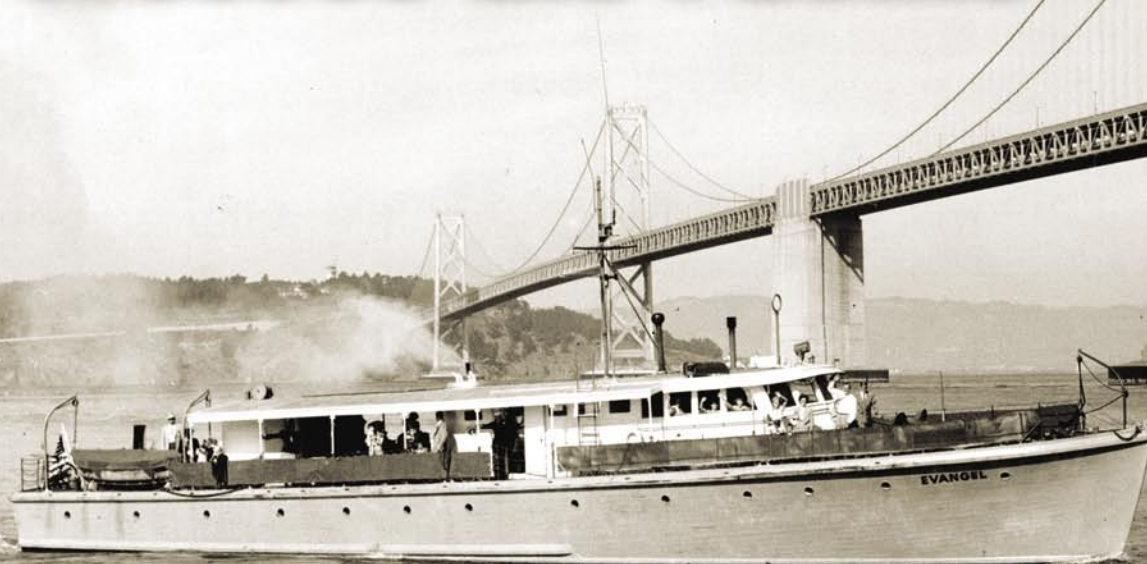
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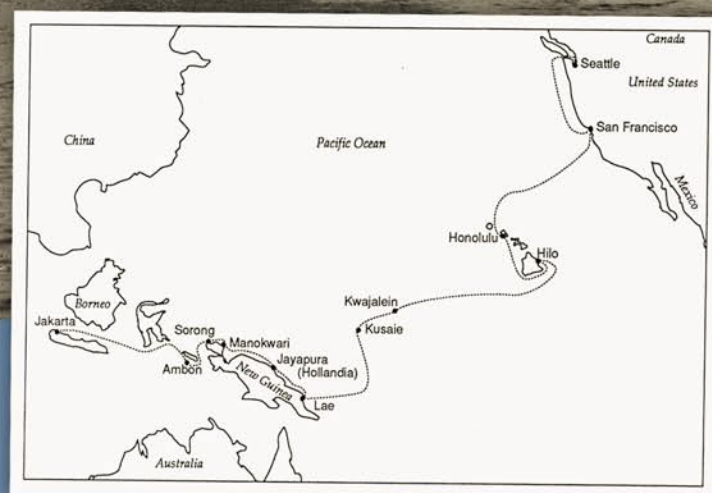
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# The Evangel Crosses the Pacific



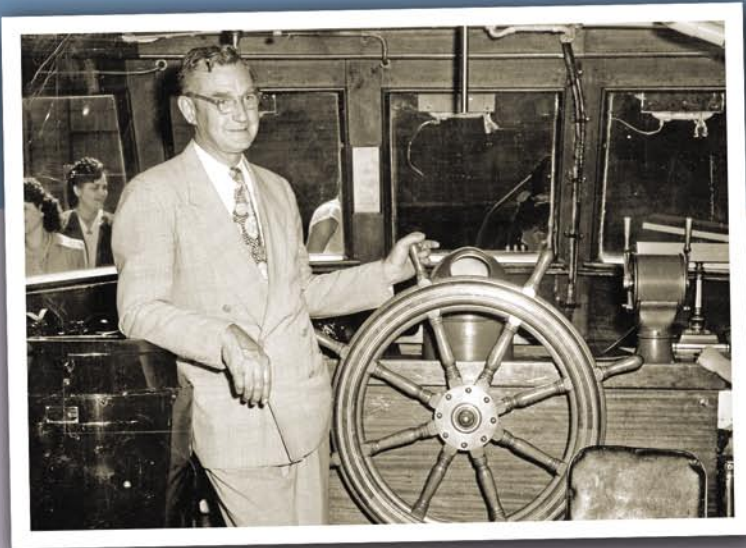
This is the concluding part of a 2-part feature first published in *Heritage*, Summer and Fall 1989.



**Ralph Devin's 1950 Speed the Light Boat Reaches Jakarta Despite Loss of Rudder, Storms, Mechanical Failures, Malaria, Food Poisoning, and Arrest**

**By Wayne Warner**





It was Ralph Devin's vision, which took the *Evangel* to Indonesia so the missionaries could use it in evangelism. He is shown at the wheel before leaving San Francisco.

## Evangel Update

Part 1 of this story, published in the summer 1989 issue, covered the *Evangel's* trip from Seattle to Hawaii and to Kwajalein, in the western Pacific—some 2,100 miles SW of Hawaii. This concluding part picks up the journey to Jakarta, Indonesia. The total trip took almost 5 months.

Ralph and Edna Devin were operating a Seattle furniture business in 1937 when they felt a call to missionary service in Indonesia. But a missionary board told them they were too old, had too many children, and that they would never learn the language.

Undaunted, the Devins went out as independent missionaries in 1938 and established a mission. They were forced to flee because of the Japanese invasion in 1942. After the war in 1945, they returned to Indonesia, this time under Assemblies of God appointment.

Ralph Devin saw the need for a boat to evangelize the many islands in Indonesia and the Spice Islands. With approval from the Division of Foreign Missions (now the Assemblies of God World Missions), he purchased a 100-foot surplus army air-sea rescue boat in Seattle. With 15 crew members and passengers, the boat left Seattle August 8, 1950, and arrived in Jakarta, Indonesia, January 1, 1951.

This article describes the courage and sacrifice these missionaries demonstrated to help Devin make his dream come true.

Captain Robert Brougham was puzzled. First Mate Hugh Baker was not carrying out his steering orders which should move the *Evangel* out of the Kwajalein Navy Base and on their way toward New Guinea. Baker heard the orders, but the *Evangel* would not respond to his steering.

It would not take long to find the problem.

Baker dove over the stern into the warm tropical waters while the crew and passengers on the deck hoped for the best. They had already stayed at Kwajalein far longer than planned. And they hadn't yet reached the half-way point of their 10,400-mile trip to Jakarta, their final destination.

When Baker climbed back onto the *Evangel's* deck the crew's worst fears were confirmed. The *Evangel's* rudder was missing!

The bump of a coral reef in the lagoon the day before, which seemed minor at the time, had knocked off the 500-lb. rudder. The missionary leader Ralph Devin and his passengers were obviously thankful that the rudder had not fallen off in the ocean. But the bad news was that it was somewhere in about 35' of water.

As friendly and helpful as the Kwajalein Navy personnel had been, they were anything but optimistic. "You'll never find it," they said.

But the crew and passengers were not willing to give up that easily. As they prayed for direction, they were

impressed with the verse, "Seek and ye shall find."

They tied up the *Evangel*, borrowed a small boat, and rowed out to the reef which they had bumped. They knew the rudder was on the floor of the sea, and they were confident that God would show them its location.

As the men peered down through the clear water of the lagoon, someone spotted a reflecting object. It was the rudder. Fortunately, the rudder had scraped the reef and was now reflecting the sun's rays into the eyes of the men in the boat.

Finding the heavy bronze rudder was one thing, but getting it to the surface was another matter.

They returned to the navy base and paid a visit to the commanding officer. When he heard about the rudder which had been lost and now was found, he authorized the use of a navy crane, commonly called a "cherry picker," to pull the rudder out of the water and to repair the boat so it could get on its way.

The Navy officers and men stationed on Kwajalein already had kindly given their time, provided supplies, and offered technical assistance. Ralph Devin wrote to Noel Perkin and told of the Navy's help. "Their kindness and support were gratefully accepted."

But the 5 weeks on Kwajalein was far longer than they expected to stay. "Everyone is well," Devin assured



The *Evangel* docked in San Francisco with Ralph Devin on steps, shortly before the crew left for Indonesia.

Perkin, “and we are all anxious to be on our way but must have patience.”<sup>1</sup>

After the rudder was repaired and reinstalled, the *Evangel* sailed out of Kwajalein the second time. But it wasn’t long before more trouble came to light. The transmission began to throw out oil. It was either take a chance on reaching another distant port or return to Kwajalein. They chose to return to Kwajalein where the transmission was repaired.

