

Assemblies of God



# HERITAGE

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CELEBRATING

100

YEARS OF THE

ASSEMBLIES OF GOD

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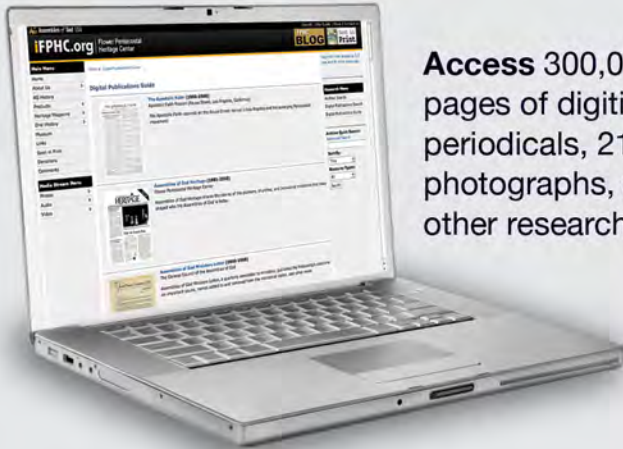
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Volume 34

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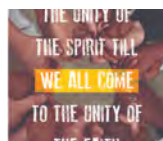
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# From the Editor: Global, Diverse, and Growing

By Darrin J. Rodgers

## The Assemblies of God is 100 years young!

**When approximately 300 ministers came together in Hot Springs, Arkansas, in April 1914 and organized the Assemblies of God, they could not have envisioned what the next 100 years would bring.**

**The Assemblies of God (AG) was formed by a broad coalition of ministers who desired to work together to fulfill common objectives, such as sending missionaries, establishing schools, and providing fellowship and accountability. Formed in the midst of the emerging worldwide Pentecostal revival, the AG quickly took root in other countries and formed indigenous national organizations.**

## A Global Body

The Assemblies of God USA is a constituent member of the World Assemblies of God Fellowship (WAGF) — one of the largest families of Christian churches in the world. However, an international headquarters for the AG does not exist. The WAGF is not a legislative body. The 140-plus member bodies from across the world are all equal and relate to each other fraternally.<sup>1</sup> This year also marks the twenty-fifth anniversary of the WAGF, which was formed just days after the 1989 General Council in Indianapolis.

In 1989, the AG counted 2,137,890 adherents in 11,192 U.S. churches and 18,552,282 adherents in 128,307 churches around the world. These numbers have increased significantly. In 2013, the AG counted 3,127,857 adherents in 12,792 U.S. churches and 67,512,302

adherents in over 366,000 churches worldwide. Since 1989, that is a 46% increase in the number of U.S. adherents and a 264% increase in the number of adherents worldwide.

The AG is a global body of believers because, from its beginning, deep spirituality and missions have been central to its DNA. In 1964, on the fiftieth anniversary of the AG, then-general superintendent Thomas F. Zimmerman wrote that two common concerns united participants at the first general council: “matters of spiritual interest and a desire to reach the world with the gospel.”<sup>2</sup>

People and programs come and go. But attention to these dual transcendent concerns — a deep spirituality anchored in the Word of God and a consecration to carry out the mission of God — will keep the AG from straying from its founding ideals.

## Assembling the Numbers

The AG has shown growth in the number of U.S. adherents each year since 1990. That’s twenty-four straight years of growth, at a time when most major denominations in the United States are declining.

In 2013, the AG grew by 1.0%, while the U.S. population only increased by 0.7%. The number of U.S. adherents has been increasing at a relatively steady pace — at an average of 1.525% per year from 1989 to 2000, and 1.515% per year since 2001.

Assemblies of God growth is in marked contrast to the decline of many other denominations. In recent decades, most mainline Protestant denominations in the U.S. have witnessed significant numerical declines. From 1960 to 2011, the United Church of Christ lost 48% of adherents; The Episcopal Church lost 43%; the Presbyterian Church (USA) lost 35%; the United Methodist Church lost 29%; and the Evangelical Lutheran Church in America lost 19%. Others showed increases, including the Southern Baptist Convention (66%) and the Roman Catholic Church (62%). During the same period, the AG grew by 498%, from 508,602 members in 1960.

While mainline denominations have been declining for decades, in the past few years some evangelical groups, such as the Southern Baptist Convention (SBC), have also begun to decline. SBC leaders recently have shown alarm over decreasing numbers of baptisms and con-

U.S. Stats	1989	2012	2013	1989-2013 Growth	2012-2013 Growth
Adherents	2,137,890	3,095,717	3,127,857	46.3%	1.0%
Churches	11,192	12,722	12,792	14.3%	0.6%
Membership	1,266,982	1,780,468	1,805,381	42.5%	1.4%
Major worship service attendance	1,432,947	1,880,269	1,918,686	33.9%	2.0%
Water baptisms	86,365	131,713	137,375	59.1%	4.3%
Spirit baptisms	71,592	81,345	83,731	17.0%	2.9%
Conversions	251,897	453,496	456,395	81.2%	0.6%
Credentialed ministers	30,471	35,867	36,434	19.6%	1.6%

World Stats	1989	2012	2013	1989-2013 Growth	2012-2013 Growth
Adherents	18,552,282	66,383,778	67,512,302	263.9%	1.7%
Churches and Preaching Points	128,307	362,791	366,105	185.3%	0.9%

versions. The number of SBC baptisms has declined for seven straight years. This demographic decline has caused some pundits to predict the slow death of evangelicalism.<sup>3</sup>

Robust growth of Pentecostal churches, including the AG, shows a different story. AG statistics increased last year for water baptisms, Spirit baptisms, membership, attendance, conversions, and numbers of adherents, churches, and ministers. Other categories, including attendance at Sunday evening and mid-week services, declined. An AG press release attributed much of the growth to increases in ethnic minority churches and young people: “The impact is especially evident among Latino adherents, who now make up 20 percent of the Fellowship (more than 40 percent of total adherents are ethnic minorities), and Millennials (ages 18-34), who contributed 21 percent of the growth from 2001-2013.”<sup>4</sup>

### Ethnic Diversity

The 2013 statistics reveal significant

ethnic diversity in the AG: Asian/Pacific Islander (4.4%); Black (9.6%); Hispanic (21.7%); Native American (1.5%); White (58.7%); and Other/Mixed (4.0%). These numbers suggest that the AG closely mirrors the ethnic makeup of the U.S. population as a whole. The 2010 U.S. census revealed the following racial breakdown of the U.S. population: Asian/Pacific Islander (5%); Black (12.6%); Hispanic (16.3%); Native American (0.9%); White (63.7%); and Other/Mixed (6.2%).

Much of the numerical growth in the AG in recent decades has been among ethnic minorities. From 2003 to 2013, the number of U.S. adherents increased by 14.6%, from 2,729,562 to 3,127,857. During this period, the number of white adherents decreased by 1.9% (-34,922) and the number of non-white adherents increased by 50.5% (+433,217).

The AG’s growth in America is partly due to immigration. The AG is a global church. About 1% of the world’s population identifies with the AG. Only 4.6% of AG adherents worldwide live in the U.S.

Pentecostals who move to America from other regions of the world often bring with them a faith, burnished by persecution and deprivation, that is an important part of their identity. Pentecostals who move to America are often like pollen scattered by a strong wind — they plant churches wherever they happen to land. Strong African, Slavic, Asian, Pacific Islander, and Hispanic AG churches are taking root in American soil, and their congregations sing, preach, and testify in the tongues of their native countries.

Interestingly, this demographic shift is also helping to usher in a global realignment of Christianity. Many Anglican, Presbyterian, and Methodist Christians in Africa, Asia, and Latin America are evangelical in belief, if not Pentecostal in worship, and often have much more in common with their brothers and sisters in the AG than they do with liberal members of their own denominations in the West.

### The Coming Revival

This demographic shift carries enormous implications for the future of the church. Certain segments of the AG are in spiritual and numerical decline, mirroring the general decline of Western culture and its rejection of biblical values. Non-whites and immigrants, often embracing a strong Pentecostal identity, are on the ascendancy.

Carl Brumback, in his 1961 history of the AG, anticipated this moment. He lamented the decline in spirituality that he witnessed among American Pentecostals over fifty years ago. He wrote that “it would be easy to become defeatists.” However, he foresaw a coming revival, which he believed would fulfill prophecy in Joel 2:28 and Acts 2:17: “In the last days ... I will pour out my Spirit upon all flesh.”<sup>5</sup>

Brumback’s prediction is coming true before our eyes. He identified two trends, then in their infancy, which gave him great optimism about the future of the AG. First, he saw a Pentecostal

*Continued on page 78*



# Evangel

IN THE BONDS OF PEACE

PIRIT  
OF THE FAITH

913. \$1.00 a Year.

He reports that God has answered prayer  
ly has come for the ones who were af-

D. W. Myland took up a special series  
study on the operations of the Holy Spirit  
ed in the Book of Ephesians, which is a  
y the Holy Spirit, there being found in it  
ve operations of the Spirit, two in each of  
hapters. These studies were much blessed  
ord, and the last Sunday morning as he  
the lesson on the Spirit of power (Eph.  
The power of God was mightily present  
hearts were made to glow with a new influx  
e fullness as we partook of these gracious

E. T. Haywood, of the Apostolic Faith As-  
signment, was with us one afternoon  
Lord gave him a message from John 21:16,  
my sheep." He showed us clearly by the  
the dire need of shepherds—not cowboys.  
ive and whip up the cattle, but shepherds  
ill feed the flock.

Friday afternoon, June 21st, a public meeting  
held in the Tabernacle for general discussion  
some means for

## A Closer Fellowship

More general co-operation in connection with  
after Rain Pentecostal Movement in Indiana  
Central States.

er prayer and a free harmonious discussion, a  
dittée was appointed who should confer to-  
r and then prepare a statement and arrange an  
of procedure for definite and systematic  
ce in uniting and developing the work, and there-  
take a report to the next meeting of the con-  
on.

veelve persons were chosen to act on this com-  
tee, whose names appear as follows: D. Wesley  
ind, J. Roswell Flower, Geo. R. Anthony, Elm  
Meter, John Matthias, James Haskett, Ned  
e, Richard Gardiner, Mrs. Anthony, Mrs. Mand-  
lor, Mrs. Mary Mendenhall, Mrs. M. A. Stout.  
his temporary committee met Saturday even-  
and as they conferred together they were  
ply conscious of the presence of the Lord and

## Seven Years of Pen- tecostal Blessing

ALICE REYNOLDS FLOWER.

"Draw me, we will run after thee; the  
king hath brought me into his chambers;  
we will dance and rejoice in thee, we will  
remember thy love." S. of S. 1:4.

Easter-time is always a season peculiarly  
sacred to me. 'Tis true my heart throbs  
with joy to see the natural loveliness of  
he spring, with its new life and fresh-  
eauty. But deeper down there is a holier  
oy and ecstasy as I remember God's great  
odness to me. Seven years ago this  
ring-time, on a beautiful Easter Sabbath,  
e blessed Comforter, the Ishi of my soul,  
me to abide. To abide—ah, yes, that is  
y my soul rejoices in Him; that is why  
remember His love.

There was never a time when I did not  
l God's presence in some measure with-  
my heart. A Christian home, and parson-  
s who stood for deeper truths were  
atmosphere, the example, the influ-  
nce constantly Godward.

*E. N. Bell's List*

1912

ORDAINED MINISTERS IN THE CHURCHES OF COL-  
LOCATIONS AUG. 1, 1912



*Name*

Bellevue, E. N. - Harrell, Tex.  
Baker, William T. - Harrell, Tex.  
Baker, Mrs. Mary Ethel - Harrell, Tex.  
Banks, E. P. - Malvern, Ark.  
Barker, Forest C. - Harrell, Tex.  
Barker, Mrs. Clara Ethel - Harrell, Tex.  
Bell, Arthur - Caduda, Ark.  
Bell, E. N. - Malvern, Ark.  
Bell, Mrs. Katie L. - Malvern, Ark.  
Bell, Mrs. Marie I. - Dallas, Tex.  
Bennett, Stanley C. - Houston, Tex.  
Benson, A. J. - Austin, Tex.  
Blevins, G. J. - Cedarville, Ark.  
Birdsall, Elias G. - Dallas, Tex.  
Bosworth, Fred E. - Dallas, Tex.  
Bowen, Thos. J. - Jacksboro, Tex.  
Brewer, Josiah - Van Buren, Ark.  
Brogan, Mrs. Mary - Winslow, Ark.  
Brogan, V. J. - Winslow, Ark.  
Burch, Mrs. Grace H. - Graham, Tex.  
Burch, Thos. S. - Graham, Tex.  
*Rawley, Harry E. - West Plains, Mo.*  
*Reatwright, David B. - Woodward, La.*  
*Rayle, R. D. - Mammouth Springs, Ark.*  
*Rount, H. W. - Midland City, Ala. - Dec 10 -*  
*Rawley, J. S. - Stone Mountain, Ga.*

# WORD AND WITNESS

"Extraneously content for the faith which was once delivered to the Saints."—John 2.

## There is Safety in Counsel.

Editor E. N. Bell tells why He was baptized in the Name  
of Jesus Christ, and shows the Necessity for the  
Brethren to meet together in General Council.

It is a personal privilege to witness  
own conviction in His Name. I wish  
time ago, baptized in the Name of the Lord.  
and I testify to the Name of the Lord.  
thus I testify to the Name of the Lord.  
I find I did not understand this far more  
to explain what I did not understand  
I did not mean by my action.

Did not mean to join an  
I did not mean to cause dis-  
unity and  
I did not mean to cause dis-  
unity and

Do a Counsel.  
The providence of God al-  
I was, being baptized  
on my soul had a  
I was, being baptized  
on my soul had a



# Fully Committed: 100 Years of the Assemblies of God

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By Darrin J. Rodgers

**W**hat is the most important thing for the Assemblies of God to remember? Founding Chairman E. N. Bell, in a December 1914 article titled, “General Council Purposes,” declared that “our first aim and supreme prayer” is to focus on the spiritual life. “Let us keep to the front,” he wrote, “deep spirituality in our souls and the power and anointing of God on our ministry.”<sup>1</sup>

The men and women who pioneered the Assemblies of God desired — more than anything else — to be fully committed to Christ and His mission. These pioneers included young people and veteran preachers, visionaries and faithful plodders, and housewives and laborers.

They were unified by a common experience of the Word and Spirit which brought them close to God and propelled them to be witnesses to the world. They were on a mission to share the love of Jesus in word and deed. They preached the gospel, prayed for the sick, witnessed miracles, published profound insights on the spiritual life, and established churches, schools, orphanages, and rescue missions.

Some of these pioneers founded churches that flourished and became large. Others captured newspaper headlines with high profile revivals. However, most labored in relative obscurity, pouring all available time and resources into ministry in their local communities. Together these saints laid the foundation for the Assemblies of God.

The Assemblies of God was organized in April 1914, in Hot Springs, Arkansas, in order to provide accountability, structure, and unity so that Pentecostals could better carry out the mission of God in their communities and around the world. This vision transcended the racial and social divides, and the Assemblies of God grew to become a multi-ethnic and international movement. The approximately 300 men and women who came together in Hot Springs organized a fellowship that in 100 years

would become one of the largest families of Christian churches in the world.

Their story is our story.

## Early Pentecostal Revival

The Assemblies of God is one of several denominations birthed in the early twentieth-century Pentecostal revival. Early Pentecostals embraced a worldview that, at its heart, emphasized a transformative encounter with God.

Pentecostals drew from a tapestry of beliefs within evangelicalism. Like other evangelicals, they had a high view of scripture. Like other Holiness believers, they aimed for full consecration — which included separation from sin and a desire to be fully committed to Christ and His mission. Many adopted the Wesleyan doctrine of entire sanctification — the idea that the believer’s desires could be reshaped by the Holy Spirit to become perfect in love. Others embraced the Reformed emphasis on Spirit baptism for empowerment for Christian service. Most Pentecostals affirmed classic premillennial eschatology, which predicted a period of rapid social decay, followed by Christ’s return. And

Pentecostals became some of the most prominent participants in the faith healing movement.

While Pentecostals drew from many theological streams within evangelicalism, they formed an identifiable movement because of their common commitment to the experience of baptism in the Holy Spirit. This emphasis on a post-conversion experience of Spirit-baptism was widespread within certain segments of evangelicalism in the nineteenth and early twentieth centuries.

Why did the doctrine and experience of the baptism in the Holy Spirit become attractive to large numbers of people? Because it addressed one of their most basic spiritual longings — a desire to be close to God. Many believers were captivated

**The men and women who pioneered the Assemblies of God desired — more than anything else — to be fully committed to Christ and His mission.**

# GENERAL CONVENTION OF PENTECOSTAL SAINTS AND CHURCHES OF GOD IN CHRIST

## HOT SPRINGS, ARKANSAS, APRIL 2 TO 12, 1914.

We desire at this time to make this preliminary announcement of this general meeting so that workers far and near, at home and abroad, may sidetrack everything else and be present. Laymen as well as preachers are invited. Especially do we urge all elders, pastors, ministers, evangelists and missionaries to be present. This call is to all the churches of God in Christ, to all Pentecostal or Apostolic Faith Assemblies who desire with united purpose to co-operate in love and peace to push the interests of the kingdom of God everywhere. This is, however, only for saints who believe in the baptism with the Holy Ghost with the sings following, Acts 2:4; 10:46; 19:6; Mark 16:16-18; 1 Cor. 12:8-11. Neither is this meeting for any captious, contrary, divisive or contentious person. But we leave for the body itself to take up any subjects it desires more than what is herein afterwards mentioned.

### PURPOSES.

*First*—We come together that we may set a better understanding of what God would have us teach, that we may do away with so many divisions, both in doctrines and in the various names under which our Pentecostal people are working and incorporating. Let us come together as in Acts 15, to study the Word, and pray with and for each other—unity our chief aim.

*Second*—Again we come together that we know how to conserve the work, that we may all build up and not tear down, both in home and foreign lands.

*Third*—We come together for another reason, that we may get a better understanding of the needs of each foreign field, and may know how to place our money in such a way that one mission or missionary shall not suffer, while another not any more worthy, lives in luxuries. Also that we may discourage wasting money on those who are running here and there accomplishing nothing, and may concentrate our support on those who mean business for our King.

*Fourth*—Many of the saints have felt the need of chartering the churches of God in Christ, putting them on a legal basis, and thus obeying the laws of the land," as God says. See Rom. 13. We confess we have been "slothful in business" on

this point, and because of this many assemblies have already chartered under different names as a local work, in both home and foreign lands. Why not charter under *one Bible name*, 2 Thes. 2-14. Thus eliminating another phase of division in Pentecostal work? For this purpose also let us come together.

*Fifth*—We may also have a proposition to lay before the body for a general Bible Training School with a literary department for our people.

Now, brethren, as it is very important for all Pentecostal preachers to be present, you lay this before your people and get them to pay your fare to and fro. Winter tourist round trip tickets at cheap rates are on from nearly all over the country to Hot Springs up to April 30th, good to return up to June 1st, and you should buy these cheap round trip tickets. But if you fail in this, we want you to come anyhow, and if you have not faith to get home after you are here, then we will stand with you in trusting God for your return fare or to get out on the field. As we feel this General Assembly will do much good in spreading this glorious gospel around the world, we ask all the saints everywhere to send offerings to Financial Secretary H. A. Goss, Hot Springs, Ark., for the expenses of the meeting. In this way only can entertainment be provided. As far as possible let all come prepared to care for their own expenses.

The meeting will be held in the old Grand Opera House on Central Avenue, Hot Springs, Ark.

Many have expressed a desire for such a general meeting and it is with the encouragement of all these that we call this assembly. Only to get the matter before the brethren at once do the undersigned make the formal call. We expect to add the names of other brethren later. Let the leaders send their names to E. N. Bell, Malvern, Ark., to go on this list below.

The scope of the meeting may be enlarged as the Lord shall lead the brethren to do so. Meetings will go on day and night for the good of the saints.

M. M. Pinson, Phoenix, Ariz.  
A. P. Collins, Ft. Worth, Tex.  
H. A. Goss, Hot Springs, Ark.  
D. C. O. Opperman, Houston, Texas.

E. N. Bell, Malvern, Ark.

by the desire for a deeper life in Christ; they were spiritually hungry and desired to be more committed Christ-followers. These ardent seekers saw in Scripture that Spirit baptism provided empowerment to live above normal human existence; this transformative encounter with God brought believers into closer communion with God and empowered them to witness.

While many sought Spirit baptism, uncertainty existed regarding how to determine whether one had received it. Answering this question, Kansas Holiness evangelist Charles F. Parham identified a scriptural pattern — that the "Bible evidence" (later called the "initial evidence") of Spirit baptism was speaking in tongues.

Students at his Bible school in Topeka, Kansas, began speaking in tongues at a prayer meeting on January 1, 1901. Through his Apostolic Faith movement located in the south central states, Parham had some success in promoting the gift of tongues.

The 1906 revival at the Apostolic Faith Mission on Azusa Street in Los Angeles catapulted the young movement before a larger audience. William Seymour, an African-American and former student of Parham, led the Azusa Street mission. The revival lasted for three years, reportedly with non-stop services, day and night.

This revival brought together men and women from diverse religious, ethnic and national backgrounds. Participant Frank Bartleman famously exulted that at Azusa Street "[t]he 'color line' was washed away in the blood."<sup>2</sup> Scores of periodicals — from around the world and in numerous languages — carried reports of this revival.

As news of the outpouring spread, ministers and lay persons made pilgrimages to Azusa Street to experience the remarkable revival and to seek to be baptized in the Holy Spirit. Participants became known as Pentecostals, named after the Jewish feast of Pentecost, when the Holy Spirit was first given to

"The Call to Hot Springs," published in the *Word and Witness* newspaper, December 20, 1913, invited Pentecostals to come together for prayer and deliberation in April 1914 for the purpose of organizing a fellowship. Participants formed the General Council of the Assemblies of God.



the church, and believers first spoke in tongues (Acts 2). It is important to note that Pentecostals viewed tongues as the evidence — and not the purpose — of Spirit baptism. The purpose is to glorify Christ. William Seymour admonished people at the Azusa Street Mission, “Now, don’t go from this meeting and talk about tongues, but try to get people saved.”<sup>3</sup>

While much ink has been spilled about the Topeka and Azusa Street revivals, they were neither the first nor the only such revivals. The earliest Pentecostals recounted similar revivals in the late 1800s and early 1900s across the world, and throughout church history.<sup>4</sup> Early AG educator Henry H. Ness declared, “During the 19 centuries since Christ whenever the spiritual life has run high, during revivals, the Lord has baptized with the Holy Ghost as He did on the Day of Pentecost.”<sup>5</sup>

## Formation of the Assemblies of God

Many established churches did not welcome this revival, and participants felt the need to form new congregations. As the revival rapidly spread, many Pentecostals recognized the need for greater organization and accountability. The founding fathers and mothers of the Assemblies of God met in Hot Springs, Arkansas on April 2-12, 1914, to promote unity and doctrinal stability, establish legal standing, coordinate the mission enterprise, and establish a ministerial training school. The business meeting was called “General Council” and the new body was called the General Council of the Assemblies of God.

It was a momentous occasion. Walter Higgins later recalled a “halo of glory that rested over the sessions from day to day.... God saw fit to bless this meeting with a visitation of His Holy Ghost. The praises rose from those gathered in the service, seemingly like a mighty sea.”<sup>6</sup>

Participants at the first General Council represented a variety of independent churches and networks of churches, in-



**J. Roswell Flower and E. N. Bell (l-r), circa 1920. Bell and Flower were elected at the founding general council to serve as the first chairman and secretary, respectively, of the Assemblies of God. At their election, Bell was a 47-year-old veteran pastor and seminary graduate, and Flower was a 25-year-old minister. They had name recognition because they each published prominent early Pentecostal newspapers.**

cluding the Association of Christian Assemblies in Indiana and a group identified as the “Church of God in Christ and in Unity with the Apostolic Faith Movement” from Alabama, Arkansas, Mississippi, and Texas. This latter group originated with Parham and, despite its name, appears to have been structurally separate from Bishop Charles H. Mason’s largely African-American denomination, the Church of God in Christ.<sup>7</sup>

Bishop Mason was one of the speakers at the first General Council and blessed the formation of the Assemblies of God.<sup>8</sup> He also brought the black gospel choir from the Church of God in Christ school in Lexington, Mississippi, which sang at the first General Council. It was significant, given the “Jim Crow” laws of the day, that Mason and the founders of the Assemblies of God were willing to cross the color line.<sup>9</sup>

The exact nature of the relationship of Mason to the founders of the Assemblies of God is unknown. At minimum, they knew and respected each other. It is possible that a formal relationship ex-

isted between the two organizations, but this has not been demonstrated due to a lack of historical documentation.<sup>10</sup>

The approximately 300 participants at the Hot Springs meeting incorporated the General Council with a hybrid congregational and presbyterian polity. The first two officers elected were Eudorus N. Bell as chairman (title later changed to general superintendent) and J. Roswell Flower as secretary. While most other U.S. Pentecostal denominations were regionally defined, the Assemblies of God claimed a broad nationwide constituency.

## Doctrine

The Assemblies of God, like other Classical Pentecostals, identified with the broader Holiness movement, which melded evangelical doctrine with an emphasis on the need for a deeper spiritual life. Salvation and sanctification were primary concerns.

The Assemblies of God did not adopt a formal theological statement at its first general council, intentionally allowing

for some theological diversity within the bounds of the Holiness worldview. The preamble to the first constitution of the Assemblies of God aimed for unity despite differences: “endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith.”<sup>11</sup>

that denied the doctrine of the Trinity. This new teaching (called the “New Issue” or Oneness theology) was sweeping through the Pentecostal movement, and a large number of Assemblies of God ministers had embraced it. In 1916 the General Council approved a Statement of Fundamental Truths, which affirmed

Missionettes, Royal Rangers). First located in Findlay, Ohio, the headquarters moved to St. Louis in 1915, and finally to Springfield, Missouri, in 1918.

The Assemblies of God adopted two official periodicals: the monthly *Word and Witness* and the weekly *Christian Evangel*. These two periodicals merged in 1916; the resulting weekly periodical was renamed the *Pentecostal Evangel* in 1919. The *Evangel*, one of the largest-circulation Pentecostal papers in the world, networked far-flung believers and helped to unite the Fellowship.

## Education

From the outset, the Assemblies of God promoted the development of educational institutions. The fifth purpose of the “Call to Hot Springs” was “to lay before the body for a General Bible Training School with a literary department for our people.” The phrase “literary department” was used in the 19th and early 20th centuries and roughly corresponds to a “liberal arts school” today. The Assemblies of God was formed, in part, to encourage both ministerial training and liberal arts education.<sup>13</sup>

Initially, the Assemblies of God endorsed several small regional Bible institutes. Some survived to become enduring institutions; others merged or closed. The Assemblies of God chartered its first national school, Midwest Bible School, Auburn, Nebraska, which opened in 1920 and closed the next year. The second attempt at a national school was successful: Central Bible Institute, later Central Bible College, was formed in Springfield, Missouri, in 1922. Two additional national residential schools were established in Springfield: Evangel College (1955), later Evangel University, a school of arts and sciences; and the Assemblies of God Graduate School (1973), later Assemblies of God Theological Seminary. These three Springfield schools consolidated under the name Evangel University in 2013.

Additional permanent institutions have included: Vanguard University



**Assemblies of God congregations dotted the American landscape by the 1930s. Here, a group of Sunday school members poses in front of Assembly of God Tabernacle (St. Louis, Missouri) in 1935.**

One of the first major divisions within Pentecostalism pertained to the issue of sanctification. Some held to a radical Wesleyan view that it is possible for the sin nature to be eradicated following an instantaneous experience of sanctification. Many who disagreed advocated a more traditional Wesleyan view (termed “Finished Work”), contending that sanctification is progressive, not instantaneous, and that perfection is not possible on earth. Most Assemblies of God founders adhered to the latter “Finished Work” view.<sup>12</sup>

Assemblies of God leaders quickly realized the need to develop theological boundaries. Almost immediately, they were faced with a new teaching

the Fellowship’s Trinitarian and evangelical witness. This resulted in the departure of Oneness advocates, as well as those who opposed what was perceived as “creedalism.”

## Organizational Development

Initially, the primary function of the Assemblies of God headquarters was to publish literature through its Gospel Publishing House. As the responsibilities for its home and overseas efforts grew increasingly complex, it established the Missionary Department in 1919 and the Home Missions and Education Department in 1937. Other departments followed (e.g., Youth, Sunday School,

# Bi-Ennial Inter-State CAMP MEETING

## EUREKA SPRINGS, ARKANSAS

### MUNICIPAL AUDITORIUM

# August 27th to Sept. 7th, 1936

MODERN TOURIST CAMPS, FURNISHED COTTAGES, APARTMENTS AND ROOMS TO BE HAD AT REASONABLE RATES. FREE CAMP GROUNDS, IF YOU BRING YOUR TENT AND BEDDING. MEALS REASONABLE, OR PREPARE YOUR OWN IN CAMP OR COTTAGE.



Elder W. T. Gaston, Sacramento, California, Evangelist. This gifted minister's messages will stir deeply all who hear him.



Fred Henry, Tulsa, Oklahoma, Pianist—accompanied by Mrs. Henry, gifted soloist.



Elder Donald Gee, Edinburgh, Scotland, Bible Teacher. Friends everywhere are pleased that this man has been secured again as Bible teacher.

BIG  
SUNDAY SCHOOL  
BOTH SUNDAY  
MORNINGS WITH  
GREAT  
MISSIONARY  
SERVICE IN  
CHARGE OF  
NOEL PERKINS  
BOTH SUNDAY  
AFTERNOONS



Rev. Carl Barnes, Springfield, Missouri, Choir Director and Special Singer. Mrs. Barnes, Loretta and the twins, who are all musicians and singers will minister with their talents.

DIFFERENT  
GENERAL  
COUNCIL  
OFFICIALS  
WILL BE PRESENT  
DURING  
MEETING

Meeting is sponsored by five District Councils of the Assemblies of God, comprising the states of Texas, Oklahoma, Kansas, Missouri, Arkansas and Louisiana. COMMITTEE: Elder Fred Vogler, 1017 Market Street, Phone 5-5044, Wichita, Kansas, Chairman; Elder E. J. Bruton, 2002 Chestnut Street, Phone 1607, Pine Bluff, Arkansas, Secretary-Treasurer; Elder P. C. Nelson, 316 East Cherokee Street, Enid, Oklahoma; Elder E. L. Newby, 2621 West 26th Street, Fort Worth, Texas; Elder Stanley H. Frodsham, 336 West Pacific Street, Springfield, Missouri.

## TEN DAYS

Three Main Services Daily—Sunrise Prayer Meeting and Park Services in addition.

Remember the last day, Sept. 7th, is Labor Day. Plan to remain over the weekend. Attend closing services, Monday, the 7th.

### Camp meetings and conventions have been prominent throughout Assemblies of God history.

of Southern California (1920) in Costa Mesa; Latin American Bible Institute (1926) in La Puente, California; Latin American Bible Institute (1926) in San Antonio, Texas; and Southwestern Assemblies of God University (1927) in Waxahachie, Texas; North Central Uni-

versity (1930) in Minneapolis, Minnesota; Southeastern University (1935) in Lakeland, Florida; Valley Forge Christian College (1939) in Phoenixville, Pennsylvania; Trinity Bible College (1948) in Ellendale, North Dakota; American Indian College (1957) in

Phoenix, Arizona; Caribbean Theological College (1959) in Bayamon, Puerto Rico; Western Bible College (1967) in Phoenix, Arizona; Native American Bible College (1968) in Shannon, North Carolina. Northpoint Bible College in Haverhill, Massachusetts, formerly Zion Bible College, was founded as an independent school in 1924 and affiliated with the AG in 1999. Bethany University (founded 1919) had been the oldest continuing Assemblies of God school until it closed its doors in 2011.

Global University (resulting from a merger of the stateside Berean School of the Bible and the overseas International Correspondence Institute) provides accredited distance education programs for those seeking training for various forms of Christian ministry. Sixteen nationally endorsed schools of higher education, ranging from Bible institutes to colleges and universities, could be found across the United States by 2014. Hundreds of smaller Bible institutes, sponsored by churches and districts, also exist.

### Missions

World missions has always been central to the identity of the Assemblies of God. Delegates at the second General Council, held in Chicago in November 1914, resolved to achieve “the greatest evangelism that the world has ever seen.”<sup>14</sup> By 1915 the Assemblies of God endorsed approximately thirty missionaries. They operated in independent fashion and primarily worked in the traditional sites of Christian mission: Africa, India, China, Japan, and the Middle East; others later served in Europe, Latin America, and Oceania.

Some of the greatest heroes in the Assemblies of God have given up everything, including their own lives, to serve as missionaries in hostile environments. Ivan Voronaev, the Assemblies of God missionary who went to Russia and the Ukraine in 1920, helped to organize approximately 500 Slavic churches. He was arrested by Soviet authorities in 1930 and was thrown into Siberian

prison camps. Voronaev's plight was covered by the *Evangel*, and American believers kept him in their prayers. Soviet authorities demanded money for his release. The AG paid, but Voronaev was not released and was instead martyred in prison in 1937.<sup>15</sup> J. W. Tucker, a missionary to the Congo, also lost his life for the gospel. He was beaten to death by rebels in 1964, and his story was captured by his widow in a book, *He is in Heaven*.<sup>16</sup> Voronaev, Tucker, and a host of other missionaries helped inspire Assemblies of God members to participate in missions through giving and personal service.

At first, the Missionary Department's primary functions were to endorse missionaries and channel funds from donors to the missionaries. Beginning in 1943 it began to aggressively direct the strategy of the mission enterprise.

The Assemblies of God committed itself in 1921 to a missions strategy of establishing self-governing, self-supporting and self-sustaining churches in missions lands. Alice E. Luce, a Spirit-baptized Anglican missionary to India who transferred to the Assemblies of God in 1915, influenced the Assemblies of God to adopt this indigenous church principle long before it was embraced by most mainline Protestant groups. The policy was not uniformly implemented, and some Assemblies of God missionaries continued to follow the paternalistic practices of other Western churches during the early decades of the twentieth century.

Beginning in the 1950s Assemblies of God missionaries placed greater emphasis on training indigenous leaders. This change from paternalism to partnership brought dramatic church growth in many nations. Missions leaders such as Ralph D. Williams, J. Philip Hogan, and Melvin L. Hodges helped to implement this indigenous strategy, resulting in the development of hundreds of ministerial training institutions around the world.

The 1968 General Council reaffirmed its threefold reason for being — an agen-



**The Assemblies of God developed ministries for people of all ages. This was a publication for Missionettes (now known as Girls Ministries), a program for girls started in 1955.**

cy for the evangelization of the world, a corporate body in which humanity may worship God, and a means for the discipleship of Christians. Despite the failure to address issues related to holistic mission (e.g., poverty, hunger), Assemblies of God missions, already holistic in many quarters, increasingly moved in that direction without diminishing gospel proclamation. Such ministries

included the Lillian Trasher Orphanage in Assiout, Egypt; the Mission of Mercy Hospital and Research Centre in Kolkata, India; HealthCare Ministries; and the Assemblies of God-related Convoy of Hope. The 2009 General Council added compassion as the fourth element for its reason for being, making explicit what had long been implicit. In 2013, the Assemblies of God USA reported 2,750

missionaries and associates around the world. When missionaries sent by other national fellowships are also taken into account, the global cooperative witness of the Assemblies of God is far-reaching.

In 2013, the World Assemblies of God Fellowship reported over 67 million adherents. The Assemblies of God has become one of the largest Protestant families of churches in the world. This incredible growth, according to J. Philip Hogan, resulted not just from strategy, but from reliance on the Holy Spirit: “The essential optimism of Christianity is that the Holy Spirit is a force capable of bursting into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization, and bringing the glory of Pentecost.”<sup>17</sup>

## National Ministries

The Assemblies of God was formed, in large part, to aid ministry in the local church. Over the years, national ministries have been developed to meet the needs of people from cradle to grave. National ministries for children and youth were pioneered in the 1920s, starting with graded Sunday school curriculum and an organization for youth and young adults — Christ’s Ambassadors (C.A.’s).

New ministries were begun in the mid twentieth century, including Speed the Light (1944), Boys and Girls Missionary Challenge (1949), Chi Alpha (1953), Light for the Lost (1953), Missionettes (1955, now National Girls Ministries), Royal Rangers (1962), Teen Bible Quiz (1962, now Bible Quiz), and Fine Arts (1963). The *Revivaltime* radio broadcast, a 30-minute weekly program, was launched in 1950 with Wesley Steelberg as speaker. The next two speakers, who broadcast on the ABC radio network, C. M. Ward (1953-1978) and Dan Betzer (1979-1995), became two of the best-known personalities in the Assemblies of God. Not only did these and other national ministries help evangelize and disciple believers, they also gave the

Assemblies of God a sense of national identity or branding.

These programs have provided formative experiences for generations of Assemblies of God young people. Assemblies of God educator Billie Davis was raised as a hobo kid in a poor migrant worker’s family. She credited Sunday school for her life achievements: “As a child I received hope and courage, a serene attitude toward hardships, and a kindly indulgent attitude toward human beings from my experiences in Sunday school. I found in the philosophy and religion of Jesus Christ a way to live without bitterness, which in the hobo jungles among the cursing, embittered campers who lived raw lives and tried to ease their pain by blaming others, was little short of a miracle in itself.”<sup>18</sup>

## Ethnic Diversity

While the 300 ministers at the founding General Council in Hot Springs were mostly white, the Assemblies of God soon expanded across the ethnic divides. At least two of the founding members were Native American. William H. Boyles and Watt Walker, both Cherokees from Oklahoma, were at the Hot Springs meeting. The Assemblies of God ordained its first known Hispanic minister in 1914 (Antonio Ríos Morin) and its first African-American in 1915 (Ellsworth S. Thomas). It created a conference for Hispanic churches in the US in 1918 (later known as the Latin American District).

Its first African-American missionaries were Isaac and Martha Neeley, who were ordained as missionaries to Liberia in 1913 by the largely-white “Church of God in Christ and in Unity with the Apostolic Faith Movement.” When that group disbanded in 1914, the Neeleys did not officially transfer their credentials to the newly-formed Assemblies of God. The Neeleys remained in Liberia for four or five years and received support from churches that had joined the Assemblies of God, most notably the Stone Church in Chicago. They returned

to America and received Assemblies of God credentials as evangelists in 1920. In 1923, they were appointed to serve as Assemblies of God missionaries to Liberia, effective 1924. Isaac died in December 1923, and Martha went on to Liberia alone.<sup>19</sup>

The German Branch was formed in 1922, and in the 1940s and 1950s eight additional language branches were formed, mostly for Europeans who had settled in the United States. By the 1970s, most of these language branches for European immigrants had dissolved after their members had Americanized. In 1973 language branches were renamed districts. Since the 1980s, new language



**Slavic missionary Ivan Voronaeff was martyred in 1937.**

districts have been formed for new immigrants (Korean, Brazilian, Slavic, and Samoan). Fellowships have been formed for 21 additional ethnic groups.<sup>20</sup>

Despite the Assemblies of God’s early interracial character and its roots in the interracial Azusa Street revival, the racial tensions in the broader culture found their way into the Fellowship. Some white leaders showed paternalism to Hispanics and people from other cultural backgrounds. But the most blatant example of racism was the adoption in 1939 of a policy that denied ordination at the national level to African-Americans. This policy was neither widely publicized nor consistently applied.<sup>21</sup>



**Cornelia Jones Robertson, 1930. Ordained in 1923 by the Assemblies of God, she had been a participant at the Azusa Street revival and was an evangelist and church planter in San Francisco. She was also the godmother of evangelist Bob Harrison.**

Bob Harrison, a talented African-American associate of Billy Graham, was the catalyst for the policy to be rescinded in 1962. Harrison went on to become a prominent Assemblies of God evangelist and missionary. He encouraged believers of different races to unite in ministry: "May Christians of all colors join together to bring the victory. For the enemy is not the white man or the black man but the devil himself. Let us together be more than conquerors for Christ."<sup>22</sup>

Significant efforts to repent of racism and to be racially inclusive have been made in recent decades. The 1989 General Council adopted a resolution opposing "the sin of racism in any form," calling for repentance from anyone who may have participated in racism "through personal thought or action, or

through church or social structures."<sup>23</sup> The 1995 General Council resolved to encourage the "inclusion of black brothers and sisters throughout every aspect of the Assemblies of God."<sup>24</sup> In 1997, the General Council voted to include representatives of ethnic fellowships in the General Presbytery and Executive Presbytery. In a groundbreaking election, an African-American Executive Presbyter, Zollie Smith, was elected in 2007 to serve as executive director of U.S. Missions.

In recent years, the non-white constituency in the Assemblies of God has exploded in growth, while the number of whites has plateaued. The percentage of adherents who were white decreased from 68.6% in 2003 to 58.7% in 2013. The Assemblies of God continues to show strong numerical growth, particu-

larly when compared to other major denominations, largely because of growth among ethnic minorities.

## Women in Ministry

Continuing in the tradition of the Holiness movement, women played important roles in early Pentecostalism and the Assemblies of God as evangelists, missionaries, and pastors. Originally offering them ordination only as evangelists and missionaries, the General Council began ordaining women as pastors in 1935. However, many women served in the role of pastor prior to 1935 without corresponding denominational recognition. For these women, God's call trumped the lack of an official ecclesiastical endorsement. The Pentecostal affirmation of women in ministry was a radical application of the Protestant ideal of the priesthood of all believers.

Before 1950 more than one thousand women evangelists had traveled the country evangelizing and planting churches. Influential women included Zelma Argue, Marie Burgess Brown, Etta Calhoun, Alice Reynolds Flower, Hattie Hammond, Chonita Howard, Alice E. Luce, Aimee Semple McPherson (in the Assemblies of God from 1919 to 1922), Carrie Judd Montgomery, Louise Nankivell, Florence Steidel, Lillian Trasher, Louise Jeter Walker, Alta Washburn, and Mildred Whitney.

While these female ministers were ahead of their time, their ministry arose from their devotional lives and not from a modern social ideology. Ministry doors opened because of their deep spiritual lives. Hattie Hammond was well-known for encouraging believers to seek a deeper life in Jesus Christ: "I believe we should wait before the Lord until we realize we are in the presence of God, until every thought has been brought into captivity, and we are lifted above the world and shut in with God as though there were no other in the world but just the Lord Jesus and ourself."<sup>25</sup>

By mid-century, however, the number of women credential holders fell into



**Thomas F. Zimmerman (right), talking with Harold Ockenga at the National Association of Evangelicals annual convention, Grand Rapids, Michigan, 1961. Zimmerman, the longest-serving general superintendent (1959-1985), built bridges between Pentecostals and evangelicals.**

a sharp decline. This decline resulted from numerous factors. Some churches, for instance, adopted theological and cultural attitudes that did not support spiritual leadership by females. One of the most significant reasons for the decline in female ministers, perhaps, was a diminishing demand for the types of ministry that women typically filled. Most early women ministers were not pastors of established congregations, but entrepreneurs who launched into ministry on their own as evangelists or church planters. By mid-twentieth century, some Assemblies of God leaders tried to protect established churches from perceived competition by discouraging new church plants in the same city or region. This policy helped existing churches, which tended to favor male pastors. This trend reversed in recent decades; the percentage of women ministers in the Assemblies of God has increased from 14.9% in 1990 to 22.3% in 2013. The number of female senior pastors increased from 400 in 2000 to 529 in 2012, although some of these lead non-AG churches. Contributing to this turnaround are a cultural shift in attitudes toward women in ministry, the support of denominational leaders,

and a renewed emphasis in church planting.

### Cooperation

Early Pentecostals often cooperated at the local level in city-wide evangelistic crusades and similar campaigns. They crossed the racial, denominational, and social divides in practical ministry endeavors. This was true in early tent meetings 100 years ago, at the salvation-healing campaigns of the 1950s, and in the charismatic renewal from the 1960s through the 1980s.

The Assemblies of God was a leader in several new organizations, formed in the 1940s, that brought evangelicals and Pentecostals together. The Assemblies of God was a founding member of the National Association of Evangelicals (NAE) in 1942. The NAE established a national evangelical voice on issues such as religious liberty and also encouraged cooperation on world evangelization. NAE membership helped the Assemblies of God to be identified with the broader evangelical movement and removed the cult status with which some observers had labeled it. More than any other Pentecostal, Thomas F. Zimmerman, As-

semblies of God General Superintendent (1959-1985), worked to build bridges between evangelicals and Pentecostals.

The Assemblies of God was also a founding member of the Pentecostal World Conference (1947) and the Pentecostal Fellowship of North America (1948) and cooperated with the Lausanne Committee on Evangelism, the World Evangelical Alliance, and the Wesleyan Holiness Consortium.

Pentecostals have tended to be suspicious of the kind of ecumenism practiced by many mainline churches, which they have viewed as compromising doctrine and ethics for the sake of organizational unity. Therefore, the Assemblies of God has refrained from involvement in conciliar bodies such as the National Council of Churches and the World Council of Churches.

### New Revival Movements

A hunger for more of God — desiring to be fully committed to Christ and His mission — is part of the spiritual DNA of the Assemblies of God. The Assemblies of God was birthed in the midst of the early twentieth century Pentecostal revival. Assemblies of God pioneers prayed for fresh outpourings of God's spirit in years to come. In 1938, Andrew H. Argue wrote, "We are in a movement that is still young. It is full of young people. It is a live movement because it was brought into existence by contending for the faith, and it will only remain alive while we continue to contend for the faith."<sup>26</sup>

New revival movements have sprung up in the past 100 years, bringing both encouragement and challenges. One of the new revival movements, dubbed the "New Order of the Latter Rain," arose among Pentecostals at the Sharon Schools and Orphanage, in North Battleford, Saskatchewan, Canada in 1948. Latter Rain proponents, like early Pentecostals, believed they were restoring all of the gifts of the Holy Spirit to the New Testament church. However, those involved in the Latter Rain movement



**Prayer has always been an important part of general council meetings. Here, people gather at the altar at the 1959 General Council in San Antonio, Texas.**

began to alienate other Pentecostals.

Some Latter Rain proponents advocated an extreme form of congregationalism, which in practice resulted in a lack of accountability. This also led to some self-proclaimed apostles and prophets with poor morals and questionable doctrines bringing disrepute on the movement. Most Pentecostal denominations, including the Assemblies of God, condemned these excesses. While the movement did not result in a denominational division, some leaders and congregations withdrew from the Assemblies of God.

At the same time another movement, which emphasized salvation and healing, started in the late 1940s. This salvation and healing movement included many prominent evangelists, such as A. A. Allen, W. V. Grant, and Jack Coe, who started out in the Assemblies of God but ultimately formed independent ministries. One of the troubling legacies of the movement was the establishment of a large network of powerful independent evangelists who had little accountability.

Salvation and healing evangelists attracted the attention of many non-Pentecostals, which resulted in Pentecostal

revival breaking out in the 1950s where Pentecostals least expected — mainline churches. This revival, which became known as the charismatic renewal, created some confusion among Pentecostals, who were uncertain how to react.

Pentecostals often suspected the new charismatics would leave their old churches for Pentecostal churches, but many charismatics stayed put. Latter Rain leaders also retooled their doctrines for charismatic audiences. Latter Rain emphases re-emerged during the charismatic renewal in various forms, including demonology, the discipleship movement, positive confession theology, and an interest in modern-day apostles and prophets.

Pentecostals and charismatics sized each other up, coming together in numerous prayer groups, conferences, and preaching events. Assemblies of God leaders offered a measured response to the charismatic renewal in 1972:

The winds of the Spirit are blowing freely outside the normally recognized Pentecostal body.... The Assemblies of God does not place approval on that which

is manifestly not scriptural in doctrine or conduct. But neither do we categorically condemn everything that does not totally ... conform to our standards.... It is important to find our way in a sound scriptural path, avoiding the extremes of an ecumenism that compromises scriptural principles and an exclusivism that excludes true Christians.<sup>27</sup>

New revival movements, such as the “Pensacola Outpouring” at the Brownsville Assembly of God (Pensacola, Florida) that attracted more than 2.5 million visitors after it began in 1995, spiritually invigorated many Assemblies of God people.

## The Future

In its centennial year, the Assemblies of God shows strong signs of progress and also faces significant challenges. In the past decade, the Assemblies of God has placed renewed emphasis on church planting, as well as on education, missions, and better inclusion of women and ethnic minorities in church leadership. The Assemblies of God consistently



shows growth that is much higher than most other large Christian denominations in the United States. With over 3.1 million adherents in 2013, the Assemblies of God was the ninth-largest denomination in the United States.

There is a danger, however, that these encouraging statistics will breed a sense of triumphalism. The believers who make up the Assemblies of God are to be commended for bringing millions to faith in Christ and for faithfully working to fulfill the Great Commission. However, Pentecostal history reveals a more complex story — one in which testimonies of saved lives, restored families, and healed bodies are accompanied by stories of human frailty, sacrifice, and struggle.

Most revival movements in Christian history lost their fire after several generations, leaving behind institutions with faded memories of the spiritual passion that birthed them. Will the Assemblies of God retain its Pentecostal identity? Will it continue to encourage people to be fully committed to Christ and His mission?

Pentecostals began the twentieth century as a small, marginalized group at odds with the broader society. By the end of the century, large segments within Pentecostalism had adapted to the cultural mores of American society. Success used to be measured in terms of purity, but now many Pentecostals reject separation from the world as legalism.

What is the future of the Assemblies of God? In 1953, W. T. Gaston, former General Superintendent (1925-1929), suggested, “If we are to have a future that is better or even comparable and worthy of our past, we will need to learn over again some of the lessons of yesterday.”<sup>28</sup> One of the important lessons to rediscover, he wrote, was the importance of promoting “pure, undefiled” religion.

According to Gaston, history’s “tragic lesson” is that a church’s solid foundation does not prevent corruption from “fleshly elements within.” He offered this warning at a time when certain media-savvy Pentecostal healing evange-

lists had been exposed for their ungodly lifestyles, but who continued to promote their unbiblical message that God guarantees financial prosperity.

Gaston recalled the “utter disregard for poverty or wealth or station in life” that he witnessed in the early Pentecostal movement: “Completely satisfied without the world’s glittering tinsel, and content to be the objects of its scornful hatred, those rugged pioneers had something that made them attractive and convincing.”

Gaston’s observations should provoke current Assemblies of God members to do some soul-searching. I pray that our Pentecostal priority remains on the spiritual life — which is lived out in purity of heart and power for witness. If younger Pentecostals heed this lesson from older Pentecostals, the future of the Assemblies of God will be in good hands. ✨



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## NOTES

<sup>1</sup>E. N. Bell, “General Council Purposes,” *Christian Evangel*, December 19, 1914, 1.

<sup>2</sup>Frank Bartleman, *How Pentecost Came to Los Angeles* (Los Angeles, CA: the author, 1925), 54.

<sup>3</sup>B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916), 86.

<sup>4</sup>B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916); Stanley Howard Frodsham, *With Signs Following*, rev. ed. (Springfield, MO: Gospel Publishing House, 1946).

<sup>5</sup>Henry H. Ness, *Demonstration of the Holy Spirit as Revealed by the Scriptures and Confirmed in Great Revivals* (Seattle: Hollywood Temple, [1940s?]), 5.

<sup>6</sup>Walter J. Higgins, as told to Dalton E. Webber,

*Pioneering in Pentecost: My Experiences of 46 Years in the Ministry* (Bostonia, CA: the author, 1958), 42.

<sup>7</sup>Darrin J. Rodgers, “The Assemblies of God and the Long Journey Toward Racial Reconciliation,” *Assemblies of God Heritage* 28 (2008): 54-58.

<sup>8</sup>“Hot Springs Assembly; God’s Glory Present,” *Word and Witness* 10:4 (April 20, 1914): 1.

<sup>9</sup>Ithiel C. Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Bakersfield, CA: Pneuma Life Publishing, 1996), 71.

<sup>10</sup>Rodgers, 54-58.

<sup>11</sup>*General Council Minutes*, April 1914, 4.

<sup>12</sup>Bruce E. Rosdahl, “The Doctrine of Sanctification in the Assemblies of God” (Ph.D. thesis, Dallas Theological Seminary, 2008). Rosdahl contends that the “Finished Work” view of sanctification is both Wesleyan and non-eradicationist and is sometimes mischaracterized as Reformed or Baptist.

<sup>13</sup>Darrin J. Rodgers, “Historical Rationale for Training Ministers Alongside Laypersons in Schools Owned by the General Council of the Assemblies of God,” unpublished paper, 2011. FPHC.

<sup>14</sup>*General Council Minutes*, November 1914, 12.

<sup>15</sup>Dony K. Donev, “Ivan Voronae: Slavic Pentecostal Pioneer and Martyr,” *Assemblies of God Heritage* 30 (2010): 50-57.

<sup>16</sup>Angeline Tucker, *He is in Heaven* (New York: McGraw-Hill, 1965).

<sup>17</sup>J. Philip Hogan, “The Spirit is Moving over the World,” *Pentecostal Evangel*, May 21, 1972, 13.

<sup>18</sup>Sylvia Lee, “Billie Davis: Voice for Education and Appreciation,” *Assemblies of God Heritage* 19:2 (Summer 1999): 6.

<sup>19</sup>Isaac and Martha Neeley, ministerial and missionary files. FPHC.

<sup>20</sup>William Molenaar, “Intercultural Ministries,” in *U.S. Missions: Celebrating 75 Years of Ministry* (Springfield, MO: Gospel Publishing House, 2012), 52-69. Molenaar includes a chart of ethnic/language branches, districts, and fellowships.

<sup>21</sup>Rodgers, “The Assemblies of God,” 50-61.

<sup>22</sup>Bob Harrison with Jim Montgomery, *When God Was Black* (Grand Rapids, MI: Zondervan, 1971), 159.

<sup>23</sup>*General Council Minutes*, 1989, 117-118.

<sup>24</sup>*General Council Minutes*, 1995, 72-74.

<sup>25</sup>Hattie Hammond, “Drawing Nigh to God,” *Pentecostal Evangel*, August 18, 1928, 6.

<sup>26</sup>A. H. Argue, “When God Sent the Latter Rain,” *Pentecostal Evangel*, March 19, 1938, 3.

<sup>27</sup>“Charismatic Study Report,” *Advance*, November 1972, 3.

<sup>28</sup>W. T. Gaston, “Guarding our Priceless Heritage,” *Pentecostal Evangel*, August 16, 1953, 3-4, 11.



T. K. and Mary Leonard standing outside while attending a camp meeting at Media, Pennsylvania, circa 1920.

# Thomas King Leonard: A Truly Indispensable Man

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By P. Douglas Chapman

When the delegates gathered in 1914 for the first General Council at Hot Springs, Arkansas, few would have anticipated that an unknown, obscure pastor from Ohio would indelibly stamp his imprint upon the Assemblies of God — an imprint that continues to be seen to this very day. Thomas King Leonard (1861-1946) was no ordinary man; he was a pastor, evangelist, publisher, editor, Bible school founder, teacher, visionary, and entrepreneur.<sup>1</sup>

Pastor Leonard's contributions to the Assemblies of God at that General Council are well documented — he chaired the committee which wrote the constitutional preamble and resolution; he proposed the official name, The Assemblies of God; he donated his publishing plant, known as the Gospel Publishing House, to the fellowship; he offered his facility in Findlay, Ohio as the fellowship's first national headquarters; he was elected to the executive presbytery; and his Bible school was endorsed as the General Council's first institution for ministerial training.<sup>2</sup> It is no wonder that historian Carl Brumback called T. K. Leonard, "a truly indispensable man at Hot Springs."<sup>3</sup> Despite this ringing endorsement, surprisingly little has been published concerning this man's life and ministry.<sup>4</sup>

## The Early Years

Thomas King Leonard was born February 14, 1861, in West Independence, Hancock County, Ohio. He was the fifth of eleven children born to Stephen (1833-1905) and Melvina Wells Leonard (1835-1879).<sup>5</sup> As an adult, he credited his mother's prayers for his initial encounter with God, saying, "I thank God for a mother who knew how to pray and that when she 'prayed through' God answered and touched my heart."<sup>6</sup>

On November 27, 1879, he married Alice M. E. Rader (1862-1888). Three children were born to this union: Lucy A. (1882-1968), Ella M. (1883-1886), and John Michael (1887-1894).<sup>7</sup> TK's personal life was frequented by sickness and death. Tuberculosis devastated his family: his wife, his mother, two sisters, a brother, and several aunts and uncles died of this dreaded disease.<sup>8</sup> Two of his children, Ella and John, contracted diphtheria and died at early ages.<sup>9</sup>

Fourteen months after Alice's untimely death, Leonard married Mary Eva Brown (1871-1947). They had four children: Esther Viola (1892-1986), Paul Ellsworth (1894-1976), George Washington (1896-1974), and Laura Naomi (1905-1989).<sup>10</sup> During the mid-1890's both TK and Mary contracted tuberculosis, but the Lord healed them.<sup>11</sup>

Leonard's earliest known involvement in ministry dates to 1890, when he associated with the Christian Union (a small regional evangelical denomination) and participated in its merger with the Christian Church.<sup>12</sup> In the summer of 1894, the North Ohio Annual Council elected him to the office of Secretary and Evangelist for North Ohio.<sup>13</sup> Six years later, on November 20, 1901, he was ordained by the Northwestern Ohio Christian Conference, meeting in Spencerville, Ohio.<sup>14</sup>

To equip himself for ministry, Leonard enrolled at Findlay College in 1892, where he studied theology and elocution for two years.<sup>15</sup> A college publication reported that "Rev. T. K. Leonard" conducted several "very successful revival meetings in Hancock and Wyandot Counties" during the winter of 1894.<sup>16</sup>

In the years between 1894 and 1906, Leonard pastored three churches within the Christian Union, believed to be located in Deweyville, McComb and Hoytville.<sup>17</sup> In addition to his pastoral responsibilities, he found time to participate in various revival and memorial services throughout northwest Ohio.<sup>18</sup>

During this period of ministry, Leonard owned a prosperous farm two miles north of McComb.<sup>19</sup> However, he believed God had called him to live by faith. "It seemed as though the Spirit pressed me," he recounted in 1912, "until I was obliged to sell my possessions, consecrate myself, spirit, soul and body to the ministry of the Lord Jesus."<sup>20</sup> In September 1906, TK sold his farm and prepared to "trust Him fully."<sup>21</sup>

## Move to Findlay, Ohio

Reports of the outpouring of the Holy Spirit at the Azusa Mission in Los Angeles fueled a hunger for Pentecost across the nation and in Ohio. In late 1906, revival services were being conducted in Findlay, at the local Christian and Missionary Alliance mission, known as "Penial." Rev. Claude A. McKinney,

from the Union Gospel Mission in Akron, Ohio, was the evangelist, proclaiming the Pentecostal message. Pentecostal power fell, and many were baptized in the Holy Spirit with the evidence of speaking in other tongues, including T. K. Leonard.<sup>22</sup>

For some time, Leonard had contemplated establishing a mission work in Findlay, Hancock County's largest city, whose population in 1900 exceeded 17,600 persons.<sup>23</sup> He had conducted evangelistic tent meetings there, and several colleagues had pledged to financially assist him in this endeavor.<sup>24</sup> In January 1907, they entered into a purchase agreement for the Opp Hotel, located at 406 East Sandusky Street.<sup>25</sup> Valued at \$20,000, this two-story tavern and hotel, which doubled as a brothel, was purchased for \$5,000, and plans to reno-

**From its founding, Leonard determined that the church would minister to persons of every racial and economic class.**

Convinced of the need for an ongoing Pentecostal work in Findlay, Leonard determined that the Apostolic Temple and Bible School should give high place to the work of the Holy Spirit. Most of his associates did not support this emphasis, however, and quickly abandoned the project, leaving him and Owen Eugene McCleary (1870-1932), a ministe-

### *The Assembly of God*

Leonard and McCleary began conducting weekly services at the Apostolic Temple in March 1907. The following month, the Apostolic Temple cosponsored a thirteen-day revival at the Peniel Mission with Rev. C. A. McKinney as the guest speaker. More than forty persons received the baptism of the Holy Spirit, thirty individuals claimed their healing, and thirteen were baptized in water at Leonard's mission.<sup>30</sup> By that summer's end, Leonard was advertising his church activities in the local paper.<sup>31</sup> Within two years, he had renamed the fledging congregation as the Assembly of God.<sup>32</sup>

One feature of this congregation was its interracial composition and commitment to caring for the poor and down-trodden. From its founding, Leonard determined that the church would minister to persons of every racial and economic class. He said, "I finally started a Mission in Findlay, and invited the poor, the black and white, all colors and all classes and some of those poor old creatures who used to drink at the bar in that very place (for it was once a saloon) now come to the altar to pray, and their hearts have been changed and many are baptized in the Holy Ghost."<sup>33</sup> God used several African-American congregants, including a former slave known as "Aunt Clara" and a barber, "Brother Guilliford," to break down racial stereotypes and foster a true spirit of interracial harmony.<sup>34</sup>

As part of the outreach of the church, a feeding program was developed under the leadership of Mary Leonard. She was "the cook and the matron — the 'chief bottle washer.'"<sup>35</sup> By 1921, TK testified, "We have served over 100,000 meals without charge to the poor and to preachers and people that come our way, praise God."<sup>36</sup>

### *The Gospel School*

By September of 1907, Leonard opened The Apostolic School, which offered "Pentecostal Power, Bible Study & Missionary Training."<sup>37</sup> He envisioned a



**The Opp Tavern, taken prior to the purchase by Leonard in 1907. A saloon was on the first floor with 22 hotel rooms upstairs. (Courtesy of P. Douglas Chapman)**

vate it for religious services commenced immediately.<sup>26</sup> This facility would house a church, to be called "The Apostolic Temple;" a Bible School and Missionary Training Home, to be called "The Apostolic School;" and a print shop that would soon be known as "The Gospel Publishing House."<sup>27</sup>

rial colleague from the Christian Union, with both the building and its debt.<sup>28</sup> Anna Reiff of Chicago later reported that Leonard "was left without any earthly support or help, but God never failed and enabled him to carry on the Bible school, helped him to meet heavy obligations and supplied their daily needs."<sup>29</sup>



**The Apostolic School, circa 1907-1909, before its name was changed to “The Apostolic Gospel School.” The building on the left of the Apostolic School housed the Gospel School Review offices and print shop. This is the original home of the Gospel Publishing House. (Courtesy of P. Douglas Chapman)**

school that was set apart from the other Bible institutes and missionary training schools extant in his day. “It is not so much the lack of education that renders the church of today so powerless. It is the lack of knowledge of God and the power of the Holy Ghost ... God would have us make a specialty of the Spiritual ... Under God we propose to give the Holy Ghost His place in this School.<sup>38</sup> The course of study included Old and New Testament interpretation, topical and consecutive Bible study, selected Bible studies, English, instrumental and vocal music, homiletics, Church history, and Bible geography.<sup>39</sup> In addition to the two-year curriculum, a home Bible study course was offered which could be completed in one year.<sup>40</sup>

In 1909, the school was renamed the Apostolic Gospel School; two years later its name was again changed to the Gospel School, the name it would retain for the next twenty years.<sup>41</sup> The General Council endorsed the Gospel School in 1914, encouraging “those in that section, who are seeking Bible training, to attend the same.”<sup>42</sup>

In the autumn of 1917, the Gospel School merged with the Mount Tabor Bible Training School, located in Chi-

cago, and T. K. Leonard and some of his staff moved to Illinois to serve at that school.<sup>43</sup> For unknown reasons, this arrangement lasted only one year; Leonard returned to Findlay and the Gospel School resumed operations in October 1921.<sup>44</sup>

Recognizing the need for larger school facilities, Leonard secured an option to purchase Hancock County’s former orphanage, located in West Park, at the Southeast corner of Bliss Avenue and Morical Boulevard, about two miles southwest of the church. Constructed at a cost of over \$50,000, the West Park campus would house the school, provide ample space for summer camp meetings under the big tent, and serve as a mission station for the church.<sup>45</sup>

While the records of the Gospel School have not been found, it is possible to piece together some of its enrollment data. Althea McCleary Earls, daughter of O. E. McCleary, school principal through much of the 1920s, recalled that enrollment “was about 35 to 40 and sometimes more.”<sup>46</sup> Twenty-nine students were enrolled in 1921.<sup>47</sup> Eleven students graduated in 1924 and nine graduated in 1927.<sup>48</sup>

The Gospel School continued pro-

viding Bible and missionary training until 1930, when it appears to have permanently ceased operations, following a failed merger attempt with the International Church of the Foursquare Gospel.<sup>49</sup>

### *Pentecostal Conventions*

Another dimension of Pentecostal ministry in Findlay emerged during the first school year with the announcement that “Pentecostal Meetings at The Apostolic School” would be held September 4 to 15, 1907.<sup>50</sup> The apparent success of these meetings resulted in an ongoing series of special services. Over the next thirty years Leonard and his congregation would sponsor more than 100 Pentecostal camp meetings, revivals, and conventions.<sup>51</sup> Four times per year, notable pastors, evangelists and missionaries from across the country trekked to Findlay to preach, pray and minister to crowds that gathered from across Ohio, Indiana and Michigan.

Among those known to have ministered with Leonard were William H. Durham, pastor of Chicago’s North Avenue Mission<sup>52</sup>; Aimee Semple McPherson, future founder of the International Church of the Foursquare Gospel<sup>53</sup>; Dr. F. E. Yoakum, a healing evangelist from Los Angeles<sup>54</sup>; Robert E. McAlister, future leader of the Pentecostal Assemblies of Canada<sup>55</sup>; James Hebden, pastor of Toronto’s East End Mission, the first Pentecostal assembly in Canada<sup>56</sup>; Timothy Urshan, missionary to Jerusalem<sup>57</sup>; E. N. Bell, first chairman of the General Council<sup>58</sup>; D. W. Kerr, early Pentecostal educator<sup>59</sup>; the A. H. Argue Evangelistic team<sup>60</sup>; C. A. McKinney, one of the first to receive the baptism in the Holy Spirit in Ohio<sup>61</sup>; J. A. Wilkerson, father of Teen Challenge founder David Wilkerson<sup>62</sup>, and D. W. Myland, pioneer Pentecostal theologian<sup>63</sup>; A. P. Collins<sup>64</sup>; and E. N. Richey.<sup>65</sup>

Print announcements of these revival services typically contained this invitation or a variation of it: “All Pentecostal Evangelists, pastors and workers are

cordially invited to attend and be free in the Spirit to assist in the Lord's work." Participants were invited to "Come, tarry, receive the promise."<sup>66</sup> Thousands are known to have flocked to these meetings.<sup>67</sup>

Another significant ministry established by Leonard was publishing and literature distribution. Beginning in 1901, he published a newspaper called the *Christian Unity Herald*. Upon moving to Findlay its name was changed to the *Apostolic Herald* and, by 1909, was rebranded as the *Christian Gospel Herald*. In 1912, it underwent a final name change, becoming the *Gospel School Review*.<sup>68</sup> In 1914, TK merged his paper with the *Word and Witness*.<sup>69</sup> However, it appears that he resumed monthly publication of the *Gospel School Review* in 1915, with an estimated circulation of 1,000.<sup>70</sup> This paper was intermittently published through 1927.<sup>71</sup>

## The General Council

T. K. Leonard's leadership extended far beyond the local church. Over the course of the fifteen years following the first General Council, he made enormous contributions to the Assemblies of God, at both the national and district level. He served as an executive presbyter for the General Council in 1914-1915 and was a member of the General Presbytery from 1914-1921 and 1923-1929.<sup>72</sup>

### General Council Committee Member

As a member of the General Presbytery, Leonard served on several committees for the General Council: the conference committee, 1914; the resolutions committee, 1916; and the nomination committee, 1917 and 1923.<sup>73</sup> Perhaps his most significant contribution on the presbytery came in 1916, when he served on the committee that drafted the Statement of Fundamental Truths.<sup>74</sup>

In his role as an executive presbyter, Leonard coordinated the issuance of ministry credentials, in the name of the Assemblies of God, for all persons liv-



Front page of T. K. Leonard's *Gospel School Review* with a photo of the West Park campus of the Gospel School, May 1922.

ing in the northern and eastern portions of the country.<sup>75</sup>

### General Council Speaker

At several General Councils, the national leadership looked to TK for wisdom, direction and clarification on matters of Biblical importance. In 1914, he participated in a panel discussion on the nature of the Church.<sup>76</sup> Two years later, he spoke on the subject of evangelism.<sup>77</sup> In 1918, he discussed the importance the baptism in the Holy Spirit, accompanied with the initial, physical sign of speaking in other tongues.<sup>78</sup> In 1925, he brought "a fine message" on the subject

of prayer."<sup>79</sup>

### North American Speaker

Thomas K. Leonard was an inveterate promoter of the gospel of Jesus Christ and the Pentecostal message, crisscrossing the country — from New York to California and from Canada to Texas — preaching at district councils, camp meetings and local church revival services. Between 1914 and 1929 he preached in fifteen states and ministered in some of the most significant Pentecostal churches of his day, including the Stone Church, Chicago, R. L. Erickson, pastor; Apostolic Faith As-

sembly, Indianapolis, G. T. Haywood, pastor; Glad Tidings Assembly, New York City, Robert & Marie Brown, pastors; and Angelus Temple, Los Angeles, Aimee Semple McPherson, pastor.<sup>80</sup> His preaching was received with much enthusiasm and grateful appreciation. “We had a great camp at Topeka [Kansas],” C. E. Foster wrote in 1914. “God used Bro. T. K. Leonard in giving some much needed teaching, and the saints surely enjoyed it ... We believe it was the best camp we ever had here ...”<sup>81</sup> One Ohio pastor remarked, “I never heard Bro. T. K. Leonard preach so with the anointing; his words went home to people’s hearts.”<sup>82</sup> A Pennsylvania newspaper described him as “a rugged preacher of the old fashioned, faith [who] presents powerful messages at every service.”<sup>83</sup>

### The Central District Council

Three months after the 1914 Hot Springs meeting, Leonard announced his desire “to establish a District or Inter-State Council in cooperation with the General Council of the Assemblies of God in the U.S.A., Canada and foreign lands.” He invited all “Pentecostal Ministers of Ohio, Indiana and Michigan,” to come to Findlay on July 12-14 to “consider the best divine methods of work in the Pentecostal Movement.”<sup>84</sup> Delegates from Ohio and Michigan attended, forming the “Inter-state Pentecostal Convention” and electing Leonard as chairman. Between 1915 and 1917, at least four additional Inter-State Council meetings were conducted in Findlay.<sup>85</sup>

Meanwhile, in November 1917, ministers from the state of Michigan met in Detroit, to create “the Central District of the Assemblies of God.”<sup>86</sup> In October 1920, delegates from five states met in Cleveland, Ohio to reorganize the Central District Council to include “Michigan, Ohio, Indiana and the parts of Illinois and Kentucky not included in any other District Council.”<sup>87</sup> At that council, T. K. Leonard was elected one of seven district presbyters, a position he held for

six of the next nine years. Additionally, he was elected to the ordination committee and would serve in that role for seven years.<sup>88</sup>

In the years between 1922 and 1927, Leonard reached the pinnacle of his leadership in the Central District. His congregation hosted the Central District

in Findlay” and appealed to the district for both moral and financial support of the school.<sup>92</sup> He then offered to sell the Gospel School, its property and furniture to the Central District Council for the sum of \$6,000, and he would endeavor to raise the first \$2,000 himself. A lively debate followed, with the council vot-



**Students and instructors in front of the Gospel School, circa 1922. Identified are: Mary & T. K. Leonard (back row, center); O. E. McCleary (standing, front, far right); Alexander Benjamin (standing, left of McCleary); Althea McCleary (front row, seated, 2nd from right); Mrs. Alta McCleary (2nd row, seated, 2nd from right); Robert Benjamin (back row, 4th from right).**

Council meetings in 1922 and 1925.<sup>89</sup> He served the Central District as the associate chairman in 1924-25; was chairman of the 1925 District Council; and was elected as assistant chairman in 1926-27.<sup>90</sup>

Throughout the 1920s the status of the Gospel School and its relationship to the Central District was frequently discussed at the district council meetings. Several resolutions were passed which proposed cooperation and supervision of the school by the Central District Council.<sup>91</sup>

At the 1926 council, Leonard reported that the Gospel School had been “financed largely by the local assembly

ing to accept the offer and then reversing itself by voting to decline the offer. Perhaps, in an effort to assuage any hurt feelings Brother Leonard may have had over this action, he was given a vote of confidence by the council.<sup>93</sup>

Two years later, the Central District Council recognized the Gospel School as being in fellowship with the district; that its curriculum was in keeping with the fundamental doctrines of the Assemblies of God; and that pastors and evangelists should encourage young people to attend the school. Additionally, it recommended that the executive presbyters cooperate “in an advisory capacity” with the leadership of the Gospel School. But

no financial support was forthcoming.<sup>94</sup> It appears that Leonard grew frustrated at the lack of financial support for the Gospel School. In 1927, he wrote, “even Pastors are sometimes criminally indifferent” to the needs of the school, but added, “we shall welcome the day that the support of the assemblies will solve this problem.”<sup>95</sup>

Meanwhile, two district pastors developed a proposal for the creation of a new Bible school to be owned and operated by the Central District Council. Their school would be “a properly Incorporated Bible Institute, having an accredited Faculty, that has the indorsement [sic] and approval of the District.”<sup>96</sup> Their proposal was presented to the Central District Executive Presbytery on July 24, 1928 who authorized the formation of Peniel Bible Institute in Dayton, Ohio.<sup>97</sup> That institution opened, under the leadership of O. E. McCleary, on October 18, 1928, with twenty-seven students enrolled.<sup>98</sup> At the 1929 District Council, delegates ratified this action and raised \$1,078.29 in cash and pledges for the new school.<sup>99</sup> This school was short-lived due to the Great Depression and closed in 1933. The 1933 Central District Council encouraged students in the district to attend Central Bible Institute.<sup>100</sup>

As these developments were playing out, Pastor Leonard traveled to California in September 1928 for a family vacation. While there, he negotiated a purchase agreement for his school with Aimee Semple McPherson’s L.I.F.E. Bible School, in Los Angeles.<sup>101</sup> Upon his return to Ohio, Leonard and the other members of the Central District General Presbyters met to discuss “his attitude toward the Dayton Bible School, the Four Square movement and the General and District Council.”<sup>102</sup> Two months later, he returned to Southern California, where he announced at the Angelus Temple, “... we and the Gospel School have come into full fellowship with the International Foursquare Lighthouses.”<sup>103</sup> Leonard resigned from the Assemblies

of God on January 28, 1929.<sup>104</sup>

The International Church of the Foursquare Gospel appears to have assumed operation of the renamed “Foursquare Gospel School” in February 1929 when it sent a team of persons to Findlay to oversee daily operations.<sup>105</sup> For reasons that are now lost to history, the association between Leonard’s Gospel School



**T. K. Leonard in retirement.**  
*(Courtesy of Paulette Gearing)*

and the Foursquare was not permanent. When the Gospel School opened in the fall of 1929, it did so without any representation from the Foursquare church.<sup>106</sup>

### The Latter Years

Between 1929 and 1938, T. K. Leonard continued to pastor the church in Findlay, independent of the General Council of the Assemblies of God. The church continued its normal slate of Sunday services: Sunday School at 9:30 a.m., preaching services at 10:30 a.m. and 7:30 p.m., with a Young Peoples service at 6:30 p.m. Prayer meetings were conducted on Tuesdays and Fridays at 7:30 p.m.<sup>107</sup> Sunday afternoon Sunday School and preaching services were conducted at the Gospel School Mission in West Park, near the edge of town, at least

through 1938.<sup>108</sup> A careful review of the Findlay newspapers in any given year of Leonard’s ministry will reveal that he typically conducted several dozen funerals throughout the area.

The quarterly “Pentecostal Convention and Union Revival” meetings were conducted by the church throughout the 1930s and proved quite effective in bringing people to a saving knowledge of Jesus Christ.<sup>109</sup> During one six-week revival in February and March 1932, capacity crowds filled the church each night and 102 persons were baptized in water.<sup>110</sup>

Pastor Leonard’s influence in the community extended well beyond his local church. He aided a local judge by counseling couples appearing in divorce court.<sup>111</sup> The local sheriff brought prisoners from the county jail to the church, where they received Christ and were baptized.<sup>112</sup> Leonard conducted religious services at the Findlay Civilian Conservation Corps encampment, assisted in planning the annual picnic of the Soldiers’, Sailors’ and Pioneers’ Association of Hancock County, and in 1933 chaired a religious and patriotic rally that celebrated the United States Constitution.<sup>113</sup> Between 1935 and 1939, he was an active member of the Townsend Club, a national organization of 5 million “old people” who sought a \$200 monthly pension from the federal government for all persons over the age of 60.<sup>114</sup>

While “officially” not a part of the Assemblies of God during this period, he continued to have ministry within area Assemblies of God congregations. The Dunkirk Assembly came to Leonard’s facility for a baptismal service.<sup>115</sup> He conducted a funeral service at the Bethel Assembly of God (a home mission church established in Findlay, after Leonard’s resignation).<sup>116</sup> He served as the evangelist at several revival meetings conducted by the Fostoria Assembly and his congregation hosted a Fourth of July youth rally for Assemblies of God congregations across Northwest Ohio and Northeastern Indiana.<sup>117</sup>



During these years, Leonard affiliated with several smaller Christian associations. In June 1929, he partnered with A. B. Ellsworth, of Sedalia, Missouri to form the “Christian Unity Ministerial Union of the General Assembly of God.”<sup>118</sup> Two years later, he took part in the establishment of the General Full Gospel Ministerial Association. Addressing that body, Leonard described “the need for a fellowship extending even to foreign lands, and of the intelligence already current in the home land concerning a great moving towards liberty in the Holy Spirit unhindered by sectarianism.” He helped draft a proposed constitution that safeguarded the religious liberty of the ministers and the sovereignty and autonomy of the local church. A convention was held in February 1932, where Leonard spoke in the evening rally. Young people from the Findlay church participated in the youth rally.<sup>119</sup>

By 1932, Leonard had joined the Hancock County Ministerial Association that met at the local YMCA. Over a three-year period he took an active role in their monthly meetings.<sup>120</sup>

The variety of these activities provides a unique window into the character of Thomas K. Leonard. In an era when Pentecostals were suspicious of ecumenism, fearful of compromise with mainline denominations, and disengaged from the political process, Leonard boldly crossed those barriers, providing spiritual leadership and carrying the gospel of Jesus where other Pentecostal Christians could not or would not go. However, as Brumback notes, Pastor Leonard was “essentially a ‘lone wolf’ ... an individualist who found it difficult to work with a team, yet he was a vigorous supporter of church order.”<sup>121</sup>

In the summer of 1938, Leonard applied for reinstatement in the Assemblies of God and was warmly received at the 1939 Central District Council, being invited to lead the delegates in prayer. At the same time, Findlay Assembly of God was brought into cooperative fellowship

with the Council.<sup>122</sup>

Finally, at the age of 80, in 1941 Leonard announced his resignation from the pastorate of the church he had founded thirty-four years earlier. He intended to continue teaching and preaching, but dementia robbed him of his cognitive capacity, and he spent his remaining years in quiet retirement. He died on February 6, 1946, and his dear wife of 56 years, Mary Eva Leonard soon followed him in death on March 19, 1947. Both are buried in the Union Cemetery in McComb, Ohio, where their bodies await the resurrection of the saints.

## Conclusion

Only eternity will reveal the full impact this powerful man of God had in the lives of untold numbers of Christians. His ministry spanned the North American continent as he proclaimed the Pentecostal message in churches, revivals and camp meetings. Hundreds were trained for ministry through the Gospel School, thousands heard the good news through the ministry of Findlay Assembly of God, and millions have received the gospel message through the print ministry of the Gospel Publishing House which he started. C. M. Ward made the following observations of the life and ministry of this “indispensable man”:

Thomas Leonard dominated the scene until his retirement in 1941. He had served his God and his church faithfully for thirty-four years ... When he died ..., we lost a great man. There is no large ornate marble monument over his grave. His monument is the living work he helped to create.<sup>123</sup> ✠



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## NOTES

<sup>1</sup>Thomas K. Leonard was affectionately called TK by many of his ministerial associates. In the interest of conserving space, I shall from time to time use this appellation, with the same respect they accorded him.

<sup>2</sup>Carl Brumback, *Suddenly ... From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961): 168-169, 172-181; William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971): 98-105; Glenn Gohr, “The Assemblies of God: A Good Name,” *Assemblies of God Heritage* 14:3 (Fall 1994): 11-14, 30-31.

<sup>3</sup>Brumback, 187.

<sup>4</sup>Glenn W. Gohr, “Leonard, Thomas King,” in Stanley M. Burgess and Eduard M. van der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002), 838; Michael G. Owen, “Preparing Students for the First Harvest: Five Early Ohio Bible Schools - Forerunners of Today’s Colleges,” *Assemblies of God Heritage* 9:4 (Winter 1989-1990): 5; Paul C. Taylor, “T. K. Leonard and the Pentecostal Mission,” *Assemblies of God Heritage* 14:4 (Winter 1994-1995): 23-25; Roger L. Culbertson, “A Glimpse of the Old Central District and the Emerging Ohio District,” *Assemblies of God Heritage* 8:1 (Spring 1988): 4-5; Roger L. Culbertson, “75 Years Ago: The Old Central District Council,” *Assemblies of God Heritage* 15:3 (Fall 1995): 16-19.

<sup>5</sup>Sherry Wells, *Leonard Genealogy* (Findlay, OH: Hancock County Genealogical Society, n. d.): 1.

<sup>6</sup>Anna C. Reiff, “Stories Of Consecration,” *Latter Rain Evangel* 6:10 (July, 1914): 11.

<sup>7</sup>*McComb Herald* (January 9, 1889): 3.

<sup>8</sup>“Rev. Leonard’s Vivid Testimony,” *Foursquare Crusader* (October 3, 1928): 2, 5.

<sup>9</sup>Wells, 4.

<sup>10</sup>“To Mark Golden Wedding on Exact Day and Hour They Were Married,” *Findlay Republican Courier* (January 27, 1940): 5.

<sup>11</sup>“Leonard’s Vivid Testimony,” 2, 5.

<sup>12</sup>“Christian Union,” *Newark Daily Advocate* XXVI:39 (August 9, 1890): 4.

<sup>13</sup>“The Annual Council,” *Newark Daily Advocate* XXXVI:79 (August 30, 1894): 5;

- "The State Council," *Newark Daily Advocate* XXXVI:81 (September 1, 1894): 8.
- <sup>14</sup>"Christian Conference," *Delphos Daily Herald* VIII:139 (November 22, 1901): 3; Thomas K. Leonard, ministerial file. FPHC.
- <sup>15</sup>*Seventh Annual Catalog of Findlay College* (Findlay, OH: Blackford & Crohen, 1893), 46; "College Notes," *The Ossarist* 4:2 (Findlay, OH: Findlay College, October, 1892); *Eighth Annual Catalog of Findlay College* (Harrisburg, PA: Publishing House of the Church of God, 1894), 84.
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- <sup>19</sup>*Hancock County Herald* (October 5, 1898); "Of a Local Nature," *Hancock County Herald* XIX:52 (January 17, 1900): 5; "Of a Local Nature," *Hancock County Herald* XX:40 (October 24, 1900): 5.
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- <sup>21</sup>"News From Route 23," *Hancock County Herald* XXVI:37 (September 14, 1906): 1; "Public Sale," *Hancock County Herald* XXVI:42 (October 19, 1906): 8; Thomas King Leonard, "Prayer – As Taught by Jesus: How to Receive the Baptism in the Holy Spirit," *The Latter Rain Evangel* 4:7 (April, 1912): 10.
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- <sup>23</sup>*Twelfth Census of the United States, 1900, Census Reports*, Vol. II (Washington, D.C.: Government Printing Office, 1902), 653.
- <sup>24</sup>"Many Fine Church Edifices," 89.
- <sup>25</sup>*Hancock County Herald* XXVII:3 (January 18, 1907): 8.
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- <sup>29</sup>Anna C. Reiff, "Fifth Anniversary of the Stone Church," *Latter Rain Evangel* 4:4 (January 1912): 7.
- <sup>30</sup>C. A. McKinney, "Marvels and Miracles at Findlay, Ohio," *The New Acts* III:3 (June 1907): 4-5.
- <sup>31</sup>"Apostolic Mission," *Findlay Morning Republican* XXI:39 (August 31, 1907): 5; "Apostolic Meetings," *Findlay Morning Republican* XXI:43 (September 5, 1907): 8.
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- <sup>35</sup>"Leonard's Vivid Testimony," 5.
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- <sup>40</sup>*General Council Minutes*, April 1914, 7.
- <sup>41</sup>"The Pentecostal Camp Meetings," 2; "Pentecostal Items," *Confidence* IV:6 (June 1911): 21.
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- <sup>44</sup>*General Council Minutes*, 1921, 64-65; Thomas K. Leonard, "Our New Building," *Gospel School Review* 15 (May 1922): 1.
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- <sup>53</sup>Aimee Semple McPherson, *This Is That: Personal Experiences, Sermons and Writings of Aimee Semple McPherson, Evangelist* (Los Angeles: Bridal Call Publishing House, 1919), 72-73.
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- <sup>61</sup>"Conventions and Camp Meetings," *Weekly Evangel*, June 24, 1916, 13.
- <sup>62</sup>"Services to Continue," *Findlay Morning Republican* XLII:229 (July 28, 1928): 7.
- <sup>63</sup>"Gives Welcome Speech," *Findlay Morning Republican* XLIV:13 (October 7, 1929): 6.
- <sup>64</sup>*General Council Minutes*, 1916, 5.
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- <sup>71</sup>*The Gospel School Review* 19 (September

1927): 1.

<sup>72</sup>*General Council Minutes*, April 1914, 5; *General Council Minutes*, November 1914, 10; *General Council Minutes*, 1916, 3; 8; *General Council Minutes*, 1917, 11; *General Council Minutes*, 1918, 5; *General Council Minutes*, 1919, 16; *General Council Minutes*, 1920, 41, 50; *General Council Minutes*, 1921, 68; *General Council Minutes*, 1923, 68; *General Council Minutes*, 1925, 72; *General Council Minutes*, 1927, 80.

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<sup>84</sup>"Pentecostal Convention," *Christian Evangel*, July 18, 1914, 3.

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<sup>89</sup>*Minutes of the Central District Council*, 1921, 13; *Minutes of the Central District Council*, 1925, 5.

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<sup>98</sup>*Minutes of the Central District Council*, 1929, 16.

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<sup>104</sup>Thomas K. Leonard, ministerial file. FPHC.

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<sup>106</sup>"Advertisement," *Findlay Morning Republican* XLIV:12 (October 5, 1929): 6.

<sup>107</sup>"Sunday in the Churches," *Findlay Morning Republican* XLV:189 (May 9, 1931): 8.

<sup>108</sup>"Sunday Church Calendar," *Findlay Morning Republican-Courier* XLVIII:260 (July 28, 1934): 8; "Sunday in the Church Calendar," *Findlay Republican-Courier* LII:267 (May 28, 1938): 10.

<sup>109</sup>"Midsummer Revival Set," *Findlay Republican-Courier* LII:296 (July 2, 1938): 10.

<sup>110</sup>"City and Country," *Findlay Morning Republican* XLVI:109 (February 5, 1932): 5; "Baptismal Tonight," *Findlay Morning Republican* XLVI:121 (February 19, 1932): 3; "City and Country," *Findlay Morning Republican* XLVI:148 (March 22, 1932): 5.

<sup>111</sup>"Sobs at Parents' Divorce Hearing," *Findlay Morning Republican* XXXVII:136 (February 23, 1923): 2.

<sup>112</sup>"Prisoners Are Baptized," *Findlay Morning Republican* XLVII:77 (December 21, 1932): 3.