The 5-week unscheduled layover in Kwajalein gave *Evangel* personnel an opportunity to meet an American adventurer, 25-year-old Vic Lyons, who was hitchhiking around the world. Lyons, who is now a schoolteacher in Murphys, California, had been waiting for a boat to come into Kwajalein which might take him toward the west. In the meantime he was managing a military PX.

When Lyons read in a Honolulu paper that the *Evangel* was on its way to Kwajalein, he was at the harbor when Devin’s crew dropped anchor.

“I asked for a ride to Jakarta,” he relates, “but Mr. Devin told me the *Evangel* was a missionary boat and would not take on passengers.”

Lyons wasn’t discouraged and believed he would eventually find a way to get on the *Evangel*. He became

well acquainted with the crew and passengers and often brought them pastry from the PX.

“They finally agreed to let me ride if I would work in the galley,” he laughs. “My job was drying dishes.”

Working in the galley was not without risks. One time Lyons opened the refrigerator just as a big wave hit the boat, JELL-O®, which had not set, poured into his shoes. He remembers too that they awoke one morning to find a dead flying fish on the piano. The fish obviously was unaware that the *Evangel* had moved into its domain.<sup>2</sup>

One of the other blessings in the Kwajalein stop was meeting Eleanor Wilson, a 55-year-old missionary from Boston’s Park Street Church. She had her own sailing schooner, the 65-foot *Morning Star*, which a native crew operated out of Kusaie, in the Caroline Islands, 400 miles from Kwajalein.<sup>3</sup>

She invited Devin and his party to stop by Kusaie for a day to minister to her congregation, which they did. The natives on Kusaie were so pleased, they showered the Americans with 38 stocks of bananas and several boxes of other fresh fruit.

The *Evangel* left Kusaie the next evening as the sun dipped low across the Pacific. Along side the *Evangel* natives paddled their own small boats

just so they could give their newfound Christian brothers and sisters a proper send-off.

None would ever forget the emotion-packed departure. Tears flowed freely as believers aboard the *Evangel* and in the small crafts below joined in singing, “God Be With You Till We Meet Again.”

Nobody cared that there was no orchestra or that some voices were in English and the others in a native tongue. They knew heaven was near.

And if anyone aboard the *Evangel* had questioned the wisdom of making the detour of Kusaie, it was forgotten as Captain Brougham pointed the bow toward Lae, New Guinea.

Just as the crew and passengers settled down and began to enjoy the voyage off the island of Feni east of New Ireland in water “smooth as a lake,” one of the two diesel engines began to get noisy.

Brougham ordered the crew to shut it off and navigate with the one good engine. Nobody had to tell the crew and passengers to pray for help again—this time that they would make it into Finchhaven, a PT boat base during World War II.

Later Ralph Devin wrote to Noel Perkin, director of Foreign Missions, telling him that all of the men had



L-r: Thalia Devin Brougham, Robert Brougham, Ralph Devin, and R. Morris Devin on pier at San Francisco before departure.

worked on the engines—which was not an easy chore in the tropical heat. “Anyone of us could tear them down,” he boasted, “and rebuild them at any time.”<sup>4</sup>

Skills required for missionary service had just taken on new levels of consideration.

On the last afternoon before arriving at Finchhaven, the one working engine began building up pressure in the crankcase and discharging vaporous smoke through the oil fill pipe.

It was more than Devin’s missionary sailors could hope to repair at sea.

If ever a boat limped into harbor on a sputter and a prayer, it was the *Evangel*. But the crew’s relief at getting the crippled boat to Finchhaven soon turned to more anxiety, for they soon learned that the base was deserted and that the ship repair shops had been moved to Dreger Bay.

So the *Evangel* backtracked to Dreger where a pilot was taken aboard to steer the boat into the tricky harbor. Then came more unexpected news. The crew and passengers were quarantined until they could have their shots updated.

Devin and his crew knew the *Evangel* needed more than a tuneup, but they were not ready for the major

repair list mechanics gave them. A hole in the top of a piston rendered it useless. Piston rings were gummed and others cracked. One of the blower (supercharger) rotors was ruined. All of the parts were available except the blower rotor, which had to be ordered.

After inquiring, however, the *Evangel* crew learned of a man who salvaged parts from World War II equipment that had been left on the islands. Again they believed their prayers were answered when it was learned that the salvage yard had just the blower rotor the *Evangel* needed. The salvage man had a second rotor which he sold to Devin for a spare (which was used later).

The reasonable price Devin paid for the rotors was another blessing—half the going rate of similar parts in Dreger Bay—Devin’s sailing budget began running in the red before they had left Kwajalein.

Ten days later, with the *Evangel* finally operating on all 12 cylinders again, the weary travelers cruised to Lae, a port city on the east side of Papua New Guinea. Here the Harold Sellers family disembarked on what must have seemed to them like walking out of prison.

It was now December—four months after the *Evangel* had left its

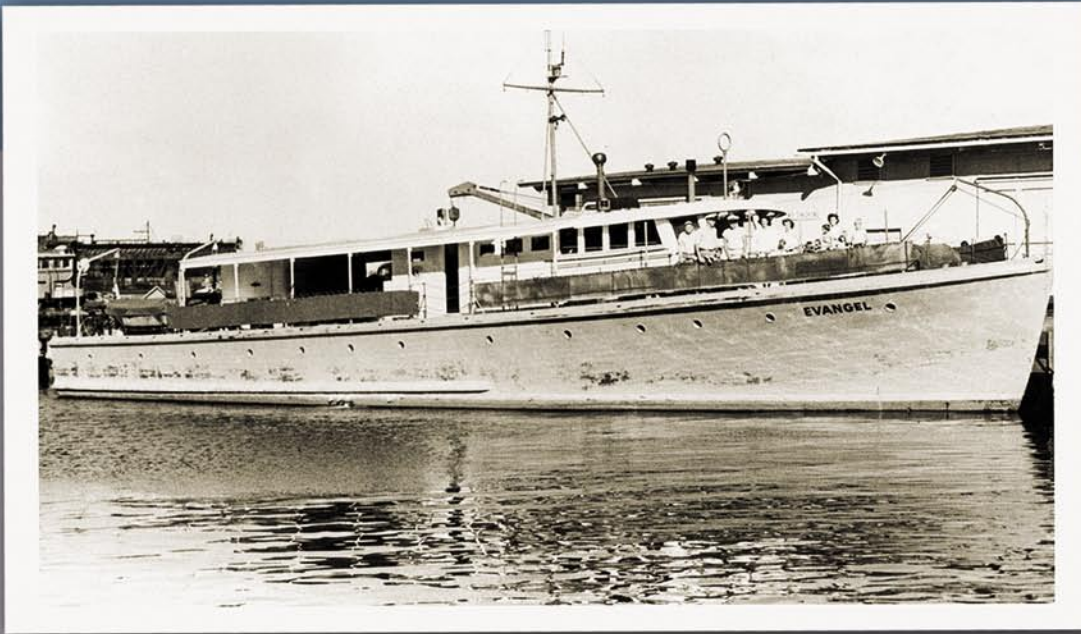
home port of Seattle and pushed into the Pacific Ocean. They were 2 months overdue and there were still more problems ahead before they would arrive in Jakarta.

With the end of the journey almost within sight, the tired *Evangel* crew and passengers sailed up the north coast of New Guinea to Hollandia, then to Manokwari, and on to Sorong. Before arriving in Sorong, the *Evangel* had its mettle tested again when a tropical storm took dead aim on the little speck bobbing on the South Pacific.

Nearly everyone was sea sick after the Manokwari to Sorong trip, but the worst was yet to come. That’s when it was learned that Ralph Devin had picked up malaria—probably at Hollandia. The day he was discharged from the Sorong hospital, Bob Brougham was admitted, also with malaria.

When the doctors heard that the *Evangel* was trying to get to Jakarta for a ministers meeting, they released Brougham on the condition he would stay in bed.

Because of Brougham’s sickness, he was not able to check out details of the boat (as he normally did) before they sailed out of Sorong for Ambon, Indonesia. And nobody else thought to look at the fresh water tanks. On the first day out of Sorong, the *Evangel* ran



A Honolulu *Star-Bulletin* photographer shot this photo as the *Evangel* stopped for a few days. Here the engineer decided he wasn't ready for the high seas and returned to California.

out of fresh water. Rather than return to Sorong, the decision was made to survive on bottled pop and other liquids they had aboard.

Water never tasted so good as it did in Ambon.

Docking the *Evangel* at Ambon was not as simple as Devin and Brougham thought it would be.

Since the Dutch were still entrenched in the country, nationals suspected that Devin and his crew were running guns for the Dutch. They were arrested and the *Evangel* was impounded. Three rifles on board, which had already been officially declared, were seized, and the boat was searched several times.