<sup>113</sup>"City and Country," *Republican Courier* L:131 (December 6, 1935): 5; "J. R. Fronefield Is Chosen President of Pioneer Assn.," *Findlay Republican-Courier* XLVIII:283 (August 24, 1934): 5; "Patriotic Service To Be Held Sunday," *Findlay Morning Republican and Courier* XLVII:303 (September 16, 1933): 8.

<sup>114</sup>"Townsend Club Picks Delegates," *Republican Courier* L:76 (October 2, 1935): 2; "Early Adoption of Plan is Seen," *Republican Courier* L:98 (October 28, 1935): 2; "Delegates Are Chosen," *Republican Courier* L:135 (December 11, 1935): 2; "Plan Townsend Rally," *Findlay Republican-Courier* LIII:225 (March 28, 1939): 12.

<sup>115</sup>"City and Country," *Findlay Morning Republican* XLVI:153 (March 28, 1932): 5.

<sup>116</sup>"Funerals," *Findlay Morning Republican* XLVI:175 (April 23, 1932): 2.

<sup>117</sup>"Rev. Leonard Preaches," *Findlay Morning Republican* XLVII:57 (November 26, 1932): 5; "Church Notes," *Findlay Morning Republican and Courier* XLVII:280 (August 19, 1933): 8; "Plan Baptism," *Findlay Republican-Courier* XLVIII:146 (March 16, 1934): 7; "City and County," *Findlay Republican-Courier* XLVIII:196 (May 12, 1934): 5; "Young People of N. W. Ohio Will Meet Here," *Republican Courier* XLIX:238 (July 3, 1935): 8.

<sup>118</sup>"City and Country," *Findlay Morning Republican* XLIII:196 (June 8, 1929): 5; "Findlay Pastor Gets High Post," *Findlay Morning Republican* XLIII:204 (June 19, 1929): 16; "Advertisement," *Findlay Morning Republican* XLIV:12 (October 5, 1929): 6.

<sup>119</sup>"Report of the Conference Convened," *Bridegroom's Messenger* 26:282 (February 15, 1932) 4-5; "G.F.G.M.A. Convention," *Bridegroom's Messenger* 26:284 (April 15, 1932): 4.

<sup>120</sup>"Preach the Word Is Theme of Pastor," *Findlay Morning Republican* XLVI:106 (February 2, 1932): 2; "Elected Head of Local Ministers," *Findlay Morning Republican* XLVII:12 (October 4, 1932): 13; "Plan Red Cross Sunday, Nov. 13," *Findlay Morning Republican* XLVII:42 (November 8, 1932): 2; "Held Meeting," *Findlay Republican-Courier* XLVIII:161 (April 3, 1934): 5; "Ministers Hold First Fall Meet," *Findlay Republican-Courier* XLIX:8 (October 2, 1934): 5; "Ministers Meeting Today," *Findlay Morning Republican* XLVII:75 (December 19, 1932): 5; "Dry Rally is Plan of Pastors Assn.," *Findlay Morning Republican and Courier* XLVIII:10 (October 3, 1933): 5; "Ministers Will Join in Picnic," *Findlay Republican-Courier* XLVIII:225 (June 16, 1934): 8.

<sup>121</sup>Brumback, 168-169.

<sup>122</sup>*Minutes of the Central District Council*, 1939, 21, 36-37, 57.

<sup>123</sup>Snyder, *105th Anniversary*, 16-17.

# Who's Who at Hot Springs

Compiled By Glenn W. Gohr

Approximately 300 people attended the first General Council of the Assemblies of God, held April 2-12, 1914, in the Grand Opera House at 200 Central Avenue, Hot Springs, Arkansas. The first three days were devoted to worship, prayer, and testimonies, with the business sessions beginning on Monday, April 6. The Opera House had been rented for six months by D. C. O. Opperman, who was conducting a short-term Bible school there from January through April 1. Howard Goss held church services in the Opera House prior to the Council, and E. N. Bell was pastoring in nearby Malvern.

This is a listing of known persons who were at the Hot Springs convention, compiled from various sources. Five men in attendance — E. N. Bell, A. P. Collins, J. W. Welch, W. T. Gaston, and Ralph Riggs — each would serve terms as general superintendent. Others there included healing evangelist John G. Lake (although he never joined the AG), C. H. Mason of the Church of God in Christ, “Mother” Mary Arthur, F. F. Bos-

worth, E. N. Richey (father of Raymond T. Richey), and A. E. Humbard (father of Rex Humbard).

“The Call to Hot Springs” was initially signed by five Pentecostal ministers who stepped out in faith: E. N. Bell, A. P. Collins, H. A. Goss, D. C. O. Opperman, and M. M. Pinson. By March 1914, this organizing convention had been endorsed by 34 ministers from various parts of the country.

The official roster from the Hot Springs meeting included 55 pastors and elders, 39 evangelists, 2 foreign missionaries, 11 home missionaries, and 3 delegates, for a total of 110 registered attendees. At least two prominent leaders, Cyrus Fockler and T. K. Leonard, voted at the council without signing the roster. Some who signed the roster did not join the Assemblies of God. There is no record of those who affiliated with the Assemblies of God during the first general council. The first ministerial list was not published until a few months later. Those who signed the official roster are marked with an asterisk.

## A

Abbott, James R. (James Rosemand) (90) (layperson)<sup>1</sup>  
\*Adams, Arthur (evangelist), Malvern, AR<sup>2</sup>  
Adams, L. P. (pastor), Memphis, TN<sup>3</sup>  
Allred, John (129) (pastor), Arkansas<sup>4</sup>  
\*Anderson, Bess D. (Mrs. Frank R.) (evangelist), McFee, KY<sup>5</sup>  
\*Anderson, Frank Raney (50) (evangelist), McFee, KY<sup>6</sup>  
\*Andrews, Myrtle M. (delegate), Manitoba, Canada<sup>7</sup>  
Armstrong, E. W. (Edward W.), Indianapolis, IN<sup>8</sup>  
\*Arthur, Mary Anna “Mother” (Mrs. E. L.) (23) (pastor), Galena, KS<sup>9</sup>  
Ashmore, Grace (10) (evangelist), Arkansas<sup>10</sup>  
Aughinbaugh, Sarah Louise (140) (child), Essex, MO<sup>11</sup>

## B

\*Banta, E. L. (Ellis Lafayette) (68) (evangelist), Yellville, AR<sup>12</sup>  
\*Barker, Forrest G. (Forrest Grady) (89) (pastor), Shawnee, OK<sup>13</sup>  
\*Barnes, “Mother” Leonore O. (Mrs. Victor A.) (25) (pastor), Thayer, MO<sup>14</sup>  
\*Bell, E. N. (Eudorus Neander) (7) (pastor), Malvern, AR<sup>15</sup>  
Bell, Katie (Mrs. E. N.), Malvern, AR<sup>16</sup>  
Birdsall, E. G. (Elias G.) (126) (evangelist), Dallas, TX<sup>17</sup>  
Booth, Anna (Cozad) (Mrs. James Curtis Booth) (lay delegate), Kansas City, MO<sup>18</sup>  
Bosworth, F. F. (Fred Francis) (30) (pastor), Dallas, TX<sup>19</sup>  
\*Bowlen, Tom (Thomas J.) (29) (evangelist), Jacksboro, TX<sup>20</sup>  
Bowley, Ethel Mae (41) (child), Broken Arrow, OK<sup>21</sup>

\*Bowley, Harry Edward (40) (pastor), Broken Arrow, OK<sup>22</sup>  
\*Bowley, Lilly Hardman (Mrs. Harry E.) (42) (home missionary), Broken Arrow, OK<sup>23</sup>  
Boyles, William H. (minister), Missouri<sup>24</sup>  
Brann, O. P. (Oliver P.) (pastor), Cumberland, MD<sup>25</sup>  
\*Broom, Buck (pastor), Hartford, AR<sup>26</sup>  
Bryan, A. P. (Auther Preston) (pastor), Oklahoma<sup>27</sup>  
Bryan, Maude (Mrs. A. P.), Oklahoma<sup>28</sup>  
Bryan, Lola (child), Oklahoma<sup>29</sup>  
Burns, Sarah (layperson), Essex, MO<sup>30</sup>

## C

\*Cadwalder, H. M. (Hugh Maurice) (120) (home missionary), Des Moines, IA<sup>31</sup>

\*Cadwalder, Mary B. Crouch (Mrs. H. M.) (73) (home missionary), Des Moines, IA<sup>32</sup>  
 Campbell, J. Kelley<sup>33</sup>  
 Carnahan, Hanna (layperson), Arkansas<sup>34</sup>  
 Carnahan, James (layperson), Arkansas<sup>35</sup>  
 Carriger, George H. (31) (evangelist)<sup>36</sup>  
 Casey, Alph<sup>37</sup>  
 Chapman, Mary W. (layperson), Rochester, NY<sup>38</sup>  
 \*Childers, W. W. (51) (pastor), Puxico, MO<sup>39</sup>  
 \*Cleek, W. D. (pastor), Copper Springs and Sear City, AR<sup>40</sup>  
 Click, Luttie E. (Mrs. William) (96) (home missionary), Caddo, OK<sup>41</sup>  
 Click, William (97) (pastor), Caddo, OK<sup>42</sup>  
 Click, William (95) (child), Caddo, OK<sup>43</sup>  
 Clopine, George W. (115) (pastor), Dallas, TX<sup>44</sup>  
 \*Collins, A. P. (Archibald P.) (88) (pastor), Fort Worth, TX<sup>45</sup>  
 \*Cooper, W. R. (William Rufus) (69) (pastor), Geneseo, KS<sup>46</sup>  
 Corbell, J. A. (125) (evangelist), Texarkana, AR<sup>47</sup>  
 \*Cossoman, Nicholas (evangelist), Benton, KS<sup>48</sup>  
 \*Cotshell, W. N. (pastor), Little Rock, AR<sup>49</sup>  
 \*Cox, A. B. (Arthur Blaine) (35) (pastor), Cumberland, MD<sup>50</sup>  
 Cox, Dora (Mrs. A. B.) (evangelist), Cumberland, MD<sup>51</sup>  
 \*Craine, Clarence (pastor), Hot Springs, AR<sup>52</sup>  
 \*Crouch, Andrew Franklin (122) (pastor), Mercer, MO<sup>53</sup>  
 \*Crouch, John (121) (pastor), Princeton, MO<sup>54</sup>  
 \*Crymes, J. D. (pastor), Meridian, MS<sup>55</sup>  
 \*Cullifer, J. A. (pastor), Geneva, AL<sup>56</sup>

## D

Darner, Philip A. (layman), Iowa<sup>57</sup>  
 \*DeForest, W. V. (pastor), Osborne, KS<sup>58</sup>  
 Dial, Lee (70) (layperson), Woodville, IL<sup>59</sup>

\*Dill, John (evangelist), Warren, TX<sup>60</sup>  
 \*Drain, Dollie Anne (65) (evangelist), Paris, AR<sup>61</sup>  
 \*Dunlap, Henry (pastor), Canute, OK<sup>62</sup>

## E

\*Edwards, O. W. (Oather W.) (48) (evangelist), Greenville, TX<sup>63</sup>  
 \*Eichwurz, J. W. (John William) (evangelist), Splendora, TX<sup>64</sup>  
 Eidson, Edward F. (pastor), Wellston, OK<sup>65</sup>  
 Eidson, Minervia (Mrs. Edward F.), Wellson, OK<sup>66</sup>  
 \*Emery, E. J. (evangelist), Pine Island, MN<sup>67</sup>  
 Erdman, R. E. (pastor), Buffalo, NY<sup>68</sup>  
 Erickson, R. L. (pastor), Chicago, IL<sup>69</sup>  
 Everett, Tom (layperson), Mobile, AL<sup>70</sup>

## F

\*Ferguson, Crettie (Mrs. Morton) (pastor), Chaffee, MO<sup>71</sup>  
 Ferguson, Mary Bernice (Mrs. Leonidas) (evangelist), Oklahoma<sup>72</sup>  
 \*Ferguson, Morton (pastor), Chaffee, MO<sup>73</sup>  
 Ferrell, Mollie (Mrs. Willis)<sup>74</sup>  
 Ferrell, Willis<sup>75</sup>  
 \*Fitzgerald, E. R. (78) (pastor), Russellville, AR<sup>76</sup>  
 \*Flower, J. Roswell (4) (evangelist), Plainfield and Indianapolis, IN<sup>77</sup>  
 \*Floyd, David Lee (evangelist), Nursery, TX<sup>78</sup>  
 Fockler, Cyrus Barnett (5) (pastor), Milwaukee, WI<sup>79</sup>

## G

Gambles, Homer (132)<sup>80</sup>  
 Gaston, W. T. (William Theodore) (26) (pastor), Tulsa, OK<sup>81</sup>  
 Giles, Blanche (83) (Mrs. William E.) (layperson), Copeland, AR<sup>82</sup>  
 Giles, Mary Pauline (82) (child), Copeland, AR<sup>83</sup>  
 \*Giles, William E. (81) (evangelist), Copeland, AR<sup>84</sup>  
 Glanville, I. M. (Isaac Milburn),

Dawson, IA<sup>85</sup>

\*Goben, John (58) (evangelist), Lucas, IA<sup>86</sup>  
 Goben, Sophronia (Mrs. John) (layperson), Lucas, IA<sup>87</sup>  
 \*Goodman, Edward (evangelist), Dallas, TX<sup>88</sup>  
 Goodwin, Louis (layman), Hot Springs, AR<sup>89</sup>  
 Goodwin, Mrs. Louis (layperson), Hot Springs, AR<sup>90</sup>  
 \*Goss, Ethel (Mrs. H. A.) (15) (pastor), Hot Springs, AR<sup>91</sup>  
 \*Goss, H. A. (Howard Archibald) (6) (pastor), Hot Springs, AR<sup>92</sup>  
 Grant, Doc (146) (layperson), Dallas, TX<sup>93</sup>  
 Grant, Robert Lee (147) (layperson), Dallas, TX<sup>94</sup>  
 Grooms, Allie Jane (evangelist), Wellston, OK<sup>95</sup>

## H

Hall, W. W. (Walter Webster) (pastor), Liberty Hill, TX<sup>96</sup>  
 Hall, George Lee (evangelist), Porterville, CA<sup>97</sup>  
 \*Hampton, W. H. (evangelist), New Castle, TX<sup>98</sup>  
 \*Hansford, E. L. (pastor), Hot Springs, AR<sup>99</sup>  
 \*Hardwick, William F. (32) (pastor), Ariton, AL<sup>100</sup>  
 Hargis, May Belle (Mrs. V. A.), Tahlequah, OK<sup>101</sup>  
 \*Hargis, V. A. (pastor), Tahlequah, OK<sup>102</sup>  
 Hargis, Vache A. (child), Tahlequah, OK<sup>103</sup>  
 \*Harris, Alice (Mrs. Joe J.) (home missionary), Stuttgart, AR<sup>104</sup>  
 \*Harris, Joe J. (pastor), Stuttgart, AR<sup>105</sup>  
 Harrison, E. P. (Elam Preston) "Uncle Pres" (28) (pastor), New Blaine, AR<sup>106</sup>  
 \*Harrison, William M. "Billy" (86) (evangelist), Warren, TX<sup>107</sup>  
 \*Hartman, Mrs. Anna (evangelist), Broken Arrow, OK<sup>108</sup>  
 Hastie, D. A. (David Arthur) (child), Perry, IA<sup>109</sup>



A group picture was taken on a hillside behind the Opera House, on the last day of the Council, April 12, 1914. The first executive presbytery are kneeling on the front row (l-r): J. W. Welch, M. M. Pinson, T. K. Leonard, J. Roswell Flower (secretary), Cyrus Fockler, Howard A. Goss, E. N. Bell (chairman), and D. C. O. Opperman. Not everyone in attendance was able to be present for the photograph. Those identified have a number key after their name to show where they are in the photograph.

Hastie, Victoria (Mrs. Arthur)  
(layperson), Perry, IA<sup>110</sup>

Hastie, William Arthur (evangelist),  
Perry, IA<sup>111</sup>

Haymaker, Charles O., Oklahoma<sup>112</sup>

Higgins, Erin (Mrs. Walter J.)  
(layperson), Essex, MO<sup>113</sup>

Higgins, Ethel Mae (child), Essex,  
MO<sup>114</sup>

\*Higgins, Walter J. (pastor), Essex,  
MO<sup>115</sup>

Hite, Charles (136)<sup>116</sup>

\*Horn, Alonzo (evangelist), Chandler,  
OK<sup>117</sup>

Hornbuckle, Charlotte Putnam (Mrs.  
Silas W.) (20) (lay delegate),  
Springfield, MO<sup>118</sup>

\*Hudson, J. W. (John William) (130)  
(pastor), Beverly, AR<sup>119</sup>

Hulsey, Alice E. (Mrs. Martin S.)  
(layperson), Hot Springs, AR<sup>120</sup>

Hulsey, Clenna (child), Hot Springs,

AR<sup>121</sup>

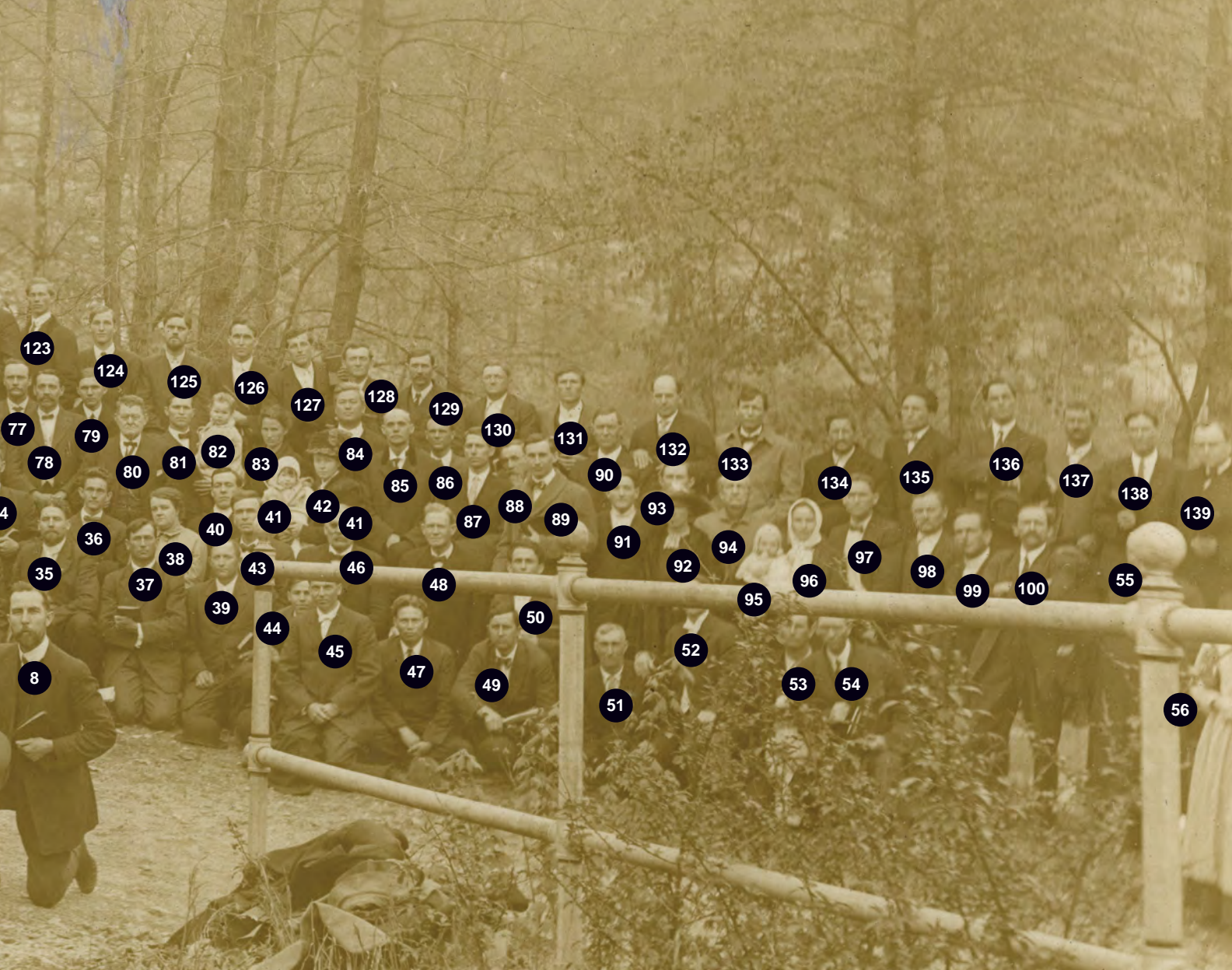
Hulsey, Martin Salathiel (layperson),  
Hot Springs, AR<sup>122</sup>

Hulsey, May Belle (child), Hot Springs,  
AR<sup>123</sup>

Hulsey, Myrtle (child), Hot Springs,  
AR<sup>124</sup>

\*Humbard, A. E. (Alpha Edward) (124)  
(pastor), Pangburn, AR<sup>125</sup>

Hutsell, James S., Oklahoma<sup>126</sup>



## J

- \*Jackson, Carrie E. (evangelist),  
Huntsville, TX<sup>127</sup>
- \*James, John H. (118) (evangelist),  
Faulkner, KS<sup>128</sup>
- Jamieson, S. A. (Samuel A.) (pastor),  
Portland, OR<sup>129</sup>
- Jay, Lee (lay preacher), Delaware, AR<sup>130</sup>
- \*Jessup, Walter B. (45) (pastor),  
Meridian, MS<sup>131</sup>
- \*Johnston, J. H. (pastor), Wynne, AR<sup>132</sup>
- Jones, David Leslie (child), Texas<sup>133</sup>
- Jones, Frank Leslie (33) (evangelist),  
Texas<sup>134</sup>
- Jones, Josie Susannah “Dolly” (Mrs.  
Frank Leslie), Texas<sup>135</sup>
- Jones, Linnie Easter (child), Texas<sup>136</sup>

- Jones, Mildred Ariel (child), Texas<sup>137</sup>
- Jones, Minerva (layperson), Wellson,  
OK<sup>138</sup>
- \*Jones, Oscar (37) (pastor), Jacksboro,  
TX<sup>139</sup>
- Jones, Selma Julia (child), Texas<sup>140</sup>
- \*Jones, Willie (pastor), Davenport,  
OK<sup>141</sup>
- Jones, Zona Emily (child)<sup>142</sup>
- \*Juliff, Mrs. Georgia C. (home  
missionary), Round Rock, TX<sup>143</sup>

## K

- Kelly, Augustus Hartwell “Gus”  
(layperson), Malvern, AR<sup>144</sup>
- Kelly, Louis John “Pete” (child),  
Malvern, AR<sup>145</sup>

- Kern, William E. (layperson),  
Oklahoma<sup>146</sup>
- \*King, Miss Ruth (pastor), Richburg,  
MS<sup>147</sup>
- Kirkland, C. C. (layperson)<sup>148</sup>
- \*Kitchen, J. T. (evangelist), Houston,  
TX<sup>149</sup>
- \*Kneisley, W. V. (Walter V.) (pastor),  
West Plains, MO<sup>150</sup>
- Knell, John (116) (lay preacher),  
Cincinnati, OH<sup>151</sup>
- \*Kugler, Alice Sarah (missionary to  
China), Abilene, AR<sup>152</sup>

## L

- \*LaFleur, Robert (evangelist),  
DeRidder, LA<sup>153</sup>

\*Lake, John Graham (101) (missionary to South Africa), Milwaukee, WI<sup>154</sup>  
 \*Lankston, W. F. (43) (pastor), Perks, IL<sup>155</sup>  
 \*LaRue, John Perry (113) (deacon and delegate), Essex, MO<sup>156</sup>  
 \*Lasater, C. A. (Claybourn A.) (77) (pastor), Shoal Creek, AR<sup>157</sup>  
 \*Lawrence, B. F. (Bennett Freeman) (27) (pastor), Thayer, MO<sup>158</sup>  
 \*Lawson, George W. (49) (evangelist), Essex, MO<sup>159</sup>  
 Lawson, Georgia (Mrs. George W.) (evangelist's wife), Essex, MO<sup>160</sup>  
 \*Layne, N. E. (home missionary), Houston, TX<sup>161</sup>  
 \*Lee, Valeria C. (home missionary), Sulligent, AL<sup>162</sup>  
 Leonard, T. K. (Thomas King) (3) (pastor), Findlay, OH<sup>163</sup>  
 Linkswiler, Izora (child), Arkansas<sup>164</sup>  
 Linkswiler, Jerome (pastor), Arkansas<sup>165</sup>  
 Linkswiler, Joseph (child), Arkansas<sup>166</sup>  
 Linkswiler, Lucy Belle (child), Arkansas<sup>167</sup>  
 Linkswiler, Rachel (child), Arkansas<sup>168</sup>  
 Linkswiler, Samuel (child), Arkansas<sup>169</sup>  
 Linkswiler, Sintha (Mrs. Jerome) (layperson), Arkansas<sup>170</sup>  
 Lochala, Alabama (Mrs. Walter) (lay delegate), Crossett, AR<sup>171</sup>  
 Lochala, Eunice (child), Crossett, AR<sup>172</sup>  
 Lochala, Gladys (child), Crossett, AR<sup>173</sup>  
 Lochala, Ira (child), Crossett, AR<sup>174</sup>  
 Lochala, Irene (child), Crossett, AR<sup>175</sup>  
 Lochala, Walter, Crossett, AR<sup>176</sup>  
 Lohmann, Fred (47) (evangelist), Fort Worth, TX<sup>177</sup>  
 Lout, G. C. (pastor), Noble, LA<sup>178</sup>  
 Lout, Lydia Ruth (Mrs. G. C.), (copastor), Noble, LA<sup>179</sup>  
 \*Lowther, Miss Willa B. (107) (home missionary), Oklahoma<sup>180</sup>

## M

\*Mangum, G. C. (Grover Cleveland) (18) (evangelist), Overton, TX<sup>181</sup>  
 Mangum, Jesse B. (22) (child), Overton, TX<sup>182</sup>  
 \*Mangum, Sarah Caroline "Carrie" (Mrs. G. C.) (21) (home

missionary), Overton, TX<sup>183</sup>  
 \*Marshall, Gertrude (home missionary), Pelahatchie, MS<sup>184</sup>  
 Mason, Charles Harrison (general overseer of Church of God in Christ), Memphis, TN<sup>185</sup>  
 Mathews, J. Stanley (117) (Baptist pastor), Cincinnati, OH<sup>186</sup>  
 McCafferty, W. B. "Burt" (William Burton) (44) (evangelist), Terrell, TX<sup>187</sup>  
 McCaslin, Elva (child), Hot Springs, AR<sup>188</sup>  
 McClain, S. C. (Samuel Calvin) (pastor), Hot Springs, AR<sup>189</sup>  
 \*McConnell, Hattie L. (Mrs. John S.) (92) (evangelist), Shannon, TX<sup>190</sup>  
 \*McConnell, John S. (91) (evangelist), Shannon, TX<sup>191</sup>  
 McKenzie, Emma (95) (child), Arkansas<sup>192</sup>  
 McKenzie, Grace (Mrs. Robert) (96) (layperson), Arkansas<sup>193</sup>  
 McKenzie, Robert (97) (layperson), Arkansas<sup>194</sup>  
 Mercer, William Addison, Sr. (pastor), Angleton, TX<sup>195</sup>  
 Miller, Ezra (layperson), Hot Springs, AR<sup>196</sup>  
 Miller, Mrs. Ezra, Hot Springs, AR<sup>197</sup>  
 Miller, Gurtha Mae (13) (child), Oklahoma<sup>198</sup>  
 \*Miller, "Uncle" Jacob (67) (pastor), Fort Smith, AR<sup>199</sup>  
 Miller, Joshua Franklin (57) (layperson), Oklahoma<sup>200</sup>  
 Miller, LeRoy Jacob (son of "Uncle" Jacob Miller) (layperson), Fort Smith, AR<sup>201</sup>  
 Miller, Susie M. (Mrs. Jacob) (evangelist), Fort Smith, AR<sup>202</sup>  
 Miller, Willie (Barker) (Mrs. Joshua F.) (12) (layperson), Oklahoma<sup>203</sup>  
 \*Mills, W. N. (evangelist), Jackson, TN<sup>204</sup>  
 \*Mills, W. S. (delegate), Tupelo, MS<sup>205</sup>  
 Millsaps, Willie T. (112) (evangelist), Copeland, AR<sup>206</sup>  
 \*Morris, D. K. (evangelist), Hornbeck, LA<sup>207</sup>  
 \*Morwood, William (46) (evangelist), Houston, TX<sup>208</sup>

Mullicane, Jephthah "Squire" (layperson), Van Buren, AR<sup>209</sup>  
 \*Murphy, D. K. (pastor), Panama, OK<sup>210</sup>

## O

Oliver, Walter (layperson).<sup>211</sup>  
 \*Opperman, D. C. O. (Daniel Charles Owen) (8) (pastor), Houston, TX<sup>212</sup>  
 Opperman, Esther (child), Houston, TX<sup>213</sup>  
 Opperman, Hattie Ruth (Allen) (Mrs. D. C. O.) (layperson), Houston, TX<sup>214</sup>  
 Opperman, John (child), Houston, TX<sup>215</sup>  
 Opperman, Paul (child), Houston, TX<sup>216</sup>  
 Opperman, Ruth (child), Houston, TX<sup>217</sup>

## P

\*Pinson, M. M. (Mack M.) (2) (pastor), Phoenix, AZ<sup>218</sup>  
 \*Pitcher, John W. (evangelist), Baltimore, MD<sup>219</sup>  
 Pope, Fannie (Hughes) (Mrs. Willard H.), Broken Arrow, OK<sup>220</sup>  
 \*Pope, Willard H. (119) (evangelist), Broken Arrow, OK<sup>221</sup>  
 Preston, Daniel (layperson), Findlay, OH<sup>222</sup>

## R

Reckley, Ettie E. (Mrs. Sam) (evangelist), Cumberland, MD<sup>223</sup>  
 Reckley, Sam (evangelist), Cumberland, MD<sup>224</sup>  
 Reed, H. E. (pastor), Corning, AR<sup>225</sup>  
 \*Richey, E. N. "Dad" (Eli Noble) (85) (pastor), Fort Worth, TX<sup>226</sup>  
 \*Rickard, Daniel B. (pastor), Evansville, IN<sup>227</sup>  
 Riggs, Calvin Mumford (pastor), Arkansas<sup>228</sup>  
 Riggs, Ralph Meredith (143) (evangelist), Memphis, TN<sup>229</sup>  
 Riley, H. A.<sup>230</sup>  
 Riley, Josie (Mrs. L. L.) (layperson), Havana, AR<sup>231</sup>  
 \*Riley, L. L. (Luther Lee) (76) (pastor), Havana, AR<sup>232</sup>  
 Riley, Opal May (child), Havana, AR<sup>233</sup>  
 \*Riley, Mrs. S. B. (home missionary),



Meridian, MS<sup>234</sup>  
 Riley, Vera H. (child), Havana, AR<sup>235</sup>  
 Roberts, Preston, Oklahoma<sup>236</sup>  
 Roberts, Bertie F. (Mrs. Preston),  
 Oklahoma<sup>237</sup>  
 \*Robinson, Charles G. (Charles Green)  
 (79) (pastor), Paris, AR<sup>238</sup>  
 Robinson, Mrs. Charles G., Paris, AR<sup>239</sup>  
 Robinson, Otis H. (child), Paris, AR<sup>240</sup>  
 \*Rodgers, H. G. (Henry G.) (39)  
 (pastor), Jackson, TN<sup>241</sup>  
 \*Romines, Lafayette (pastor), Hartford,  
 AR<sup>242</sup>  
 Rosselli, Joseph, (pastor), Texas<sup>243</sup>  
 Ruckman, Daisy (child), Arkansas<sup>244</sup>  
 Ruckman, Vada (layperson), Arkansas<sup>245</sup>  
 Ruckman, Velma (child), Arkansas<sup>246</sup>  
 Russell, Effie Estella (Mrs. Joseph R.)  
 (layperson), Ft. Smith, AR<sup>247</sup>  
 Russell, Jessie Addene (child), Ft.  
 Smith, AR<sup>248</sup>  
 Russell, Joseph Richard (layperson), Ft.  
 Smith, AR<sup>249</sup>  
 Russell, Thelma Eufaula (child), Ft.  
 Smith, AR<sup>250</sup>  
 Russell, Versie Estella (child), Ft. Smith,  
 AR<sup>251</sup>

**S**  
 Sappington, John W. (pastor), Mammoth  
 Spring, AR<sup>252</sup>  
 Sappington, Lloyd (pastor), Mammoth  
 Spring, AR<sup>253</sup>  
 Scott, Roy E. (99) (evangelist),  
 Missouri<sup>254</sup>  
 \*Shearer, Harvey (evangelist) Liberty  
 Hill, TX<sup>255</sup>  
 Shepherd, George (108) (evangelist),  
 Mercer, MO<sup>256</sup>  
 Shepherd, Nellie (Mrs. George) (109)  
 (evangelist), Mercer, MO<sup>257</sup>  
 \*Sinclair, John C. (pastor), Chicago,  
 IL<sup>258</sup>  
 Smalling, James T., Memphis, TN<sup>259</sup>  
 \*Smith, Charles A. (evangelist), Remlig,  
 TX<sup>260</sup>  
 \*Smith, Robert (pastor), Panama, OK<sup>261</sup>  
 \*Spence, J. E. (James Elijah) (84)  
 (evangelist), Whistler, AL<sup>262</sup>  
 \*Stovall, Harry E. (evangelist), Houston,  
 TX<sup>263</sup>

\*Sweaza, Gilbert C. (pastor), Essex,  
 MO<sup>264</sup>  
 \*Sweaza, Nellie (Mrs. G. C.)  
 (evangelist), Essex, MO<sup>265</sup>

**T**  
 Terrill, William (pastor), Eureka  
 Springs, AR<sup>266</sup>  
 Todd, Bert L. (pastor), Memphis, TN<sup>267</sup>

**U**  
 Utiger, Louise (104) (evangelist),  
 Arkansas<sup>268</sup>

**W**  
 Walker, Watt (evangelist)<sup>269</sup>  
 \*Welch, J. W. (John William) (1)  
 (pastor), Baxter Springs, KS<sup>270</sup>  
 Wight, Stephen (layperson),  
 Fayetteville, AR<sup>271</sup>  
 Wiley, Efton M. (64) (evangelist),  
 Joplin, MO<sup>272</sup>  
 Wiley, Jo Ellen (14) (child), Joplin,  
 MO<sup>273</sup>  
 Wiley, Opal C. (Stauffer) (Mrs. Efton  
 M.) (63) (pastor), Joplin, MO<sup>274</sup>  
 Wiley, Philip (141) (child), Joplin,  
 MO<sup>275</sup>  
 Willhite, J. E. (James Edward) (114),  
 Missouri<sup>276</sup>  
 \*Wilson, Fred (66) (evangelist),  
 Gassville, AR<sup>277</sup>  
 Wray, H. H. (Hugh Henry) (evangelist),  
 Harlingen, TX<sup>278</sup>  
 Wray, Hilda (Mrs. H. H.), Harlingen,  
 TX<sup>279</sup>  
 Wray, J. Elwyn (child), Harlingen, TX<sup>280</sup>  
 Wray, Richard J. (child), Harlingen,  
 TX<sup>281</sup>

**Y**  
 \*Young, G. W. (pastor), Mangrum,  
 AR<sup>282</sup>

**ADDITIONAL**  
 Singers from the Church of God in  
 Christ who accompanied Bishop C.

H. Mason<sup>283</sup>  
 Unidentified woman in wheelchair  
 (layperson), Hot Springs, AR<sup>284</sup>  
 14 people from what is now First  
 Assembly, North Little Rock, AR<sup>285</sup>



**Glenn Gohr**  
**(M.Div., AGTS)**  
**is the reference**  
**archivist at the**  
**Flower Pentecostal**  
**Heritage Center.**

## NOTES

<sup>1</sup>Photograph of people at First General Council, Hot Springs, Arkansas, April 12, 1914 (P0303).

<sup>2</sup>“List of Pastors and Elders at Convention in Hot Springs, Arkansas, April, 1914” (compiled by General Secretary’s Office), n.d.

<sup>3</sup>J. Roswell Flower, unpublished list of ministers at Hot Springs, compiled August 1939; Ralph M. Riggs, “I Remember,” *Pentecostal Evangel*, 12 January 1964, 3; C. C. Burnett, “Forty Years Ago,” *Pentecostal Evangel*, March 28, 1954, 3, 12; April 4, 1954, 8-9; and April 11, 1954, 5, 10; *Fifty Years of Victory, 1914-1964, A Brief History* (Springfield, MO: Southern Missouri District, 1964), 3, 6-7, 20.

<sup>4</sup>Everett W. Fields [grandson], letter to General Secretary, July 15, 1997; Hot Springs photo (P0303).

<sup>5</sup>“List of Pastors and Elders”; “Twenty-Five Ministers Who Attended the First General Council Twenty-Five Years Ago,” *Pentecostal Evangel*, October 7, 1939, 8; Frank Anderson, letter to J. Roswell Flower, August 11, 1939 Opperman Bible school group (P2914).

<sup>6</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); Flower, unpublished list, 1939; Photograph of Hot Springs delegates 23 years later at Memphis, Tennessee, September 1937 (P7209); “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” *Pentecostal Evangel*, Sept. 9, 1939, 6, 10; Anderson, letter to J. R. Flower, Aug. 11, 1939; Opperman Bible school group (P2914).

<sup>7</sup>The typed listing pastors and elders lists her address as Madfud, Canada. This appears to be a typo. “List of Pastors and Elders.”

<sup>8</sup>Flower, unpublished list, 1939; J. Roswell Flower, *History of the Assemblies of God*, unpublished class notes, 1950, 20-23; *Word and Witness*, April 20, 1914.

<sup>9</sup>“List of Pastors and Elders”; Hot Springs photo (P0303) (tentatively identified); “A Hidden Ministry for the General Council Fellowship,” 6, 10. It is possible that her husband, E. L. Arthur, and niece, Julia Hunter, whom she raised, eywere also in attendance.

<sup>10</sup>Later Mrs. David A. Reed. Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting, April 1914," *Assemblies of God Heritage* 4:1 (Spring 1984): 6-7; Robert C. Cunningham, "3 Who Were There," *Pentecostal Evangel*, April 2, 1989, 12-13, 38.

<sup>11</sup>Daughter of Georgia Lawson and stepdaughter of George Lawson; later married J. Otis Harrell. Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Cunningham, 12-13, 38.

<sup>12</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7.

<sup>13</sup>Brother of Willie Barker Miller. "List of Pastors and Elders"; Hot Springs photo (P0303); Photograph of 50-year delegates, Springfield, Missouri, April 1964 (P4351); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10; Leroy Wesley Hawkins, *A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-1929*. M.A. Thesis, Panhandle State College, 1964, 37, 45; Bob Burke, *Like a Prairie Fire: A History of the Assemblies of God in Oklahoma* (Oklahoma City, OK: Oklahoma District Council, 1994), 40-42.

<sup>14</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "A Hidden Ministry for the General Council Fellowship," 6, 10; "Few People Living Who Attended A/G Organizational Meeting," 6-7.

<sup>15</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Wayne Warner, "'The Call' to Hot Springs, Arkansas," *Assemblies of God Heritage* 2:1 (Spring 1982), 1, 6; Carl Brumback, *Suddenly From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 67, 162-190; William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), 97-107; Eugene N. Hastie, *History of the West Central District Council of the Assemblies of God* (Fort Dodge, IA: Walterick Printing Co., 1948), 58-59; Walter J. Higgins, *Pioneering in Pentecost* ([Bostonia, CA]: Walter J. Higgins, 1948), 42; Flower, unpublished list, 1939; Photograph of First Executive Presbytery, Hot Springs, Arkansas, April 1914 (P0304); Ethel E. Goss, *The Winds of God* (New York: Comet Press Books, 1958), 174-178; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Irwin Winehouse, *The Assemblies of God: A Popular Survey* (New York: Vantage Press, 1959), 31-32, 35; C. C. Burnett, *Early History of the Assemblies of God* (Springfield, MO: Assemblies of God, 1959), 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; *Word and Witness*, May 20, 1914; Earl R. Teeter, *A History of the Arkansas Assemblies of God, 1908-1968*. M.A. Thesis, Ouachita Baptist University, 1970, 32; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 1, 26; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Burke, *Like a Prairie Fire*, 40-42; Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism*, Vol. 1-to 1941 (Springfield, MO: Gospel Publishing House, 1989): 202-210; Cordas C. Burnett, "Delegates Form Assemblies of

God," *Assemblies of God Heritage* 4:2 (Summer 1994): 5, 8, 9; Wayne Warner, "Visiting Our Historical Sites," *Assemblies of God Heritage* 24:1 (Spring 2004): 2-3; Gary B. McGee, "The Saints Join Hands," *Assemblies of God Heritage* 24:1 (Spring 2004): 4-13; Fred J. Greve, "We Knew the Pioneers at Hot Springs," *Assemblies of God Heritage* 24:1 (Spring 2004): 14-15; Wes Bartel, "Reflections," *Primeline*, Summer 2014, 2-3; Robin Johnston, "From Infidel to Christ: Howard A. Goss," *Assemblies of God Heritage* 31 (2011): 58-65; Robin M. Johnston, *Howard A. Goss: A Pentecostal Life* (Hazelwood, MO: Word Aflame Press, 2010), 109-120.

<sup>16</sup>Her husband was one of the 5 men who called for the convention, he was then elected general chairman, and the Bells pastored in Malvern, Arkansas, which was only about 20 miles from Hot Springs, so it is assumed that she came to at least part of the convention. Mrs. Bell's daughter, Anna (Kimbrough) Crumby, and husband, I. A. Crumby, may have attended.

<sup>17</sup>Hot Springs photo (P0303); Flower, unpublished list, 1939.

<sup>18</sup>She attended the 1914 Council as a lay representative of her Kansas City church. Marjorie Piper, letter to Assemblies of God Archives, April 9, 1992.

<sup>19</sup>Hot Springs photo (P0303); *General Council Minutes*, April 1914; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; F. F. Bosworth, "The Tide Still Rising in Dallas, Texas," *Christian Evangel*, 9 May 1914, 6; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 26; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9.

<sup>20</sup>"List of Pastors and Elders"; Hot Springs photo (P0303).

<sup>21</sup>Daughter of Rev. and Mrs. Harry E. Bowley; later married Ralph Jordan. Hot Springs photo (P0303); Opperman Bible school small group (P3660).

<sup>22</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); 23-year delegates photo (P7209); Flower, unpublished list, 1939; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; "A Hidden Ministry for the General Council Fellowship," 6, 10; *Word and Witness*, April 20, 1914; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Opperman Bible school small group (P3660).

<sup>23</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Opperman Bible school small group (P3660).

<sup>24</sup>He was a Cherokee Indian. 23-year delegates photo (P7209); 50-year delegates photo (P4351); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>25</sup>Daphne Brann, "Those Early Pentecostal Days," typed manuscript, 1994.

<sup>26</sup>"List of Pastors and Elders."

<sup>27</sup>Rev. Ernest Strong, personal visit to AG Archives, March 23, 1993; Burke, *Like a Prairie Fire*, 40-42.

<sup>28</sup>Strong, personal visit; Burke, *Like a Prairie Fire*, 40-42.

<sup>29</sup>Daughter of A. P. Bryan; later Mrs. Lola Stockton. Strong, personal visit; Burke, *Like a Prairie Fire*, 40-42.

<sup>30</sup>Mother of Georgia Lawson. Mrs. Sarah Harrell, phone conversation with Glenn Gohr, September 1, 1993; Cunningham, 12-13, 38.

<sup>31</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); 23-year delegates photo (P7209); 50-year delegates photo (P4351); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10; H. M. Cadwalder, "I Remember," *Pentecostal Evangel*, April 5, 1964, 6; Wayne Warner, "Hugh Cadwalder Remembers the First Council," *Pentecostal Evangel*, August 31, 1997, 28; Hugh M. Cadwalder, "A Pioneer Minister Tells of Early Years," *Assemblies of God Heritage* 14:2 (Summer 1994): 14-15.

<sup>32</sup>Sister of Andrew and John Crouch. "List of Pastors and Elders"; Hot Springs photo (P0303); 50-year delegates photo (P4351); Cunningham, 12-13, 38.

<sup>33</sup>He married Louis Utiger. Lonna Kincannon, e-mail to Glenn Gohr, March 14, 2014.

<sup>34</sup>Daisy, Velma, and Vada Ruckman, who were raised by their uncle, James Carnahan and his sister, Hannah Carnahan, all attended the Hot Springs convention. Cunningham, 12-13, 38.

<sup>35</sup>Ibid.

<sup>36</sup>Hot Springs photo (P0303).

<sup>37</sup>Anderson, letter to J. R. Flower, Aug. 11, 1939.

<sup>38</sup>*Faith's Heritage, 1954-1979* (25th Anniversary Book of New York District), 1979, 7.

<sup>39</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>40</sup>"List of Pastors and Elders."

<sup>41</sup>Hot Springs photo (P0303) (tentatively identified); Doris Click McDonald [granddaughter], personal interview with Glenn Gohr, Sept. 18, 1992; Randall McDonald, personal interview with Glenn Gohr, April 10, 2014.

<sup>42</sup>Hot Springs photo (P0303) (tentatively identified); Doris Click McDonald [granddaughter], personal interview with Glenn Gohr, Sept. 18, 1992; Randall McDonald, personal interview with Glenn Gohr, April 10, 2014.

<sup>43</sup>Hot Springs photo (P0303) (tentatively identified); Doris Click McDonald [granddaughter], personal interview with Glenn Gohr, Sept. 18, 1992; Randall McDonald, personal interview with Glenn Gohr, April 10, 2014.

<sup>44</sup>Myron Clopine [grandson], telephone interview with Glenn Gohr, April 8, 1993; Hot Springs photo (P0303); Dan Clopine [great-grandson], e-mail to Glenn Gohr, April 21, 2014.

<sup>45</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower,

unpublished list, 1939; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; David Lee Floyd, transcript of interview with Wayne Warner, Feb. 26, 1981, tape 2, 3; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Warner, "Visiting Our Historical Sites."

<sup>46</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; "Twenty-Five Ministers," 8; "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>47</sup>Hot Springs photo (P0303).

<sup>48</sup>"List of Pastors and Elders."

<sup>49</sup>"List of Pastors and Elders."

<sup>50</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Brann, "Those Early Pentecostal Days."

<sup>51</sup>Brann, "Those Early Pentecostal Days."

<sup>52</sup>"List of Pastors and Elders"; Flower, unpublished list, 1939.

<sup>53</sup>Brother of John Crouch and Mary Cadwalder; father of Philip and Paul Crouch. "List of Pastors and Elders"; Hot Springs photo (P0303); Hastie, 58-59; Flower, unpublished list, 1939; "Twenty-Five Ministers," 8; "A Hidden Ministry for the General Council Fellowship," 6, 10; Burnett, "Delegates Form Assemblies of God," 5, 8, 9.

<sup>54</sup>Brother of Andrew Crouch and Mary Cadwalder. "List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; Burnett, "Delegates Form Assemblies of God," 5, 8, 9.

<sup>55</sup>He was a pastor from the Methodist Episcopal Church. "List of Pastors and Elders."

<sup>56</sup>"List of Pastors and Elders"; *General Council Minutes*, April 1914; Flower, unpublished list, 1939.

<sup>57</sup>23-year delegates photo (P7209); 50-year delegates photo (P4351); Flower, unpublished list, 1939.

<sup>58</sup>"List of Pastors and Elders."

<sup>59</sup>Hot Springs photo (P0303) (tentatively identified); Lois Shepherd, letter to Glenn Gohr, April 27, 1994.

<sup>60</sup>"List of Pastors and Elders."

<sup>61</sup>She was ordained at the first council at the age of 15. She later married H. E. Simms. "List of Pastors and Elders"; Hot Springs photo (P0303); 50-year delegates photo (P4351); "Few People Living Who Attended A/G Organizational Meeting," 6-7; "Men Who Attended First Council Meet Again After 66 Years," *Pentecostal Evangel*, December 13, 1981, 26; Dollie Anne Drain Simms, "An

Eye Witness—1914 Revival," in Geneva Booher Taylor, *Builders Together With God* (Russellville, AR: N.p., 1972), 7-8; Sam Witt, an interview with Dollie A. Drain Simms, June 3, 1981; "Arkansas Assembly Has 50th Anniversary; Honors First Pastor, Mrs. Dollie Simms," *Pentecostal Evangel*, November 21, 1982, 26; Steve Cortez, "Her Life Has Been Devoted to Ministry," *Centralite*, October 2, 1987, 5-8; Cunningham, 12-13, 38; Larry Pyle, interviews with Dollie Simms and Vera H. Riley, May 2, 1989; Bob Edwards, an interview with Dollie A. Drain Simms, August 2, 1989; Robert Edwards, "Preacher Recalls Founding of Church," *The News-Leader* (Springfield, MO), August 6, 1989, 11A; Oral history interviews with Vera Riley, Dollie Simms, Willie Millsaps, David Lee Floyd. Indianapolis IN: Educators Conference, August 8, 1989; Mazie Dewlen, "Pleasant Memories From a Pioneer," *Assemblies of God Heritage* 12:2 (Summer 1992): 29; "I Was There in 1914 at the First General Council of the Assemblies of God," *Pentecostal Evangel*, January 9, 2000, 12; Glenn Gohr, "Reflections of Hot Springs: Dollie Simms Was There ...," *Assemblies of God Heritage* 24:1 (Spring 2004): 16-19; Alice Palmer Hill, *I Was There When it Happened: the Life Story of Dollie Anne Drain Simms* (Denver, CO: Outskirts Press, 2014; Bartel, "Reflections," 2-3.

<sup>62</sup>The typed roster lists H. Dunlap from Alumna [typo?], OK. The first roster of ministers lists a Henry Dunlap from Canute, OK. It is assumed this is the same person. "List of Pastors and Elders"; Flower, unpublished list, 1939.

<sup>63</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; "With Christ," *Pentecostal Evangel*, June 28, 1959, 31; Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>64</sup>He was born in Sweden. "List of Pastors and Elders."

<sup>65</sup>Bertha Grooms [sister-in-law of Allie Hughes], telephone interview with Glenn Gohr, April 1989; Bob Burke, oral history interview with Allie Hughes, March 10, 1993.

<sup>66</sup>Burke, interview with Allie Hughes.

<sup>67</sup>"List of Pastors and Elders"; *General Council Minutes*, April 1914.

<sup>68</sup>Brumback, 67, 162-190; Menzies, 97-107; Burnett, "Forty Years Ago"; Winehouse, 31-32, 35; Flower, class notes, 20-23; *Word and Witness*, April 20, 1914.

<sup>69</sup>*General Council Minutes*, April 1914; Hastie, 58-59; Burnett, "Forty Years Ago"; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; *Latter Rain Evangel*, May 1914, 13; F. F. Bosworth, "The Tide Still Rising in Dallas, Texas," *Christian Evangel*, May 9, 1914, 6; Burnett, "Delegates Form Assemblies of God," 5, 8, 9.

<sup>70</sup>Lois E. Olena, "Early Pentecost in Alabama: A Sovereign Move of God," *Assemblies of God Heritage* 30 (2010).

<sup>71</sup>"List of Pastors and Elders."

<sup>72</sup>Brumback, 67; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>73</sup>"List of Pastors and Elders."

<sup>74</sup>Bill Ferrell, telephone interview with Wayne Warner, 8 July 1996.

<sup>75</sup>Ibid.

<sup>76</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>77</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); 23-year delegates photo (P7209); *General Council Minutes*, April 1914; 50-year delegates photo (P4351); Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; Riggs, 3; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; *Word and Witness*, May 20, 1914; "Men Who Attended First Council Meet Again After 66 Years," 26; *Fifty Years of Victory, 1914-1964*, 3, 6-7, 20; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Burke, *Like a Prairie Fire*, 40-42; Blumhofer, 202-210; Warner, "Visiting Our Historical Sites"; McGee, "The Saints Join Hands," 4-13; Greve, 14-15; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Bartel, "Reflections," 2-3; Johnston, "From Infidel to Christ," 58-65.

<sup>78</sup>"List of Pastors and Elders"; "Men Who Attended First Council Meet Again After 66 Years," 26; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Flower, unpublished list, 1939; Warner, "Visiting Our Historical Sites"; Oral history interviews with Vera Riley, Dollie Simms, Willie Millsaps, David Lee Floyd. Indianapolis IN: Educators Conference, August 8, 1989.

<sup>79</sup>Hot Springs photo (P0303); *General Council Minutes*, April 1914; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Warner, "Visiting Our Historical Sites"; Greve, 14-15; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Bartel, "Reflections," 2-3; Johnston, "From Infidel to Christ," 58-65.

<sup>80</sup>Hot Springs photo (P0303).

<sup>81</sup>Hot Springs photo (P0303); *General Council Minutes*, April 1914; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Hawkins, 37, 45; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Warner, "Visiting Our Historical Sites"; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Bartel, "Reflections," 2-3.

<sup>82</sup>Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7.

<sup>83</sup>Daughter of Rev. and Mrs. William E. Giles; later Mrs. Pauline Geisel-Jenkins. Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7.

<sup>84</sup>Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7; “A Hidden Ministry for the General Council Fellowship,” 6, 10.

<sup>85</sup>50-year delegates photo (P4351).

<sup>86</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Hastie, 58-59; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Warner, “Visiting Our Historical Sites.”

<sup>87</sup>Hastie, 58-59.

<sup>88</sup>“List of Pastors and Elders”; Johnston, Howard A Goss, 109-120.

<sup>89</sup>Dorothy McDowell, letter to Wayne Warner, Spring 1989.

<sup>90</sup>Ibid.

<sup>91</sup>“List of Pastors and Elders”; Hot Springs photo (P0303).

<sup>92</sup>Howard Goss had a son Joseph by his second wife, who would have attended. He also had a daughter, Gloria, by his first wife, but she was raised by her maternal grandparents and did not attend. “List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Warner, “‘The Call’ to Hot Springs, Arkansas,” 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); 23-year delegates photo (P7209); Goss, 174-178; Teeter, 32; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 1, 26; First Executive Presbytery photo (P0304); Goss, 174-178; “Twenty-Five Ministers,” 8; Burnett, “Forty Years Ago”; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; “Men Who Attended First Council Meet Again After 66 Years,” 26; *Fifty Years of Victory, 1914-1964*, 3, 6-7, 20; “Few People Living Who Attended A/G Organizational Meeting,” 6-7; Warner, “Visiting Our Historical Sites”; Burke, *Like a Prairie Fire*, 40-42; Burnett, “Delegates Form Assemblies of God,” 5, 8, 9; “More Delegates Arrive,” *The Sentinel Record* (Hot Springs, AR), April 4, 1914; “The General Assembly of the Church of God in Christ” [ad], *The Sentinel Record* (Hot Springs, AR), April 5, 1914, 4; “Howard A. Goss Called Home,” *Pentecostal Evangel*, August 23, 1964, 31; Johnston, “From Infidel to Christ,” 58-65; Johnston, *Howard A Goss*, 109-120.

<sup>93</sup>Brother of Robert Lee Grant. Gaylan D. Grant [grandson of Robert Lee Grant], telephone interview with Glenn Gohr, June 15, 2004; Hot Springs photo (P0303) (tentatively identified).

<sup>94</sup>Brother of Doc Grant and father of Rev. U. S. Grant. Gaylan Grant telephone interview; Hot Springs photo (P0303) (tentatively identified).

<sup>95</sup>She later married Sherman Hughes. Bertha Grooms [sister-in-law of Allie Hughes],

telephone interview with Glenn Gohr, April 1989; Doyle Seeley, personal interview with Wayne Warner, August 1989; Burke, interview with Allie Hughes; Burke, *Like a Prairie Fire*, 40-42.

<sup>96</sup>Affectionately known as “Hallelujah” Hall. Father of “Big” John Hall. Theta (Mrs. “Big” John) Hall, telephone interview with Glenn Gohr, September 26, 1996.

<sup>97</sup>J. Naaman Hall, *And the Latter Days: a History of Oak Cliff Assembly of God, Dallas, Texas, Now The Oaks Assembly of God* (Springfield, MO: Gospel Publishing House, 2009), 378-380; J. Naaman Hall, *One American Family: “the Hall Saga”* (Springfield, MO: Gospel Publishing House, 2012), 81-85; Opperman Bible school group (P2914).

<sup>98</sup>“List of Pastors and Elders.”

<sup>99</sup>“List of Pastors and Elders.”

<sup>100</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); 23-year delegates photo (P7209); Flower, unpublished list, 1939; “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10;

<sup>101</sup>Since her husband and young son are both documented as being at the 1914 Council, it is assumed that May Belle was also there.

<sup>102</sup>“List of Pastors and Elders”; Flower, unpublished list, 1939; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>103</sup>Son of V. A. Hargis. Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>104</sup>“List of Pastors and Elders.”

<sup>105</sup>“List of Pastors and Elders”; Flower, unpublished list, 1939.

<sup>106</sup>Hot Springs photo (P0303); David Harrison [grandson of E. P. Harrison], personal interview with Glenn Gohr, September 23, 2002.

<sup>107</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); “A Hidden Ministry for the General Council Fellowship,” 6, 10; Anderson, letter to J. R. Flower, Aug. 11, 1939; “Few People Living Who Attended A/G Organizational Meeting,” 6-7; Opperman Bible school group (P2914).

<sup>108</sup>“List of Pastors and Elders.”

<sup>109</sup>Son of Rev. and Mrs. Arthur Hastie. “Few People Living Who Attended A/G Organizational Meeting,” 6-7.

<sup>110</sup>Hastie, 58-59.

<sup>111</sup>Ibid.; Opperman Bible school group (P2914).

<sup>112</sup>Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>113</sup>“List of Pastors and Elders”; Higgins, *Pioneering in Pentecost*, 41-43; Glenn Gohr, “Pioneering in Pentecost: The Experiences of Walter J. Higgins,” *Assemblies of God Heritage* 17:2 (Summer 1997): 21-22.

<sup>114</sup>Daughter of Walter and Erin Higgins. Later married William Crawford. Higgins, *Pioneering in Pentecost*, 41-43.

<sup>115</sup>List of Pastors and Elders”; Higgins, *Pioneering in Pentecost*, 41-43; Flower, unpublished list, 1939; 23-year delegates photo (P7209); “Twenty-Five Ministers,” 8; A Hidden Ministry for the General Council Fellowship,” 6, 10; *Fifty Years of Victory, 1914-1964*, 3, 6-7, 20; Gohr, “Pioneering in Pentecost,” 21-22.

<sup>116</sup>Hot Springs photo (P0303).

<sup>117</sup>“List of Pastors and Elders.”

<sup>118</sup>Hot Springs photo (P0303); Virgil and Donna (Rexroat) Zeigler [great-granddaughter of Charlotte Hornbuckle], personal interview with Glenn Gohr, October 11, 2001. Charlotte Hornbuckle was a charter member of the Assembly of God (now Central Assembly of God) at Springfield, Missouri and represented the church as a lay delegate at the First General Council.

<sup>119</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); A Hidden Ministry for the General Council Fellowship,” 6, 10; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>120</sup>Myrtle Hulsey Wilson, letter to Wayne Warner, 1989; Myrtle Hulsey Wilson, phone conversation with Glenn Gohr, July 11, 1995.

<sup>121</sup>Son of Martin and Alice Hulsey. Myrtle Hulsey Wilson, phone conversation, July 11, 1995.

<sup>122</sup>Myrtle Hulsey Wilson, letter to Wayne Warner, 1989; Myrtle Hulsey Wilson, phone conversation, July 11, 1995.

<sup>123</sup>Daughter of Martin and Alice Hulsey. Myrtle Hulsey Wilson, phone conversation, July 11, 1995.

<sup>124</sup>Daughter of Martin and Alice Hulsey; later married John Albert Wilson. Myrtle Hulsey Wilson, letter to Wayne Warner, 1989; Myrtle Hulsey Wilson, phone conversation, July 11, 1995; Cunningham, 12-13, 38.

<sup>125</sup>Father of Rex Humbard. “List of Pastors and Elders”; Hot Springs photo (P0303).

<sup>126</sup>Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>127</sup>“List of Pastors and Elders.”

<sup>128</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); Flower, unpublished list, 1939; A Hidden Ministry for the General Council Fellowship,” 6, 10.

<sup>129</sup>Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; Burnett, “Forty Years Ago”; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Hawkins, 37, 45; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; Burke, *Like a Prairie Fire*, 40-42.

<sup>130</sup>Kenneth E. Jay [grandson], telephone interview with Glenn Gohr, March 19, 1997.

<sup>131</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Flower, unpublished list, 1939.

<sup>132</sup>“List of Pastors and Elders.”

<sup>133</sup>Son of Frank L. and Dolly Jones. Michael P. Allard, e-mail to Glenn Gohr, September 17, 2001.

<sup>134</sup>Joseph D. Jones [son of F. L. Jones], letter to Joyce Lee, January 16, 2000; Hot Springs photo (P0303); Michael P. Allard, e-mail to Glenn Gohr, September 17, 2001.

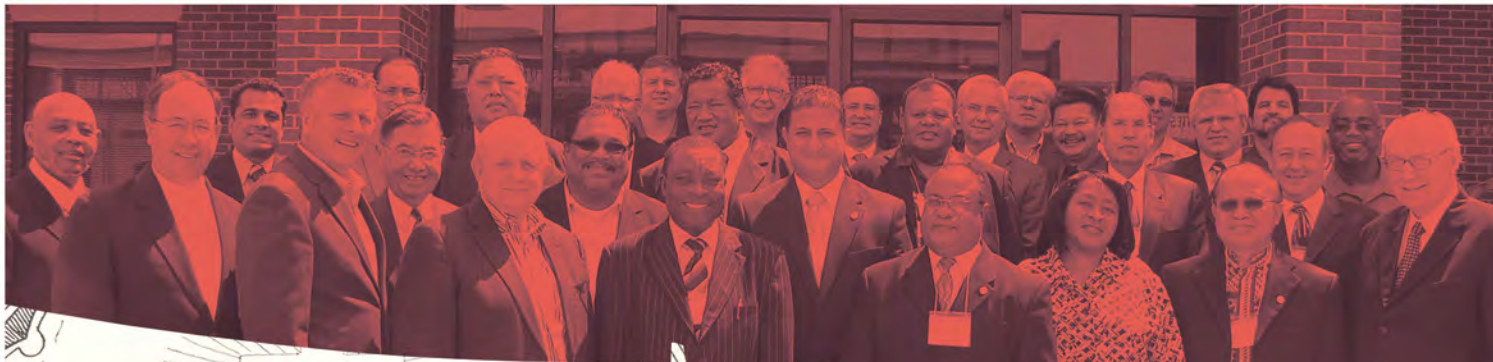
<sup>135</sup>Sister of Fred Lohmann. Michael P. Allard [great-grandson], e-mail to Glenn Gohr, September 17, 2001.

<sup>136</sup>Daughter of Frank L. and Dolly Jones. Ibid.

<sup>137</sup>Daughter of Frank L. and Dolly Jones. Ibid.

- <sup>138</sup>Mother of Allie (Grooms) Hughes. Burke, interview with Allie Hughes.
- <sup>139</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); Flower, unpublished list, 1939; 23-year delegates photo (P7209); Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.
- <sup>140</sup>Daughter of Frank L. and Dolly Jones. Michael P. Allard [grandson], e-mail to Glenn Gohr, September 17, 2001.
- <sup>141</sup>“List of Pastors and Elders”; “A Hidden Ministry for the General Council Fellowship,” 6, 10.
- <sup>142</sup>Daughter of Frank L. and Dolly Jones. Michael P. Allard, e-mail to Glenn Gohr, September 17, 2001.
- <sup>143</sup>“List of Pastors and Elders.”
- <sup>144</sup>Von Duke Kelly [son of Louis John Kelly], personal interview with Glenn Gohr, February 28, 1996. It is very possible that Augustus’ wife, Dora, and other children, Mary, Clarence, Jennie, and Patrick were also in attendance.
- <sup>145</sup>Son of Augustus H. Kelly. Ibid.
- <sup>146</sup>Samuel L. Kern [son of William E. Kern], personal interview with Glenn Gohr, September 23, 2004.
- <sup>147</sup>“List of Pastors and Elders.”
- <sup>148</sup>Marie Newsom [granddaughter of C. C. Kirkland], letter to Glenn Gohr, June 21, 1994.
- <sup>149</sup>“List of Pastors and Elders”; Flower, unpublished list, 1939.
- <sup>150</sup>“List of Pastors and Elders”; Flower, unpublished list, 1939; “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10; *Word and Witness*, April 20, 1914.
- <sup>151</sup>Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7.
- <sup>152</sup>She later married Daniel Sheets. “List of Pastors and Elders.”
- <sup>153</sup>“List of Pastors and Elders”; Flower, unpublished list, 1939.
- <sup>154</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Warner, “‘The Call’ to Hot Springs, Arkansas,” 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; Riggs, 3; Burnett, “Forty Years Ago”; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 20-23; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 13; “Few People Living Who Attended A/G Organizational Meeting,” 6-7; Warner, “Visiting Our Historical Sites,” Greve, 14-15.
- <sup>155</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Flower, unpublished list, 1939.
- <sup>156</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); unpublished list, 1939; Vicki Brown [great-granddaughter of John Perry LaRue], personal interview with Glenn Gohr, June 9, 2004.
- <sup>157</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); unpublished list, 1939; 23-year delegates photo (P7209); “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10.
- <sup>158</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); *General Council Minutes*, April 1914; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; Burnett, “Forty Years Ago”; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; “Few People Living Who Attended A/G Organizational Meeting,” 6-7; Burnett, “Delegates Form Assemblies of God,” 5, 8, 9.
- <sup>159</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); Flower, unpublished list, 1939; Mrs. Sarah Harrell, phone conversation with Glenn Gohr, September 1, 1993; Cunningham, 12-13, 38.
- <sup>160</sup>Sarah Harrell, phone conversation; Cunningham, 12-13, 38.
- <sup>161</sup>“List of Pastors and Elders.”
- <sup>162</sup>Later Mrs. Valeria Hammond. “List of Pastors and Elders”; “Twenty-Five Ministers,” 8.
- <sup>163</sup>Hot Springs photo (P0303); *General Council Minutes*, April 1914; Warner, “‘The Call’ to Hot Springs, Arkansas,” 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); “Twenty-Five Ministers,” 8; Burnett, “Forty Years Ago”; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; *Word and Witness*, May 20, 1914; David Lee Floyd, transcript of interview with Wayne Warner, Feb. 26, 1981, tape 2, 3; and April 10, 1981, 27; “Few People Living Who Attended A/G Organizational Meeting,” 6-7; Blumhofer, 202-210; Warner, “Visiting Our Historical Sites”; Burke, *Like a Prairie Fire*, 40-42; Burnett, “Delegates Form Assemblies of God,” 5, 8, 9; Bartel, “Reflections,” 2-3; Johnston, “From Infield to Christ,” 58-65.
- <sup>164</sup>Daughter of Jerome and Sintha Linkswiler. Rachel Linkswiler Cline, letter to Wayne Warner, April 4, 1989.
- <sup>165</sup>Ibid.
- <sup>166</sup>Son of Jerome and Sintha Linkswiler. Ibid.
- <sup>167</sup>Daughter of Jerome and Sintha Linkswiler; later married James Robinson. Ibid.
- <sup>168</sup>Daughter of Jerome and Sintha Linkswiler; later Mrs. Rachel Cline. Ibid.; Burke, *Like a Prairie Fire*, 40-42.
- <sup>169</sup>Son of Jerome and Sintha Linkswiler. Rachel Linkswiler Cline, letter to Wayne Warner, April 4, 1989.
- <sup>170</sup>Ibid.
- <sup>171</sup>She attended the 1914 Council as a lay representative of her Crosssett church. Mac Lochala, E-mail to Glenn Gohr, April 14, 2014.
- <sup>172</sup>Daughter of Walter and Alabama Lochala. Mac Lochala, E-mail to Glenn Gohr, July 11, 2014.
- <sup>173</sup>Daughter of Walter and Alabama Lochala. Ibid.
- <sup>174</sup>Son of Walter and Alabama Lochala. Ibid.
- <sup>175</sup>Daughter of Walter and Alabama Lochala. Ibid.
- <sup>176</sup>Mac Lochala, E-mail to Glenn Gohr, April 14, 2014.
- <sup>177</sup>Brother of Susannah “Dolly” Jones. Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7.
- <sup>178</sup>Ruth Lout, *New-Born Fire*. (Jasper, AR: Engeltal Press, 1987), 86-88; Opperman Bible school group (P2914).
- <sup>179</sup>Lout, 86-88; Opperman Bible school group (P2914).
- <sup>180</sup>She later was a missionary to China. “List of Pastors and Elders”; Hot Springs photo (P0303); Opperman Bible school group (P2914).
- <sup>181</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); 23-year delegates photo (P7209); “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Opperman Bible school group (P2914); Opperman Bible school small group (P3660).
- <sup>182</sup>Son of G. C. and Carrie Mangum. Hot Springs photo (P0303); Opperman Bible school group (P2914); Opperman Bible school small group (P3660).
- <sup>183</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); 23-year delegates photo (P7209); Opperman Bible school group (P2914); Opperman Bible school small group (P3660).
- <sup>184</sup>Later Mrs. Gertrude Holloway. “List of Pastors and Elders”; 50-year delegates photo (P4351).
- <sup>185</sup>Higgins, *Pioneering in Pentecost*, 42; *Word and Witness*, April 20, 1914, 1; *Word and Witness*, May 20, 1914, 1; Blumhofer, 202-210; Warner, “Visiting Our Historical Sites”; Willie, Millsaps, “Willie Millsaps Remembers C. H. Mason at Hot Springs,” *Assemblies of God Heritage* 4:2 (Summer 1994): 8; McGee, “The Saints Join Hands,” 4-13; Ithiel C. Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Bakersfield, CA: Pneuma Life Publishing, 1996), 54; Gary B. McGee, *People of the Spirit: The Assemblies of God* (Springfield, MO: Gospel Publishing House, 2004): 108.
- <sup>186</sup>Hot Springs photo (P0303); Flower, unpublished list, 1939; “Few People Living Who Attended A/G Organizational Meeting,” 6-7.
- <sup>187</sup>Hot Springs photo (P0303); Flower, unpublished list, 1939; 23-year delegates photo (P7209); “Twenty-Five Ministers,” 8; “A Hidden Ministry for the General Council Fellowship,” 6, 10; Opperman Bible school group (P2914); Opperman Bible school small group (P3660).
- <sup>188</sup>She attended with her aunt and uncle, Mr. and Mrs. Louis Goodwin; later married Henry McDowell and then George May. Dorothy McDowell [daughter-in-law], letter to Wayne Warner, Spring 1989.
- <sup>189</sup>Flower, unpublished list, 1939.
- <sup>190</sup>“List of Pastors and Elders”; Hot Springs photo (P0303); “Few People Living Who Attended A/G Organizational Meeting,” 6-7.

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# НАЛОМНИК

Матка 16:15

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## СВАНГЕЛЬСЬКЕ СОНЦЕ

Свангельське сонце заблиско з-за хмар  
 І кинуло промінні ясні!  
 Вогонь розгорівся й роз'ярився жар —  
 Горітиже сонцем — не знаєш!..

# Licht und Leben

In ihm das Leben, und das Leben der Menschen. Joh. 1: 4

21. Jahrgang August 1963

## Jesus mein Alles

Der Heiland ist so wunderbar,  
 Voll Gnade, groß an Macht.  
 Er hat aus mir, o Preis dem Herrn,  
 Ein Gotteskind gemacht!

# СТРАННИК

ГОД II ИЮЛЬ — АВГУСТ — СЕНТЯБРЬ — 1946 № 3

# HEBREW Evangel

Formerly The Field Notes

## ASSEMBLIES OF GOD HEBREW MESSAGES

VOL. 1. MAY - JUNE, 1942

### Brother Pearlman's Night With The People

JEANETTE FOX.

For many weeks we have been planning and praying for the special meeting among Jewish people. Myer Pearlman from New York, the largest crowd we have ever had at our meetings. The guests were mostly refugees, there were...



# The American Mission Field: Intercultural Ministries

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By William J. Molenaar

**T**he face of America is changing. Of course, this is not new. The shifting cultural makeup of America has been under way since the first European settlers arrived in the New World. Waves of immigrants, often in competition for land and jobs, came crashing onto American shores from Europe. These newcomers jockeyed for cultural and economic advantage with each other, often eyeing with suspicion those from less-familiar lands — such as Asia and Latin America. And yet another group — with roots in Africa — came as slaves and endured a long struggle to win freedom.

In 2011, the U.S. Census Bureau predicted that minorities (mixed race or non-Caucasian) would become the majority in America by 2050.<sup>1</sup> Low white birth rates, combined with high rates of immigration and birth among other ethnic groups, seem to solidify the fact that America's future is multicultural. Today, America is comprised of more than 500 diverse groups that speak over 600 different languages. These changing demographics present both the greatest challenge and opportunity ever faced by the church in America. Is the Assemblies of God up to the task?

Leaders of Assemblies of God U.S. Missions anticipated this unique moment in American history. In 1983, they unveiled a new program — “Mission America” — to reach the unevangelized in “one of the world's greatest and most diverse mission fields: America.”<sup>2</sup> James Kessler, former secretary of the Intercultural Ministries Department within U.S. Missions, asked, “How should Christians respond to the overwhelming tide of immigration — the influx of foreign, anti-Christian cultures and religions?” He answered, “It is imperative that we take a new, long look at Christ's command and develop a responsible attitude toward Home Missions. America has become a mission field in the truest sense.”<sup>3</sup>

This article provides an overview of the development of the U.S. Missions Intercultural Ministries Department which gives oversight to domestic missions work. In 2013, Intercultural Ministries provided the umbrella for 25 categories of ministries, primarily including ethnic and language groups as well as compassion ministries. Malcolm Burleigh, national director

of Intercultural Ministries, states, “This is the church's greatest hour to evangelize the nations within our nation.”<sup>4</sup>

## 1937-1945 - Early Years of Assemblies of God U.S. Missions

Ministries to people of diverse cultures have been part of the fabric of the Assemblies of God since its founding in 1914. Within several decades, church leaders began developing organizational structures to coordinate these ministries from a national level. The creation of the Home Missions Department (later renamed U.S. Missions Division or U.S. Missions) was authorized by the 1937 General Council of the Assemblies of God. In that year, church leaders reported the existence of intercultural ministry among at least four ethnic groups: “North American Indians and the Mexicans as well as a work in Alaska and definite steps are being taken to preach the gospel to the Jews of the U.S.A.”<sup>5</sup>

In 1941, leaders of Home Missions began to oversee ministries to diverse cultures in America. The Home Missions Committee in 1941 reported working with a growing number of cultures:

We praise the Lord for the splendid work of the Home Missions Department in co-operation with local Districts in sponsoring missionary activity among the American Indians, Jews, armed forces, and Civilian Conservation Camps, and inasmuch as this is an unlimited field and practically untouched by the full gospel ministry, we encourage the continuance of this home missionary work and the increase of workers wherever possible.<sup>6</sup>

At first, this responsibility was under the oversight of one of the Assemblies of God assistant general superintendents who was in charge of Home Missions. A report given at the 1943 General Council of the Assemblies of God outlined the duties of the assistant general superintendent and stated: “During the past two years his duties have been enlarged to include Jewish work, Indian work on the reservations, work among the deaf,

work among those confined in penal institutions, etc.”<sup>7</sup>

Over the years, Intercultural Ministries has helped to coordinate missions work to more than 50 different ethnic, language and cultural groups. However, a history documenting each of these diverse ministries and testimonies has yet to be written. Because it is not possible to give equal treatment to each group in this short article, the following pages aim to provide a brief overview of two areas of ministry that historically have been resourced by Intercultural Ministries: Native Americans; and ethnic and language branches, districts and fellowships.<sup>8</sup>

## Ministry to Native Americans

Native Americans helped to establish the Assemblies of God. Two Cherokee ministers from Oklahoma — William H. Boyles and Watt Walker — were at the founding general council in Hot Springs in 1914.<sup>9</sup> One of the earliest Assemblies of God missionaries to Native Americans in northern California was Clyde Thompson. In 1918, he wrote in the *Christian Evangel*,

I am still on the Lord’s side. I am located here at La Moine, Cal. I moved here to get right among the Indians. With the Lord’s help I have reached quite a few and have given out the Word of life to them. My wife is with me and we have been sowing seeds here and there to the glory of Jesus. There are some God has touched and I pray that they will receive the promise of the Father. I request your earnest prayer for us and the dear Indian people. I have a wider field than I thought of, but God being my guide I will go through. I am looking for a great outpouring of the Spirit. Please put us on your prayer list to see the glory of God manifested.<sup>10</sup>

Other pioneers include Brother Thorkild-

son (Northern British Columbia),<sup>11</sup> Mr. and Mrs. W. H. Solmes (Navajo),<sup>12</sup> Mr. and Mrs. Bert Roberson, (Kiowa),<sup>13</sup> Ernest and Ethel Marshall, (Apache),<sup>14</sup> Mr. and Mrs. Norman Rehwinkel (Menominee and Oneida Idna),<sup>15</sup> Lemuel and Dorothy Davis (Pueblo),<sup>16</sup> J. D. Wells, D. L. Brown and many more.

In 1926, Mr. and Mrs. Warren A. Anderson, who worked with two small tribes along the Oregon-Nevada border, remembered a message in tongues and interpretation given at a district council: “Go ye into the mountains, run ye into the valleys — Indian souls, Indian souls,



**Watt Walker, a Cherokee from Oklahoma, was at the first general council. He is pictured here with his wife, Nan, circa 1920s.**

you have forgotten them.”<sup>17</sup> Early missionaries to Native Americans showed great courage and commitment to the call of Christ to minister among them and confront spiritual darkness. One such early missionary to Native Americans, Mrs. D. L. Brown, said, “I would rather be in an Indian hut under the protection of the blood of Christ, clothed with the power of the Holy Ghost, and even among the demons and witch doctors, than to have any other position in the world, for the King of kings and the

Lord of lords is our Victor and Captain. He has promised never to leave us nor forsake us.”<sup>18</sup>

One of the earliest Native American Assemblies of God churches, a congregation on the Hoopa Indian Reservation in California, was noted in a 1927 article in the *Pentecostal Evangel*.<sup>19</sup> The oldest Native American assembly in Arizona (on the San Carlos Reservation) was established in 1936 by Ernest and Ethel Marshall.<sup>20</sup>

Recognizing the importance of this ministry, the 1929 General Council approved a resolution to promote evangelism among Native peoples:

Whereas, There is a large Indian population in the U.S.A. among which very little gospel work is being done, therefore, Be it Resolved, That we, as a fellowship, place ourselves on record as in favor of every effort made for the evangelization of this people, and Be it Further Resolved, That the General Superintendent be requested to appoint a committee of three ministers to make due investigation and formulate a plan for the evangelization of the Indians, and report to the Missionary Committee, who are hereby authorized to take such action as they may deem advisable.<sup>21</sup>

In 1943, Home Missions reported a revival breaking out among the Apache at San Carlos, Arizona, “with souls being saved and believers baptized. A fine building of native tufa stone is now under construction to meet the demands of the Indian church which has grown so rapidly there.”<sup>22</sup> And by 1945, the Assemblies of God had 58 missionaries to Native Americans working in 37 mission stations.<sup>23</sup>

The first Native American convention was held in February 1948 on the San Carlos Reservation in Arizona. Dick Boni, reported as the first Apache AG





**Andrew and Lillian Maracle, missionaries to the Mohawk.**

preacher, spoke at the convention.<sup>24</sup> Another one of the speakers was the young Navajo, Charlie Lee, who had been saved at an Apache revival.<sup>25</sup> The second regional Native American convention was held on the Skokomish Indian Reservation in Washington that same year.<sup>26</sup>

Three other important Native American leaders emerged in the 1940s. One was Andrew Maracle, a young Mohawk who became a missionary to his own people.<sup>27</sup> A second was John McPherson, a Cherokee evangelist who later became the first American Indian representative (now called Native American representative).<sup>28</sup> Rodger Cree, also Mohawk, was a third. Cree's family was evangelized by a disciple of Aimee Semple McPherson near the border of Canada and the United States during Pentecostalism's early decades.<sup>29</sup>

During the tenure of Herbert Bruhn, director of Home Missions from 1953-1957, Native American leaders were given greater opportunities for leadership. For instance, a number of Native American speakers were featured at the 1955 Convention of the American Indian Fellowship, held in Richmond, California.<sup>30</sup> Additionally, regional camp meetings and summer camps have been conducted annually since the 1960s.<sup>31</sup> By the end of 1960, there were 148 appointed workers among Native Americans.<sup>32</sup>

Several Native American Bible

schools were established to educate and train Native American leaders, pastors and missionaries in the Assemblies of God: American Indian Bible College (Phoenix, AZ),<sup>33</sup> Native American Bible College (Shannon, NC),<sup>34</sup> Black Hills Indian Bible College (Rapid City, SD),<sup>35</sup> and Far North Bible College (Anchorage, AK).<sup>36</sup>

The 1977 Assemblies of God General Council passed a resolution for an American Indian representative to be appointed by the Executive Presbytery.<sup>37</sup> John McPherson served as the first American Indian representative from January 1978 to June 1990.<sup>38</sup> McPherson was succeeded by William D. Lee (1991-2000)<sup>39</sup> and John E. Maracle (2000-Present).<sup>40</sup>

In 1996, the Native American Fellowship was established and immediately began to influence how missionary work was conducted among the Native American brethren.<sup>41</sup> John E. Maracle, who now serves as Chief of the Native American Fellowship, became the first Native American to serve on the Executive Presbytery in 2007.<sup>42</sup>

As of 2014, 150 U.S. missionaries were serving Native Americans, including Alaska Natives.<sup>43</sup> Maracle reports that "there are about 190 AG churches on 104 reservations in the United States. This means that 150 reservations have not even been touched. The goal of Native American ministries is to be on every

reservation." To see this goal achieved, native leaders are being equipped mentally, physically, socially and spiritually to plant indigenous native churches that will progress from mission churches to district-affiliated churches to General Council churches.<sup>44</sup>

## Ethnic-Language Branches, Districts and Fellowships

The interracial beginnings of the Pentecostal revival at Azusa Street, where one observer noted that the "color line was washed away in the blood," have been aspired to by many in the Assemblies of God as a model for unity and diversity for the Spirit-filled church. When the Assemblies of God was formed in 1914, its approximately 300 founding pastors, missionaries and evangelists were mostly white. At least two were Native American. Ministers of other races soon joined the Assemblies of God. In 1915, the Assemblies of God credentialed its first black minister — Ellsworth S. Thomas of Binghamton, New York. In 1918, H. C. Ball and Isabel Flores organized the first convention of Spanish-speaking pastors (the Latin American Conference). In 1922, European immigrants formed the German Branch. In 1940 or 1941, the Philippine Branch was approved, but was short-lived. The Ukrainian Branch (1943), the Hungarian Branch (1944), the Polish Branch (1944) and the Yugoslavian Branch (1945) were started during World War II.

These language groups gained additional standing in 1945, when they were placed under the supervision of Home Missions. A branch was deemed equivalent to a district council and had General Presbytery representation and full General Council membership. The only distinction between a branch and a district was that a branch was non-geographical and "confined to ministry among certain races or language groups." Branches were instructed to consult with Home Missions and to cooperate with geographical districts "in order to promote a



**Commission on Ethnicity group in front of the Michael Cardone Media Center in Springfield, Missouri, August 14, 2008. Front row (l-r): John Palmer (general secretary), Doug Clay (general treasurer), Alton Garrison (assistant general superintendent), Samuel Asiedu (president, African Fellowship), Michel Beaudouin (president, Haitian Fellowship), Marie Beaudouin (spouse), Rudy Lolowang (president, Indonesian Fellowship), and George Wood (general superintendent).**

**Second row (l-r): Malcolm Burleigh (president, Black Fellowship), Rodger Cree (between Clay and Garrison) (Native American Representative), Nilo “Jaren” Lapasaran (president, Filipino Fellowship), George Rafidi (president, Arabic Fellowship), and John E. Maracle (to left of George Wood) (president, Native American Fellowship and Executive Presbyter).**

**Third row (l-r): Victor Joseph (president, Southern Asia Fellowship), Clemente Maldonado (superintendent, Midwest Latin American District), Talosaga Vanilau (president, Samoan Fellowship), Felix Halpern (president, Jewish Fellowship), Isikeli Tuirable (president, Fijian Fellowship), Filimone Mau (president, U.S. Tongan Fellowship), Gary Jones (superintendent, Gulf Latin American District), Moses Cao (president, Vietnamese Fellowship), Juan Suarez (superintendent, Puerto Rico District), Viktor Prokhor (Slavic Fellowship Representative), and Zollie Smith (executive director of U.S. Missions).**

**Back row (l-r): Emory K. Dively (president, Deaf Culture Fellowship), Daniel Miller (superintendent, German District), Joel F. Costa (superintendent, Brazilian District), Rafael Reyes (superintendent, Spanish Eastern District), Dennis Rivera (superintendent, Central Latin American District), and Sergio Navarrete (superintendent, Southern Pacific Latin American District).**

spirit of fellowship between them.”<sup>45</sup>

The 1973 General Council acted to make language branches into districts, and it was recognized that “the territory of such a district is confined to ministry among certain language groups, and its geographical areas of operation may therefore overlap or coincide with that of one or more District Councils.”<sup>46</sup> Non-Anglos were growing in prominence in the Assemblies of God. Church leaders sought ways to encourage the development of new leaders within these groups and to better include them in national structures. At the same time, there was

recognition that the Assemblies of God had not fully lived up to the interracial ideal of Azusa Street.

The 1989 General Council adopted a resolution that opposed “the sin of racism in any form” and called for repentance from those who participated in racism “through personal thought or action, or through church and social structures.”<sup>47</sup> While delegates resolved to work against racism and to seek reconciliation, structures were not implemented to carry out this goal, so it had little actual effect. This changed when the 1995 General Council authorized

the creation of ethnic/language fellowships, consisting of churches affiliated from various districts for the purpose of “exchanging information and facilitating evangelism and the establishing of churches within its group.”<sup>48</sup> Ethnic/language fellowships fell under the oversight of U.S. Missions.<sup>49</sup>

In 1997, the General Council voted to add representatives from the ethnic/language fellowships to the General Presbytery and to expand the Executive Presbytery to include a representative from the ethnic/language fellowships. These structural changes yielded sig-

nificant results. Ethnic minorities were now better represented in the highest governing bodies within the Assemblies of God. Perhaps the most obvious result was the 2007 election of Zollie Smith as director of Assemblies of God U.S. Missions. He had become known across the Fellowship when he served as the executive presbyter representing the ethnic/language fellowships.