Finally the Americans were released and ordered to report to a military officer when they arrived in Jakarta—who summarily dismissed the charges.

The *Evangel* crew and passengers celebrated Christmas 1950 at sea on the final leg of the long journey somewhere between Ambon and Jakarta.

Celebrating though is hardly the word to use.

While traveling on a very smooth Java Sea, everyone was sick. They later learned that they had been poisoned by spoiled chicken.

Probably the most uncomfortable

person aboard the *Evangel* was the pregnant Thalia Brougham. Three weeks after the *Evangel* docked in Jakarta, she gave birth to their first child Kerry, who now lives in San Francisco.<sup>5</sup>

In trying to assess the value of the *Evangel* on its short-lived ministry of about 4 years, the surviving people involved have negative and positive views on the effort.

The Division of Foreign Missions took risks in getting her to Indonesia, some argue, and if Secretary Noel Perkin could have rolled the clock back to 1950, the *Evangel* would have remained in Seattle.<sup>6</sup>

Other critics say that the Bible school idea—teaching Bible School students on the boat and then sending them out to *Evangelize* the islands—didn't work because both students and faculty got sea sick.

The *Evangel* was running more errands for the government, it was also argued, than it was for missions.

Her critics said that it was too expensive for value received. Expensive repairs and high upkeep, and the fact that more commercial boats began to ply the waters between the islands, made the *Evangel* expendable.

But the defense had its points too.

There were missions established that would not have come into existence without the use of the *Evangel*.

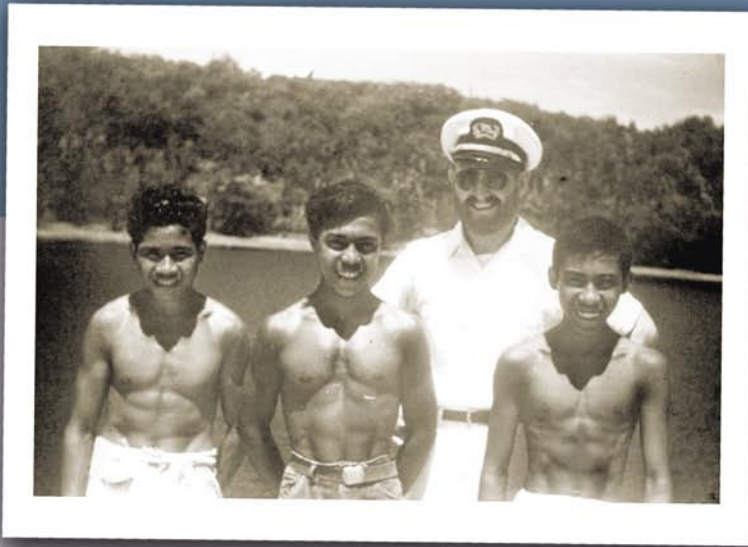
The Dutch had rules that prohibited movement from one place to another unless one had a place to stay in advance. The *Evangel* could sleep 24, so the Dutch law was circumvented; like the turtle, the *Evangel* carried its house with it.

Nationals soon learned that the *Evangel*, a former military boat, now brought peace and good will and the people aboard knew about One who could forgive sins and give eternal life. The *Evangel's* supporters looked at the positive public relations for Assemblies of God missions as something you couldn't buy with Yankee dollars.

The *Evangel's* brief mission ended in 1954 when the Assemblies of God agreed to sell it to the Indonesian police.

Edna Devin was disappointed that "Springfield" sold the boat. "We regret that a real opportunity has not been given the *Evangel*," she wrote to Perkin, "to fulfill its 'call' to Indonesia, as there are hundreds of places untouched by the Gospel."<sup>7</sup>

No doubt the *Evangel's* ministry would have been longer had it not been for the unexpected death of Ralph Devin, the man who carried the burden



**Captain Robert Brougham with three Kate-Kate (Indonesian) Bible school students who were trained as *Evangel* crewmen. Brougham, Ralph Devin's son-in-law, later piloted a plane for the Christian and Missionary Alliance and worked for U.S. embassies.**



**After a long, 5-month journey—2 months overdue—across the Pacific, the *Evangel* is tied up in a harbor, possibly in Jakarta.**

for its ministry. While on a mission to a nearby island he suffered a heart attack and died July 18, 1951, only 7 months after the *Evangel* arrived in Jakarta.

Devin's death shocked the Division of Foreign Missions and Perkin expressed his sorrow. "I know he worked very hard," he wrote to Edna Devin, "and showed great courage in pioneering in that new realm [the *Evangel's* ministry]. We shall miss him terribly in the work."<sup>8</sup>

The argument over the *Evangel's* value will never be settled—even among Devin's descendants.

But nobody will question the personal impact that the former Seattle furniture dealer made in Indonesia. He was too old, had too many children, and would never learn the Malay language, he was told in 1937.

But he went out by faith, established a mission, learned to speak like a national, survived the Japanese invasion, and returned after World War II to help expand the Assemblies of God work in the islands.

Maynard Ketcham, former missionary to India and Far East field secretary, described Edna Devin as "faithful, pioneering, and courageous."<sup>9</sup> She remained under missionary appointment until 1964 and joined her husband in death, May 15, 1982. Their

daughter Shirley and her husband John Tinsman were appointed to Indonesia in 1945 and served for 10 years. Morris, who sailed on the *Evangel* and later was captain, has spent most of his life in Indonesia—first as a missionary's kid and then as a missionary.

The Devin third generation took up the torch when Morris and Joyce's daughter Laurel and her husband Richard J. Ellis became Assemblies of God missionaries to Ecuador in 1984. Ralph and Edna Devin would be pleased but probably not surprised.

Indonesia is enjoying revival today due in part to the sacrificial service of pioneer missionaries who were on the field by 1950. This honor roll includes Ralph and Edna Devin, Kenneth and Gladys Short, R. A. and Beryl Busby, John and Shirley Tinsman, Harold and Jean Carlblom, Harold and Helen Skoog, and Margaret Brown.

Their courage and dedication shows up in many ways but probably more dramatically in Ralph Devin's *Evangel* project.

They will not be forgotten. Their efforts were not in vain.



**PHOTOS COURTESY OF ROBERT BROUGHAM, MORRIS DEVIN, ASSEMBLIES OF GOD WORLD MISSIONS, AND HONOLULU STAR-BULLETIN**

## Notes

1. Letter, Ralph Devin to Noel Perkin, from Kwajalein, Oct. 29, 1950.
2. My telephone call with Vic Lyons, June 7, 1989. Lyons said the *Evangel* crew and passengers enjoyed more harmony than he had seen on other ships.
3. Eleanor Wilson later pastored in Hawaii, and older members of Boston's Park Street Church fondly remember her as a dedicated missionary. My telephone conversation with personnel in Park Street Missions Department.
4. Letter, Ralph Devin to Noel Perkin, Nov. 28, 1950.
5. She could well remember that her mother, Edna Devin, had given birth to a baby aboard another boat when the Devins were fleeing the Japanese in 1942. See part 1 (*Heritage*, Summer 1989).
6. No doubt Devin would have found some way to buy the *Evangel* and sail it to Indonesia on his own had the Division of Foreign Missions (DFM) rejected the idea.
7. Excerpt from a letter in Edna Devin's file, DFM. Recipient's name not on excerpt.
8. Letter, Noel Perkin to Edna Devin, July 19, 1951.
9. Maynard Ketcham, *Tigers That Talk* (Charlotte, NC: Heritage Village Church and Missionary Fellowship, Inc., 1979), 88.

# FROM OUR READERS

## Researching Albert and Mabel Atwater Weaver

I recently received two items from the archives that have given me new information that is very exciting. As I said before I was looking for the connection between Mabel and Albert Weaver and Azusa Street as the story was that at least Mabel had been there.

1. I ordered the *Azusa Papers* and the book *Azusa Street* by Frank Bartleman. In the Bartleman book there are two references to “Sister Weaver” in Springfield, Mass. Bartleman and [E. J.] Boehmer stop there to preach on what is called their second trip East. What is interesting is that they refer to the church as a CMA church—and while we have a connection with A. B. Simpson, this is the first historical record of the church being CMA. They also refer to “Rockrimmon” which was the large Atwater mansion in Springfield, but apparently it was used for services, prayer meetings, and a stay-over for itinerant preachers. It had 25 rooms and 7 bathrooms—very lavish. They also talk about visiting with Sister Weaver in New York where the Atwaters maintained a residence.

There is a great story of Mabel Weaver giving Bartleman \$50 exactly at a time when he needed it as an answer to prayer. She is described by Bartleman as quite wealthy. I do not want to jump to conclusions but the reference to Sister Weaver suggests that they already knew each other.

Could it be from Azusa Street?

2. The second significant point is that they refer to the pastor in Springfield as a CMA pastor named “Brother Cullen”—I have been working on this project for the last 18 months and this is the first reference I have found for any “pastor” associated with the church before 1922. This is very exciting. The book says that “Bro. Cullen” was reassigned by the CMA to Oregon where he died in a drowning accident. Do you know if the CMA has an archives? Would it be through Nyack college? I would love to track down Bro Cullen. *[Since this writing, Brad Martin has contacted the C&MA Archives and found information on Thomas A. Cullen and other C&MA ministers associated with the church.]*

3. The third point confirms a suspicion I had about Albert Weaver. As I said before, he was always left out of the oral history of the church. Now, thanks to Glenn [Gohr] I know that he wrote at least 14 articles for the *Pentecostal Evangel* and other publications, not to mention the hundreds of tracts that he wrote, and also that he was thoroughly Pentecostal! BUT in the early 1911 “Confidence” paper, I found a short report on Dr. Yoakum’s Camp Meetings in South Framingham by “Pastor A. Weaver (“Rockrimmon” Springfield, Mass. U.S.A.)” I thought that Albert Weaver must have done some preaching at the Springfield Church and here is a

reference to him as “pastor” in 1911. So I am piecing things together.

The Weavers are married in New York in 1893 and stay there until about 1899. Albert associates with A. B. Simpson and Dr. Schauffler in New York. Church is built and dedicated 1905; A. B. Simpson officiates. Mabel (and probably Albert) Weaver go to Glad Tidings ca. 1907, experience Pentecost. Bro. Cullen is pastor in 1908. Albert Weaver is “Pastor” in 1911.

None of this was known to anyone at the church until the last few weeks. Hopefully through the CMA we might track down some other early pastors.

Best wishes and thanks for all your help. Any other thoughts or advice would be much appreciated.

Brad Martin  
Springfield, Massachusetts

*Brad Martin has been researching the early history of Bethany Assembly of God in Agawam, Massachusetts. He has contacted FPHC staff members, used our online resources, and also contacted Dr. Gary McGee at AGTS trying to locate information. His book was scheduled for publication in October.*

## Los Banos Liberation

I just finished reading the articles, written by Mr. Warner, on the liberation of Los Banos [Spring 2005]. No matter how many times I have read about the rescue, I still remain at awe. Yes, the liberators had help from a very high power!

I will share the articles with some of my 11<sup>th</sup> Airborne buddies. When possible, I attend the Lone Star Chapter’s gathering, a very special group of men and ladies.

Again, my thanks to you for sharing, and God bless as you do His work.

Sally M. Morgan,  
National Quartermaster  
American Ex-Prisoners of War  
Arlington, Texas



Albert  
and Mabel  
Weaver

Wayne, thank you so much for sending my mother, brother and me copies of the Spring 2005 *Assemblies of God Heritage* with your excellent article on the liberation of Los Banos. You did a masterful job of researching and boiling the facts down to an account that would appeal to a wide audience. It is both accurate and well-written.

Dave Blackledge  
Carlisle, Pennsylvania

*Sally Morgan was imprisoned with two of her siblings in the Los Banos, Philippines, internment camp during World War II. Dave Blackledge was imprisoned with his mother and brother in the same camp. On February 23, 1945, the 11<sup>th</sup> Airborne and other troops rescued more than 2,000 civilians in the camp—including two Assemblies of God missionaries, Rena Baldwin and Blanche Appleby. The story, "The Dramatic World War II Liberation at Los Banos," is in the Spring 2005 issue of Heritage. Mrs. Morgan can be seen in the Rescue at Dawn documentary on the Los Banos liberation, produced by the History Channel.*

### **The Mailing List Controversy**

Brother [Glenn] Gohr, many thanks for your help. I look forward to reading the article in the "Heritage" magazine about the mailing list.

Your work is very important for the history of the Pentecostal Movement.

Richard Crayne  
Morristown, Tennessee

*FPHC sent Richard Crayne a copy of "Who Edited the Azusa Mission's Apostolic Faith?" (Summer 2001). Crayne also donated a small publication he wrote called "The Mailing List Controversy."*

### **Remembering A. N. Trotter**

Dear Glenn [Gohr]:

Great to hear from you and to get such terrific detail. I appreciate the various facts you provided on A. N.



**A. N. Trotter**

Trotter. He had filled in for [Jimmy] Swaggart several times over the "fall out" period. He led a lively service. I have tape of part of one service when he led the congregation in, "The Holy Ghost Will Set Your Feet A Dancing" and one that ran, "It's real, it's real, I know it's real, this Pentecostal blessing, oh, I know, I know, it's real ..." He had no trouble stirring up an enthusiastic response.

I came across a reference tying A. N. Trotter to the Christian Assembly of God ... I guess in Zion, Illinois. It mentions his pastorate there (1930-1932) and later service as assistant district superintendent of the Illinois District from '41-'43.

I have made reservations to be in Denver during part of the General Council. I didn't want to miss the *Revivaltime* reenactment this time. I think I told you that I was born in Colorado Springs and have relatives there and in Ft. Collins. I'm trying to combine several visits with my time in Denver.

Thanks again for the article on A. N. Trotter. I appreciate all that you do to keep the history of the various groups leading to the AG alive for us. My best memories are of the late 40s and 50s.

Ralph Leverett  
Jackson, Tennessee

*Ralph Leverett did make it to the Revivaltime reenactment in Denver and had a good visit with FPHC Director Wayne Warner.*

### **Enjoys Pentecostal Music**

It was by chance several months ago that I happened upon my first *Revivaltime* recording—doing a search on ebay for "Pentecostal" and coming up with the album "Music of the Pentecostal Churches." Since then, I have accumulated six, with two more on the way. I just love them, although I prefer the older ones. They transport me to a different time.

Unfortunately, I have to listen to them when my roommate is not home or in my car. He considers himself an Anglican, and to him, the *Revivaltime* Choir sounds like a choral number from *Hee Haw* or *Lawrence Welk*. Too funny.

I have gone on the walking tour on your website—enjoyed it very much. I will be sure to go back and take another look, be sure I haven't missed anything. If I am ever in your part of Missouri, I will definitely plan a visit.

I have not, however, seen your *Heritage* magazine. My connection with the AG church is through an aunt and uncle. My family was noninstrumental Church of Christ—which, as you can imagine, was NIGHT AND DAY in comparison to my aunt's hip church. Like so many, I've called many places home, including the Foursquare Church for a while, but never an AG church ... so I have never received any of their publications.

If you wouldn't mind sending me copies of the magazines which featured music or albums or the *Revivaltime* Choir, that would be great.

Dan Robbins  
Pittsburgh, Pennsylvania

*The FPHC gladly mailed Dan complimentary issues of Heritage which featured music and Revivaltime.*

# TESTIMONY TIME

## Remembering Mae Eleanor Frey

By Norman S. Farrington

Mae Eleanor Frey was one of the first women to be ordained by the Northern Baptist Convention in Western New York, or in the east. Sister Frey received the baptism in the Holy Spirit and was an Assemblies of God minister for many years. She wrote two books that were listed in the catalog of the Gospel Publishing House for many years. The first book [*The Minister*] contained stories of her ministry. The second book was titled, *Altars of Brick*.

On many occasions I heard her rehearse the story of Myer Pearlman's conversion in one of her services in Los Angeles. She told the story of Brother Pearlman reaching around a large stone pillar in the balcony, and that it was a miracle she saw his small hand. She also told that Myer Pearlman came back from World War I completely

disillusioned by the killing, etc. in the war. According to her records, Brother Pearlman had been a French interpreter in the American Army.