The needs of this flourishing, non-Anglo constituency led to the formation in 2009 of a new office — Ethnic Relations, which operated under the general superintendent. Scott Temple left his post as director of Intercultural Ministries and was appointed director of Ethnic Relations. According to *AG News*, the director of Ethnic Relations was given the responsibility to chair meetings, “serving as a resource to the presidents of existing fellowship/language groups, providing opportunities for these groups to grow and be strengthened, assisting groups desiring to pursue conference or district council status, help fellowship groups focus on discipleship and building up churches, as well as other responsibilities.”<sup>50</sup> The current director of Intercultural Ministries, Malcolm Burleigh, came to the office in 2009. He served as the president of the National Black Fellowship from 2008 to 2012. He became the first non-Anglo to serve as director. By 2013, non-whites constituted over 41 percent of Assemblies of God adherents in the United States.<sup>51</sup>

## Intercultural Ministries Department (1945-Present)

The Intercultural Ministries Department was first established in 1945 as the “Home Missionary Division” within Home Missions.<sup>52</sup> At that time, U.S. Missions consisted of the Church Extension Division and the Home Missionary Division. The Home Missionary Division’s purpose was to oversee missions work among diverse population groups, consisting of Jews, Alaska Natives, African-Americans, Native Americans,

Deaf culture, prisoners and non-English speakers in the United States. Interestingly, at that time Spanish speakers were under the oversight of the Foreign Missions Department (now Assemblies of God World Missions).<sup>53</sup>

The Home Missionary Division was renamed Special Ministries Division in 1957.<sup>54</sup> In 1973, the General Council made three additional changes that af-



**Mildred Whitney, a pioneer in ministry to the blind, at a braille typewriter at her home in Pewaukee, Wisconsin. Circa early 1960s.**

fected the Special Ministries Division.<sup>55</sup> First, the name was changed to the Special Ministries Department. Second, the supervision and administration of all works of the Special Ministries Department, excluding Teen Challenge, was placed under the oversight of the districts where the works were located. Teen Challenge fell under the authority of its own appointed representative.<sup>56</sup> Third, foreign language branches with at least 12 churches became foreign language districts and were removed from the purview of Home Missions.<sup>57</sup>

The Special Ministries Department was renamed the Intercultural Ministries

Department in 1985.<sup>58</sup> Eight men have served as director of Intercultural Ministries: Paul R. Markstrom (1973-1980), Raleigh J. Farrell (June 1982-1984),<sup>59</sup> James S. Kessler (October 1984-1994), David Moore (1994-2000), Stephen Tourville (2000-2002), J. Patrick Fiore (2002-2003), Scott Temple (2003-2009) and Malcolm Burleigh (2009-Present).<sup>60</sup>

## Present and Future Work of Intercultural Ministries

U.S. missionaries associated with Intercultural Ministries work in diverse fields such as compassion ministries, urban missions, disabilities ministries, gypsy ministries, ministry to Muslims, cults, and various cultural groups within America. The eight major mission fields with national field representatives are Deaf Culture Ministries, Persons with Disabilities, Jewish Ministries, Ministry to Muslims, Alaska Native Ministries, Ethnic Ministries, Native American Ministries and Blind Ministries. In 2013, Intercultural Ministries worked with 324 U.S. missionaries and spouses and reported 4,381 ethnic church congregations and four intercultural Bible schools.<sup>61</sup> Intercultural Ministries missionaries are trained and equipped to share the gospel cross-culturally within the United States. They “teach, preach, resource, train, feed, pray, comfort, build, repair, counsel — using the gifts and talents God has given them and doing whatever it takes to reach our nation” — so that none perish.<sup>62</sup>

Assemblies of God members can engage in intercultural ministries in two ways. First, look for opportunities to impact the world. Sometimes, impacting the world may be as simple as going to a neighbor across the street. Second, do everything possible to connect people to the Spirit of the Living God, who wants all people to come to Him as a diverse family. Intercultural Ministries helps to accomplish the Great Commission in the United States by resourcing Assemblies of God missionaries to reach the nations within our nation. ✦

## List of All Intercultural Branches, Districts and Fellowships<sup>63</sup>

Ethnic/Language Groups:	Dates	Notes
African Assemblies of God Fellowship, USA	2003-	Articles of fellowship adopted September 27, 2003. Approved by the Executive Presbytery, November 18-19, 2003.
Arabic Assemblies of God Fellowship, USA	2005-	Approved by the Executive Presbytery, November 15-16, 2005.
Brazilian District	2003-	Approved by the Executive Presbytery on January 21, 2003.
Central District/Distrito Central (formerly Central District, which was previously called the Central Latin American District)	1972-	Formed from the Latin American District.
Colored Branch		The 1945 General Council encouraged the creation of the branch. A study committee was appointed at the 1947 General Council to make recommendations to the 1949 General Council regarding the branch. No recommendations were made and the branch was never approved. A separate National Black Fellowship was formed in 1989.
Cowboy Fellowship	2005-	Originally known as Cowboy Church Fellowship. Approved by the Executive Presbytery, November 15-16, 2005, with the understanding they would not have General Presbytery representation as other fellowships.
Ethiopian Fellowship	2011-	Approved by the Executive Presbytery, June 9-10, 2011.
Filipino-American Christian Fellowship of the Assemblies of God	1976-	Established in 1976. Fellowship status was given by the Executive Presbytery, November 11, 1997. Updated in Executive Presbytery minutes, January 17-18, 2006.
Florida Multicultural District (formerly Southeastern Spanish District)	1981-	Formerly part of the Spanish Eastern District. Organized January 29-31, 1981. Name changed to Florida Multicultural District in 2013.
German District (formerly German Branch)	1922-	Organized at New Castle, Pennsylvania, November 17-24, 1922. In 1973 it became known as the German District.
Ghanaian Assemblies of God Fellowship, USA	2011-	Approved by the Executive Presbytery, June 9-10, 2011.
Greek Branch	1953-1968	Originally organized as Hellenic Protogonos Apostolic Ecclesia (Greek Original Apostolic Church), the Greek Branch was recognized by the General Secretary on August 14, 1953. By 1962 it was known as the Greek Branch. It disbanded in 1968.
Gulf Latin American District	1972-2012	Formed from the Latin American District. Dissolved to create four new Hispanic districts.
Haitian American Fellowship	2005-	Approved by the Executive Presbytery, June 6-8, 2005.
Hmong National Fellowship	1996-	Approved by the Executive Presbytery, March 1996; updated June 9-11, 2003.
Hungarian Branch	1944-1960	
India Fellowship of North America (or Assemblies of God India Fellowship of America)	1993-	Began in 1993. Approved by the Executive Presbytery, September 18-19, 2007, along with its Articles of Fellowship.

Italian District (formerly Italian Branch)	1948-1990	Organized in Syracuse, New York, on January 15-17, 1948. Disbanded on November 30, 1990.
Korean District (formerly Assemblies of God Full Gospel Korean Council)	1982-	The organizational meeting was held in Springfield, Missouri, in February 1982.
Korean Fellowship	2003-	Approved by the Executive Presbytery, March 18-19, 2003.
Latin American District (formerly Latin American Conference)	1918-1971	Originated in 1918 as the Latin Conference of the Texas District and became the Latin American District in 1925. The Latin American District birthed the Spanish Eastern District in 1956 and ultimately split into four additional districts on January 1, 1972: Gulf Latin American District, Central Latin American District, Midwest Latin American District, and the Pacific Latin American District.
Midwest Latin American District	1972-	Formed from the Latin American District.
National Black Fellowship of the Assemblies of God	1989-	Emerged from the Inner-City Workers Conference, which began in the late 1970s. Formed in 1989. Approved March 27, 1990.
National Chinese Fellowship of the Assemblies of God	2003-	Approved by the Executive Presbytery, June 9-11, 2003.
National Deaf Culture Fellowship of the Assemblies of God	1992-	Approved by the Executive Presbytery as "Deaf Culture Ministries" on September 22, 1992.
National Fijian Fellowship	1990-	Established in 1990. Official Fellowship status was given by the Executive Presbytery, November 11-12, 1997. Updated in Executive Presbytery minutes, January 17-18, 2006.
National Indonesian Fellowship (or Indonesian Fellowship of the Assemblies of God)	2004-	Approved by the Executive Presbytery, November 16-17, 2004.
National Jewish Fellowship of the Assemblies of God	2008-	Established May 2008. Approved by the Executive Presbytery, June 2-4, 2008, along with its Articles of Fellowship.
National Slavic District (formerly National Slavic Fellowship)	2002-	Originally proposed as National Russian/Ukrainian Fellowship in 1992, it became the National Slavic Fellowship and was approved by the Executive Presbytery, November 19-20, 2002. Became a district with the approval of the Executive Presbytery, June 2-4, 2008, and the 2009 General Council.
Native American Fellowship of the Assemblies of God	1996-	Began January 1, 1996, with Fellowship status. Given approval by the Executive Presbytery, September 25, 1996.
Nigerian AG Fellowship, USA	2010-	Approved by the Executive Presbytery, September 21-22, 2010, along with its Articles of Fellowship.
Northern Pacific Latin American District	1998-	Formed from the Pacific Latin American District.
Pacific Latin American District	1972-1998	Formed from the Latin American District. Split in 1998 to form the Northern Pacific Latin American District and Southern Pacific Latin American District.
Philippine Branch	1940? - ?	Organized in 1938 as the Philippine District Council, although it was not officially recognized as a district by the AG. It was led by an AG minister and recognized as a branch in 1940 or 1941. Its primary function was to host an annual conference of Filipino AG ministers and members who lived in the U.S. It had a working relationship with various west coast districts.
Polish Branch	1944-1960	The Polish Branch was formed in May 1944 and dissolved in September 1960.

Portuguese District (formerly Portuguese Fellowship)	1994-2003	The Portuguese Fellowship was recognized in 1994 and organized as a district in 1998. The Portuguese District was dissolved by action of the General Presbytery on September 23, 2003.
Puerto Rico District	1975-	Formerly part of the Spanish Eastern District and approved as a separate district by the General Presbytery in August 1975.
Romanian Fellowship of the Assemblies of God	2003-	Approved by the Executive Presbytery, January 21-22, 2003.
Russian Branch	1945-1960	The Russian Branch was formed in 1945 and dissolved in 1960.
Samoan District (formerly Samoan Fellowship of the Assemblies of God)	2003-	Articles of Fellowship were signed on December 30, 2003. It became the Samoan District upon approval by the 2013 General Council.
Second Korean District	2005-	Approved by the Executive Presbytery on January 18, 2005.
South Central Hispanic District	2011-	Formed from the Gulf Latin American District. Approved by the 2011 General Council.
Southern Asia Fellowship of the Assemblies of God	2007-	Approved by the Executive Presbytery, November 12-14, 2007, along with its Articles of Fellowship.
Southern Latin District	2013-	The Southern Latin Conference and the Mid Atlantic Hispanic Conference within the Southeastern Spanish District merged and became the Southern Latin District upon approval by the 2013 General Council.
Southern Pacific District (formerly Southern Pacific Latin American District)	1998-	Formerly part of the Pacific Latin American District. Name changed to Southern Pacific District in 2009.
Southwest District (formerly Arizona Latin District)	2008-	Originally formed in 2006 as a conference of the Southern Pacific Latin American District. Approved by the Executive Presbytery in June 2008 to become the Arizona Latin District. The 2009 General Council approved a name change to Southwest District Council.
Spanish Eastern District (formerly Spanish Eastern Convention)	1956-	Formed from the Latin American District in 1956 as the Spanish Eastern Convention. The name was changed to Spanish Eastern District Council on August 15, 1957.
Texas Gulf Hispanic District (formerly Texas Gulf Spanish District)	2011-	Formed from the Gulf Latin American District. Approved by the 2011 General Council. The name changed to Texas Gulf Hispanic District Council in 2013.
Texas Louisiana Hispanic District	2010-	Formed from the Gulf Latin American District. Approved by the Executive Presbytery, September 21-22, 2010, and ratified by the 2011 General Council.
Tongan Fellowship (Or U.S. Tongan Assemblies of God Fellowship)	2002-	Approved by the Executive Presbytery, March 15, 2002. Amended its Articles of Fellowship, Executive Presbytery minutes, January 20-21, 2004.
Ukrainian Branch	1943-1971	The Ukrainian Branch was recognized on September 17, 1943. It dissolved on December 31, 1971.
Vietnamese Fellowship of the Assemblies of God	2007-	Approved by the Executive Presbytery, September 18-19, 2007, along with its Articles of Fellowship.
West Texas and Plains District	2011-	Formed from the Gulf Latin American District. Approved by the 2011 General Council.
Yugoslavian Branch	1945-1961?	



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## NOTES

<sup>14</sup>“Minorities expected to be majority in 2050”: [http://articles.cnn.com/2008-08-13/us/census.minorities\\_1\\_hispanic-population-census-bureau-white-population?\\_s=PM:US](http://articles.cnn.com/2008-08-13/us/census.minorities_1_hispanic-population-census-bureau-white-population?_s=PM:US) (accessed April 2, 2012).

<sup>2</sup>Robert W. Pirtle, “Overview of Mission America,” *Pentecostal Evangel*, August 4, 1985, 18. The name U.S. Missions Division or U.S. Missions was originally called the National Home Missions Department and had different names throughout its history. Name changes for U.S. Missions: National Home Missions Department, 1937-1973; Division of Home Missions, 1973-2001; Assemblies of God Home Missions, 2001-2003; Assemblies of God U.S. Missions, 2003-Present.

<sup>3</sup>James S. Kessler, “New Dimensions in Mission America,” *Pentecostal Evangel*, August 4, 1985, 26.

<sup>4</sup>Intercultural Ministries brochure, 2011.

<sup>5</sup>*General Council Minutes*, 1937, 96.

<sup>6</sup>*General Council Minutes*, 1941, 62. The report also mentions Alaska and Hawaii being part of the Home Missions Department’s work.

<sup>7</sup>*General Council Minutes*, 1943, 33-34.

<sup>8</sup>Due to the length of this article, this section will not cover ministries to Hawaii or Hispanic missions since these soon came under the oversight of Foreign Missions, even though both were later added to the U.S. Missions Division. However, the Spanish-language districts will be mentioned later in the Ethnic-Language Districts portion of this article. Also, Teen Challenge, prison ministry, chaplaincy, Jewish ministry, blind ministry, and deaf ministry will not be covered here due to length restrictions. For histories regarding these ministries, see: *US Missions: Celebrating 75 Years of Ministry* (Springfield, MO: Gospel Publishing House, 2012).

<sup>9</sup>Watt Walker and William H. Boyles, ministerial files. FPHC.

<sup>10</sup>Clyde Thompson, “Amongst the Indians,” *Christian Evangel*, July 27, 1918, 5.

<sup>11</sup>[Jorgen P.] Thorkildson, “Among the Indians,” *Pentecostal Evangel*, May 26, 1923, 5.

<sup>12</sup>W. H. Solmes, “Among the Navahos,” *Pentecostal Evangel*, August 7, 1937, 9. Also see: Mr. and Mrs. W. H. Solmes, “What About Our Neighbors—the Navajo Indians?” *Pentecostal Evangel*, April 9, 1938, 6.

<sup>13</sup>“Kiowa Indian Work,” *Pentecostal Evangel*,

April 26, 1941, 9.

<sup>14</sup>“Revival Among the Apache Indians,” *Pentecostal Evangel*, August 8, 1942, 7.

<sup>15</sup>“Indian Missions in Wisconsin,” *Pentecostal Evangel*, June 5, 1955, 13.

<sup>16</sup>Editor’s note in L. E. Davis, “Pueblo Indian Missions,” *Pentecostal Evangel*, March 9, 1958, 12.

<sup>17</sup>Mr. and Mrs. Warren A. Anderson, “Among the Indians,” *Pentecostal Evangel*, September 24, 1927, 11.

<sup>18</sup>Mrs. D. L. Brown, “Among the Indians of California,” *Pentecostal Evangel*, February 1, 1930, 13.

<sup>19</sup>“Indian Church at Hoopa now an Assembly of God,” *Pentecostal Evangel*, March 5, 1927, 21.

<sup>20</sup>Jim Dempsey, “Assemblies of God Ministry to Native Americans, Part 1,” *Assemblies of God Heritage 22:2* (Summer 2002): 8. The first indigenous Native American church is credited to Charlie Lee who founded a church in Shiprock, New Mexico, which became self-supporting in 1973. It has been stated that Charlie Lee was the first Home Missions appointed missionary in March 1952. See “Native American Ministry,” typed manuscript, [1988?], p. 1. FPHC. Ruth Lyon states that Lee was “the first official appointment on record of a national home missionary.” See Ruth A. Lyon, compiler, *A History of Home Missions of the Assemblies of God* (Springfield, MO: Division of Home Missions, 1992), 30.

<sup>21</sup>*General Council Minutes*, 1929, 81.

<sup>22</sup>*General Council Minutes*, 1943, 50-51.

<sup>23</sup>*General Council Minutes*, 1945, 69.

<sup>24</sup>“First Indian Convention,” *Pentecostal Evangel*, April 10, 1948, 10-11.

<sup>25</sup>*Ibid.*, 11.

<sup>26</sup>“Glorious Indian Conference,” *Pentecostal Evangel*, October 30, 1948, 12.

<sup>27</sup>Andrew Maracle, application for ordination, ministerial file, FPHC. He is the uncle of John E. Maracle.

<sup>28</sup>John T. McPherson and Phil Taylor, *Chief: My Story* (Tulsa: Carbondale Assembly of God, 1995), 140.

<sup>29</sup>Darrin J. Rodgers and Angela Tarango, oral history interview with Rodger A. Cree, August 9, 2006.

<sup>30</sup>“American Indians Meet,” *Pentecostal Evangel*, June 12, 1955, 10. Also, for short biographies of Native American missionaries see: Ruth Lyon, “Evangelizing the American Indian,” *Pentecostal Evangel*, September 24, 1961, 18-19; Ruth Lyon, “Evangelizing the American Indian,” *Pentecostal Evangel*, October 15, 1961, 22-23; Ruth Lyon, “Evangelizing the American Indian,” *Pentecostal Evangel*, October 22, 1961, 18-19.

<sup>31</sup>Ruth Lyon, “Indian Camps Spark Revival!” *Pentecostal Evangel*, October 30, 1960, 8-9.

<sup>32</sup>“Statistical Report of Assemblies of God American Indian Missions for 1960,” typed manuscript, 2. FPHC.

<sup>33</sup>Founded September 23, 1957, by Alta Washburn as the All Tribes Indian Bible School. In 1967, the school was renamed American Indian Bible Institute. The current name since

1982 is American Indian College. Joseph J. Saggio, “Alta M. Washburn: Trailblazer to the Tribe,” *Assemblies of God Heritage 27* (2007): 31.

<sup>34</sup>The school was founded in January 1968 by Pauline Mastries, Charles Hadden and Hubert Boese under the name Eastern Indian Bible Institute and was located near Fayetteville, NC. The name was changed to Native American Bible College in 1994.

<sup>35</sup>This school was originally called Good Shepherd Indian Bible Institute in Mobridge, South Dakota, and was opened in 1970 by Leo and Mildred Bankson. It changed its name to Central Indian Bible College and eventually moved to Rapid City, South Dakota, and then changed its name to Black Hills Indian Bible College. That school transitioned into Institute for Ministry Development, a distance learning program made available principally to Native Americans.

<sup>36</sup>Established in 1962 through the efforts of Arvin and Luana Glandon along with Kenneth Andrus, this school closed in 2009 and became the Alaska District School of Ministry.

<sup>37</sup>*General Council Minutes*, 1977, 66-67.

<sup>38</sup>Angela Tarango, “‘Choosing the Jesus Way’: The Assemblies of God’s Home Missions to American Indians and the Development of a Pentecostal Indian Identity” (Ph.D. Thesis, Duke University, 2009), 237-239, 266.

<sup>39</sup>“Full-time Indian representative named,” *Pentecostal Evangel*, April 14, 1991, 28.

<sup>40</sup>Tarango, 266.

<sup>41</sup>Angela Tarango, “Assemblies of God Missions to Native Americans,” *Assemblies of God Heritage 29* (2009): 50

<sup>42</sup>*Ibid.*, 46.

<sup>43</sup>*Faces in the Field U.S. Missions Statistics*, 2014, 2.

<sup>44</sup>John E. Maracle, e-mail to Lindsie Page-Billeter, February 10, 2012.

<sup>45</sup>*General Council Minutes*, 1945, 35.

<sup>46</sup>*General Council Minutes*, 1973, 88-89.

<sup>47</sup>*General Council Minutes*, 1989, 117-118.

<sup>48</sup>*General Council Minutes*, 1995, 41.

<sup>49</sup>Scott Temple, e-mail to the author, February 15, 2012. There was no General Council resolution or constitutional requirement for the ethnic/language fellowships to be “coordinated, supervised or overseen” by U.S. Missions or the Intercultural Ministries director from 1995-2009. However, some of the ethnic/language fellowship constitutions state they were formed “through the Office of the Executive Director of the Assemblies of God U.S. Missions,” with the director of Intercultural Ministries serving the given ethnic/language fellowship in an advisory capacity.

<sup>50</sup>“Temple appointed as director of Ethnic Relations,” *Assemblies of God News*, October 12, 2009.

<sup>51</sup>*2013 AG Statistical Reports*.

<sup>52</sup>*General Council Minutes*, 1945, 35. The Home Missionary Division was later renamed

*Continued on page 65*



The first 3 superintendents of the Latin American District. (L-r): José Girón (3rd supt.), Demetrio Bazan (2nd supt.), and H. C. Ball (1st supt.). Taken at Chama, New Mexico, March 1939.

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# “Silent No More”: Latino Assemblies of God Leadership Under Demetrio Bazan and José Girón

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By Gastón Espinosa

The social and religious landscape of the American Southwest began to change in the early twentieth century. The confluence of two events — the Mexican Revolution and the birth of the Pentecostal movement — would alter the lives of countless refugees who fled Mexico. In America they found not just shelter from the war, but a profound religious transformation. Thousands accepted Christ and were baptized in the Holy Spirit — in refugee camps along the borderlands, in small gospel missions, tents, schoolhouses, and homes.

These refugees were first converted by pastors, evangelists, and laity who traced their Pentecostal origins to William J. Seymour’s Azusa Street revival in Los Angeles or Charles Fox Parham’s Apostolic Faith mission in Houston. They and their Mexican converts started small missions that joined the Assemblies of God after it was formed in April 1914. Signs with the words “Asambleas de Dios” began popping up in communities with growing Hispanic populations. The Latino Assemblies of God work was pioneered by pastors and evangelists like Enemecio Alaniz, Antonio Ríos Morin, Arnulfo M. López, Rodolfo C. Orozco, Mr. Isabel Flores, George Joyner, John Preston, Felix Hale, M. M. Pinson, and others throughout Texas and northern Mexico. They were joined by Henry C. Ball, a talented young Methodist-turned-Pentecostal preacher in Texas. Ball and Alice E. Luce became the most prominent Assemblies of God missionaries to the new Mexican-Americans.

In late 1918, Ball and Flores organized Hispanic ministers and churches into a “Latin American Conference,” over which Ball served as the primary leader until he was named superintendent.<sup>1</sup> This conference became the Latin American District Council in 1929.<sup>2</sup> Ball continued to lead the District until 1939, when a new generation of Hispanic leaders began leading the

Spanish-speaking assemblies.

The two men who followed Ball — Demetrio Bazan (1939-1958) and José Girón (1959-1971) — proved to be able leaders and laid the foundation for burgeoning growth among Hispanics in the Assemblies of God in the United States. However, Bazan and Girón — and the thousands of other Hispanic preachers who worked tirelessly to spread the gospel and build the Asambleas de Dios — went largely unnoticed in the history books.

In 1979, Victor De Leon wrote *The Silent Pentecostals: A Biographical History of the Pentecostal Movement Among the Hispanics in the Twentieth Century*. It was the first significant attempt to tell the story of Hispanics in the Assemblies of God. De Leon argued that the seeming silence of Hispanics in the history books was not due to a lack of action or evangelism, but rather to the dearth of attention paid to Latinos within the broader American society, including in the Assemblies of God. He hoped that his history would pave the way for future retellings of the Latino Assemblies of God (AG) story.

This historical account is an excellent foundation upon which others have since built. In 2014, this author answered De Leon’s call by writing a history of the Latino AG from 1914-2014 titled *Latino Pentecostals: Faith and Politics in Action*. This article, adapted from my book, gives voice to the testimonies of Bazan and Girón — the first two Hispanic superintendents of the Latin American District.

## Demetrio Bazan

Born on December 22, 1900<sup>3</sup>, in La Pesca, Tamaulipas, Mexico, Demetrio Bazan’s father, Modesto, was a fisherman, and his mother, Dolores Peña, a housewife. A turning point came when Demetrio was nine. His father died, and his mother could no longer care for him. He was adopted by a wealthy fam-

# LA LUZ APOSTOLICA

LA ENTRADA DE TUS PALABRAS ALUMBRA

Año XXV.

San Antonio, Texas,

Octubre de 1940

Número

## TIEMPO PRECIOSO



El Hno. D. BAZAN, Superintendente del Concilio tomará parte muy activa en esta fiesta.



JOSUE CRUZ, Pastor del Templo Cristiano y Secretario del Concilio.



La Srita. RUTH R. BAZAN estará a cargo de la Música y Cantos especiales de esta fiesta espiritual.



EL TEMPLO CRISTIANO, Calles El Paso y Sur Cibolo, San Antonio, Texas. Lugar donde será la fiesta Noviembre 10-17, 1940. En el retrato de izquierda a derecha, Josué Cruz, H. C. Ball y G. V. Flores, Presbítero de la Conferencia Fronteriza, quien también dará su ayuda en estos cultos.



El Hno. H. C. BALL, Vice-Superintendente del Concilio si para esa fecha no ha salido de San Antonio también nos ayudará.

VENGAN TODOS

Tiempo precioso, tiempo de bendiciones celestiales, tiempo de lluvias del Espíritu Santo, tiempo de Sanidades, tiempo de refrigerio espiritual, y sobre todo tiempo de descanso a los pies de Cristo para los fatigados siervos de Dios, será el tiempo que prepara El Templo Cristiano de San Antonio, Texas de donde es pastor el Hno. Josué Cruz, los días 10-17 de Nov. de 1940.

Nuestro Hno. Cruz ha sentido que es la voluntad de Dios que todo el pueblo de Dios tenga ese tiempo de reunión especial, y desde luego extienda una muy cordial y calurosa invitación a todos nuestros hermanos en toda nuestra fraternidad. Los miembros del Templo Cristiano ofrecen todos los que vengan de afuera dormitorios y

(Pasa a la página 15)

**Demetrio Bazan, Josue Cruz, Ruth Bazan, and H. C. Ball were featured on the cover of the October 1940 issue of *La Luz Apostolica*. Ball was the founding editor of the periodical in 1916. The Flower Pentecostal Heritage Center has located and digitized 330 different issues (1936-1973) of *La Luz Apostolica*, which are accessible for free on its website. The FPHC is missing most issues prior to 1940. If you have old issues of *La Luz Apostolica*, please contact the FPHC.**

ily, Rafael and Epimenia de los Santos Coy.

Rafael had an entrepreneurial streak, which shaped Demetrio's can-do attitude. At various times, his father owned

a clothing store, a bar, a silver shop, and a grocery store. He had also worked as a mailman and watchmaker. At one point, he also owned three mule trains, which brought supplies back and forth between

towns. He was a trader. Hard work, a dose of Mexican humor, and an entrepreneurial spirit were de los Santos Coy trademarks — and these qualities came to describe Bazan aptly as well.

When the fires of the Mexican Revolution swept through northern Mexico, like thousands of others, the de los Santos Coy family fled to Matamoros, Tamaulipas, just across the Rio Grande River from Brownsville, Texas. Rafael opened a grocery store. Their hopes for a new life were dashed after revolutionary general Venustiano Carranza's troops arrived and ransacked the town and their shop. They fled across the border into Brownsville, where they stayed with Rafael's cousin Manuel until they settled in Sarita, Texas.

The family found work with the railroad and in the cotton fields in Kingsville, close to where Henry C. Ball set up his tent ministry. The Bazans first met Ball because Demetrio's mother, Dolores, washed his clothes. Ball invited her to church. In time, Ball's messages began to sink in, and in the fall of 1917 Demetrio reportedly went forward at one of the altar calls to accept Jesus Christ as his Savior and Lord. Demetrio was born again. Ball disciplined and disciplined him (Demetrio liked to play practical jokes as a youth, such as throwing a cat into Ball's Sunday morning worship services).

When it came to living a disciplined Christian life, Demetrio was in every way Ball's protégé: he taught him how to memorize Scripture and, after Demetrio moved out on his own in 1918, Ball allowed him to rent a room at his home in exchange for chores. It was not long before Demetrio met and fell in love with a beautiful Mexican-American parishioner named Manuelita ("Nellie") Treviño, originally from Helotes, Texas.

Nellie was born on November 19, 1898.<sup>4</sup> Her mother had died in December 1914, which left Nellie devastated and depressed. Her depression gave way to a greater sense of hope after AG evangelists M. M. Pinson and R. D. Baker be-

gan tent meetings not far from where she was living with her younger siblings in San Antonio.<sup>5</sup> Pinson had been brought into the Pentecostal experience through Gaston B. Cashwell, who had attended the Azusa Street revival and spread Pentecostal message throughout the South. This established another spiritual link between Seymour's Azusa revival and the Latino AG in Texas.

At that first revival meeting, Nellie reportedly asked Jesus Christ to forgive her sins and to be her Savior and Lord. She wrote about how she found new optimism and purpose in life, and soon she was called to preach the gospel and evangelize the Spanish-speaking people.<sup>6</sup> She became friends with Demetrio, and after a courtship the two were married on February 18, 1920. Ball officiated at the wedding in the newly-constructed San Antonio church, Templo Cristiano, which built on the earlier work of Mexican AG evangelists such as Arnulfo M. Lopez.

### Under Ball's Mentorship

Both Demetrio and Nellie felt called to the ministry and were ordained together on January 25, 1920, less than a month before their wedding.<sup>7</sup> This practice of ordaining husband and wife evangelistic, missionary, and/or pastoral teams was a common practice in the Latino AG and has historically been one of the ways women have secured ministerial credentials. The Bazans went on to raise a large family and see a number of their children go into the ministry.

Ball sent the Bazans to assist another minister, Francisco Olazábal, in El Paso three months later, after he himself declined Olazábal's request to join him. The timing was good: Olazábal's evangelistic work was converting hundreds, and he desperately needed workers. The Olazábals and the Bazans became close friends and shared their trials, tribulations, and joys. As a result, when Olazábal left the AG in 1922 and formed his own organization, the Latin American Council of Christian Churches

(CLADIC), the Bazans went with him. Demetrio served in a number of leadership capacities and helped edit and publish Olazábal's periodical *El Mensajero Cristiano* (*The Christian Messenger*).

The Bazans' defection must have hurt Ball deeply. In truth, the Bazans were never completely comfortable with having to choose between Olazábal and Ball. Demetrio had a change of heart after Nellie felt they should return to the

This is where he met Miguel Guillén, someone first converted in Los Indios in 1916. The Bazans' ministry grew rapidly in just a few years and they sent out a number of evangelists such as Pedro and Elvira Perales, Horacio Menchaca, and Josue Cruz, all of whom went on to illustrious careers in the AG.<sup>9</sup>

As their ministry was booming, in 1929 Ball asked the Bazans to take over his 400-member Templo Cristiano



**Congregation in front of Templo Cristiano in San Antonio, Texas in 1920. This church was first pastored by H. C. Ball and later by Demetrio Bazan.**

AG. The Bazans returned to the Latino AG in November 1924. Ball was elated. Bazan was one of Olazábal's most important protégés, and the return was a major vote of confidence for Ball and one that also inspired others to do the same.<sup>8</sup>

After co-pastoring the church in Kingsville for a short while, Bazan started his own itinerant ministry with Rev. Guadalupe Flores. Like Enemecio Alaniz, Antonio Ríos Morin, Francisco Olazábal, Agustin López, and others, they conducted evangelistic services in tents throughout the region. After this, Bazan pioneered the AG work in Laredo before moving on to Houston to organize a new church. He erected a 20- by 30-foot tent on the corner of Commerce and Buffalo and began evangelistic services.

in San Antonio, something that at first sounded great until Demetrio discovered that brother Ball planned to remain in the congregation. He said he had to step down since he was so busy with his publishing, editorial, and supervisory work. The Bazans were not thrilled with the idea of pastoring Ball's congregation and knew they would always be under Ball's watchful gaze. However, they also knew they could not say no to Ball. Recognizing he needed help, Bazan asked Josue Cruz to become his associate pastor. Both then accepted the offers and worked hard to grow the church.<sup>10</sup>

### Pioneering in Colorado

As was his custom, Bazan spent an enormous amount of time in prayer and private devotions. In 1932, he received a



**Demetrio and Nellie Bazan, 1939.**

strong impression from the Holy Spirit to leave San Antonio and to pioneer a Pentecostal work in Denver, Colorado — a true mission frontier for the Latino Pentecostal movement. Bazan relayed his experience to Ball, and in effect pulled rank by telling him that God was calling him elsewhere. The church board refused Bazan's resignation. However, after realizing that Bazan might leave the AG if his resignation was not accepted, Ball and the board gave their blessing, and Josue Cruz became senior pastor in Bazan's place. They had little choice.

Demetrio was Ball's most talented minister and could one day run the movement when Ball retired. Ball led the fund-raising effort to finance the move. Though the Bazans were grateful for the help, it also left them in Ball's debt. The San Antonio congregation had grown attached to the Bazans. As they slowly drove out of town, the congregation followed them to the outskirts and waved goodbye as they left to pioneer the work in the Rocky Mountain state in complete freedom and with room to grow.<sup>11</sup>

The Bazans arrived on September 12, 1932, without any major funding, cold-weather clothes, or even a place to live.<sup>12</sup> They had stepped out in faith. The first person they met in Denver was a

young man named José Arroyo. Arroyo told Bazan that the night before he had had a dream which led him to a certain house. That morning he went over to that house and asked the owner if it was available for rent. The owner said it was, and he promptly gave Arroyo the keys, which he in turn handed over to the Bazans. The Bazans raised their family in the home for many years and believed that God had provided it to confirm their decision to pioneer the work in Colorado.<sup>13</sup> Although remarkably foolhardy by today's standards, this story of simple faith and "God's providence" in the face of uncertainty was and continues to be repeated in the Latino AG.

The Bazans not only pioneered the AG work in Denver but also won over a number of independent pastors and missions, like J. F. Mares (Grand Junction), Carlos Trujillo, Enrique Lucero, Agustin López and Eduardo Duran (Greeley), and Salomon Mendoza and José Aguilera (Gill), among others. The Bazans pioneered the work in Trinidad, Pueblo, and La Veta, and other small *colonias* scattered throughout the region. The Bazans' church quickly became the mother church in the region, and many of the pastors patterned their life, work, and even crewcut hairstyle after Deme-

trio. In 1939, he moved his family and the Latin District Office to the strategic railroad hub of El Paso, where he sought to convert the masses pouring into the United States.

Demetrio Bazan was reportedly a good preacher, an excellent administrator, and a confident but humble and hard-working leader. Although not a graduate of Latin American Bible Institute (LABI), he was a high school graduate (something many LABI students had not accomplished), mentored by Ball and Olazábal, and a keen student of the Bible and doctrine, especially of end times prophecy. His doctrinal studies came in handy in his energetic debates with the Oneness Apostolics in Colorado and in his pastoral training seminars.

### Bazan's Leadership Style

In many ways the election of Bazan signaled a decisive turning point in the history of the Latino AG. Although Bazan and Ball were similar in their vision and the organizational structure they used, Josue Sánchez wrote that they "were a study in contrasts.... Bro. Ball took an authoritative role in instructing how he wanted things done whereas Bro. Bazan was much more democratic in his way of managing the church."<sup>14</sup>

The Latino AG grew under Bazan because of his democratic style, evangelistic drive, and the influx of thousands of Mexican laborers during the bracero program, which was launched in 1942 to meet labor shortages during World War II.<sup>15</sup> The bracero program grew from 500 Mexican contract workers in September 1942 to over 220,000 in 1947.<sup>16</sup> This massive influx provided a rich field from which Bazan and his compatriots reaped a harvest.<sup>17</sup> In a matter of just two years, the Latino AG grew from 170 congregations and 3,765 members in 1939 to 172 churches, over 300 ministers, and 5,344 members by 1941. Bazan claimed that the actual number of Latino AG adherents was well over 8,300 people.<sup>18</sup>

Despite these developments, Ball still exercised considerable influence in

the Latino AG. In a decision that clearly signaled his move away from Ball, Bazan moved the Latino AG headquarters from San Antonio to El Paso (over 550 miles west) in 1939 and then on to New Mexico in 1953. He then reorganized the Latino AG from Ball's eleven conferences to just four. He hired four full-time rather than part-time superintendents. This resulted in better supervision, coordination, and systematic evangelization and spiritual oversight.<sup>19</sup>

When a young Jesse Miranda asked Demetrio Bazan why he moved the headquarters so far west, Bazan told him, "Son, we stay close enough to the General Council in Springfield to learn from them, yet far enough way to do things

gram. They secured educational material from AG headquarters.

In another bold move that signaled his quest for independence from Ball, in 1945 he moved the LABI from Sasmampo in South Texas to Ysleta, a suburb of El Paso, the key Mexican gateway into the United States. This was the location of the first Assemblies of God Latin American Bible school that Francisco Olazábal had opened in 1922, though it lasted less than one year. This location also made it easier to reach out to students in Chicago, Denver, and the Midwest.<sup>21</sup>

In order to accommodate the growing number of students in California, in 1949 he moved the LABI in East Los

them all.<sup>22</sup> However, the most important decision was to push for greater independence and autonomy.

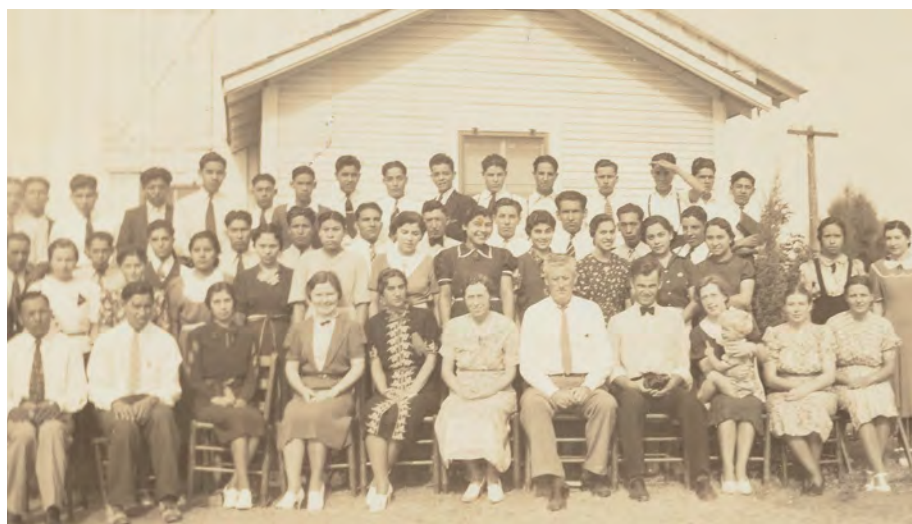
Bazan had served the AG well and left a lasting impact on the movement. For despite his brief time with Olazábal from 1922 to 1924, he had served the AG as a pastor, evangelist, and church planter from 1920 to 1939 and as superintendent from 1939 to 1958. In a day and a profession where ministerial turnover was high and the temptations of life lured many to pursue other lines of work, Bazan, like Ball before him, was reportedly a rock of stability in a tumultuous sea. With his confidence, creativity, and spiritual commitment, he provided a role model for rank-and-file ministers. Perhaps this was his greatest gift to the AG — and likewise to his wife, Nellie.

Bazan's visionary leadership led to the rapid growth of the Latino AG, and by the 1950s it had surpassed the Latino Methodist and Presbyterian works as the largest Protestant movement among Latinos in the Southwest. In fact, the Presbyterian Church noted with alarm that it had to close a number of churches in the 1940s and 1950s due to "lack of numerical and financial support," though there is little reason to doubt that the growth of the Pentecostal movement also contributed to its decreasing market share.

During this same period the Latino AG in the Southwest (not including the Spanish Eastern District) grew from 170 churches and 3,765 members in 1939 to 325 churches, 600 ministers, and 20,000 members (60,000 affiliates) by 1960. As the decade of the 1960s approached, Bazan realized that it was time for fresh leadership. After leading the Latino AG for twenty years, he decided to step down.<sup>23</sup>

## José Girón

The two natural leaders to replace Bazan were José Girón and Josue Sánchez, both of whom had proved their mettle and loyalty in the field as evangelists, church planters, and pastors, and as the Latin District secretary, the post usu-



**Latin American Bible Institute, Texas, circa 1940s.**

our own way." Miranda stated that this ability to maintain complete freedom and yet tap the larger denomination for resources and support whenever they were needed was one of the reasons for the Latino AG's success.<sup>20</sup>

Another example of tapping the denomination for its support came in 1945, when Bazan secured inexpensive books and teaching materials for theological education and training for pastors and laity. He passed a resolution to create the first Sunday school director position, installed Epifanio Jaramillo, and in 1948 worked with Jaramillo to create the first Sunday school convention teacher's pro-

Angeles (founded by Alice Luce in San Diego in 1926) to a larger tract of land in La Puente, California.

In an effort to provide theological education for ministers and congregations in rural farm labor camps and *colonias*, Bazan spent a good part of his year traveling from camp to camp conducting "minister's institutes" and setting up special seminars, especially for superintendents, who in turn did the same for the ministers in their respective conferences. All these developments led one eyewitness to state that Bazan brought about "so many changes" that it was simply impossible to enumerate

ally held prior to being elected superintendent. However, Sánchez did not seek the office. Girón was elected Latin District superintendent in 1958 and began his administration on January 1, 1959.<sup>24</sup>

Unlike Bazan, who was raised in the Pentecostal movement, Girón grew up in the Mexican Presbyterian Church. He was one of many Mexican-American Presbyterians during this period who joined the Pentecostal movement. The Presbyterians first pioneered the work in the historic San Luís Valley in southern Colorado in the late nineteenth century. In time, they opened a Mexican Presbyterian Church in Del Norte. By the mid-



**José Girón**

1940s, they began to witness a decline in membership. In addition to the reasons already noted, this decline was also due to the competitive growth of Pentecostal, Evangelical, and other millennial movements.

Between 1930 and 1935, the Del Norte Presbyterian congregation witnessed a little upsurge in numbers, from 51 to 61. However, this did not bring

about a major increase in numbers, and the larger Latino Presbyterian movement in the Southwest witnessed a decline from 3,874 to 3,444 members.<sup>25</sup> When Girón first met the Pentecostals in Del Norte in 1932, the Mexican Presbyterian work was undergoing a small revival, and he thus would have found Pentecostal revival services attractive.

As part of the revival, the Mexican Presbyterian leaders were constantly on the lookout for young leaders. Girón's interest in the Bible caught the attention of his pastor, Manuel Sánchez. He encouraged Girón to attend seminary and stated that the church had passed a resolution to "subsidize his entire expense." Girón, however, was unsure about the ministry. He also loved business and sports. The poverty he saw around him was a daily reminder of what he wanted to avoid. Although he had an interest in the Bible, he also realized that ministry was tough work and often done without earthly rewards.<sup>26</sup>

A critical turning point came after AG evangelist Paul Jones arrived in town and began street evangelism. He passed out gospel tracts and invited Girón to his revival services. At the end of one of the services on February 3, 1932, Girón, along with a Methodist minister named R. D. Zook, received the baptism with the Holy Spirit.<sup>27</sup>

Girón was an excellent convert to the Pentecostal movement — smart, educated, athletic, and outward looking. He immediately began to imitate the evangelist by trying to convert his friends and persuade his family to receive the baptism with the Holy Spirit, and as a result "precious souls began to accept the Lord's spiritual blessings." In light of this, Jones wrote a glowing letter to Ball recommending that Girón be ordained to the ministry. Surprisingly, Ball complied, and without even meeting him — much less examining his doctrine — sent him an AG ministerial license on June 29, 1932. A Mexican-American Pentecostal leader was born.<sup>28</sup>

## Evangelist and Church Planter

As a result of his newfound calling, Girón conducted evangelistic and revival crusades throughout southern Colorado and northern New Mexico. He became a church planter, starting a Spanish AG church in his hometown of Del Norte (1932–1933), and pastoring it for about a year before moving on to the itinerant evangelistic trail. Over the next decade, he planted and pastored eight churches, in Alamosa, Colorado (1934–35; 1944–45); Questa, New Mexico (1935–38, 1942–43); Santa Paula, California; McPhee, Colorado; Taos, New Mexico; Center, Colorado; and Chama, New Mexico.<sup>29</sup>

During this time, he also continued to pursue education. In 1943, he served as a substitute teacher in the Taos elementary schools and from 1944 to 1946 pursued theological education through correspondence and graduated from Light House Bible College in Rockford, Illinois, with a degree in theology. He actively encouraged education and praised Latino youth who went on to one of the Latin American Bible schools or seminary.