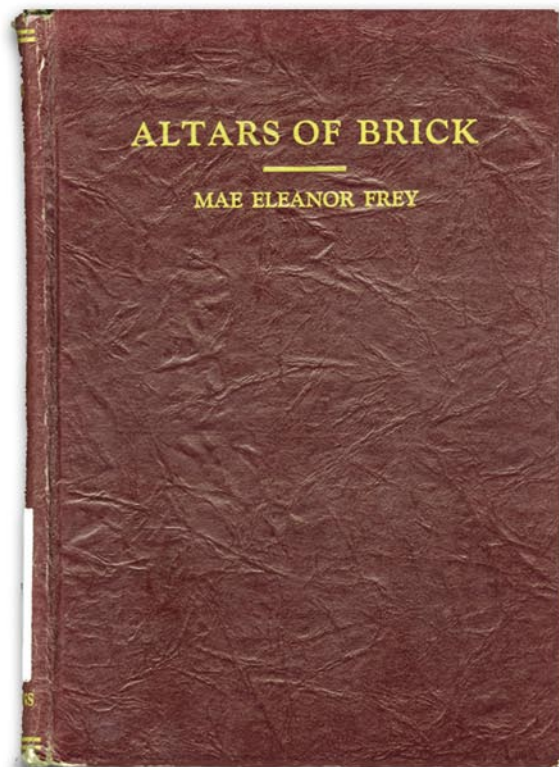
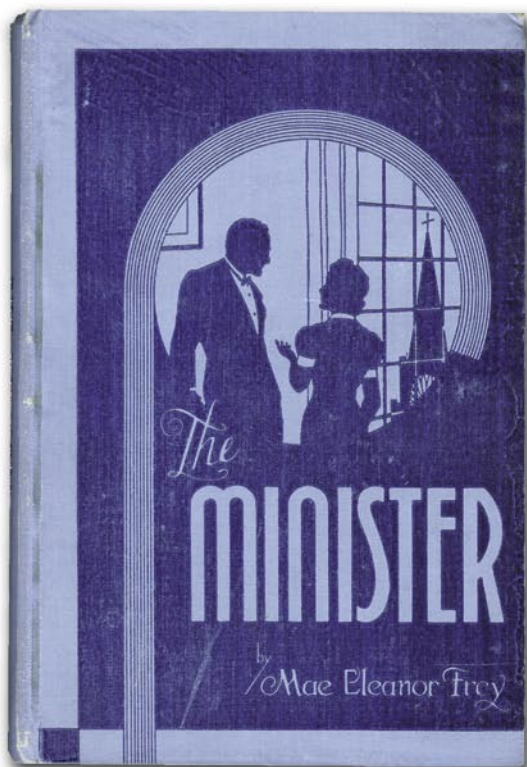
My late wife, Marian, received the baptism in the Holy Spirit around 1933 or '34 under Mrs. Frey's ministry. At this time her father began preaching Pentecost and built a Tabernacle in Attica, New York, where he ministered. She came home from college and found it impossible to return since her father left the Baptist church and his salary, so he could not send her back to college for her last semester.

Marian and I were married in 1937 and went back together for my last year at CBI [Central Bible Institute]. To our amazement CBI would not give her credit for her college work. She had attended Keuka College, a Baptist college in Central New York and Penn

College in Iowa. Marian and I had 58 wonderful years together. We spent our entire ministry in New York State. I am now 92 years of age and still preaching. I served on the presbytery with Joseph R. Flower.

Brother Flower has been a great friend for many years. We are the same age. I was going to mention also that Sister Frey preached for us in Huntington, Long Island, New York, when she was ninety years of age. After that she spent some time in a nursing home in Huntington, and I was honored to have her funeral service.

*First ordained by the Northern Baptist Convention in 1905, Mae Eleanor Frey held credentials as an evangelist with the Assemblies of God from 1921 until her death in 1954.*



*The Minister* (1939) and *Altars of Brick* (1943), both written by Mae Eleanor Frey



# Honoring Our Faithful Heroes



**By Dan Betzer**

Our church bookkeeper came rushing into my study the other day bearing a treasure. Someone found a huge old 3-ring notebook in which were the minutes of church board and special business meetings of our church going back to March 1947. We all thought those records had been long since lost.

What fascinating reading! The first great building stewardship campaign yielded a whopping \$658 in cash AND pledges! The church has come a long, long way since then.

I got to thinking about the pastors and laity in those bygone years who poured their lives into this work, and I sat down and wrote a letter to those whose addresses I could find. Without these people, we would have no church such as this one. They are the ones who built the spiritual and business foundations of what we have become.

What I enjoy today as the pastor here was paid for by prayers, sweat, and tears of men and women who came before me. Every one of them is a hero. You know something else I learned from reading those minutes? I learned more about the culture, the people themselves, and the sociology that helped form us.

History does that, you know. Those who refuse to study history are doomed to repeat it. Today, if you are enjoying some great success in whatever field, remember there are those who were there before you who helped make it possible.

And, barring the rapture of the church, there will be those who follow you. You and I are just simply links in a chain. No chain is any stronger than the weakest link in it. I hope someday someone can look back and say, "Betzer helped us, not hurt us."

*This column was originally released over Dan Betzer's e-mail devotional, ByLine Online. He is the pastor of First Assembly of God, Fort Myers, Florida; assistant superintendent of the Peninsular Florida District of the Assemblies of God; and executive presbyter of the denomination. Successor to C. M. Ward as speaker of the Revivaltime broadcast, he spoke weekly for the next 17 years. He speaks on radio and TV for his church as well as conducts two national Assemblies of God broadcasts, ByLine Radio and Byline Television.*

# Revivaltime Reenactment Recorded at General Council

By Wayne Warner

How would you like to hear a magnificent performance of “All Hail the Power of Jesus’ Name”? Or the song of hope that stirred the hearts of people around the world, “Room at the Cross”? And even better yet, to hear these and other songs by the singers who made them famous, the *Revivaltime* Choir?

Not only can you hear the *Revivaltime* choir again, you can also hear Dan Betzer preach a message just like he did for 17 years as the successor to C. M. Ward, the *Revivaltime* speaker. The familiar voice of Lee Shultz will also be heard on this recording as the narrator.

It’s all possible on a video recorded at the General Council in Denver. That’s when a *Revivaltime* Reenactment thrilled several hundred who came early for the evening service. Cyril McLellan—for 40 years the *Revivaltime* choir director—brought together 55 former choir members for the special recording sponsored by the Flower Pentecostal Heritage Center.

What a time for *Revivaltime* fans!

Our senior readers might also remember that it was 52 years ago this year that the General Council meeting in Milwaukee voted to place the *Revivaltime* broadcast on the ABC Radio Network. With that exciting approval, the invitation went out to C. M. Ward, pastor of the Full Gospel Tabernacle, Bakersfield, California, to become the first network speaker.

The rest is history, for Ward and McLellan worked together for the next 25 years. Steve Grant, a newsman for KYTV in Springfield and a part-time narrator for *Revivaltime*, said of Ward that he “developed *Revivaltime*’s workable format, complete with his trademark cues to listeners to join him at ‘the long, long altar ... in these next

10 seconds ...’ as his call to salvation went out over the air.” And that was McLellan and his choir’s cue to touch the hearts of perhaps millions with their rendition of “Room at the Cross.”

When Ward retired in 1978, the executive presbytery tapped Dan Betzer as Ward’s successor. Betzer continued as speaker for the next 17 years.

At the 2003 reenactment in Arlington, Virginia, former narrator for the broadcast, Lee Shultz, told how the ministry of the broadcast affected Ward and Betzer. “At different times,” he said, “I would see C. M. and Dan move away from the microphone with tears in their eyes.”

Narrators for the long-running program included Shultz, Bartlett Peterson, D. V. Hurst, and Steve Grant. Central Bible College furnished thousands of choir members, and many soloists, organists, and pianists. Many of these went on to become pastors, ministers of music, accompanists, and faithful church lay people. But only one person directed the choir while Ward and Betzer preached during the 42 years. He is Canadian-born Cyril McLellan, now retired and living in Springfield, Missouri.

Going back to that first network program, there are still people around who can tell you that they were in the audience or in the choir on Sunday night, December 20, 1953, when Ward delivered “live” over the ABC Radio Network a Christmas message, “The Big Birthday.” Two of the young men who were there that night also went on to carve lengthy careers in the Christian broadcast field: Dan Betzer and Paul



Crouch—both longtime friends and admirers of Ward.

After preaching 1,300 *Revivaltime* services over the next 25 years, Ward retired in 1978, and that’s when Betzer stepped to the microphone. The popular program remained on the air around the world until 1995.

A part of *Revivaltime* that is often overlooked is the pre-ABC production. On Easter Sunday, April 9, 1950, General Superintendent Wesley R. Steelberg began a ministry with the new 30-minute radio program called *Revivaltime*. For the previous 4 years, the Assemblies of God produced the weekly 15-minute *Sermons in Song*, which was produced on electrical transcriptions—or 16” records, also called ETs.

And the first programs of *Revivaltime* were also produced on wax recordings. A master was cut in brass at the Central Bible College studio. It was mailed to a studio, which produced the wax duplicates, and then these were mailed back to Springfield. To complete the long, drawn-out process, the ETs were mailed to radio stations—very primitive compared to the high tech digital recordings available in the 21<sup>st</sup> century.

***Revivaltime* Reenactment recordings are available—see facing page.**

Experience great moments from

# Revivaltime

Radio Ministry

Great holiday gift ideas!

**NEW**



## 2005 Revivaltime Reenactment

Took place in conjunction with the 2005 Denver, Colorado General Council of the Assemblies of God. Audio CD \$14.95, Cassette Tape \$9.95, VHS \$19.95, and DVD \$24.95

Also Available:

## 2003 Revivaltime Reenactment

Cassette Tape \$9.95, VHS \$19.95, and DVD \$24.95



## 22 Favorite Songs

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## 14 Classic Sermons by C. M. Ward

With introductions and interviews by Dan Betzer. Cassette Tape Collection \$39.95, Audio CD Collection \$59.95, and MP3 CD \$29.95

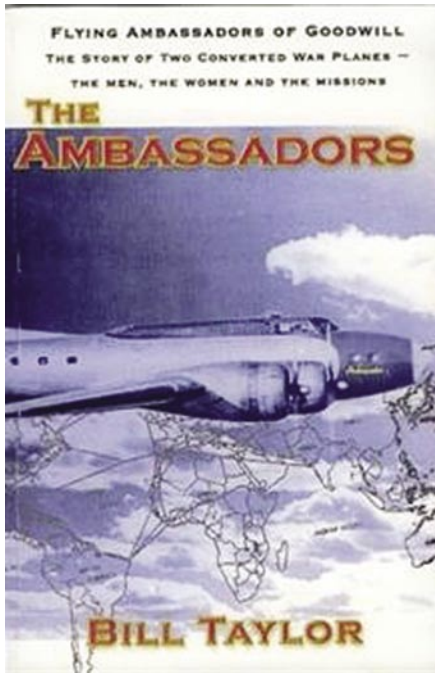
### Ordering Information:

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

[www.AGHeritage.org/shop/revivaltime.cfm](http://www.AGHeritage.org/shop/revivaltime.cfm)

Toll Free: 877-840-5200

# SEEN IN PRINT



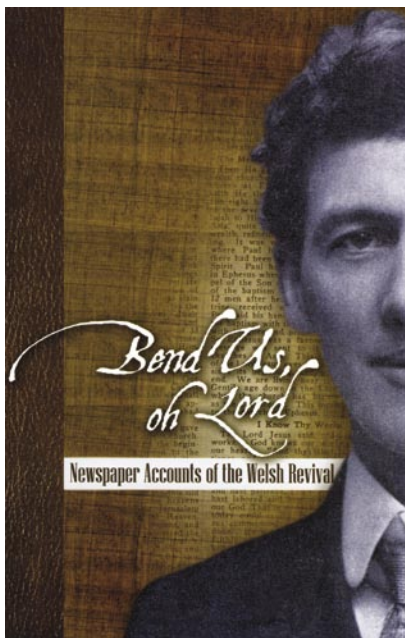
*The Ambassadors, A History of Two Airplanes and the Men Who Flew Them*, by Bill Taylor. Seminole, FL: Sirena Press, 2005. Few ministries for the Assemblies of God created as much visibility as two converted World War II planes that the Division of Foreign Missions operated worldwide between 1948-1951. Now called the Assemblies of God World Missions, the ministry converted a C-46 cargo plane and made several trips to Africa, South America, India, and domestic flights—including the 1949 General Council in Seattle.

Late in 1949, the DFM, headed by Noel Perkin, traded the C-46 for a converted 4-engine B-17 bomber and operated it for the next two years. The copilot, Bill Taylor, researched and

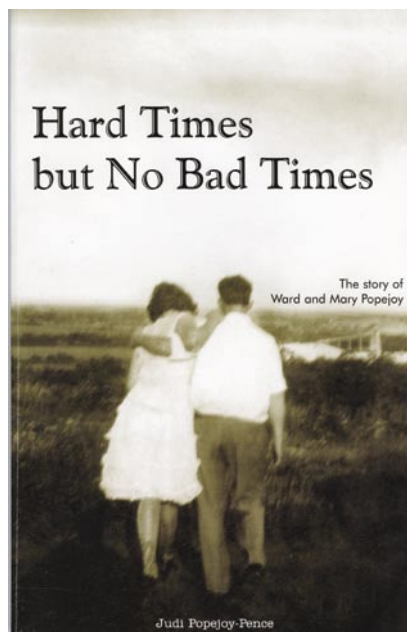
pulled together the amazing stories of a courageous crew that flew into exotic airports around the world. If you want adventure, inspiration, close calls over the oceans, and great missionary stories, *The Ambassadors* is for you.

Long after the Assemblies of God sold the C-46, it was destroyed in Hurricane Andrew in 1992. The B-17, *Ambassador II*, is now one of the main attractions of the American Museum at the Imperial War Museum, near Cambridge, England (Several websites with photos will come up through Google by inserting “Mary Alice B-17”).

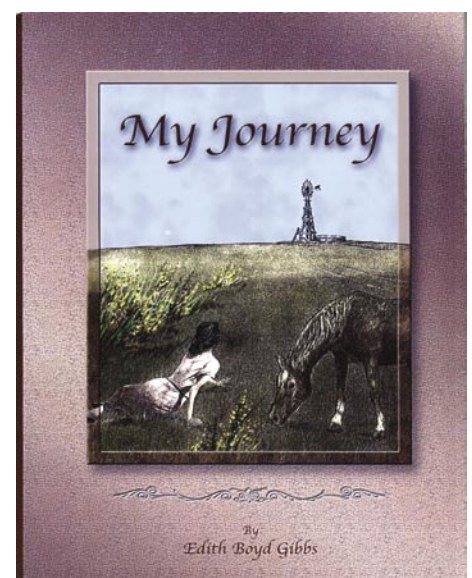
Order from: Murmaid Publishing, 13799 Park Blvd, #162, Seminole, FL 33776. \$15.00, plus \$2.50 shipping. Ph. 727-532-0507.



*Bend Us, Oh Lord: Newspaper Accounts of the Welsh Revival*. This book is a poignant collection of revival accounts from the front pages of the Welsh press, November to December 1904, at the onset of the historic Welsh Revival. Paperback, 130 pages, illustrated. Order from World Revival Network, 9900 View High Drive, Kansas City, MO 64134. \$12.00, plus \$4.00 shipping. Ph. 877-804-5433.



*Hard Times But No Bad Times*, by Judi Popejoy-Pence. The story of midwestern pastors Ward and Mary Popejoy who were described as living in “hard times but no bad times” and as “broke but never poor.” Told by their daughter. Paperback, 99 pages, illustrated. Contact Judi Popejoy-Pence, 16225 N. Cave Creek Rd. #29, Phoenix, AZ 85032-2964. \$10.00 or 2 copies for \$15.00 (includes postage).



*My Journey*, by Edith Boyd Gibbs, published by the family of the author. An illustrated autobiography by a 90-year-old AG minister who grew up on a farm in Montana. She later lived in California and Illinois. Paperback, 215 pages, illustrated. Can be ordered from Carl Gibbs, 4133 E. Oak Knoll, Springfield, MO 65809. \$12.00, plus \$3.00 shipping.

# Heritage Crossword

By Joyce Lee

Test your memory. Clues for this crossword puzzle are taken from the last five issues of *Heritage* (Spring 2004-Spring 2005).

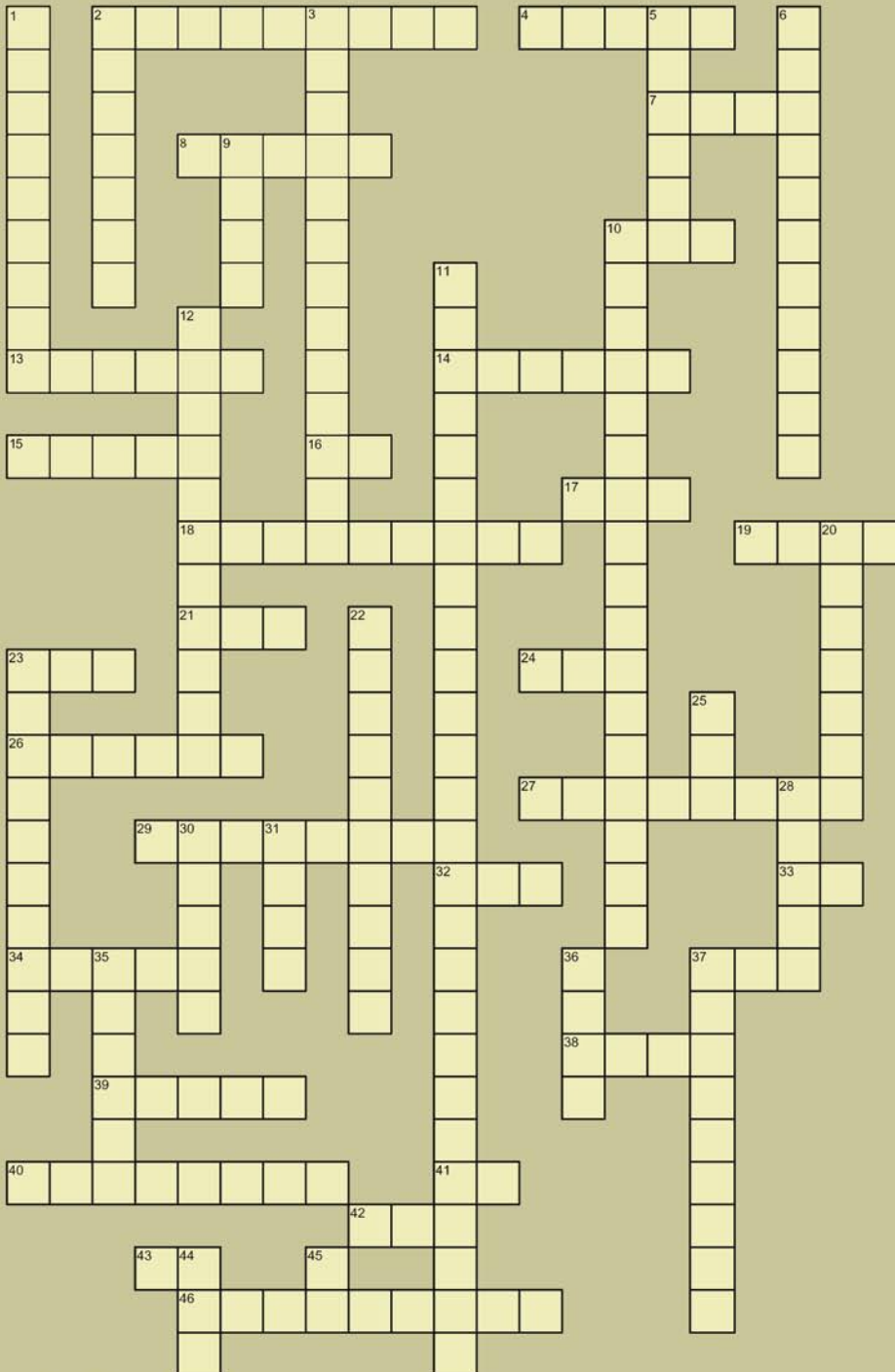
Check your answers on page 61.