Girón's evangelistic and church-planting work made him a natural to serve as Bazan's secretary from 1947 to 1959. While Bazan emphasized taking risks, Girón took a gradual approach to change, in large part because most Latino ministers were not in favor of sweeping changes, given their own precarious existence. This gradual approach also reflected a little of Girón's Presbyterian upbringing, which taught him that everything should be done decently and in order. This measured approach to leading and governing the Latino AG served him and the movement well.

One of the first difficulties he ran into was the fact that the Latino AG was still a set of loosely related conferences without any constitution or bylaws. To address this problem, at the 1960 "Constitutional Convention" in El Paso, Girón completed the process Bazan started by

requiring each conference to create and adopt its own constitution and governing bylaws.

Although some feared that giving each conference the power to create its own constitution might lead to revolt and possibly schism, this was not the case. Nonetheless, the decision was a major gamble and a real test of Girón's leadership and the loyalty and support of the conferences. However, the leadership knew Latinos preferred fraternal relations over total independence, which could lead to isolation, lack of resources, and other difficulties. Moreover, because the conferences did this together and largely in unison at the convention, and because they drew on their constitutions and bylaws as examples, in an odd way it actually brought them closer to the larger Latino District and General Council. The end result, as reported by De Leon, was stronger ties to the AG because their "sovereignty was spelled out and so restricted."<sup>30</sup>

The result was a stronger sense of harmony across the conferences since they each tended to borrow language from other conference bylaws. Perhaps more important, the restructuring enabled each conference to allow the new superintendents to work full-time in providing spiritual oversight and long-term vision for their conference. This also enabled them to provide the funding to send the four new superintendents to the General Council meetings, which they had often been unable to attend due to their pastoral commitments and lack of funds.

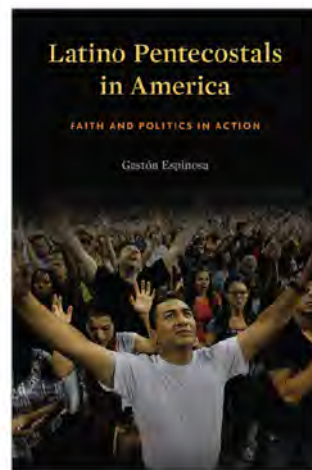
Girón made a number of important contributions to the growth and development of the Latino AG. Like Bazan before him, he promoted personal and city-wide evangelism, revivals, and church planting. He was the first superintendent, with the help of Epifanio Jaramillo, to adopt the "Church Extension Plan" program within the district, specifically aimed at raising funds for the construction of new Latino AG churches, often through "penny" and tamale fund-rais-

ing drives.

He also sought to meet the needs of the ministers, sometimes taking money out of his own pocket to help others. This was the case for one pioneer Fresno pastor, to whom he sent a \$100 personal check after the pastor's wife had a baby, a quiet act that, once it became known, won him the praise of countless ministers. The news of his self-sacrificial generosity in this instance and many others enabled him to win the hearts and loyalty of the pastors and people.<sup>31</sup>

Girón's background also led him to place a premium on education. During his administration, he and Epifanio Jaramillo, Juan Romero, José Leyva, and Alex Bazan (son of Demetrio and Nellie) pioneered new educational programs. In 1962, they set up the first national Latino AG Sunday school standards and curriculum, which were actually more popular in Latin America because U.S.-born children preferred to speak in English. This was the first major revision to the format of the Sunday school curriculum since its 1935 initiation. They also translated into Spanish more General Council books, literature, tracts, and Sunday school material in order to promote greater theological harmony with the mother organization. In 1966, in order to build on the work pioneered by Bazan, Girón installed the first District Missionary Secretary (Alex Bazan), a pastoral appreciation program, and oversaw the formal separation of the Spanish Eastern Convention into its own stand-alone Spanish Eastern District in 1956. In all of these labors, he continued to build on the foundation laid by Bazan.

Despite Girón's measured steps, he also realized that it was time for the Latino AG to fulfill the dreams of Olazábal, Bazan, and countless others before him by separating each conference into its own district on a par with Euro-American AG districts. This was a risky proposition, but the African-American and Mexican-American civil rights movements, along with growing demands for equal rights by former AG evangelists



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**A general presbyters meeting of the Latin American District Council at Templo Betania in Albuquerque, New Mexico, November 18, 1954. Standing (l-r): unidentified, Josue Sánchez, unidentified, Robert Avitia, Teodoro Bueno, Daniel Enriquez. Seated (l-r): unidentified, Alberto Gamez, four unidentified, Demetrio Bazan, Simon Franco, unidentified, Kenzy Savage, unidentified, H. C. Ball, and José Girón.**

like Reies López Tijerina, were beginning to have their quiet effect on Latino AG leaders and how they viewed their role in the AG.

The past history of their struggle for a voice, along with the struggles currently taking place in society, created an environment ripe for sweeping changes. This was not easy to accept because many Latino pastors and other leaders liked change in small, measurable doses. However, Girón realized that he and the Latino AG could not continue to grow at its present pace and still remain a marginalized movement in the larger parent organization. The AG and Latinos had to change with the times.

At the 46th District Council convention in Albuquerque, New Mexico, on August 19-21, 1970, Girón announced that he planned to step down as superintendent. As De Leon notes in *The Silent Pentecostals*, he gave three reasons. First, despite all of his labors, the Latino AG “was not satisfying the needs of the people,” for there were too many ministers and churches for good supervision, and the one district with four confer-

ences was overextended geographically. Second, he wanted to focus on evangelism and the charismatic renewal sweeping the nation, rather than administering the district. And finally, he felt a very strong impression from God that he should resign.<sup>32</sup> It was time for new blood and fresh leadership.

### Birth of Latino Districts, 1971-Present

The ministers were shocked. They asked him to remain as superintendent. Realizing he was exhausted by his work, the district gave him two months’ paid vacation and a \$1,000 love offering.<sup>33</sup> He agreed to stay on for another year provided that they agree to his proposals, especially the one that called on them to divide the four conferences into separate districts, each with its own full-time superintendent and administrative support system. This would provide better creativity, oversight, and accountability, all of which he believed would enable the movement to grow and prosper. Despite the fact that under Girón’s leadership, the Latin American District Council had

witnessed remarkable growth, increasing to 403 churches, 827 ministers, and 21,000 members in 1970, the Council agreed to his conditions.<sup>34</sup>

They relayed their decision to the General Superintendent in Springfield, Thomas F. Zimmerman. He agreed. So at the 47th District Council meeting on November 10-11, 1971, they formally freed each conference to transform itself into a full district on a par with geographic and other language districts in the AG. The four new districts and superintendents were Josue Sánchez of the Gulf District (142 churches, 254 ministers), Nestor Bazan of the Central Latin District (92 churches, 163 ministers), Zeferino Cabello of the Midwest Latin District (37 churches, 46 ministers), and José Girón of the Pacific Latin District (142 churches, 364 ministers). Archie Martínez was named superintendent of LABI in El Paso. The Texas school would serve the Gulf and Central Districts, and the California school the Pacific District. The LABI of Chicago would be part of the Midwest District. Girón was elected president of the Latin American District



Corporation and A. F. Vigil, secretary. Girón was asked to help write the new regionally-influenced constitutions for the four districts.<sup>35</sup> Including the Spanish Eastern District, there were now five independent and autonomous Latino districts in the Assemblies of God, all on a par with their Euro-American counterparts, at least in theory.

At their historic November 1971 district meeting, Charles W. H. Scott, Assemblies of God Executive Director of Home Missions was the guest speaker, gave a charge to the new district superintendents and read the Scriptures that described the mandate that Moses gave to Joshua before he entered the Promised Land. In the name of the Lord, he called on the superintendents to evangelize and occupy the land and build new churches for the Kingdom of God and his people.<sup>36</sup> There were now not one but five generals in the fields of the Lord. In his last sermon as Latin District Superintendent, Girón declared that the three roads that would lead to spiritual success and prosperity in the future were the “high spirituality in the life of the ministry and laymen alike,” “evangelizing the lost at all cost[s],” and promoting a “better-trained ministry; losing the fear of an educated clergy.”<sup>37</sup>

At the next General Council in August 1973, the four new districts and their superintendents were welcomed into the AG and extended the right hand of fellowship. The Constitution and Bylaws declared: “A foreign-language district shall have the same privileges and responsibilities which are accorded district councils within the framework of these Constitution and Bylaws.”<sup>38</sup> History was made. It had been a long time coming.

Girón’s proposition was a major turning point in the history of the Latino AG movement. The once marginalized and segregated Latino AG was now fully integrated into nationally recognized districts. As a result of this development, each superintendent and district not only took on more ownership of the work and began to compete with the others in

a friendly way for converts and church plants, but also now sent five representatives to the AG General Council meetings and thus started the process of laying out a vision for exercising greater voice and agency within their parent organization. The dream of the first generation of Latino AG pastors led by Olazábal, Flores, Bazan, and Girón had finally come to pass.<sup>39</sup> They would be silent no more. ✝



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## NOTES

<sup>1</sup>H. C. Ball, “Historia,” *La Luz Apostolica*, March 1966, 2; Miguel Guillén, *La Historia del Concilio Latino Americano de Iglesias Cristianas* (Brownsville, TX: Latin American Council of Christian Churches, 1991), 79-81. Most published English-language histories have credited Ball with the formation of the Latin American Conference in 1918. However, Guillén and others correctly point out that Isabel Flores was instrumental in co-organizing the first Latino AG conference in 1918.

<sup>2</sup>Latin American District Council Charter, 1929. FPHC.

<sup>3</sup>Demetrio Bazan, ministerial file. FPHC.

<sup>4</sup>Nellie Bazan, ministerial file. FPHC.

<sup>5</sup>Victor De Leon, *The Silent Pentecostals: A Biographical History of the Pentecostal Movement Among the Hispanics in the Twentieth Century* ([La Habra, CA]: the author, 1979), 97.

<sup>6</sup>Nellie Bazan con Elizabeth B. y Don Martinez, Jr., *Enviados de Dios: Demetrio y Nellie Bazan* (Miami, FL: Editorial Vida, 1987), 26.

<sup>7</sup>Demetrio Bazan and Nellie Bazan, ministerial files.

<sup>8</sup>De Leon, 100-101.

<sup>9</sup>Ibid., 101-103.

<sup>10</sup>Ibid., 102-103.

<sup>11</sup>Ibid., 103.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid., 103-104.

<sup>14</sup>Josue Sánchez, *Angels Without Wings: The Hispanic Assemblies of God Story* (New Braunfels, TX: Atwood Publishing, 1996), 27.

<sup>15</sup>Ibid., 29.

<sup>16</sup>David G. Gutiérrez, *Walls and Mirrors: Mexican Americans, Mexican Immigrants, and the Politics of Ethnicity* (Berkeley: University of California Press, 1995), 134.

<sup>17</sup>Ibid., 133-151, esp. 142.

<sup>18</sup>Demetrio Bazan, letter to J. R. Flower, June 30, 1941; “New Advances in Latin America,” *Pentecostal Evangel*, February 8, 1941, 9.

<sup>19</sup>De Leon, 108–110.

<sup>20</sup>Gastón Espinosa, e-mail interview with Jesse Miranda, August 27, 2013.

<sup>21</sup>The first two permanent Latino AG Bible schools (both named Latin American Bible Institute) were founded in 1926 by Luce in California and Ball in Texas. LABI (Texas) moved back to San Antonio in 1981.

<sup>22</sup>Espinosa, e-mail interview with Jesse Miranda.

<sup>23</sup>De Leon., 52, 108-110, 123.

<sup>24</sup>Ibid., 123.

<sup>25</sup>R. Douglas Brackenridge and Francisco García-Treto, *Iglesia Presbiteriana: A History of Presbyterians and Mexican Americans in the Southwest*, 2nd ed. (San Antonio, TX: Trinity University Press, 1989), 157-161.

<sup>26</sup>José Girón, “José Girón’s Brief Biographical Sketch,” April 1991, 1-4; De Leon, 120.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>De Leon, 121.

<sup>30</sup>Ibid., 127.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid., 130.

<sup>33</sup>Ibid., 131.

<sup>34</sup>Latin American District of the Assemblies of God Secretary Report, 1970; De Leon, 52.

<sup>35</sup>De Leon, 181; *Minutas del Concilio de Distrito Latino Americano*, 1971, 7-14.

<sup>36</sup>De Leon, 180; Charles W. H. Scott, “Five Districts Now Serve Spanish-speaking Americans,” *Pentecostal Evangel*, January 30, 1972, 9.

<sup>37</sup>De Leon, 184.

<sup>38</sup>*General Council Minutes*, 1973, 133.

<sup>39</sup>De Leon, 129-131, 180-182.



**THE UNITY OF  
THE SPIRIT TILL**

**WE ALL COME**

**TO THE UNITY OF  
THE FAITH**

# Christian Unity: A Founding Principle of the Assemblies of God

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By William J. Molenaar

The prayer of Jesus: “I have given them the glory that you gave me, that they may be one as we are one — I in them and you in me — so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me” (John 17: 22-23, NIV).

**H**ow did early Assemblies of God (AG) leaders view the unity of the church? It may surprise some readers how strongly early Pentecostals lamented that doctrinal disagreements and denominational division resulted in disunity in the body of Christ. Despite this desire for unity, racial segregation was evident in the movement and controversies raged over the nature of tongues, sanctification, water baptism, and the Trinity.

It was in this context that early AG leaders prophetically called for Christian unity. This article explores foundational principles of some of the early AG leaders concerning the unity of the church. It also seeks to recount how these leaders, in the organizational years of the Fellowship, navigated the tension between upholding sound doctrine and allowing theological diversity for the sake of unity.

J. Roswell Flower, the founding secretary of the AG, wrote a 1915 editorial in which he pleaded for readers to grasp the Father’s heart concerning the unity of his people:

God is not a God of Divisions nor a God of disorder. He is a God of love, of compassion and of order. We purpose to follow Him and to shun everything in the nature of strife. Issues may come and issues may go, but God’s order is that these issues should never bring such a disputation as to separate God’s people and set them one against the other... We must speak out, and with supplications and tears, cry aloud until the unity of God’s people is restored, and until they lose sight of all issues except the issues of life and death, the salvation of lost souls and the perfecting and establishing of the believer in the love and fellowship of

God and our Lord and Savior Jesus Christ.<sup>1</sup>

This appeal challenged readers to seek unity and to cry out for the restoration of God’s people. In doing so, Flower emphasized the importance of unity for the salvation of the lost and the discipleship of believers.

## The King is Returning

Believing that Christ would soon return, Assemblies of God founders stressed the urgent importance of unity. In a 1914 article, founding chairman E. N. Bell warned readers, “We have no time for strife or contention,” because “the coming of the Lord is close at hand.” Bell instead encouraged Pentecostals to “work in love, unity, and peace for our Master.”<sup>2</sup>

Will Jesus find his prayer for complete unity (John 17:23) answered when He returns? Unity among Christians is on the Father’s heart, as Jesus’ prayer indicates. In a 1916 editorial, Chairman J. W. Welch warned of “perilous days to the world and to the church.” He proceeded to warn readers about the peril of division that could easily distract believers from fulfilling the mission of the church. He wrote, “The spirit of difference and division is active in our time in a very marked and distressing way.”<sup>3</sup>

Welch encouraged believers to avoid division by keeping an “upward-gaze” on Christ. He wrote, “If we allow ourselves to lose the vision and become occupied with other things, we may be among the ‘ashamed’ when he comes. If we get into error and contention, strife and bitterness, we will miss being ready to meet Him.” Welch acknowledged that it could be difficult to “avoid harsh feelings toward others.” However, he contended

# THE Christian Evangel

THE SIMPLICITY OF THE GOSPEL

IN THE BONDS OF PEACE



THE UNITY OF THE SPIRIT

TILL WE ALL COME TO THE UNITY OF THE FAITH

Vol. I. No. 1.

Plainfield, Ind., July 19, 1913.

\$1.00 a Year.

The first issue of the *Christian Evangel*, published in Plainfield, Indiana on July 19, 1913, promoted Christian unity as shown by its masthead: “The simplicity of the gospel, In the bonds of peace, The unity of the Spirit, Till we all come to the unity of the faith.”

that unity and peace would be possible if “we live very close to God and refuse to enter into any contentious matters.” Only those who are “very humble and very careful” would be able to escape the “distracting influence” of division.<sup>4</sup>

## Spiritual Warfare

Early AG leaders also recognized that unity was necessary for effective spiritual warfare. A. P. Collins, who served as chairman from 1914 to 1915, exhort-



A. P. Collins

ed Pentecostals toward unity with “all the saints and assemblies,” being “one in prayer, one in purpose, one in action, and one in the Spirit of Jesus.” He called

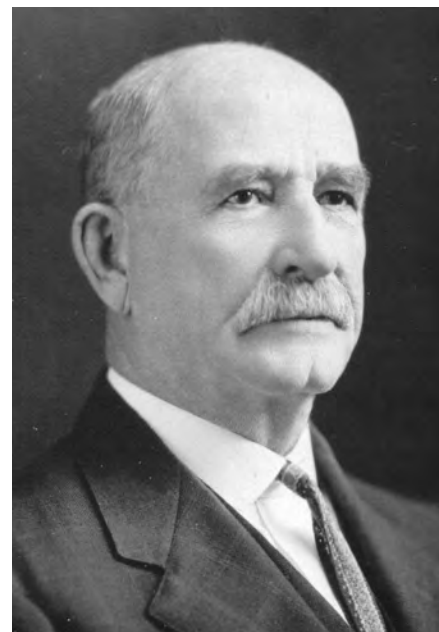
on “every saint” to unite in such a way that “all hearts be absorbed in the one aim to save souls and glorify God.” He believed that Christ would be glorified and that there would be a mighty move of world evangelization by “linking ourselves together and locking shield to shield, marching in solid phalanx against the enemy, sounding God’s trumpet blast until the walls come down.”<sup>5</sup>

Welch, in a 1916 article, warned readers that Satan “is straining all his powers to disrupt the Church.” Satan’s work can be clearly seen, he wrote, in the “disunion and lack of concentration in the Church.”<sup>6</sup> E. N. Bell begged believers to avoid getting “into a fighting spirit against those who have openly declared their purpose to conquer you or ‘bust.’” “For if you do,” Bell warned, “you will lose out in your souls and the devil will laugh at you.”<sup>7</sup>

Welch believed that many Christians were asleep to the enemy’s schemes, and even “co-operating with their enemy” or “allowing themselves to be involved in what Satan is doing to disrupt the church.” He wrote: “How sad and how deplorable it is. The true reason for it lies in the fact that an army of demons is attacking the church in these last days; and by all the subtle, suggestive, irritating power given them by Satan, they seek to break the bond of unity so essential to the success of the Church of God in the world.”<sup>8</sup>

J. Roswell Flower sounded the rally-

ing call for unity: “The hosts of God, the Pentecostal company, are marshalling for the great conflict.” He encouraged Christians to lay aside sin and differenc-



J. W. Welch

es of opinion. He wrote: “There must be no civil war tolerated, or disunion of the forces of conquest. Jesus, our Captain, leads on to victory, riding on the white horse, upon the bridle of which is written, ‘King of kings and Lord of lords.’”<sup>9</sup>

## Pentecostal Unity

Pentecost itself stands as a beacon for the unity of the church. On the Day of Pentecost, Jesus began to fulfill the promise of the Father to pour out the

Holy Spirit across all racial, gender and age boundaries (Acts 2). Alice Reynolds Flower, affectionately called “Mother Flower,” focused on the subject of Christian unity in a 1916 Sunday school lesson in the *Weekly Evangel*. In her lesson, written while meditating on Philippians 2, she wrote that unity comes when believers are broken and tender before God:

What a wonderful valuation Paul had of unity! The reading of this verse should move all our hearts to a deeper yearning over the dismembered, crippled condition of the body of Christ. Surely God planned something through this Pentecostal outpouring of the Spirit in the way of melting and drawing His people closer together. But what stubborn hard cases God has had to deal with! So very few have kept the place of broken tenderness before the Lord, and only thus it is that we can actually catch the heavenly vision of divine unity as God would have us to see. Do we not need some Jeremiahs who will weep before God that this the real strength and beauty of God’s people may be restored? It is not divine love and unity just to fellowship and bear with those who see exactly as we do. What chance for manifesting grace is there? ... Oftentimes the very one we are condemning and marking as bereft of all power because they do not come our way, in reality are doing far more for God, and pleasing Him much more than we who assume a more exalted state of mind and experience. “Strife (faction, or party-spirit) and vain-glory (boastfulness, pretentiousness)” are the two satanic worms which are continually gnawing the heart of loving unity out of the midst of God’s people. Have away from your hearts all lurking of these deadly things.... Until the selfishness

gets out of our lives there will be a serious check to abiding unity among God’s people.<sup>10</sup>

Alice’s husband, J. Roswell Flower, summed up the Pentecostal significance of Christian unity: “Unity of Spirit was absolutely necessary in the realization



**J. Roswell Flower**

of Pentecost, and it is absolutely necessary in the continuation of Pentecost. No unity—no Pentecost. Unity—Pentecost. Let us be one, not in word only, but in deed and in truth.”<sup>11</sup>

### Unity: True or False?

The ecumenical movement, which aimed to bring unity or cooperation among the world’s Christian churches, arose in the early twentieth century, just as the Pentecostal movement was emerging.<sup>12</sup> The ecumenical movement attempted to organizationally unite various denominations, often by laying aside doctrinal or creedal commitments. Sometimes unity came at the expense of various essential orthodox Christian beliefs. One 1915 *Weekly Evangel* article titled “Further Signs of the Last Days” encouraged the unity of all true Christians, yet warned against participation in attempts at unity with churches that

would “deny the divinity of Christ” and His saving work on the cross.<sup>13</sup>

J. Roswell Flower believed that unity could be either the work of the Holy Spirit or demonic. He wrote that Satan “loves unity” if it is for an “unholy purpose.” He identified forms of false unity which often served to undermine Christ and His kingdom:

[Satan] has sent out, into the world, evil spirits which are gathering the people together in unions, labor, political, financial, religious and national, all of which will finally be united in one great union, opposed to Christ and His people, which will kill and persecute the children of God and have undisputed sway over the earth, until the cup of the wrath of God is full and this unholy, colossal dominion is cast to the earth and destroyed by the brightness of the coming Son of Man.<sup>14</sup>

Flower observed that, in all spheres of life, there seemed to be efforts to unite people to accomplish grand goals. He wrote, “These are the days of great unity movements. The world recognizes the necessity for this and is laboring in all quarters to bring about united action among the people that something might be built up — that they might have a name in the earth. In this, the children of this world are wiser than the children of light.”<sup>15</sup>

Flower lamented that Christians have divided endlessly, even while the rest of the world was realizing that unified action was necessary to accomplish goals. He explained his frustration: “Instead of profiting by the many lessons of history, Christendom has allowed itself to be broken up until there are over six hundred different denominations and sects, many of whom are fighting bitterly over contentious doctrines which neither edify nor help souls to find the Christ who died for them.”<sup>16</sup>

According to Flower, God desired

the entire church to be in unity: “It is not enough for one local assembly to be unity, God wants all the assemblies in a district, or in a state, or in the whole world to be in unity of spirit.” Each church, he wrote, is “part of the whole.” What would this unity look like? He described it this way:

... working, praying, suffering and dying together, sharing the burdens and heat of the day, rejoicing in the triumphs and the victories of the conflicts, growing and thriving and pushing out on the right hand and the left in an ever increasing flood of divine aggression which cannot be resisted in its progress for Christ and Salvation.<sup>17</sup>

Flower pleaded for Christians to seek unity and humility:

Let us resist the devil of discord, division and strife and put on the spirit of one-accordness, the spirit of Power, Love and a Sound Mind, humbling ourselves in the dust before God that he may exalt us, endeavoring to keep the unity of the spirit in the bonds of peace, until we all come into the unity of the faith and of the knowledge of the Son of God. God will help us and that right early. If we purpose to go His way, He will remove all obstacles out of our pathway and will make possible such unity and one-accordness of ministry and service, that the world will marvel, saying, “Behold how they love one another.”<sup>18</sup>

According to Flower, there was a correlation between church unity and the effective achievement of the Great Commission.

## Organizing the Assemblies of God

Early Pentecostals in North America, including the founders of the Assem-

blies of God, tended to be wary of organization. Some had been kicked out of denominational churches after sharing their Pentecostal testimony. Others peacefully withdrew from those churches and gathered with like-minded Pentecostals. Yet others simply came from non-creedal and non-sectarian Christian backgrounds.<sup>19</sup>

E. N. Bell predicted, in 1914, that “the dogmas and opposing theories of men will disappear” and that the whole



**E. N. Bell**

Church would arise victorious in communion with Christ.<sup>20</sup> D. W. Kerr warned that doctrinal contentions distract Christians from seeing the face of God.<sup>21</sup> Many also pointed out that fighting over doctrines hindered the more important task of evangelism and missions.<sup>22</sup> At the same time, however, the early Pentecostal movement was plagued by doctrinal confusion, local church abuses, and missionary problems.<sup>23</sup>

It was in this setting that the founders of the Assemblies of God met in April 1914 to navigate various challenges: 1) the need for Christian unity, 2) the need for stability in Christian beliefs and practices, 3) the need for increased effectiveness in missions, and 4) the need

for creating a non-denominational organization without any legislative creed or statement of faith. Overall, those in attendance at this first General Council sought to unify Pentecostals in order to better fulfill the mission of God.<sup>24</sup> Surprisingly, they largely succeeded!

The Preamble and Resolution of Constitution approved by the April 1914 General Council reads:

... WHEREAS, He commanded that there should be no schism (division, sectarianism) in His Body, the GENERAL ASSEMBLY (Church) of the first born, which are written in heaven, Heb. 12:23; and

WHEREAS, We recognize ourselves as members of said GENERAL ASSEMBLY OF GOD, (which is God’s organism), and do not believe in identifying ourselves as, or establishing ourselves into, a sect, that is a human organization that legislates or forms laws and articles of faith and has unscriptural jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship and which separates itself from other members of the General Assembly (Church) of the first born, which is contrary to Christ’s prayer...

THEREFORE, BE IT RESOLVED, FIRST, That we recognize ourselves as a GENERAL COUNCIL of Pentecostal (Spirit Baptized) saints ... whose purpose is neither to legislate laws of government, nor usurp authority over said various Assemblies of God, nor deprive them of their Scriptural and local rights and privileges, but to recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrines and conduct, and approve of all Scriptural truth and conduct, endeavoring to keep

the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, and to walk accordingly, as recorded in Eph. 4:17-32, and to consider the five purposes announced in the Convention Call in the February, 1914, issue of ‘WORD AND WITNESS’....<sup>25</sup>

The Preamble demonstrates that the delegates were committed to the trinitarian full gospel,<sup>26</sup> the authority of Scripture, the unity of the church, and the non-legislative and non-sectarian basis for their organization to prevent it from dividing the church. With this in mind, they resolved to organize a council of Pentecostals to increase their effectiveness in mission and to be more scriptural in beliefs and practices, which would cultivate unity and maturity in the faith. They did all this without making a creed or statement of faith.

## Racial Disunity

The invitation to participate in the first General Council was, on its face, racially inclusive. Bishop Charles H. Mason, leader of the mostly African-American Church of God in Christ, was invited to preach an evening service, and he brought a gospel choir from Lexington, Mississippi. However, most Assemblies of God founders were white.

Questions linger concerning the role of racism in the founding of the AG. Some ministers who attended the first General Council were credentialed with the “Church of God in Christ” which issued credentials under the name “Church of God in Christ and in Unity with the Apostolic Faith Movement.” This group, led by Howard Goss, D. C. O. Opperman, E. N. Bell, and others, consisted mostly of white ministers.

Scholars debate the nature of the relationship between Goss’s group and Mason’s group. Some claim that Goss’s

group broke away from Mason, possibly due to racism, and helped to found the AG; others claim that, despite similar names, the two groups were organizationally separate.<sup>27</sup> While the nature of the organizational relationship between AG founders and Mason is uncertain,



**D. W. Kerr**

most scholars agree that cultural racism did cause division between early white and African-American Pentecostals. However, it is interesting to note that each group credentialed both white and African-American ministers.

There are various possible reasons why AG founders did not elect to either stay with or join Mason’s COGIC instead of organizing their own fellowship: 1) cultural racism held by some white Pentecostals; 2) racial segregation in the broader culture (e.g., Jim Crow laws); 3) theological differences over sanctification (COGIC held to a second-work position, while Bell and other AG founders held to a finished-work position); and 4) ecclesiological differences (COGIC had an episcopal system with bishops, and the AG held strong congregationalist commitments). Nevertheless, while the founders of the AG had marvelous visions of Church unity and crafted a superb preamble, racial disunity still

plagued the council.

## Second General Council

The call for the second General Council, to be held in November 1914, assured readers that it, like the prior council, would be a place for all Pentecostals to come together, “regardless of petty doctrines and beliefs.”<sup>28</sup> The invitation stated its purpose:

... to consider scriptural methods of unity, fellowship, work and business for God, and to disapprove of unscriptural methods and conduct, “endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith, and the knowledge of the Son of God, etc.”<sup>29</sup>

The invitation noted that there was no attempt to create a creed at the first General Council:

Preachers and delegates from many points were present who widely differed in matters of doctrine and practices, and yet who were determined that nothing should be enacted which would be contrary to the Scriptures and to their own consciences.... Truly how blessed it is for brethren to dwell together in unity.<sup>30</sup>

The implication was that the second General Council would continue in this non-creedal vein. But significant doctrinal disagreements were brewing in the young Fellowship, and it would be difficult to maintain this non-creedal posture.

## Church Unity and Doctrine

Shortly after the second General Council, E. N. Bell authored an article, “The General Council Purposes,” in which he articulated a number of AG identity markers — including Pentecostal spirituality, holiness, evangelism, and

unity. Bell addressed Christian unity at greater length than any other identity marker. It is best to hear him in his own words:

Every now and then people ask us if we do not disfellowship other children of God over mere doctrines, theories, works of grace, etc. No, beloved, we recognize and fellowship every clean, sweet, teachable child of God on the earth, it matters not what his name is. If you have the blood of Jesus on your soul, you are our brother. We are opposed to all factions, all disobedience to God and contrary divisions, strife about words to no profit and to all sectarianism everywhere.

In things not sinful we believe in long suffering and great toleration. We do not believe in compromising with sin and uncleanness under a false plea for toleration...

We believe high heaven is grieved over strife and division among God's people. We pray for peace among all who belong to the Lord, especially all Spirit filled people. It is a disgrace to God's holy name and to our high profession and the blessed baptism in the one Spirit for any Pentecostal saint to fight and disfellowship another. It must be a great grief to the ever blessed God that all Pentecostal people are not fully one. Our Lord prayed for this and is praying for it still. When will we let His prayer be answered! So far as in us lieth, we answer, Now Lord. Even now dear Lord, make us all one in Thee.

We may not yet be able to all see alike, but we can love each other, we can refuse to break the unity of the Spirit over non-essentials, over men's notions, theories and interpretations....

We stand for liberty in the Holy Ghost, but not anarchy and fanaticism. We stand for freedom

from formalism and unscriptural ties; but do not stand for license to tear down God's work which other faithful men have built up. We honor the ties of love and fellowship in the Holy Ghost. We stand for building up instead of breaking up. No freedom is of God that rejects New Testament order and violates the word of God. Christ is our Lord and we are under obligation to obey Him whether we will recognize it or not. Though not under the law of Moses, we are not without the law unto Christ. He is our supreme head. God help us to walk before Him well pleasing in all things.<sup>31</sup>

Here, one can see that Bell delicately and surgically attempted to bring healing to the body of Christ. He defended the AG stance against "sectarianism" by casting a vision for Spirit-led unity. At the same time, he firmly stated that there would be no compromise with sin nor with the essentials of the faith. This was a common sentiment held by early AG leaders.<sup>32</sup> Defining what constituted essential doctrine would be a challenge.

While the first General Council did not create a binding statement of faith, it did allow for the Council "to disapprove of all unscriptural methods, doctrines and conduct." The first general council did, in fact, rule on three pressing issues at the time. Delegates decided: 1) to recommend that local churches not forbid the eating of meat (leaving it to the individual's conscience), 2) to not credential divorced persons who have remarried while the former spouse is still living; and, 3) to allow the credentialing of women as evangelists and missionaries, but not as elders.<sup>33</sup> They may not have realized that they were setting precedent for a later council to adopt a statement of faith to be used as a basis for fellowship.

## **Sanctification**

Assemblies of God leaders had to navigate two major theological disagree-

ments during the first few years of the Fellowship. The first disagreement, which predated the formation of the Assemblies of God, concerned sanctification. Pentecostals were divided over whether sanctification was a lifelong process or an instantaneous event (most Assemblies of God ministers held to the former view). The first three councils purposely avoided ruling on this issue, allowing persons who held either view to become AG ministers.

E. N. Bell argued that a "man-made creed" was a sign of a "sectarian spirit." He expressed confidence that the Assemblies of God would not go in that direction:

They agreed never to write a man-made creed and put it up, like many denominations do, as a test of ministerial fellowship. If the Council ever goes back on this solemn pledge, goes to writing creeds which it makes a test of fellowship, that moment the great host of godly ministers who set their foot on all such attempts at Hot Springs will rise up and set their foot on it again. So we do not intend to make creeds written by men a test of fellowship. Do not be afraid of the General Council on that line.... It is a sure sign of fanaticism when a man feels he must cast you out in order to be honest and true to God just because you don't see works of grace or some other doctrine just as he does. That is exactly the sectarian spirit which has split up Christendom into over 300 fighting sects to disgrace the name of Jesus and the unity of the Gospel of the Son of God.<sup>34</sup>

Bell voiced this opposition to "a test of ministerial fellowship" about a month and a half before the 1916 General Council adopted such a test—the Statement of Fundamental Truths (SFT). However, the SFT's position on sanctification left



room for both views to be permissible.<sup>35</sup>

## The Oneness Controversy

The second controversy, which also predated the establishment of the AG, concerned Oneness theology. Also called the “New Issue,” it became the primary impetus for the General Council’s adoption of the SFT. Oneness advocates were teaching that believers must be baptized in the name of Jesus based on the narrative of Acts, rather than using the baptismal formula of Matthew 28:19: “in the name of the Father, and of the Son and of the Holy Spirit.” They further rejected the doctrine of the Trinity and understood the Father, the Son, and the Holy Spirit not as persons of the godhead, but rather as different manifestations of the one personal God. As a result, some Oneness believers asserted that no distinctions existed between Father, Son, and Holy Spirit.

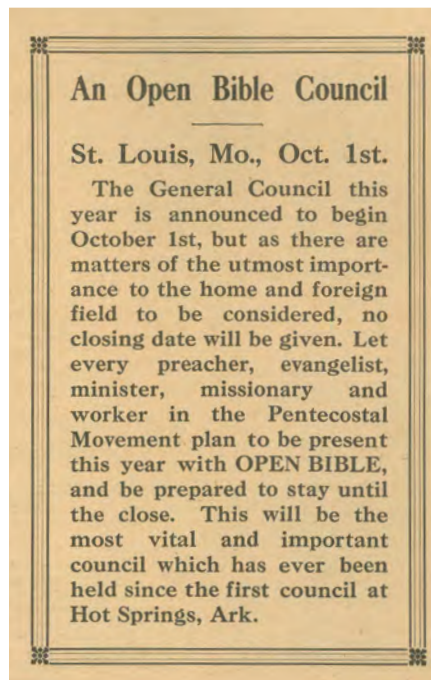
It was not until 1915 that Oneness theology began to be addressed in an official manner. In May 1915, the Executive Presbytery issued a preliminary statement which took the position that the New Issue, as well as some other minor theological points, should not be divisive nor “an issue or basis of fellowship.”<sup>36</sup> Later in September 1915, a *Weekly Evangel* editorial tried to reassure readers that a creed would not be adopted: “At Hot Springs it was forever settled that we would write no creed to bind on free saints, that local freedom would not be hindered but rather strengthened and helped.”<sup>37</sup>

The 1915 General Council, which met in October, decided to permit both baptismal formulas (Oneness and Trinitarian) and to allow each minister to decide which formula to use.<sup>38</sup> However, delegates did pass a resolution stating that the Son was not the Father, and that Christ was distinct from the Holy Spirit.<sup>39</sup>

When Chairman J. W. Welch issued the call to the following General Council in October 1916, he reassured ministers that the meeting would be open and in-

clusive, “The call [for the General Council] is not a call for a certain class of God’s people to meet, and behind closed doors enact laws and rules for their convenience in maintaining the rigid lines of a sect or denomination.... The coming council will be what might be called an OPEN BIBLE council.”<sup>40</sup>

Despite this assurance, this General Council did create a functional creed which required ministers to affirm Trinitarian orthodoxy. However, the SFT began with a disclaimer: “This Statement of Fundamental Truths is not intended as a creed for the Church, nor as a basis for fellowship among Christians, but only as a basis for unity for the ministry



**Announcement for the 1916 General Council when the Statement of Fundamental Truths was presented and adopted. This was a unifying Council because of its emphasis on being “An Open Bible Council.”**

alone.”<sup>41</sup> Assemblies of God historian William Menzies described the adoption of the SFT as “a far-reaching move in the direction of establishing a formalized denominational organization.”<sup>42</sup>

In addition to supporting the doctrine

of the Trinity, the SFT also approved doctrines such as: the inspiration and authority of the Bible, the fall of humanity, salvation by grace through faith with outward evidence, the baptism in the Holy Spirit as empowerment for life and service, tongues as the initial sign of Spirit baptism, sanctification, the evangelistic nature of the Church, the Lord’s supper and water baptism as symbolic ordinances, divine healing, the future resurrection, the rapture without commitment to timing, premillennialism, final judgment, everlasting punishment, and the new creation.

AG leaders insisted that they did not create a “man-made creed” to establish a denomination or sect.<sup>43</sup> However, the SFT was clearly a basis for fellowship that created criteria for membership that went beyond simple membership in the universal Church. Very quickly, sectarian claims were made: “All true ministers of Christ should be willing to subscribe to these plain fundamentals.”<sup>44</sup>

A statement of faith was absolutely necessary to commit the AG to essential orthodox doctrines. Assemblies of God historian Gary McGee pointed out that the SFT helpfully “kept Assemblies of God beliefs clearly within the traditional framework of evangelicalism.”<sup>45</sup> However, the strong original commitment of AG leaders to non-creedalism, non-denominationalism, and grand visions of Christian unity made the creation of the Statement of Fundamental Truths, according to McGee, a “reluctant swallowing of a bitter pill.”<sup>46</sup>

## Future Unity

Assemblies of God founders, like other early Pentecostals, promoted the ideal of Christian unity. They accurately assessed that the disunity of God’s people resulted in part from demonic forces, which work tirelessly to sabotage God’s mission. They proclaimed that the King is returning and there is no time for God’s kingdom to be divided. Hear God’s missionary Spirit call for unity in the body of Christ and let it sink into



Responding to the Oneness controversy, the 1915 General Council affirmed the validity of water baptisms performed using various methods. One of the lesser-known methods, which has largely died out in the Assemblies of God, was the practice of “triple immersion” — submersing the believer under the water three different times, once for each person of the Trinity. Cyrus Fockler, pastor of the Gospel Tabernacle (Milwaukee, WI) and a member of the first executive presbytery, was an advocate of triple immersion. Here, Fockler (far left), is baptizing a group of converts in Lake Michigan in 1916. Hugo Ulrich (far right) later served as superintendent of the German Branch from 1929 to 1933.

your very bones.

Early AG leaders were initially committed to be non-sectarian and to not form a creed. In light of these convictions, the Assemblies of God was designed to be a unifying network of ministers and churches focused on the Great Commission. At the same time, these leaders believed it was necessary to affirm essential orthodoxy, rejecting both clear unscriptural error and the toleration of sin.

May the Assemblies of God remember these founding principles as it looks back on its heritage and prepares for the return of Christ. Every generation must continually look to both the Spirit and Scripture — reaffirming the essentials of the faith and allowing diversity on non-essentials. In doing so, the AG will fulfill Jesus’ prayer: “... that they may be one as we are one — I in them and you in me — so that they may be brought to complete unity. Then the world will know that you sent me ...” (John 17: 22-23). ✠



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## NOTES

<sup>1</sup>J. Roswell Flower, “Editorial Comment on Issue,” *Weekly Evangel*, July 17, 1915, 1.

<sup>2</sup>E. N. Bell, “Co-operation and Love,” *Christian Evangel*, July 11, 1914, 1.

<sup>3</sup>J. W. Welch, “Editorial,” *Weekly Evangel*, July 1, 1916, 3.

<sup>4</sup>J. W. Welch, “Editorial,” *Weekly Evangel*, January 15, 1916, 3.

<sup>5</sup>A. P. Collins, “Practical Suggestions for Workers,” *Christian Evangel*, February 20, 1915, 3.

<sup>6</sup>J. W. Welch, “Editorial,” *Weekly Evangel*, February 12, 1916, 3.

<sup>7</sup>E.N. Bell, “The ‘Acts’ on Baptism in Christ’s Name Only,” *Weekly Evangel*, Jun 12, 1915, 1, 3.

<sup>8</sup>J. W. Welch, “Editorial,” *Weekly Evangel*, June 10, 1916, 3, 9.

<sup>9</sup>J. Roswell Flower, “Little Talks with the Office Editor,” *Weekly Evangel*, May 27, 1916, 2.

<sup>10</sup>Alice Reynolds Flower, “Sunday School Lesson,” *Weekly Evangel*, Jan 29 and Feb 5, 1916, 11.

<sup>11</sup>J. Roswell Flower, “Wiser than Children of Light,” *Weekly Evangel*, April 24, 1915, 1.

<sup>12</sup>G. Wainwright, “Ecumenical Movement,” in Daniel G. Reid, et al, *Dictionary of Christianity in America* (Downer’s Grove, IL: InterVarsity Press, 1990), 375-377.

<sup>13</sup>“Further Signs of the Last Days,” *Weekly Evangel*, April 10, 1915, 1. This article was reprinted from: [E. A. Sexton], “Editorial,” *The Bridegroom’s Messenger*, April 1, 1915, 1.

<sup>14</sup>Flower, “Wiser than Children of Light,” 1.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

<sup>19</sup>Another reason for their strong non-creedal and non-sectarian stance was because they saw those things as divisive. See D. W. Kerr, “The Oneness of Believers,” *The Good Report*, December 1, 1913, 4. Ironically, Kerr later became the primary author of the Statement of Fundamental Truths.

<sup>20</sup>E. N. Bell, “Troubles of an Editor,” *Christian Evangel*, Aug 22, 1914, 2. See also “Overzealous for Doctrine,” *Christian Evangel*, March 28, 1914, 6. Will Trotter, who became an Executive Presbyter, also noted, “For a long time Apostolic and Pentecostal people have been trying to obtain and sustain harmony and this oneness enjoined upon us in Christ’s prayer through agreement upon doctrines. They said, ‘Get the same interpretation of this verse or point of scripture, and I will fellowship you; but woe be unto you, if you differ with me; I cannot fellowship you at all and we have no unity,’ yet claiming to be brethren. Now this wrong premise has been in vogue for about seven years and had its day. God demands that we abandon this position, which has failed utterly to bring unity — and get back to the Word of God.” See Will Trotter, “Revival of Love Needed,” *Weekly Evangel*, April 3, 1915, 1.

<sup>21</sup>D. W. Kerr, “Face to Face,” *Weekly Evangel*, April 1, 1916, 6.

<sup>22</sup>Burt McCafferty, “A Revival Needed,” *Weekly Evangel*, April 29, 1916, 6.

<sup>23</sup>*General Council Minutes*, April 1914, 2. See also William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 73-74, 83-84 and Gary B. McGee, *People of the Spirit* (Springfield, MO: Gospel Publishing House, 2004), 111-112.

<sup>24</sup>*General Council Minutes*, April 1914, 2. See also “General Council Meets October First,” *Weekly Evangel*, August 28, 1915, 1 and *General Council Minutes*, 1916, 5.