**Joyce Lee is the archivist for the Flower Pentecostal Heritage Center.**

## ACROSS

2. AG children's home in Hot Springs, AR
4. Dark, heavy wood
7. It was "rent in twain"
8. Doctrine
10. Female farm animal that wallows in the mud
13. Chaplain on board the *USS Yorktown*
14. Ahab stole his vineyard

15. Jewish clergy
16. Exists
17. Life story, briefly
18. AG editor of *Church School Literature* in the 1950s
19. Sunset direction
21. Prefix meaning three
23. Gear tooth
24. That woman
26. Five-cent coin
27. NY pastor with roots in Antigua
29. Philippine internment camp during World War II (2 words)
32. Get grass without sowing it
33. Tool used for chopping
34. Out of the office (2 words)
37. A King James spelling of Noah
38. "Prideful" animal
39. Baker's quantity
40. Black evangelist who worked with Billy Graham
41. Abraham's birthplace
42. Catholic woman who takes religious vows
43. Preposition meaning in the direction of
46. Evangelist who was saved from the "underworld" (3 words)



## DOWN

1. The "sackcloth" evangelist
2. Merry way to do something
3. He ministered to the "bootleg capital" of Texas (2 words)
5. The tribe to which Charlie Lee belonged
6. Evangelist who was a former baseball player (2 words)
9. Covet
10. Well-known early British evangelist (2 words)
11. Early British organization for the advancement of world missions (3 words)
12. AG's longtime radio program
20. Founder of the Christian and Missionary Alliance
22. Longtime editor of the *Pentecostal Evangel*
23. British periodical edited by A. A. Boddy
25. Gratuity
28. Frank King's Native American heritage
30. Express an opinion
31. Cereal vessel
35. Gentle and loving
36. Sing alone
37. The AG celebrated this anniversary in 2004
44. Tree from which acorns fall
45. Spanish article

# ARCHIVES ACTIVITIES

**Nelda Ammons:** *Whosoever!* (1991-92 Missions Convention theme video). **Jim Bishop:** CD-ROM of Bash & Ruth Bishop photos from Central Bible Institute; other miscellaneous photographs and scrapbook pages. **Robert B. Brougham:** Book: *Under the Rising Sun* / Edward W. Weiss. **Fannie Brown:** Miscellaneous materials on E. M. Yeats and Magnolia Park Assembly of God (Houston, TX); photographs; Houston Bible Institute bachelor of divinity certificate for E. M. Yeats; 40th Anniversary folder, Magnolia Park AG. **Calvin L. Burns:** *The Whole Truth*, Jan-Mar 2005 & Apr.-June 2005.

**Desmond Cartwright:** Photographs of Lam Jeevaratnam. **Jack and Judith Crist:** *Daystar Herald* (complete run of issues); *Camp Meeting Songs: Souvenir of Lakewood Park Bible Camp*; *His Loving Care* / Oscar M. Knutson; Rev. Knut Hjertstedt's *From the Excellent Glory* / Eva Hjertstedt Moore; *Look What the Lord Has Done* / David and Donna Haag; tracts.

**Edith Denton:** Photographs of Charles and Edith Denton. **Marie Dissmore:** *Pioneers in Wisconsin, Northern Michigan in the Assemblies of God* / Marie Dissmore; 75th Anniversary Celebration: Assembly of God, Whitehall, Wisconsin (1928-2003) / Marie Dissmore. **Daniel Donelson:** Sunday school picture cards from 1921-1935; Books: *It Began In An Upper Room: The Pentecostal Explosion of the First Century* / Kenneth D. Barney; *This is the Way* / Donald Gee; News clips: Des Moines *Evening Tribune*, 1921 re. Maria Woodworth-Etter's revival; Photograph of T. E. Gannon, 1964; Pocket Bible dictionary belonging to his father, Roy Donelson.

**Leonard C. Gardner:** Miscellaneous materials about Central Assembly of God. **Anita Garner:** "Fern Jones: The Glory Road" (Music CD of her mother singing). **Glenn Gohr:** Items from 2005 General Council: *Kids in Crisis* (DVD); *Edward Elephant*

*Says, Help Stop AIDS* (CD); *Team Up BGMC* (CD); *Resolving Conflict in the Church* (cassette); College brochure of Ozark Bible Institute and College, Neosho, Missouri; Books: *The Assembly of God* / H. L. Keijkoop; *Cemeteries of Sebawaing: Assembly of God* / Robert B. LaBelle; *Pinksteren in Beweging* / Cornelis and Paul van der Laan; *Progress Towards World Fellowship of the Various Pentecostal Groups* / Harold Arthur Fischer; *A History of the Twentieth Century Pentecostal Movement in Great Britain* / Harry Knox Townsend; *Biserica Penticostala in istoria Crestinismului* / Trandafir Sandru; *Charismatisch Nederland* / Fem Rutke & W. W. Verhoef; *Holy Ghost Nation* / Vivian Eilythia Deno; *Borderland Religion* / Gastón Espinosa; *Modern American Pentecostalism* / Jimmy Wayne Jones; *William H. Durham and the Sanctification Controversy in Early American Pentecostalism, 1906-1916* / Thomas George Farkas; *The Earlier Years of the Modern Tongues Movement* / G. H. Lang; *Demons and Demonology* / Frank Lindblade; *Faith Cures and Answers to Prayer* / Mrs. Edward Mix; *Praying Effectively for the Lost* / Lee E. Thomas; *Must I Fast Forty Days or Four Days?* / W. V. Grant. **James Houpt:** Books and *Christian Herald* magazines.

**Burton K. Janes:** News clip: 2003 Oct. 5. re. Father Divine "Preacher Claimed to be God" / by David B. Caruso in *The Telegram* (St. John's, Newfoundland); *A Voice Across the River* [tract] / William Booth-Clibborn.

**Helen Johnson:** Book: *The Shadow of the Apocalypse: When All Hell Breaks Loose* / Paul Crouch. **Peter K. Johnson:** Teen Challenge materials. **Ulrik Josefsson and Magnus Wahlstrom:** Items on Pentecostalism in Sweden: *Varldspingstkonferensen, Stockholm, 1955* [World Pentecostal Conference, Stockholm, 1955] Conference digest [in Swedish]; *Organizations and Decision Procedures Within the*

*Swedish Pentecostal Movements* / Bertil Carlsson, 1974; *Le Movement Pentecotists: Une Communauté Alternative au Sud du Burundi, 1935-1960* / Gunilla Nyberg Oskarsson, 2004; CDs: messages preached at the PWC in Stockholm, 1955 (Lewi Pethrus "On Youth"; Donald Gee on "Tongues and prophecy"; and Kingston, Pethrus on "Tongues and prophecy.")

**Jean Hankins Kelley:** *History of the Bethel Assembly of God Church and Its Founder, Robert Q. Hankins* / Jean Hankins Kelley. **John Q. Kenzy:** *Siswa Bazar Messenger*, September 1926. **Diana King:** Various Israeli artifacts. **Alice Kirsch:** Photograph of World Assemblies of God Fellowship leaders, May 2005. **Lori Kline:** Photographs from Nebraska District. **Ted Lavigne:** Two large promotional posters of Uldine Utley as a girl evangelist. **Roberts Liardon:** *God's Generals* (12-vol. DVD collection). **Vic Lyons:** Thalia Brougham articles about Ambon and her mother.