<sup>25</sup>*General Council Minutes*, April 1914, 4. The first of the five purposes for the initial call in the *Word and Witness* was that “we come together

according to Acts 15, that by prayer and study of the Word of God, and guidance of the Holy Spirit, we may get a better understanding of what He would have us teach, and thus 'do away with many divisions over doctrines and various names under which Pentecostal people are working and incorporating,—UNITY being the chief aim."

<sup>26</sup>While they did not affirm a full doctrine of the Trinity, the Council accepted a statement which was implicitly trinitarian: "Whereas, God, our Heavenly Father, sent His only begotten Son, the Lord Jesus Christ, into the world, Who purchased and redeemed fallen man with His own precious blood, and called out of the world and saved a people, of whom He built and established His Church ... and organized and baptized it with the Holy Spirit...." in *General Council Minutes*, April 1914, 4.

<sup>27</sup>See Joe Newman, *Race and the Assemblies of God Church* (Youngstown, NY: Cambria Press), 2007, 65-87 and Darrin J. Rodgers, "The Assemblies of God and the Long Journey Toward Racial Reconciliation," *Assemblies of God Heritage* 28 (2008): 50-61, 66.

<sup>28</sup>E. N. Bell, "Great November Meeting of Assemblies of God at the Stone Church, Chicago, November 15th to 29th, 1914," *Christian Evangel*, October 3, 1914, 1.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>E. N. Bell, "The General Council Purposes," *Christian Evangel*, December 19, 1914, 1.

<sup>32</sup>Bell elsewhere states, "In things essential and vital to a Gospel faith, we stand for a 'Thus saith the Lord,' and in things not fundamental to a vital faith and not clearly set forth on either side in the Word, we stand for liberty and freedom,—only none of these minor or doubtful matters should be pressed to the point of division and strife among the saints, for the Word is clearly against such, warning us to mark them who

cause divisions among us contrary to the Word, and tells us to turn away from such." See E. N. Bell, "The Acts on Baptism in Christ's Name Only," *Weekly Evangel*, June 12, 1915, 1. He also states, "We stand on these things as God has written them in the Word. If we have certain plain, unequivocal statements in the Word, we stand on these. Where neither side has this, each will have to be allowed the liberty of his own conscientious interpretation. Each can hold his interpretation, when we have no thus saith the Lord to overthrow it, and each be fellowshiped, but no one is to be allowed to force his interpretation on others who see differently and are honest in it." See E. N. Bell, "Questions and Answers," *Weekly Evangel*, August 12, 1916, 8.

J. Roswell Flower notes that "we are not at liberty to make an issue out of humanly coined phrases not found in the Word of God. We believe that the Scriptures set forth in its wording all essential doctrines and practices. We cannot accept a doctrine merely because some one [sic] claims to have modern revelation to that effect." See J. Roswell Flower, "Preliminary Statement: Concerning the Principles Involved in the New Issue by the Presbytery," *Weekly Evangel*, May 22, 1915, 1.

J. W. Welch similarly says, "This does not imply that there need be no separations, as sin and gross error are, and will be, among us, the presence of which compel separation. This last sort of division is beneficial, and not harmful to the church. The church is the stronger for having cleansed herself from sin and error. She is, however, weakened seriously these days by unnecessary divisions." See J. W. Welch, "Editorial," *Weekly Evangel*, June 10, 1916, 9.

One author simply states: "Sacrifice all non-essentials for the sake of unity; never disagree unless it be over vital principles necessary to salvation and sound doctrine." See "In the House of God," *Weekly Evangel*, August 26, 1916, 6. See also Edward Armstrong, "Sane and Insane Practices," *Weekly Evangel*, July 10, 1915, 1.

<sup>33</sup>*General Council Minutes*, April 1914, 6-8. The General Council later changed its position to allow ordained women in pastoral leadership in 1935.

<sup>34</sup>E. N. Bell, "Questions and Answers," *Weekly Evangel*, August 12, 1916, 8.

<sup>35</sup>Statement 7 on "Entire Sanctification, the Goal for All Believers" is as follows: "The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Ghost we are able to obey the command, 'be ye holy for I am holy.' Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word. Heb. 12:14; 1 Pet. 1:15, 16; 1 Thess. 5:23, 24; 1 Jno. 2:6" in *General Council Minutes*, 1916, 11.

<sup>36</sup>J. Roswell Flower, "Preliminary Statement," *Weekly Evangel*, May 22, 1915, 1. See also E. N. Bell, "Editorial Explanation on Preliminary Statement which Appears Above," *Weekly Evangel*, May 22, 1915, 1.

<sup>37</sup>E. N. Bell, "There is Safety in Council," *Weekly Evangel*, September 18, 1915, 1.

<sup>38</sup>*General Council Minutes*, 1915, 5-6.

<sup>39</sup>Ibid., 8.

<sup>40</sup>J. W. Welch, "Editorial," *Weekly Evangel*, June 24, 1916, 3, 7.

<sup>41</sup>*General Council Minutes*, 1916, 10.

<sup>42</sup>Menzies, 118.

<sup>43</sup>E. N. Bell, "Statement of Acceptation," *Weekly Evangel*, November 25, 1916, 8. See also J. W. Welch, "We are glad to send out the Foregoing Statement," *Weekly Evangel*, November 25, 1916, 8.

<sup>44</sup>"And Great Grace Was Upon Them All," editorial, *Weekly Evangel*, November 11, 1916, 8.

<sup>45</sup>McGee, 184.

<sup>46</sup>Ibid., 122.

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the Home Missions Division (See: *General Council Minutes*, 1945, 31-33). This Division was renamed the Special Ministries Division in 1957, which became the Special Ministries Department in 1973. This department was again renamed the Intercultural Ministries Department in 1984.

<sup>53</sup>*General Council Minutes*, 1945, 35.

<sup>54</sup>*General Council Minutes*, 1957, 13

<sup>55</sup>The Special Ministries Department included "Ministry among those people in the United States who are in need of special help by reason of cultural barriers, handicaps, or geographical isolation." *General Council Minutes*, 1973, 178.

<sup>56</sup>*General Council Minutes*, 1973, 107. Also,

in 1973, the periodical *Christ for All* replaced *Mission America* and featured the various special ministries.

<sup>57</sup>*General Council Minutes*, 1973, 88-89.

<sup>58</sup>*General Council Minutes*, 1985, 26.

<sup>59</sup>Lyon, *A History of Home Missions of the Assemblies of God*, 178.

<sup>60</sup>In the early years, one of the assistant general superintendents of the Assemblies of God oversaw the National Home Missions Department. During the 1950s, the assistant general superintendent became the executive director of the National Home Missions Department, while the national secretary of the Home Missions Department became a separate

position to directly oversee the department, including the Special Ministries Division (now Intercultural Ministries).

<sup>61</sup>*Assemblies of God U.S. Missions 2013 Stats*.

<sup>62</sup>Intercultural Ministries brochure, 2011, 3.

<sup>63</sup>See the Official Fellowships document, produced by Shelly Mackey, research manager in the Office of the General Superintendent, as well as the Ethnic/Language Fellowships document, produced by the Office of Ethnic Relations. Ethnic/Language Districts have not been under U.S. Missions since 1973. Ethnic/Language Fellowships approved after 2009 were not under U.S. Missions, but rather the Office of Ethnic Relations.



# What Made Them Think They Could?: Ten Early Assemblies of God Female Missionaries

By Rosemarie Daher Kowalski

Women played an important role in spreading the gospel and the baptism of the Holy Spirit around the world during the early decades of the Assemblies of God.<sup>1</sup> In the eyes of their surrounding culture, these women were neither powerful nor ideal candidates for missions. Yet they seized opportunities to evangelize, disciple converts, and provide humanitarian care. They persevered in foreign lands to overcome spiritual opposition, physical dangers, emotional hardships, and cultures resistant to ministry by women.

*What made them think they could?* Letters and mission reports from women missionaries show that Spirit baptism was a defining factor in their calling and service. They assumed they lived in the final days before Christ's return: those who personally accepted Christ as Savior would be snatched away to an eternal reward. In contrast, the unrepentant or ignorant who rejected Christ would endure eternal punishment. The horrors of sending unsaved souls to hell galvanized Pentecostals into foreign missions. They believed God was equipping laborers through Spirit baptism for a final spiritual harvest.

The urgency of the task required every person to share the gospel. With a divine call, otherwise commonplace women felt privileged to serve as God's uncommon servants to the nations, whether doing what many considered "women's work"<sup>2</sup> or evangelizing and planting churches like their male peers.

Early Assemblies of God missionaries included at least three types. First, some previously had served as missionaries with non-Pentecostal churches. They voluntarily affiliated with the Assemblies of God because of their conviction about Spirit baptism as an important experience, subsequent to salvation. Second, others were veteran missionaries who were forced out of their denominations by non-Pentecostal mission boards after

they experienced Spirit baptism. Third, yet others were novice missionaries who felt called and empowered for missions because of the baptism of the Holy Spirit.

An initial lack of Pentecostal organization and institutions allowed female missionaries to serve creatively, beyond acceptable women's ministries in America. Anna C. Reiff, the editor of a periodical published by the Stone Church (Chicago, IL), even expressed concern that too many women went into missions and too few ministered at home, due in part to greater opportunities for women outside the United States.<sup>3</sup>

These intrepid female missionaries believed their calling was secured by the baptism of the Holy Spirit. With this divine endorsement and the ongoing pleas for mission workers, women either ignored or tolerated policies that attempted to restrict their ministry. They began with the work at hand and launched from any available base, expecting the Holy Spirit's permission, direction, and resources on the field. Some were especially bold and daring, going into dangerous areas where other Westerners feared to venture.

Without the money and administration provided by women's mission societies in established denominations, Pentecostal women enlisted their own supporters among home churches, friends, and family. They also became excellent recruiters for missions. Once on the mission field, women spread the expectation of Spirit baptism with evidential tongues among converts and peers from other denominations. They networked with missionaries from other affiliations as well as their Pentecostal supporters, before and on the field.

Unfortunately, many novices left home without sufficient resources in place. Pentecostal faith missionaries also suffered when supporters at home neglected or forgot them. Some sent desperate communications, exclaiming that the fields were ripe

**Pentecostal women missionaries accepted suffering as part of their missionary service.**

for harvest without enough coworkers or resources for the unfinished task of evangelism. They spiritualized the arrival of provisions as divine care for body, soul, and spirit. Others reported their relief when home supporters prayed for them or financed specific needs on the mission field.

The women wrote of famines and natural disasters that required personal and institutional finances greater than what they received. Limited transportation during World War I held up supplies, drove up inflation, and stranded missionaries on the field. Some women, by necessity, extended themselves so far beyond their incomes that they suffered hunger and severe deprivation or became debilitated by illness. Field reports sometimes contained the death notices of missionaries, spouses, or children, frequently due to insufficient funds for getting medical care, recuperating in a better climate, or coming home for a furlough rest.

However, these Pentecostal women missionaries accepted suffering as part of their missionary service. First, it was a privilege to identify with the suffering of Jesus. Second, persecution was expected — God’s messengers would suffer rejection and hardships before the return of Christ. Most of the time, living conditions did not compare favorably with those at home. For tidy North Americans, daily life in the foreign villages and towns required a great adjustment. Gertrude Morrison wrote from Liberia, “There is filth and disease on every hand, but God is abundantly able to keep what we commit into His hands.”<sup>4</sup> Some women lived in half-finished homes and among unfinished projects while the men were busy with other missionary endeavors.

The ongoing shortage of men on the field caused women to tackle traditionally male work like construction, which would have been condemned as “unfeminine” at home.<sup>5</sup> Bible schools and teacher training had not always equipped them practically, so many lacked the

skills to build or repair mission stations or to negotiate rents and food prices.

The women constantly affirmed their reliance on the power of the Spirit for the missionary task. They adapted to their surroundings and circumstances, trusting that God would guide where, how, and when to witness. The supernatural was a part of daily life. The women peppered their reports with the astonishing interventions of God and supernatural resources beyond their talents, abilities, and training. God accompanied their gospel proclamation with divine guidance and healing, godly power to overcome demonic forces, and other miracles.

The following ten women exemplify many early Assemblies of God women who became missionary evangelists, church planters, and social workers.

### Three Single Female Missionaries

#### *Blanche Appleby (1887-1968)*



Blanche Appleby was baptized in the Spirit and called to missions under Gaston B. Cashwell, an early Pentecostal

leader. With a high school education and the encouragement of the Christian and Missionary Alliance (CMA) founder, A. B. Simpson, she overcame her early reluctance to becoming a missionary and went to China in 1911.<sup>6</sup>

Initially with the CMA, Appleby became affiliated with the AG in 1919 and worked with Elizabeth Kunkle in Sam Shui and Lo Pau, China.<sup>7</sup> Appleby was a prolific writer and a good advocate for missionaries because she was unafraid to speak frankly about her life on the field and to ask for resources.

Converts often became effective evangelists. Appleby reported that a Chinese woman, saved and baptized in the Spirit, quickly became an outstanding minister:

In 1926 under [Sz Sham’s] ministry 300 received the Baptism of the Spirit. The secret of revival is her prayer life. She spends nights in prayer, in addition to fasting and praying the entire day every Friday. Some days people come to her as early as six o’clock in the morning, and all day long a stream of people will be coming and going.... So many signs and wonders are wrought through her that she recognizes the danger of the enemy trying to get her to be puffed up over them.<sup>8</sup>

Blanche graduated from Central Bible Institute (CBI) in 1929, during an extended furlough. She served as an evangelist in Kwangsi Province, South China, with Rena Baldwin (who later married Alexander Lindsay). In 1941, the Sino-Japanese war prevented Blanche and Rena from returning to China, so they went to the Philippines.<sup>9</sup> Twice the Japanese interned them, first for a month in 1942 and then for eight months in 1944-45. American troops miraculously rescued both women on the day they were to be executed, February 23, 1945,<sup>10</sup> and they returned to the USA.<sup>11</sup>

Because of frail health, the AG

mission board did not allow Appleby to return to the field. She had served twenty-six years in China and four in the Philippines. Back home, she taught Sunday School and led a weekly prayer meeting in Atlanta, Georgia, until weeks before her death in 1968.<sup>12</sup> Blanche left a large bequest to the Foreign Missions Department, according to a handwritten note in her archived file: “By denying herself she left over \$20,000 to the AG.”<sup>13</sup>

**Bernice Lee (1879-1958)**



Born in Benson, Illinois, Bernice C. Lee became a schoolteacher, and then studied two years of German and two of Hindi before she filled out her missionary application.<sup>14</sup> She was baptized in the Spirit in 1907 and immediately began evangelistic work.

Pentecostal leaders E. N. Bell and L. C. Hall ordained Lee in 1910 for missionary service in North India.<sup>15</sup> In 1913, she and Edith Baugh took over a leper colony begun by Minnie Abrams at Uska Bazar. They founded a new leper colony 140 miles away at Chupra, North India, in 1915. Baugh assumed leadership of Chupra but died in 1920. Lee wrote supporters how much she missed her friend

and coworker.<sup>16</sup> She administrated both leper colonies until Violet Schoonmaker arrived to take over Chupra.<sup>17</sup>

In 1921, Bernice transferred her missionary appointment to the AG. By 1925, she was caring for forty-nine children and supervising the Uska Bazar orphanage. Bernice shared the success of her ministry and her ongoing desire to serve: “When I came away last March, among all that we had in the colony, all but seven had accepted the Lord Jesus Christ and had obeyed him in baptism.... love to think that if Jesus tarries, in a few months hence I shall be able to go back again.”<sup>18</sup> She returned for a third term in 1930 with Lydia Vaux (later Mrs. Sidney Bryant), a graduate of CBI.

After her heart was damaged by rheumatic fever in 1935, Bernice spent December 1936 to May 1938 on furlough before a final term. She returned home permanently in February 1940, in broken health. She interceded for missions until she died at her sister’s home in 1958, in Oakland, California.

**Alice Wood (1870-1961)**



Born in Belleville, Ontario, Canada, Alice Wood attended the Friend’s Training School (Quaker) in Pickering, Ontar-

io, and began pastoral ministry in Beloit, Ohio. She resigned her pastorate to become a missionary in 1898.<sup>19</sup> Her missionary career spanned sixty-two years in Central and South America. Wood began missions in Venezuela and Puerto Rico with the CMA.<sup>20</sup> In 1909, she became the first Pentecostal missionary in Argentina, leaving the CMA and launching out on her own without the backing of any missions board.<sup>21</sup> Wood began her third missionary term in 1910, as an evangelist at Gualaguaychú, Entre Ríos, Argentina.<sup>22</sup>

Alice’s diaries show that she was feisty, opinionated, and subject to nervous ailments. Ordained as an AG missionary in 1914,<sup>23</sup> she was one of the veterans who lent credibility and stability to the AG because of her existing missionary credentials.<sup>24</sup> For years, she supervised the churches near the Argentinian town of Veinticinco de Mayo. Her legacy includes helping found the Argentinian Assemblies of God, *La Unión de las Asambleas de Dios*, in 1917.<sup>25</sup>

Wood recorded an instance of human language, never learned, but spoken by a convert.<sup>26</sup> On another occasion, with a burden for Argentina’s Indians over a decade old, she wrote about a wonderful manifestation of the Holy Spirit which took place in a mission for the Indians:

The Holy Spirit fell suddenly upon a hundred Indians who were kneeling in prayer. First came a mighty shaking, like an earthquake, with wind and a sound like the firing of a cannon. Simultaneously the Indians arose to their feet and began to clap their hands, shout “Hallelujah,” and then broke out speaking in tongues.... As a result of this outpouring of the Holy Spirit many souls are being saved.<sup>27</sup>

Alice arrived back in Lakeland, Florida in 1960 after an unbroken — and record-setting — term of fifty years, retiring at the AG’s Bethany Retirement Home, where she died a year later.<sup>28</sup>

## Seven Married Female Missionaries

### *Margaret Mae Gaylor Kelley* (1889-1933)



Born in Magnolia, North Carolina, Margaret Mae Gaylor married George M. Kelley (1888-1975) in 1907 and became a missionary to China in 1910.<sup>29</sup> The Kelleys reminisced about their transition to Pentecostalism:

We came out to China in the year 1910, affiliated with the “Free Will Baptists,” who promised they would do what they could for us. But after about two years, on account of some differences on theological questions, we were dropped from their church, and our credentials were recalled. Being at home when this took place, we visited the different Pentecostal centers ... and God gave us friends, thus raising up for us a constituency that made it possible for us to return to China, and resume our work.<sup>30</sup>

Margaret was ordained by the Pentecostal Assemblies of the World in 1915, and transferred to the AG on

March 13, 1917.<sup>31</sup> Margaret, as well as George, preached the gospel and healing in churches and villages.<sup>32</sup> A leper was healed several days after they arrived at their new station, in an area so dangerous that the American Consul refused to give his protection.<sup>33</sup> Another time, “an old woman came and called for medicine, but we said we had something better — that we would pray for her; so we prayed with that old woman. The next day ... she was transformed. She called upon the Lord and the Lord healed her and saved her soul.”<sup>34</sup>

The Kelleys buried two children in China while they opened up China’s interior to Pentecostal missions. They pioneered unreached areas and built churches.<sup>35</sup> Four more sons grew up without their mother: Margaret died in 1933 of smallpox. Without the sweetening influence of his wife, George became increasingly uncooperative and divisive in his relationships with missions coworkers. After several appeals from missionary peers, the AG revoked his credentials.<sup>36</sup>

### *Ruby Fairchild Nicodem* (1900-1973)



Ruby Fairchild met missionary Frank Nicodem (1896-1936) during classes in Beulah Heights Bible and Missionary Training School in North Bergen, New Jersey. Her classmates remembered her as an outstanding student and hard worker. Frank proposed after he set off for India, and she followed with single coworker Sarah Coxe. She was nineteen years old when E. N. Bell, personally endorsed her missionary application in 1919, becoming one of the youngest AG missionaries.<sup>37</sup>

Ruby and Frank married in 1920

in South India. In 1926, they moved to North India to take over a mission station and orphanage for boys from an aging single missionary, Lillian Denney.<sup>38</sup> They also founded a technical training center to help the boys transition to adulthood. Located on the border of Nepal, the mission was ideally situated to reach Nepalese workers who migrated to and from India in search of work. Ruby recorded many insightful observations about Indian home life, idol worship, and the caste system’s stranglehold on the culture.<sup>39</sup>

The Nicodems loved children and had six of their own within twelve years.<sup>40</sup> Ruby served alongside her chronically ill husband. Both wrote home of God’s miraculous healings over the years.<sup>41</sup> When Frank had to return to the USA in 1934, desperately ill after eight uninterrupted years on the field, Ruby appealed in vain to supporters for enough money to bring all the children home. They left three older sons behind in school in India while a younger son and two daughters traveled along on the two-month homeward journey to America in 1934.<sup>42</sup> The family was reunited in India in late 1935. Frank continued to have health challenges until his death in 1936. Ruby remained in missions as a widow, raising their children and running the orphanage and school.

After her final return from the field in 1942, she married Louis Petersen (1897-1998) in 1950. She died in Springfield, Missouri, in 1973.<sup>43</sup> At her funeral, Missionary Maynard Ketcham reported that the Nepalese still honored the Nicodem name because of their good work and enthusiastic gospel proclamation.<sup>44</sup>

### *Love Lou Farrington Page* (1886-1919)

Love Lou (Farrington) Page served in Fiji for one term. She was a schoolteacher from New York before her marriage to Australian evangelist Albert T. Page (1882-1918) in 1911. She was baptized in the Spirit on July 4, 1911, and Albert received his Spirit baptism on





March 1, 1912. They became AG missionaries and had four children after losing an infant before reaching the field. Both Lou and Albert had a great sense of humor, according to their letters. A convert remembered Lou as bighearted and hardworking: “How she love me. Like the Lord Jesus love me [*sic*].”<sup>45</sup>

Albert Page wrote that demonic activity in Fiji pressed in on them and led to great hardships:

Much of our trials and troubles, we believe, were more to lead us into light, as to how to fight against the awful Satanic powers which grip the minds and bodies of these people. The heathen all know much about the wicked spirits.... ignorance on the part of missionaries of Satanic power as revealed on the foreign field will cause them much trouble and sorrow.<sup>46</sup>

The Pages were so impoverished that at times they and their children did not have clothing fit to be worn in public. They survived on meager rations and lived in a leaking hut until Lou opened a school for the children of Indian shopkeepers in exchange for food and necessary supplies.<sup>47</sup>

A calling to minister in the Solomon Islands was never realized, for Albert died of influenza in December 1918, and Lou succumbed to the same disease

three months later. The children were thirteen months to six years old when their parents died. A single missionary cared for the children until relatives from Australia came for them.<sup>48</sup> The youngest daughter died in Australia within a few months, but the older three children were separated and sent to live with relatives in New York. The children did not realize their parents were AG missionaries until 1986, shortly before son Lloyd Page and daughter Olive Page DeLano as adults visited Fiji, where Olive had been born.<sup>49</sup>

### ***Jessie Arms Perkins*** **(1862-1941)**



Jessie Jennette (Arms) Perkins was born on a farm near Bridgeport, Wisconsin. She served a total of six terms in Liberia, beginning with the Methodist Episcopal (ME) board in 1895. She returned to Liberia in 1900 for her second term in a party of ten missionaries. Within three months, only two survived or remained on the field. Jessie married the other survivor, widower John M. Perkins (1866-1949), in 1903.

Jessie and John were baptized in the Spirit during their furlough in 1906.<sup>50</sup> When the ME board refused to send them out again, they returned to Africa as Pentecostal faith missionaries in 1908.<sup>51</sup> They served as a strong missionary team in Liberia for nearly forty years.

The miracles Pentecostals expected and for which they prayed captured the attention of unbelievers. The Perkinses reported:

People brought a very sick child for medical treatment, but as the child was already far beyond human help, all that they could do was to pray for the child. The Lord wrought a real miracle, by touching the child back to life right before their eyes, and this helped the situation [of Christians who had begun to abandon the gospel] wonderfully.... Just as in Bible times, one healing touch from God, does more to convince the heathen about the reality and power of God than a thousand sermons.<sup>52</sup>

Jessie’s health forced their return home in 1935.<sup>53</sup> She continued to recruit others to become missionaries, even after becoming blind three years before her death in Pasadena, California, in 1941.

### ***Margaret Peoples Shirer*** **(1896-1983)**



Margaret (Peoples) Shirer<sup>54</sup>, who served in West Africa, was born in Ireland. She was saved under the ministry of three women, including Irish female evangelist and political activist Miss Bell Malseed.<sup>55</sup> She felt called to African missions when she was fifteen years old and called to preach the following year. Her father, a farmer, refused to let Margaret continue her education beyond high school, reckoning that further learning would be wasted on a girl. She trained as a domestic servant in Ireland (and later in Philadelphia). For two years during her teens, she rose at four in the morning to study Scripture until six, memorizing and assimilating verses, hiding the reading light under the bedcovers to keep from disturbing her family.<sup>56</sup> When she immigrated to Philadelphia in 1917 to live near her sister, Margaret continued her Bible studies.

In Philadelphia, Peoples found Christian friends and sought the baptism of the Holy Spirit. She was home alone when she received her Spirit baptism, and this was later confirmed with a message in tongues during a church service. Her church, an independent Pentecostal congregation, promised to support her as a faith missionary to Africa.<sup>57</sup> Margaret stayed in touch with Evangelist Malseed after she immigrated to the United States, listing the evangelist as a personal reference on her missionary application. On that application, she said she was optimistic and able to work with others.<sup>58</sup> She also reported working two jobs, indicating the vigor with which she would tackle missionary obligations.

Peoples was enthusiastically endorsed by AG Superintendent Bell on her application — even though she indicated a “grammar school” education and that she had previously won few people to Christ.<sup>59</sup> She began missions in Upper Volta (Burkina Faso) as a twenty-two-year-old single woman in 1919, along with two couples, the Wrights and the Leepers, and another single woman, Jennie Farnsworth.<sup>60</sup> High fever struck her on her arrival in Africa, but she made the

difficult boat journey upriver to Upper Volta with the rest. The missionaries set up their portable organ to sing and testify at every stop, from boat landings to railroad stations.<sup>61</sup>

During her first furlough, about 1925, Peoples was ordained by E. S. Williams, her pastor in Philadelphia. She spent three months in the United States and nine in France, learning French because the French were taking over Upper Volta. On her return to Africa, she met fellow missionary Lloyd Shirer (1903-1972).<sup>62</sup> Margaret waited until her sister sent her wedding dress from Philadelphia before marrying Lloyd in a ceremony using four languages: Bambara, Moré, English, and French.<sup>63</sup> Their son and daughter were born in Africa.<sup>64</sup>

Both Margaret and Lloyd were good preachers. Often Lloyd would drop her off on his motorcycle to preach in one village, drive on to speak in the next, and pick her up on the way home. They opened the first AG mission stations in Gold Coast (Ghana), starting at Yendi. Shirer’s respect for indigenous customs earned her many open doors.<sup>65</sup> From their Gold Coast base, around 1938–39, Lloyd and Margaret traveled to Nigeria after an outpouring of the Spirit there.<sup>66</sup>

The Shirers left Africa in 1942 and co-pastored a church in Washington, DC, for five years, before resigning in 1947 to return to Africa. During Lloyd’s subsequent moral failure, Margaret kept the family together and stayed with him while he worked for several African governments.<sup>67</sup> Margaret Shirer’s missionary appointment file shows her based at a Bible college in Haiti from 1968-71.

After Lloyd died, Margaret returned to full-time ministry in the USA. She was an outstanding speaker, preaching and recruiting young missionaries well into her eighties. She died of a stroke on September 25, 1983.<sup>68</sup>

### ***Abigail Chant Slager (1889-1959)***

After being baptized in the Spirit, Abigail (Abbie) Chant recognized a



genuine call to missions. She ignored warnings that she would die from her ongoing illness before reaching the field and arrived as a nineteen-year-old single missionary in Mongolia in 1910. She believed that the God who had called her to missions would also heal her body.<sup>69</sup> She married Dutch citizen George Christian Slager (1886-1968) in 1914, and they were appointed as AG missionaries to China in November 1914.<sup>70</sup> She endured ill health for thirty-six years in the Chinese interior and north, including two terms in Tsingtao.

The Slagers determined to evangelize even during political conflicts and wars.<sup>71</sup> During World War II, the Japanese interned them in a POW camp for four years, from 1942–45.<sup>72</sup> They returned to the USA, worked for three years in Holland, and then assisted at a retirement home in Seattle, Washington. They retired in Vancouver, British Columbia. Abigail died on September 7, 1959.<sup>73</sup>

### ***Marian Wittich Keller (1889-1953)***

Marian Wittich Keller served both as a single and a married missionary. Like hundreds of tenacious women in missions, she ignored public qualms about women’s ability, strength, and resilience.<sup>74</sup> She confirmed the extreme hardships of missionary life, but modeled



hardiness and adaptability.

Marian, her first husband, Karl Wittich (d. 1914), and a single male missionary lived in a little jungle hut on stilts for three months after they arrived in East Africa. She described it as similar to a chicken coop and reminisced:

Unfortunately, we struck a time when the rains were on.... We did not know what it was to have a dry night's rest [because water sheeted down the walls inside and out]. The boys, my husband and another young man who went out with us, worked hard and tried to better the conditions, but all to no avail, because we did not have the proper material. They had to walk seven or nine miles to get a little drinking water. At night the lions and other animals would come prowling around and the boys would sit up and fire off shots to scare them away.<sup>75</sup>

She cooked limited foods foraged by locals on three cooking stones, using makeshift utensils. After three months, her husband and their coworker died of malnutrition and fevers. Her husband had not made a will so Marian could not cash donors' checks written in his name.

However, Marian did not feel released from her call to missions. She

returned the money her family sent to bring her back to the United States and worked on as a single missionary, even after World War I broke out. She admitted to losing everything for the sake of the gospel, including her spouse, coworkers, finances, and friends. She later admitted her loneliness: "Though I was separated from my loved ones, yet I longed for their comfort. But God took away all the props."<sup>76</sup> Hers was the only mission station that remained open in Kenya when other stations closed for the duration of the war.

After a furlough, Marian returned to Africa in 1920 with renewed determination to preach and teach. She married Otto Keller (1888-1942), a friend of her first husband and a veteran missionary. Over several decades, they evangelized and planted hundreds of churches with nationals they trained for ministry.

## Summary

Early Pentecostals affirmed that the urgent task of global evangelization would only be possible through those called and sent in the power of the Holy Spirit. Alice Luce reflected on the implications of missionary theology and praxis in early Pentecostalism when she wrote, "The Holy Spirit comes in this blessed Baptism to be a power for service and to write on us that letter for God to those who do not know Him, so the letter is not for us primarily, but for others, although we do enjoy the blessing of it ourselves."<sup>77</sup> AG historian Gary McGee writes that the prominent role of women in ministry was characteristic of a revival where "anyone can be chosen by the Spirit for a particular ministry."<sup>78</sup>

The legacies of the female missionaries demonstrate the power of the Spirit working through a culturally and religiously disempowered group. They crossed cultural and religious barriers. They fulfilled the prophecy of Acts 2:17 that God would empower women — as well as men — as His witnesses. Their adaptable and willing service opened ministry doors among unreached or

disempowered nationals. These women offered the gospel and essential humanitarian services, transforming indigenous behaviors, cultures, and societal expectations along the way.

The Assemblies of God has established itself globally since the early Pentecostal revivals, in part because of the fervor and scope of women's sacrificial service. In giving permission for evangelism to the majority of their adherents (women), the AG loosed a wave of empowered female missionaries, to which countless churches and ministries across the globe owe their beginnings. ✨



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## NOTES

<sup>1</sup>This article is adapted from Rosemarie's dissertation: "'Whom Shall I Send? And Who Will Go for Us?': The Empowerment of the Holy Spirit for Early Pentecostal Female Missionaries" (Ph.D., Assemblies of God Theological Seminary, 2012).

<sup>2</sup>"Women's work for women" was a nineteenth-century slogan promoting the work of female volunteers and trained helpers who worked among poor and needy women unreachable by male helpers. Examples included women confined away from non-familial men in Muslim contexts, prostitutes, widows, orphans, and other women in areas where men's engagement would be unwelcome or culturally forbidden.

<sup>3</sup>Anna C. Reiff, "Problems for Thought and Prayer," *Latter Rain Evangel*, November 1922, 12.

<sup>4</sup>Mrs. Vernon Morrison, "Twenty-Seven

Natives Baptized,” *Latter Rain Evangel*, May 1927, 15-16.

<sup>5</sup>Julia McRichardson, “God’s Deliverance in the Heart of Africa,” *Latter Rain Evangel*, June 1, 1926, 10-11.

<sup>6</sup>Inez Spence, *With a Song in Her Heart: Blanche Appleby*. Heroes of the Conquest, vol. 1 (Springfield, MO: Foreign Missions Department of the Assemblies of God, n.d.), 6.

<sup>7</sup>Appleby and Kunkle are both listed in the “Missionary Diary of 1924” (Canton Missionary Conference of South China, Canton, China), 54.

<sup>8</sup>Blanche Appleby, “The Wonderful Story of Sz Sham,” *Pentecostal Evangel*, August 4, 1928, 9.

<sup>9</sup>Trinidad E. Seleky, “The Organization of the Philippine Assemblies of God and the Role of Early Missionaries,” *Asian Journal of Pentecostal Studies* 8:2 (2005): 274; Spence, 3-14.

<sup>10</sup>Blanche Appleby, “Our Remarkable Deliverance from Los Banos Internment Camp,” *Pentecostal Evangel*, June 16, 1945, 1.

<sup>11</sup>Blanche Appleby, “I Remember,” *Pentecostal Evangel*, May 24, 1964, 5.

<sup>12</sup>Wayne Warner, “World War II Heroes of the Faith,” *Assemblies of God Heritage* 24:4 (Winter 2004-05): 3.

<sup>13</sup>Blanche R. Appleby, “Articles, Newsclips, etc.,” FPHC.

<sup>14</sup>Bernice C. Lee, “Application for Endorsement for Missionary Service,” [1921?]

<sup>15</sup>Ibid.

<sup>16</sup>“Shall This Lighthouse Remain?,” *Latter Rain Evangel*, June 1920, 13-14.

<sup>17</sup>Sara Coxe, “Saharanpur, N. India,” *Pentecostal Evangel*, May 14, 1921, 13.

<sup>18</sup>Bernice Lee, “The Leper Work at Uska Bazar,” *Pentecostal Evangel*, November 23, 1929, 6.

<sup>19</sup>Alice Wood, “Alice Cristi Wood” [autobiography in her AG World Missions file], 1923, 3.

<sup>20</sup>Adele Flower Dalton, “Adventuring for Christ,” *Woman’s Touch*, Nov.-Dec. 1983, L6; “Argentina,” in Stanley M. Burgess and Eduard M. Van der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. and expanded ed. (Grand Rapids: Zondervan, 2002), 23. Her involvement in Venezuela ended when her male

missionary coworker Gerard Bailey spoke out against women in ministry.

<sup>21</sup>Daryl Platt and Clifton L. Holland, “A Chronology of Protestant Beginning: Argentina,” 2002, [www.prolades.com/cra/regions/sam/arg/arg-chron.pdf](http://www.prolades.com/cra/regions/sam/arg/arg-chron.pdf) (accessed December 2, 2008).

<sup>22</sup>“Reseña Histórica de la Unión de las Asambleas de Dios,” *Unión de las Asambleas de Dios*. <http://www.uad.org.ar/folders/informacion.html> (accessed December 2, 2008).

<sup>23</sup>Alice Wood, diary, December 9, 1914.

<sup>24</sup>Burgess and Van der Maas, 889. See also Arno W. Enns, *Man, Milieu, and Mission in Argentina: A Close Look at Church Growth* (Grand Rapids: W.B. Eerdmans, 1971), 76-77.

<sup>25</sup>“Unión De Las Asambleas De Dios: Argentina,” <http://www.uad.org.ar/index.html> (accessed January 2, 2009).

<sup>26</sup>Alice Wood, diary, May 17, 1912.

<sup>27</sup>Alice Wood, “Mighty Manifestation,” *Pentecostal Evangel*, February 3, 1934, 7.

<sup>28</sup>Nora B. Blan, “Fifty Years without a Furlough,” *Pentecostal Evangel*, August 28, 1960, 5.

<sup>29</sup>George M. Kelley, “Sainam, South China,” *Weekly Evangel*, December 8, 1917, 10.

<sup>30</sup>Ibid.

<sup>31</sup>Margaret Kelley, application for ordination. FPHC.

<sup>32</sup>George Kelley, *Ecclesia: Margaret Kelly* [sic] *Memorial Number* (Hong Kong, China: Canton Christian Temple, 1933), 7. Flower Pentecostal Heritage Center; see also 11, quoting a letter Margaret sent July 21, 1932: “Many marvelous healings. The people were healed sitting in their seats listening to the Word. Every day some were filled with the Holy Ghost, 10 received one day”; see also 12 where Margaret reported speaking to 30 young women and some doctors at the Foo Ye Yen hospital, December 20, 1932, in a letter written days before her death.

<sup>33</sup>Mrs. George M. Kelley, “God Answering a Chinaman’s Prayer after Fourteen Years,” *Latter Rain Evangel*, January 1917, 10.

<sup>34</sup>Mrs. George Kelley, “Preaching and Living the Gospel in South China,” *Pentecostal Evangel*, September 8, 1923, 2.

<sup>35</sup>Stanley H. Frodsham, “The Plight of Our Missionaries in China,” *Christian Evangel*,

June 1, 1918, 11.

<sup>36</sup>Mattie Ledbetter, letter to Noel Perkin, February 11, 1933. AGWM Archives; Mark W. Kelley, “Missionary Marriage and Civil War: George Kelley and Eugenia Wan in China, 1935–1950” (Research Paper, North Carolina State University, n.d.), 22. George continued as an independent faith missionary, marrying a Chinese pastor, Eugenia Wan. After twenty years together, George returned to pastor a Methodist church in North Carolina with their son John, leaving behind Eugenia and their adopted Chinese daughter Lily. He “released” Eugenia from their marriage vows, and in 1955, at age 67, married his third wife, an American, living with her for twenty years until his death in 1975.

<sup>37</sup>Handwritten note, by E. N. Bell, Ruby Clarissa Fairchild, “Application for Endorsement as Missionary,” June 1919: “Splendid for her age, and as she is to marry a missionary, though she is young, I endorse her going out. E.N.B.”

<sup>38</sup>Ruby Nicodem Petersen, “Frank Nicodem” [biography by his widow], February 18, 1954. AGWM Archives; see also “A New Boys’ School in India,” *Pentecostal Evangel*, August 21, 1926, 10-11.

<sup>39</sup>Frank Nicodem, “India Not Civilized,” *Pentecostal Evangel*, June 24, 1922, 12. Frank Nicodem was appalled when a seventeen-year-old boy “from a good family” burned to death when his clothing caught fire. No one nearby would help put out the blaze because they thought he was a devil. Such “inhumanity” caused Frank to write a letter decrying the lack of “civilization” in India. Closed countries like Nepal were opened to Western anthropologists and other observers through missionary updates like Ruby’s. See also Mr. and Mrs. Frank Nicodem, “Need of Nepal,” *Pentecostal Evangel*, October 30, 1926, 10-11; Ruby C. Nicodem, “Holdup Staged by Satanic Power,” *Pentecostal Evangel*, September 28, 1940, 8; and Ruby C. Nicodem, “Back to the Land,” *North India Field News* 4:2 (April 1941): 6-7.

<sup>40</sup>“Nicodem With Jesus,” *Pentecostal Evangel*, September 19, 1936, 7.

<sup>41</sup>“Brother Frank Nicodem writes ...,” *Pentecostal Evangel*, June 26, 1920, 12; see also “Some weeks ago ...,” *Pentecostal Evangel*, September 2, 1922, 13.

<sup>42</sup>Ruby Nicodem, “To ‘Mothers’ Who Read the Evangel,” *Pentecostal Evangel*, January

13, 1934, 11; Ruby Nicodem, "An Appeal to Mothers," *Latter Rain Evangel*, February 1934, 2.

<sup>43</sup>"With Christ: Mrs. Ruby C. Petersen, 73," *Pentecostal Evangel*, December 23, 1973, 27. Their children remained active in church and ministry, and their son, Frank, Jr., later became treasurer of the National Association of Evangelicals.

<sup>44</sup>Maynard L. Ketcham, "Obituary for Mrs. Ruby Petersen" (Springfield, MO: Thieme Funeral Parlor, October 24, 1973).

<sup>45</sup>Peter Umibeau, letter to Lloyd Page, March 8, 1924, FPHC.

<sup>46</sup>"Bro. Albert T. Page writes ...," *Pentecostal Evangel*, July 27, 1918, 10.

<sup>47</sup>"Bro. and Sister Page write ...," *Pentecostal Evangel*, April 6, 1918, 11; see also Yvonne Carlson, "Someone Remembered: A Story of Fiji's Pioneer Missionaries," *Pentecostal Evangel*, December 31 1989, 21.

<sup>48</sup>Sarah L. Dowle, "Sister Lou Page Asleep in Christ," *Pentecostal Evangel*, May 3, 1919, 4.

<sup>49</sup>Olive Page DeLano, "Return to Tomorrow." Unpublished manuscript, 1986. AGWM Archives.

<sup>50</sup>H. B. Garlock, letter to Everett Phillips, July 6, 1968, quoting a letter sent him by John Perkins, June 8, 1944: "During our furlough home in 1906-1907 we became mixed up with pentecost and the M. E. [Methodist Episcopal] Board refused to send us out again. But we feeling and trusting and believing that God would have us return we went back independently trusting the Lord for our support"; see also Stanley H. Frodsham, *With Signs Following: The Story of the Pentecostal Revival in the Twentieth Century*. Rev. ed. (Springfield, MO: Gospel Publishing House, 1946), 171-172.

<sup>51</sup>Frodsham, 172.

<sup>52</sup>John and Jessie Perkins, "In Need of Prayer," *Bridegroom's Messenger*, December 1934, 3.

<sup>53</sup>John Perkins missionary file. AGWM Archives.

<sup>54</sup>Margaret will be referred to as "Peoples" during ministry while single and "Shirer" when referring to her ministry while married and for the rest of her missionary career.

<sup>55</sup>Bell Malseed's signature appeared on the Ulster Covenant Women's Declaration of September 28, 1912, in Donegal, Ireland,

Margaret's home county. Ulster Unionists were opposed to Home Rule of Ireland. Robert A. Malseed, "The Ulster Covenant," Malseed Genealogy and Family History, [http://malseed.com/malseeds/records/ireland/proni/ulster\\_covenant/ulster\\_covenant.htm](http://malseed.com/malseeds/records/ireland/proni/ulster_covenant/ulster_covenant.htm) (accessed July 19, 2011).

<sup>56</sup>Adele Flower Dalton, "Interview with Margaret Peoples Shirer," Summer 1976, 1. Typed manuscript. AGWM Archives.

<sup>57</sup>Dalton, "Interview with Margaret Peoples Shirer," 2. "It was an independent Pentecostal church that sent me to Africa. The Spirit had just fallen and it was a brand new church. I told the pastor and others that I had a call to Africa; I didn't know where. They said, 'Go, make your preparations and come back and tell us when you are ready. We will stand behind you with our support.' So I studied the Bible at night and made my preparations."

<sup>58</sup>Margaret Peoples Shirer, "Application For Endorsement as Missionary," November 11, 1919.

<sup>59</sup>*Ibid.* Shirer showed a quick intelligence and an early love of learning. Her background of eager self-education and openness to new situations assisted her in learning quickly and in teaching on the mission field. She became an outstanding translator, evangelist, and church planter.

<sup>60</sup>H. M. Wright, "Missionary Party Arrives Safely," *Pentecostal Evangel*, March 19, 1921, 19.

<sup>61</sup>*Ibid.*; see also Dalton, "Interview with Margaret Peoples Shirer," 4.

<sup>62</sup>Dalton, "Interview with Margaret Peoples Shirer," 6.

<sup>63</sup>*Ibid.*, 8.

<sup>64</sup>*Ibid.*, 7.