**Gary McGee:** Article: "Mr. George C. Needham, Anglo-American evangelist," *The Christian* 8 Feb. 1889. **Carrol H. Nelsen:** Montana history items. **Montiel Peck:** Commemorative plate of Crichton AG, Mobile, Alabama. **Patricia Pickard:** 18 boxes of Pentecostal collectibles, historical documents, books, periodicals, interviews, photographs, etc., including collections on Haiti, the United Pentecostal Church, Oneness, Blacks, Salvation Army, Kathryn Kuhlman, Barrington College, Zion Evangelistic Fellowship, Zion Bible College yearbooks, Zion periodicals, Providence Missions, and miscellaneous Pentecostal materials. **David Plymire:** Miscellaneous information about his missionary work and his family. **Judi Popejoy-Pence:** Book: *Hard Times But No Bad Times* [about the life and ministry of pioneer pastors Ward and Mary Popejoy].

**Don and Virginia Ramsey:** Book: *What Hath God Wrought* / Don Ramsey.

**Ben Ranta:** Books: *Suomalainen Helluntaiheratys Pohjois-Amerikassa* [The Finnish Pentecostal Revival in North America], 1994; *Elämä Voittaa: Niilo Yli-Vainion / Tytti Träff* [biography of Niilo Yli-Vainion]. **Jean-Baptiste Roamba:** Photographs of missionary graves in Burkina Faso. **Cecil M. Robeck, Jr.:** Oral history: Lawrence F. Catley (May 1974), transcription. **Darrin Rodgers:** Publication: *New Wine*, 36 issues (1982-1986). **Carl O. Rowand:** Books; reel-to-reel tape. **Paul Schmidgall:** Book: *From Oslo to Berlin!: European Pentecostalism* / by Paul Schmidgall, 2003. **Gladys N. Schmitz & Betty & Dorothy Johnson:** Bethel class pictures in frames, 1926, 1927 & 1928. **Roelina Sennese:** Japanese book that

was dedicated to Marie Juergensen; Newspapers from The Stone Church in Chicago, March 1983-Fall 1999. **Elmer E. Shaw:** *I was a C.O. in WWII* / Elmer E. Shaw. **Larry Smith:** *Rasmussen Family History* (3 parts). **Paul Smith:** *Schrittweise Lernen*, No. 1, 2, and 5. **Fred Smolchuck:** 2 videotapes of ministry in the Ukraine; slides from Soviet countries; Book: *Vuk-Daničičev Sveto Pismo I Biblijska Društva / Krščanska Sadašnjost*. **Springfield Library Center:** News clips: 1928 Springfield, MO newspapers re. Stephen Jeffreys revival held at Central Assembly. **Gerald Stewart:** Hymn books, books, *Full Gospel Business Men's Voice, Testimony*, pamphlets, article, "Call to Prayer."

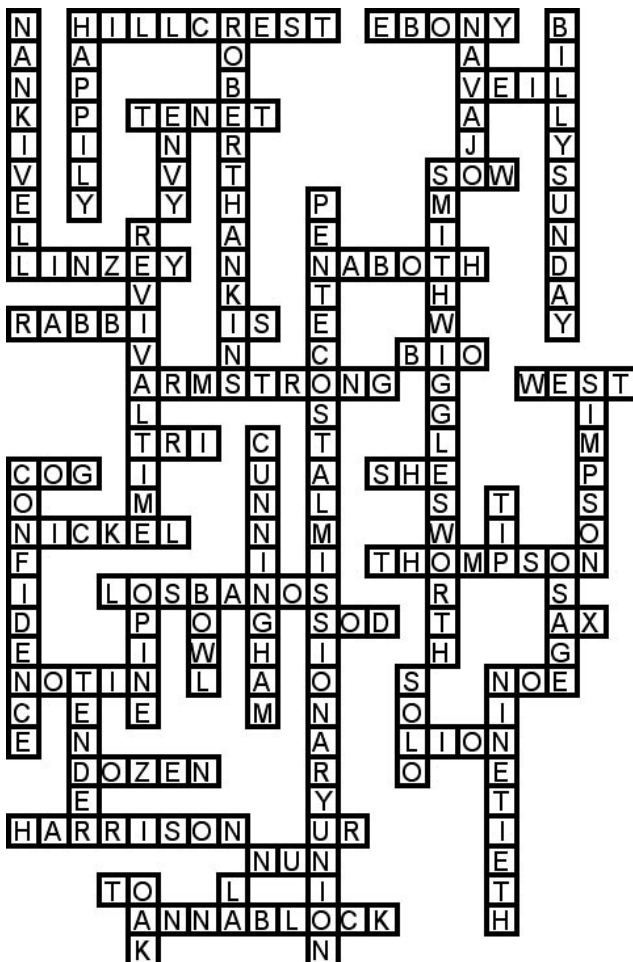
**Bill Taylor:** Book: *Flying*

*Ambassadors of Goodwill, The Story of Two Converted War Planes—the Men, the Women and the Missions* / Bill Taylor. **Thomas Trask:** *Empowered*, published by New Zealand Assemblies of God, spring 2005.

**Dan Van Veen:** Book: *Church, Identity, and Change* / David Roozen & James Nieman, editors. **Marjory Wheatley:** Church history: *First Assembly of God (Salem, NJ) 75th Anniversary Celebration, 1930-2005*. **Elizabeth Wilson:** *The Saturday Evening Post*, July 8, 1982; *Pentecostal Advocate*, August 3, 1911. **George Wood:** *Look What The Lord Has Done* / by KYIV, Ukraine 2005; Capital Christian Center (Sacramento, CA), brochure and video, September 18, 2005.

## Heritage Crossword Answers

See Page 59



## A Note to Subscribers

Have you ever fallen so far behind that you wanted to start the day over? Or the month? Or even the year?

That happened to your *Heritage* staff this last quarter. And that's why you are receiving a double issue—summer and fall. But you will notice that it is a bigger issue than usual.

We are doing something else to make up for our delay. As a subscriber, you are promised that you'll receive four issues. Even though this is a double issue with more pages, we are going to add an issue to your subscription. So, if your subscription was due to end with the Fall issue, you'll also receive the Winter 2005-06 issue. If it were due to end with the winter issue, you'll also receive the Spring 2006 issue. And so forth.

Here is something else about this double issue. You will notice that it is Wayne Warner's last issue as editor. With Wayne's retirement at the end of September, Darrin Rodgers became director of the Flower Pentecostal Heritage Center and editor of *Heritage*. Darrin will assume *Heritage* duties with the winter issue. The other staff members remain the same.

Wayne concluded his 25 years as director of the Center with appreciation for *Heritage* subscribers and contributors. "What a thrill it has been for me to publish stories for our faithful readers. Some of them tell me that when the magazine arrives, they sit down and read it from cover to cover. That makes me glad, for we know they appreciate our past and the manner in which God has blessed the Assemblies of God and the wider Pentecostal movement."

For more revival posters and the life story of Edith Mae Pennington, see page 32.



## Revival Meetings

HEAR  
**Edith Mae Pennington**  
 who will conduct Evangelistic Services at  
**Kansas City Gospel Center**  
 Beginning Sunday November 18th  
 Every Night at 7:30

Mrs. Pennington whose maiden name was Edith Mae Patterson, was awarded the Grand Capitol Prize for being judged "The Most Beautiful Girl in the United States" appeared in many theaters—offered motion picture career—appeared beside noted Stars—then miraculously converted and called to preach.

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### THE EVANGELIST

Mrs. Edith Mae Pennington won the National Beauty Prize in 1921. As a Hollywood Movie Star she appeared in "The Spanish Dancer", with Pola Negri and Adolph Menjou.

It was at this time, when the world was emptying its gifts at her feet—to quote Mrs. Pennington—"that spiritual doubts began to assail me. Seemingly led by an unseen power, I was impressed to attend a religious service. I ran to the altar, weeping and praying. A great burden seemed to roll off me. Tears of joy ran down my cheeks. I had already torn off my necklace as I neared the altar. I was utterly happy. Before me burned an eternal light. The next day I sold my jewels and gave the money to charity."

This in part describes how "The Most Beautiful Girl in the U. S." renounced her Hollywood career and was transformed into an evangelist that has won hundreds for the Lord. The story of her life is one of the great attractions of her campaigns, proving that the day of miracles is not past.

Sister Pennington is fearless, convincing, and self-sacrificing. The signal blessing of God has rested upon her labors everywhere. Her marvelous conversion and call from God make her ministry unique and powerful.  
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