<sup>65</sup>"It was my custom to honor the chief of the village even if he weren't a Christian.... When I would go into a village, I would first go to the chief. He would say to his people, 'Beat the drums and tell my children that the white woman is here and has something to tell them.' While they went to beat the drum, I would sit and talk with the chief. So many of them said to me, 'White woman, we are not Christians, but we want you to know that we are in sympathy. We are old now, but we want you to take our sons and teach them.'" *Ibid.*

<sup>66</sup>*Ibid.*, 7.

<sup>67</sup>*Ibid.*, 7-11. Margaret greatly admired and supported Lloyd: "My husband was a man of many talents. He could do almost anything. He was the one who started printing in Ghana."

<sup>68</sup>"Missionaries With Christ: Margaret Shirer, 86," *Pentecostal Evangel*, February 26, 1984, 29.

<sup>69</sup>Mrs. George C. Slager, "Divinely Healed for Service in China," *Latter Rain Evangel*, July 1918, 21.

<sup>70</sup>Abigail Slager, missionary file. AGWM Archives.

<sup>71</sup>Abigail Slager, "Perilous Days in China," *Pentecostal Evangel*, May 14, 1927, 4. See also George C. Slager, "War Horrors in China: As Related by a Missionary," *Pentecostal Evangel*, December 18, 1937, 6.

<sup>72</sup>Abigail Slager, "First Medical Examination of Furlough," August 28, 1947. AGWM Archives. Her physician recommended against her return because she was suffering from so many illnesses.

<sup>73</sup>Abigail Slager, missionary file.

<sup>74</sup>Susan Hill Lindley, *You Have Stept out of Your Place: A History of Women and Religion in America* (Louisville, KY: Westminster John Knox Press, 1996), 75. "It was inconceivable that a woman could sustain the hardships of travel, residence, and work in an "uncivilized" [place] without the protection and guidance of a husband, and if one misguidedly believed that she could, then her qualities of true womanliness were surely suspect. Exceptions might be made for a single woman who could travel and live with a married couple, but such exceptions were reluctantly and rarely made."

<sup>75</sup>Marian E. Wittich, "Pioneering Amid Perils of War," *Latter Rain Evangel*, June 1919, 6. Here, as elsewhere in archival documents, American missionaries referred to local male helpers, regardless of age or experience, as "boys," reflecting the condescension of Westerners over other cultures.

<sup>76</sup>*Ibid.*, 7.

<sup>77</sup>Alice E. Luce, "Living Epistles," *Triumphs of Faith*, October 1921, 226-227.

<sup>78</sup>Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, MO: Gospel Publishing House, 1986), 46.

# Recent Acquisitions

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The Flower Pentecostal Heritage Center (FPHC) has an amazing collection of printed materials, oral histories, artifacts, photographs, and memorabilia. By most standards, it is the largest Pentecostal archives in the world. Many scholars and church leaders, when writing about Pentecostal history, first do their research at the FPHC.

We are indebted to the hundreds of people who have donated materials to the FPHC during the past year. Six of the collections received are featured below.

## Dr. Stanley M. Horton Collection



**Dr. Stanley M. Horton displaying some of his books at AGTS.**

Stanley M. Horton (1916-2014) was one of the most highly esteemed theologians and educators in the Pentecostal movement. He earned multiple graduate degrees from top tier schools, and through his writing and teaching he helped to shape the theology of generations of Pentecostals. Horton's Pentecostal roots go deep. His grandparents and mother were participants in the Azusa Street Revival, and Assemblies of God general superintendent Wesley Steelberg was his uncle.

A Harvard graduate, Dr. Horton was Distinguished Professor Emeritus of Bible and Theology at the Assemblies of God Theological Seminary (AGTS), where he taught from 1978-1991. Prior to that, he served as chair of the Bible Department at Central Bible College from 1948-1978 and professor at Metropolitan Bible Institute from 1945-1948. He wrote the Assemblies of God *Adult Teacher* Sunday school curriculum for over twenty-five years. In 1980 he served as president of the Society for Pentecostal Studies. Upon his retirement from teaching in 1991 he held the position of General Editor of the Pentecostal Textbook Series/Logion Press in Springfield until 2000. Throughout his teaching career Horton served as visiting professor to various colleges and seminaries on every continent except Australia and Antarctica. Horton and his late wife, Evelyn, raised three children.

Dr. Horton deposited his personal papers at the FPHC. The collection consists of correspondence, class notes as a student and as a professor, his writings, and other materials related to his leadership in the church and the academy.

## Mother Lizzie Robinson / Rev. Elijah L. Hill Collection



**FPHC Director Darrin Rodgers and Elijah L. Hill (right).**

Mother Lizzie Robinson (1860-1945), the organizer of the Church of God in Christ (COGIC) Women's Department, served alongside Bishop Charles H. Mason in an important role in the formational decades of the COGIC. As head of women's auxiliaries, she founded the Prayer and Bible Band and the Sewing Circle. She also helped to

lay the foundation for the creation of the Missions Department (originally known as the Home and Foreign Missions Band). Elijah Hill, a COGIC minister and historian, deposited Robinson's personal papers at the FPHC.

The Mother Lizzie Robinson / Rev. Elijah L. Hill Collection includes the papers of Robinson and her daughter Ida F. Baker, as well as other publications collected by Hill. The collection includes approximately 500 original photographs (circa 1899-1960s), approximately 100 COGIC publications, and Hill's research files on Robinson.

The collection was dedicated on Friday, October 4, 2013, in the William Seymour Chapel at the Assemblies of God Theological Seminary. Hill, who has authored seven books, including a biography of Robinson, spoke on Mother Robinson's life and legacy. Glenda Goodson, who has authored a history of pioneer women COGIC missionaries, provided an overview of the history of women in ministry in the COGIC. A panel discussion featuring Hill, Goodson, FPHC director Darrin Rodgers, and Assemblies of God missions historian Barbara Cavaness Parks was also videotaped. The service and panel discussion may be viewed on [agtv.ag.org](http://agtv.ag.org).

## Paul and Jan Crouch Collection



**Paul and Jan Crouch**

Paul (1934-2013) and Jan Crouch (1938- ), best known for their pioneering work in Christian television, have deep roots in the Assemblies of God. Paul's parents, Andrew and Sarah Crouch, were missionaries to Egypt and founding members of the Assemblies of God. Jan's parents, world evangelists and pastors Edgar and Laurie Bethany, helped to establish South-Eastern Bible Institute (now Southeastern University, Lakeland, Florida). Edgar Bethany also served as an Assemblies of God executive presbyter until his passing in 1975.

After graduation from Central Bible Institute (1955), Crouch served as manager at several radio and television stations. The Assemblies of God appointed Crouch to organize and operate its newly-formed Department of Television and Film Production, located in Burbank, California, a position he held from 1961 to 1965. In 1973, the Crouches founded the Trinity Broadcasting Network (TBN). TBN has grown to become the largest religious television network in the world.

TBN deposited 80 boxes of materials at the FPHC, which included the personal library of C. M. Ward, who served as host of the *Revivaltime* radio broadcast from 1953 to 1978.

## Henry Jauhiainen Collection



**Henry Jauhiainen, circa 1965.**

For decades, Henry Jauhiainen (1924- ) served the Fellowship of Christian Assemblies (FCA) as its most prominent historian and theologian. The FCA, known as the Independent Assemblies of God until 1973, was formed during the early twentieth-century Pentecostal revival by Scandinavian immigrants to North America. Influenced by Swedish Pentecostal leader Lewi

Petrus, the FCA has grown to about 100 churches in the U.S. and another 100 churches in Canada.

Raised in a Finnish immigrant community in Michigan, Jauhiainen spent two years at Suomi College before going on to earn a B.A in history at the University of Minnesota-Duluth. He later did D.Min. studies at Northern Baptist Theological Seminary in Lombard, Illinois. He and his wife, Maxine, raised four boys. Jauhiainen followed Elmer C. Erickson as pastor of Duluth (MN) Gospel Tabernacle, a leading FCA congregation.

He also served churches in Laurium, Michigan; Cloquet, Minnesota; and Crystal Lake, Illinois.

Jauhiainen was the chief architect behind the FCA's name change and its carefully considered statements on doctrine and polity from the 1950s through the 1980s. One of Jauhiainen's friends, theologian Robert Webber, wrote that he is "a very thoughtful and deep person." And Jauhiainen has brought this depth to everything he has done — including preaching, writing, and personal relationships. He has built bridges with Christians from other traditions and was active in the charismatic renewal.

Over the course of 60 years, Jauhiainen collected a substantial archive of materials relating to the FCA. He interviewed countless people, assembled rare publications, and wrote extensive notes for a history which he envisioned but never did write. Jauhiainen deposited his collection at the FPHC so that others may pick up where he left off. The collection provides insight into an important segment of the Pentecostal movement that made a unique contribution to American and global Christianity through its strong local churches, publications, and missionary enterprise.

## Patten University Archives



**Bebe Patten, circa 1931.**

Patten University, founded as Oakland Bible Institute in 1944 by noted female evangelist Dr. Bebe H. Patten (1913-2004), has long been an important part of the landscape of Oakland, California. Patten started in the ministry as a girl evangelist, graduated from L.I.F.E. Bible College in 1933, and was ordained by the International Church of

the Foursquare Gospel in 1934. A successful revival crusade in Oakland in 1944 resulted in the formation of the Oakland Bible Institute, Patten Academy of Christian Education, and Christian Cathedral. She also formed Christian Evangelical Churches of America (CECA), which ordained graduates of the school and is a member denomination of the National Association of Evangelicals.

After severe financial difficulties led Patten University to be acquired by UniversityNow, a for-profit educational company in 2013, the school's Christian mission was changed to a secular one. Following the acquisition, the University's archives were placed at the FPHC. In recent years the archives have been developed by long-time Patten educator and administrator Dr.

*Continued on page 78*

outpouring on “representatives of practically every branch of Christendom in these United States.” Second, he believed that “The Revival That Is” in foreign lands will bring “The Revival That Is to Come” in America. “The simplicity, zeal, and spiritual power of our brethren around the world,” he forecast, will ultimately lead to “a new visitation upon the homeland.”<sup>6</sup>

The Assemblies of God is growing in America. But the real story is the ethnic transformation of the AG. It is becoming less white and more reflective of the ethnic, linguistic and social diversity that exists in the global church. The founding fathers and mothers of the AG laid the foundation for this ethnic shift when they committed the Fellowship in November 1914 to “the greatest evangelism that the world has ever seen.” In 1921 the AG adopted the indigenous church principle as its official missions strategy, in order to better carry out world evangelism. The implementation of this strategy — which recognizes that each national church is autonomous and not controlled by Western interests — resulted in the development of strong national churches and leaders. And now, in a fitting turn of events, those churches may be bringing renewal to America. ✠

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**Darrin J. Rodgers, M.A., J.D., is director of the Flower Pentecostal Heritage Center and editor of *Assemblies of God Heritage* magazine.**

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## NOTES

<sup>1</sup> George O. Wood, “The World Assemblies of God Fellowship: Uniting to Finish the Task,” in *Together in One Mission: Pentecostal Cooperation in World Evangelization*, ed. by Arto Hämmäläinen and Grant McClung (Cleveland, TN: Pathway Press, 2012), 123-130. See also: William Molenaar, “The World Assemblies of God Fellowship: United in the Missionary Spirit,” *Assemblies of God Heritage* 31 (2011): 40-47.

<sup>2</sup> Thomas F. Zimmerman, “Anniversary Reflections,” *Pentecostal Evangel*, April 5, 1964, 2.

<sup>3</sup> Kate Tracy, “Five Reasons Why Most Southern Baptist Churches Baptize Almost No Millennials,” *Christianity Today*, May 29, 2014, <http://www.christianitytoday.com/gleanings/2014/may/five-reasons-why-southern-baptist-baptize-millennials-sbc.html> (accessed 21 June 2014).

<sup>4</sup> “The Assemblies of God (U.S.A.) Celebrates 24 Years of Growth; World Growth Tops 67.5 Million,” AG News, June 16, 2014.

<sup>5</sup> Carl Brumback, *Suddenly from Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 350-351.

<sup>6</sup> *Ibid.*, 352-354.

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## Continued from page 77 / **Recent Acquisitions**

Abraham Ruelas. He is also author of *No Room for Doubt: The Life and Ministry of Bebe Patten* (Seymour Press, 2012). The Patten collection includes college yearbooks, catalogs, and periodicals; extensive correspondence relating to Patten and her husband, Carl Thomas Patten; photograph albums and scrapbooks; and other publications and materials. Bebe Patten was a larger-than-life personality, and the bulk of the collection relates to her and her family.

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### Rev. George W. Southwick Collection



**George W. Southwick**

George W. Southwick (1918-2006) was a well-known figure in Pentecostal churches in southern California. He held ordination, at various times, in four different bodies: International Church of the Four-square Gospel; Assemblies of God; Whosoever Will; and Apostolic Holiness. A graduate of L.I.F.E. Bible College in

Los Angeles, he went on to become a Bible teacher and collector of theological books and periodicals. In 1975, he and his wife, Leona, founded The Bible Educator Ministry, which sent his teaching tapes around the world. He is remembered, among other things, for his sweet spirit and for faithfully teaching the Pentecostal and Anglo-Israel messages.

Southwick developed a significant collection consisting of 4,000 books, as well as numerous periodicals, tracts, pamphlets, photographs, and other archival materials. After his death, his family gave the collection to Charles Jennings, a pastor in Owasso, Oklahoma. Jennings deposited the collection at the FPHC. Southwick held to Oneness, Anglo-Israel, Calvinist, and Latter Rain beliefs, and much of his collection represented those minor traditions within Pentecostalism. This important collection includes many publications that are not otherwise accessible to researchers. Numerous books not fitting the FPHC collection parameters have been placed in the Assemblies of God Theological Seminary library. An Anglo-Israel collection, designated as non-circulating, will be placed in the library’s Special Collections room, and other volumes have been integrated into the circulating collection. ✠



Attended A/G Organizational Meeting," 6-7.

<sup>191</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Flower, unpublished list, 1939.

<sup>192</sup>Daughter of Mrs. and Mrs. Robert McKenzie. Later married William Clarence Vickers. Hot Springs photo (P0303) (tentatively identified); Millie (Vickers) Day, personal interview with Glenn Gohr, April 10, 2014.

<sup>193</sup>Hot Springs photo (P0303) (tentatively identified); Millie (Vickers) Day, personal interview with Glenn Gohr, April 10, 2014.

<sup>194</sup>Hot Springs photo (P0303) (tentatively identified); Millie (Vickers) Day, personal interview with Glenn Gohr, April 10, 2014.

<sup>195</sup>W. A. Mercer, Jr., letter to Wayne Warner, November 19, 1987.

<sup>196</sup>Duane Miller, personal interview with Glenn Gohr, April 14, 2014.

<sup>197</sup>Ibid.

<sup>198</sup>Daughter of Joshua and Willie Miller; later married Thomas H. Grant. Rev. Ernest Strong, personal visit to A/G Archives, March 23, 1993; Pam Greene (Mrs. Tom), personal interview with Glenn Gohr, January 31, 2001; Hot Springs photo (P0303).

<sup>199</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; *First Assembly of God, Van Buren, AR: Dedication Day—June 9, 1985*, 8-9; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9.

<sup>200</sup>Rev. Ernest Strong, personal visit to AG Archives, March 23, 1993; Pam Greene interview, January 31, 2001; Hot Springs photo (P0303); Burke, *Like a Prairie Fire*, 40-42.

<sup>201</sup>50-year delegates photo (P4351).

<sup>202</sup>"Twenty-Five Ministers," 8.

<sup>203</sup>Sister of Forrest G. Barker. Rev. Ernest Strong, personal visit to AG Archives, March 23, 1993; Pam Greene interview, January 31, 2001; Hot Springs photo (P0303); Burke, *Like a Prairie Fire*, 40-42.

<sup>204</sup>"List of Pastors and Elders."

<sup>205</sup>"List of Pastors and Elders."

<sup>206</sup>Hot Springs photo (P0303); 50-year delegates photo (P4351); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Flower, unpublished list, 1939; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; "A Hidden Ministry for the General Council Fellowship," 6, 10; Willie T. Millsaps, National Leadership Institute interview, December 1973; Willie T. Millsaps, "Our Assemblies of God Heritage," typed mss., July 12, 1989; Willie T. Millsaps, "Chronology:

1896-1914," handwritten, n.d.; Jack Carnley, *Willie T. Millsaps: Pioneer of Pentecost to Appalachia* (St. Paul, VA: the author, 1980); "Men Who Attended First Council Meet Again After 66 Years," 26; Cunningham, 12-13, 38; Warner, "Visiting Our Historical Sites"; Oral history interviews with Vera Riley, Dollie Simms, Willie Millsaps, David Lee Floyd. Indianapolis IN: Educators Conference, August 8, 1989; Millsaps, "Willie Millsaps Remembers C. H. Mason," 8; McGee, "The Saints Join Hands," 4-13.

<sup>207</sup>"List of Pastors and Elders"; *General Council Minutes*, April 1914.

<sup>208</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>209</sup>*First Assembly of God, Van Buren, AR: Dedication Day—June 9, 1985*, 8-9.

<sup>210</sup>"List of Pastors and Elders"; D. K. Murphy, "Report From Oklahoma," *Weekly Evangel*, 22 May 1915, 3.

<sup>211</sup>Mrs. Don McManess [daughter of Walter Oliver], telephone interview with Glenn Gohr, June 1, 1994.

<sup>212</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; Joseph Opperman, letter to Wayne Warner, July 11, 1989; Goss, 174-178; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 1, 27; Warner, "Visiting Our Historical Sites"; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Bartel, "Reflections," 2-3; Opperman Bible school group (P2914); Johnston, "From Infidel to Christ," 58-65; Johnston, *Howard A Goss*, 109-120.

<sup>213</sup>Daughter of D. C. O. Opperman; later married Leslie Rea. Opperman letter, July 11, 1989; Opperman Bible school group (P2914).

<sup>214</sup>Opperman letter, July 11, 1989; Opperman Bible school group (P2914).

<sup>215</sup>Son of D. C. O. Opperman. Opperman letter, July 11, 1989; Opperman Bible school group (P2914).

<sup>216</sup>Son of D. C. O. Opperman. Opperman letter, July 11, 1989.

<sup>217</sup>Daughter of D. C. O. Opperman; later married Myles Ringle. Opperman letter, July 11, 1989; Opperman Bible school group (P2914).

<sup>218</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107;

Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); Riggs, "I Remember," 3; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; David Lee Floyd, transcript of interview with Wayne Warner, Feb. 26, 1981, tape 2, 3; and April 10, 1981, 27; Warner, "Visiting Our Historical Sites"; McGee, "The Saints Join Hands," 4-13; Burke, *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Hill, *I Was There When it Happened*; Johnston, "From Infidel to Christ," 58-65; Johnston, *Howard A Goss*, 109-120.

<sup>219</sup>Carl Brumback and William Menzies both list a Fred Pitcher instead of a John Pitcher at Hot Springs, but this must be an error. "List of Pastors and Elders"; Brumback, 67, 162-190; Menzies, 97-107; Burnett, "Forty Years Ago"; "Winehouse, 31-32, 35; Flower, class notes, 20-23; *Word and Witness*, April 20, 1914.

<sup>220</sup>Gerald S. Pope, letter to Glenn Gohr, July 27, 1992; Opperman Bible school small group (P3660).

<sup>221</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Hawkins, 37, 45; Gerald S. Pope, letter to Glenn Gohr, July 27, 1992; Opperman Bible school small group (P3660); Burke, *Like a Prairie Fire*, 40-42.

<sup>222</sup>Robert Preston [grandson] of Bad Axe, Michigan, personal interview with Glenn Gohr, March 14, 1997.

<sup>223</sup>Brann, "Those Early Pentecostal Days."

<sup>224</sup>Ibid.

<sup>225</sup>Flower, unpublished list, 1939.

<sup>226</sup>Father of Raymond T. Richey. "List of Pastors and Elders"; Hot Springs photo (P0303); Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 26; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Burke, *Like a Prairie Fire*, 40-42.

<sup>227</sup>"List of Pastors and Elders"; Flower, unpublished list, 1939; ; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914.

<sup>228</sup>"Twenty-Five Ministers," 8; Hawkins, 37, 45; Burke, *Like a Prairie Fire*, 40-42.

<sup>229</sup>Hot Springs photo (P0303); 50-year delegates photo (P4351); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Brumback, 67, 162-190; Menzies, 97-107; Flower, unpublished list, 1939; 23-

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<sup>230</sup>Wilfred Riley [of Mesa, AZ], personal interview with Glenn Gohr, April 3, 1996.

<sup>231</sup>"Few People Living Who Attended A/G Organizational Meeting," 6-7; Cunningham, 12-13, 38; Larry Pyle, interviews with Dollie Simms and Vera H. Riley, May 2, 1989; Vera H. Riley, phone conversation with Glenn Gohr, July 6, 1994; Glenn Gohr, "The Life of Riley: Vera Riley's Heritage," *Caring* 43:3 (August-October 2002): 14-15; Gohr, "Reflections of Hot Springs," 17; Hill, *I Was There When it Happened*.

<sup>232</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; 23-year delegates photo (P7209); "A Hidden Ministry for the General Council Fellowship," 6, 10; Larry Pyle, interviews with Dollie Simms and Vera H. Riley, May 2, 1989; Vera H. Riley, phone conversation with Glenn Gohr, July 6, 1994; Cunningham, 12-13, 38; Gohr, "The Life of Riley"; Gohr, "Reflections of Hot Springs," 17; Hill, *I Was There When it Happened*.

<sup>233</sup>Daughter of L. L. and Josie Riley; later married Lawrence Hampton. Vera H. Riley, phone conversation with Glenn Gohr, July 6, 1994; Gohr, "The Life of Riley"; Hill, *I Was There When it Happened*.

<sup>234</sup>"List of Pastors and Elders."

<sup>235</sup>Daughter of L. L. and Josie Riley. 50-year delegates photo (P4351); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Larry Pyle, interviews with Dollie Simms and Vera H. Riley, May 2, 1989; Vera H. Riley, phone conversation with Glenn Gohr, July 6, 1994; Cunningham, 12-13, 38; Oral history interviews with Vera Riley, Dollie Simms, Willie Millsaps, David Lee Floyd. Indianapolis IN: Educators Conference, August 8, 1989; Gohr, "The Life of Riley"; Hill, *I Was There When it Happened*.

<sup>236</sup>Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10; Mrs. Press Roberts, "With the Angels," *Christian Evangel*, September 12, 1914, 2.

<sup>237</sup>Mrs. Press Roberts, "With the Angels," 2.

<sup>238</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "Heritage Learns of Others Who Attended 1914 Meeting," *Assemblies of God Heritage* 4:2 (Summer 1984): 12.

<sup>239</sup>"Heritage Learns of Others Who Attended," 12.

<sup>240</sup>Son of Charles G. Robinson. Ibid.

<sup>241</sup>"List of Pastors and Elders"; Hot Springs photo (P0303) (tentatively identified); *General Council Minutes*, April 1914; Flower, unpublished list, 1939; 23-year delegates photo (P7209); "A Hidden Ministry for the General Council Fellowship," 6, 10.

<sup>242</sup>"List of Pastors and Elders"; 50-year delegates photo (P4351); Flower, unpublished list, 1939.

<sup>243</sup>He was born in Italy. Anderson, letter to J. R. Flower, Aug. 11, 1939; Opperman Bible school group (P2914).

<sup>244</sup>Came as a child with other family members, undoubtedly her uncle, James Carnahan and his sister, Hannah Carnahan, and her two older sisters, Velma and Vada; she later married Earl F. Myers. Cunningham, 12-13, 38.

<sup>245</sup>Ibid.

<sup>246</sup>Ibid.

<sup>247</sup>Strong, personal visit; Burke, *Like a Prairie Fire*, 40-42.

<sup>248</sup>Daughter of Joseph and Effie Russell. Strong, personal visit.

<sup>249</sup>Strong, personal visit; Burke, *Like a Prairie Fire*, 40-42.

<sup>250</sup>Daughter of Joseph and Effie Russell. Strong, personal visit.

<sup>251</sup>Daughter of Joseph and Effie Russell. Strong, personal visit; Burke, *Like a Prairie Fire*, 40-42.

<sup>252</sup>Flower, unpublished list, 1939; Opperman Bible school group (P2914) (tentatively identified).

<sup>253</sup>Opperman Bible school group (P2914) (tentatively identified).

<sup>254</sup>He was a cousin of the Crouch family. Hot Springs photo (P0303).

<sup>255</sup>"List of Pastors and Elders"; Flower, unpublished list, 1939.

<sup>256</sup>Hot Springs photo (P0303); Hastie, 58-59; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8; ); "A Hidden Ministry for the General Council Fellowship," 6, 10; Anderson, letter to J. R. Flower, Aug. 11, 1939.

<sup>257</sup>Hot Springs photo (P0303); 50-year delegates photo (P4351); Hastie, 58-59; 23-year delegates photo (P7209); "Twenty-Five Ministers," 8.

<sup>258</sup>"List of Pastors and Elders"; *General Council Minutes*, April 1914; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, April 20, 1914; May 20, 1914.

<sup>259</sup>The J. T. Smalling family of Memphis donated a copy of the Hot Springs photo, indicating that he was in attendance.

<sup>260</sup>"List of Pastors and Elders"; Flower, unpublished list, 1939.

<sup>261</sup>"List of Pastors and Elders."

<sup>262</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); Flower, unpublished list, 1939; 23-year delegates photo (P7209).

<sup>263</sup>"List of Pastors and Elders"; Flower, unpublished list, 1939.

<sup>264</sup>"List of Pastors and Elders"; Higgins, *Pioneering in Pentecost*, 41-43; Flower, unpublished list, 1939; Gohr, "Pioneering in Pentecost," 21-22.

<sup>265</sup>"List of Pastors and Elders"; Higgins, *Pioneering in Pentecost*, 41-43; Gohr, "Pioneering in Pentecost," 21-22.

<sup>266</sup>John Jay Wilson [great-grandson of William Terrill], personal interview with Glenn Gohr,

May 13, 2002.

<sup>267</sup>*Word and Witness*, April 20, 1914; *Word and Witness*, May 20, 1914.

<sup>268</sup>She later married J. Kelley Campbell. Hot Springs photo (P0303).

<sup>269</sup>Cherokee evangelist. Mrs. Phyllis Bankston [granddaughter of Watt Walker], telephone interview with Glenn Gohr, May 13, 2014.

<sup>270</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); *General Council Minutes*, April 1914; "Few People Living Who Attended A/G Organizational Meeting," 6-7; Warner, "'The Call' to Hot Springs, Arkansas," 1, 6; Brumback, 67, 162-190; Menzies, 97-107; Hastie, 58-59; Flower, unpublished list, 1939; First Executive Presbytery photo (P0304); 23-year delegates photo (P7209); Burnett, "Forty Years Ago"; "A Hidden Ministry for the General Council Fellowship," 6, 10; Winehouse, *The Assemblies of God*, 31-32, 35; Burnett, *Early History of the Assemblies of God*, 8-11; Flower, *History of the Assemblies of God*, 20-23; *Word and Witness*, May 20, 1914; David Lee Floyd, transcript of interview with Wayne Warner, April 10, 1981, 27; Warner, "Visiting Our Historical Sites"; *Like a Prairie Fire*, 40-42; Burnett, "Delegates Form Assemblies of God," 5, 8, 9; Bartel, "Reflections," 2-3; Johnston, "From Infidel to Christ," 58-65.

<sup>271</sup>Mrs. Laine Wight (daughter-in-law of Stephen Wight), telephone interview with Glenn Gohr, May 12, 2014.

<sup>272</sup>Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7; Flower, unpublished list, 1939; "A Hidden Ministry for the General Council Fellowship," 6, 10; Ivalyn Koger [great-niece], personal interview with Glenn Gohr, May 1989.

<sup>273</sup>Daughter of Efton and Opal Wiley; later married. E. R. Foster. Hot Springs photo (P0303); Ivalyn Koger, interview, May 1989.

<sup>274</sup>Hot Springs photo (P0303); Ivalyn Koger, interview, May 1989.

<sup>275</sup>Son of Efton and Opal Wiley. Hot Springs photo (P0303) (tentatively identified); Ivalyn Koger, interview, May 1989.

<sup>276</sup>Hot Springs photo (P0303); 50-year delegates photo (P4351).

<sup>277</sup>"List of Pastors and Elders"; Hot Springs photo (P0303); "Few People Living Who Attended A/G Organizational Meeting," 6-7.

<sup>278</sup>Family tradition says that H. H. and Hilda Wray attended.

<sup>279</sup>Ibid.

<sup>280</sup>Ibid.

<sup>281</sup>Son of H. H. and Hilda Wray. Ibid.

<sup>282</sup>"List of Pastors and Elders."

<sup>283</sup>Higgins, *Pioneering in Pentecost*, 42; Warner, "Visiting Our Historical Sites"; McGee, "The Saints Join Hands," 4-13; Cadwalder, "I Remember"; Cadwalder, "A Pioneer Minister Tells of Early Years"; Warner, "Hugh Cadwalder Remembers the First Council"; McGee, *People of the Spirit*, 108.

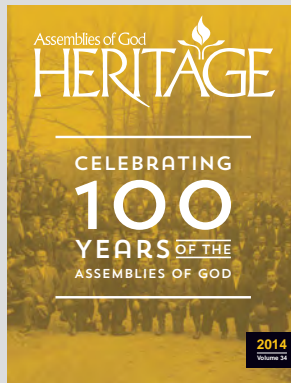
<sup>284</sup>Mrs. Press Roberts, "With the Angels."

<sup>285</sup>First Assembly of God [North Little Rock, AR], 1914-1974, anniversary booklet.

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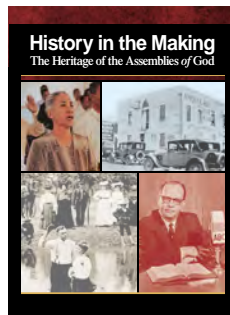
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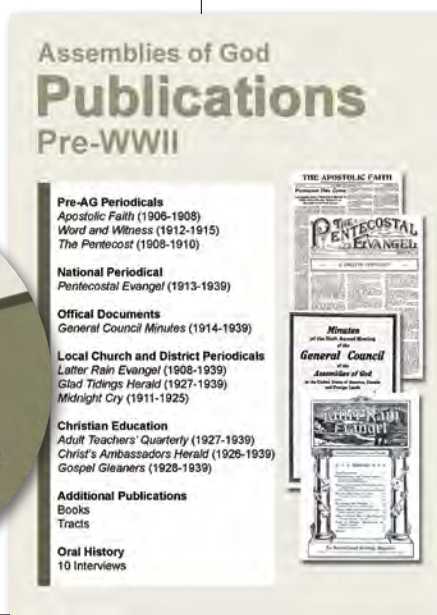
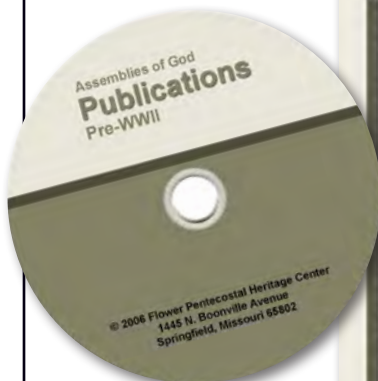
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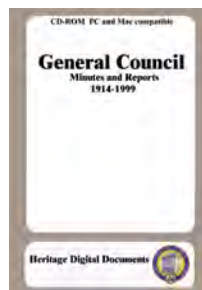
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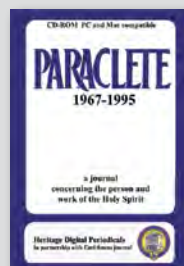
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1922-1965	<b>750043</b>	\$20.00
<b>Grace and Truth (Memphis, TN, edited by L. P. Adams)</b>		
1914-1918	<b>750044</b>	\$20.00
<b>Open Bible Churches Periodicals</b>		
Includes periodicals of the Bible Standard Churches and the Open Bible Evangelistic Association prior to their 1935 amalgamation to form what became the Open Bible Churches.		
1920-1935	<b>750049</b>	\$20.00
<b>Pentecostal Missionary Union (Great Britain) Letters and Minutes</b>		
1909-1928	<b>750045</b>	\$20.00
<b>Trust (Rochester Bible Training School)</b>		
1908-1932	<b>750046</b>	\$20.00

The Pentecostal Missionary Union, Church of God (Cleveland, TN), and Open Bible Churches digital products are available courtesy of the Donald Gee Centre (Mattersey Hall, UK), the Dixon Pentecostal Research Center (Cleveland, TN), and the Open Bible Standard Churches (Des Moines, IA), respectively. The original materials are available at these repositories.

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**REVIVALTIME**

**Who can forget C. M. Ward, Dan Betzer, and the *Revivaltime* choir?**

For forty years, their voices were heard around the world on *Revivaltime* – the Assemblies of God radio program. Through our *Revivaltime* products, you can listen to C. M. Ward's warmth and wit once again

as he tackled the difficult questions of life, and hear the *Revivaltime* choir performing your favorite songs.



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**Songs on this CD:**

- |                         |                         |                        |
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| Written in Red          | Almighty                | I've Just Seen Jesus   |
| Symphony of Praise      | In the Name of the Lord | Moving Up to Gloryland |
| You are My Hiding Place | Name Above All Names    | The Holy City          |
| Look for Me Around the  | In One Accord           | The Lord's Prayer      |
| Throne                  | Yes, He Did             | Yes, It is Mine        |
| My Life is in You, Lord | Rise and Be Healed      | I Will Bless the Lord  |
| He Came to Me           | He is Jehovah           |                        |

**Clearance Sale — While Supplies Last**



**Revivaltime Classics**

Collection of 14 classic sermons by C. M. Ward with introductions and interviews by Dan Betzer, his successor.

- |                      |               |         |
|----------------------|---------------|---------|
| Revivaltime Classics |               |         |
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| Revivaltime Classics |               |         |
| 7 Tape Set           | <b>750455</b> | \$39.95 |
| Revivaltime Classics |               |         |
| 1 MP3-CD             | <b>750470</b> | \$29.95 |



**Revivaltime Reenactment 2005**

Songs and a sermon from the 2005 Denver, Colorado General Council.

- |                         |               |                   |        |
|-------------------------|---------------|-------------------|--------|
| Revivaltime Reenactment |               |                   |        |
| Tape                    | <b>750485</b> | <del>\$9.95</del> | \$4.95 |
| Revivaltime Reenactment |               |                   |        |
| VHS                     | <b>750483</b> | \$19.95           | \$9.95 |



**Revivaltime Reenactment 2003**

Held in conjunction with the 2003 Washington, D.C. General Council.

- |                         |               |                   |        |
|-------------------------|---------------|-------------------|--------|
| Revivaltime Reenactment |               |                   |        |
| Tape                    | <b>750469</b> | <del>\$9.95</del> | \$4.95 |

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## The Flower Pentecostal Heritage Center's oral history program

is designed to capture the stories of the people whose lives were intertwined with the Assemblies of God. The program was started over 25 years ago, and FPHC now has a collection of over 600 interviews ranging from 30 minutes to 8 hours. Interviews are available on cassette tape, RealAudio file, audio CD, videotape, or as part of an MP3-CD collection.

## Visit our oral history website

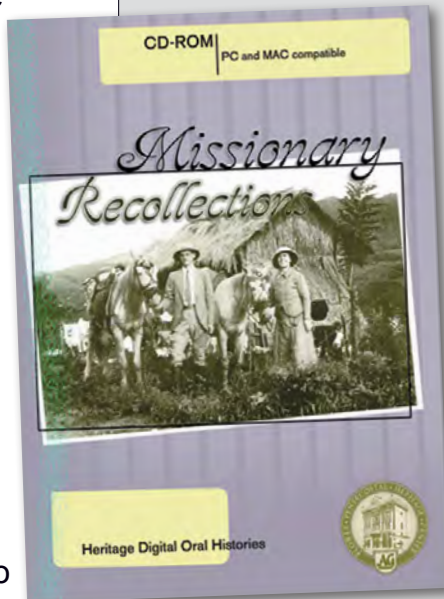
[www.iFPHC.org/oralhistory](http://www.iFPHC.org/oralhistory)

- › Listen to free podcasts of interviews
- › Use Archive Advanced Search to find interviews
- › Order individual interviews
- › Order interview collections on MP3-CDs

### Early Years

The interviews in this collection focus on the early years of the Assemblies of God and the Pentecostal movement. Various pastors, evangelists, and leaders reflect on memories of the Azusa Street revival, the founding convention of the Assemblies of God in 1914, and evangelizing in the early years of our history. Alice Reynolds Flower, Joseph Wannemacher, C. M. Ward, and Ernest Williams are among the many personalities that can be found on this MP3-CD.

EY MP3-CD                      **750430**                      \$ 20.00



### Missionary Recollections

This collection of missionary oral history interviews is a sample of 16 hours of interviews drawn from the Flower Pentecostal Heritage Center's rich collection. You can learn more about the background history and be able to understand firsthand some of the hardships, dangers, joys and sorrows of several of our key missionaries on foreign fields from places like Africa, India, China and Latin America.

#### Missionary interviews on this MP3-CD:

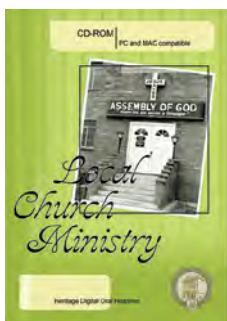
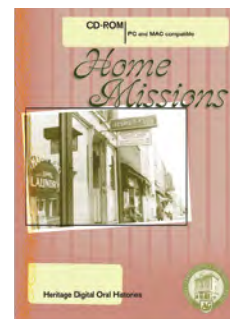
Hugh and Betty Baker, H. C. Ball, Ada Bolton Bard, Eva Bloom, Murray N. Brown, Sr., John H. Burgess, Alfred and Elizabeth Cawston, Charles Greenaway, Melvin L. Hodges, J. Philip Hogan, Maynard L. Ketcham, Howard C. Osgood, Everett L. Phillips, Harriet Williams Schoonmaker, Anna Stafsholt, Esther Harvey, Loren O. Triplett, Jr., Arthur Berg, Louise Jeter Walker, Anna Tomaseck, Valborg Frandsen, Adele Flower Dalton, Grace Walther and Marjorie Brown.

MR MP3-CD                      **750431**                      \$ 20.00

### Home Missions

Here is a 28-hour oral history collection focusing on Assemblies of God home missions in interviews with 14 men and women whose ministry turf included prisons, the Kentucky Mountains, Alaska, Native American reservations, Teen Challenge centers, and other needy areas. You'll hear the actual voices of Ann Ahlf, David Hogan, Andrew Maracle, Paul Markstrom, Lula Morton, Frank Reynolds, Curtis Ringness, and seven others.

HM MP3-CD                      **750437**                      \$ 20.00



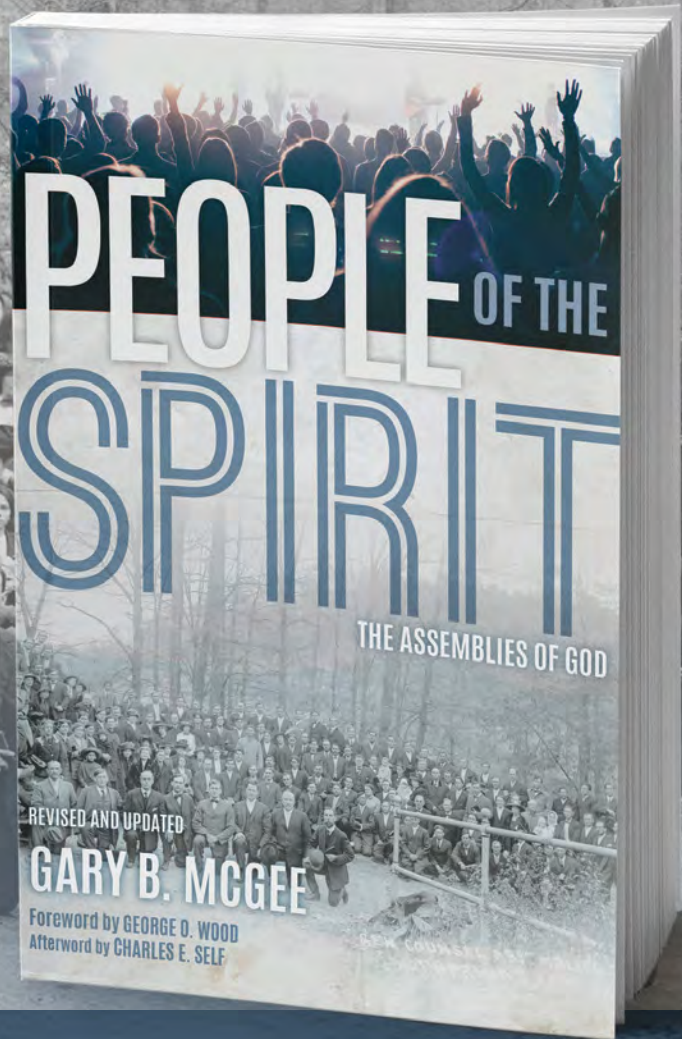
### Local Church Ministry

Today it is impossible to sit down and chat with Bond Bowman, James Hamill, Mary Ramsey Woodbury, and other early 20th century Pentecostal pastors. But it is possible to go with the interviewers and listen in on more than 10 hours of rare conversations with 12 leaders — representing ministries from coast to coast and border to border. You'll hear for the first time on MP3-CD how they were able to help build the Kingdom through their important roles within the Assemblies of God.

LCM MP3-CD                      **750474**                      \$ 20.00



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# MAKE A DIFFERENCE!

## Help the FPHC to share the story of the Assemblies of God

**D**o you ever wonder what the Assemblies of God will be like in years to come? You're not alone. That is why the Flower Pentecostal Heritage Center aims to preserve and promote the heritage and distinct testimony of the Assemblies of God.

Do you remember C. M. Ward, Dan Betzer, and the Revivaltime choir? Was your life changed by a pastor, evangelist, missionary, church, or Teen Challenge center? God uses people, places and events to change the course of history — for individuals and for entire nations.

We in the Assemblies of God have an inspiring heritage! You and I know this, but many people have not had the opportunity to learn from the wisdom of those who came before.

**There are four ways that you can help us to preserve and share our Pentecostal heritage with the next generation:**

### 1 Entrusting us with materials from your life and ministry

The Flower Pentecostal Heritage Center is actively seeking the following materials related to your ministry and the worldwide Pentecostal movement:

- Magazines
- Diaries
- Books
- Newsletters
- Tracts
- Sermons
- Interviews
- Audiovisual Resources
- Correspondence
- Congregational Histories
- Photographs
- Scrapbooks
- Memorabilia
- College Yearbooks

Your contribution might be just what we need to fill gaps in one of our many collections.

### 2

### Donating your used books

Direct your used books back into ministry by donating them to the Assemblies of God Used Book Clearinghouse.

The Flower Pentecostal Heritage Center has always accepted donations of archival materials, including books, but sometimes people offer collections of books outside of the FPHC's collecting interests. Now, in conjunction with the libraries of AGTS, Central Bible College, and Evangel University, the FPHC is able to accept donations of personal libraries for the benefit of AG ministries. The archives or library which directs a donation to the Clearinghouse shall have first choice of materials from that donation. Remaining books will be made available by 4WRD Resource Distributors to missionaries, overseas Bible schools, individuals outside the U.S., and stateside non-profit organizations.

While all materials are accepted, the following are of particular interest:

1) Anything related to the Assemblies of God or the broader Pentecostal and charismatic movements, including books, tracts, pamphlets, magazines, unpublished manuscripts, audio recordings, video recordings, correspondence, scrapbooks, local church histories, and artifacts.

2) Any books religious in nature (including theology, church history, missions, biographies, commentaries, etc.).

3) Any academic books (in general, books with numerous footnotes or endnotes, or those published by university presses).

## 4

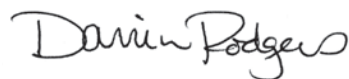
## Contributing to the FPHC endowment

You may wish to consider making a financial contribution to the Flower Pentecostal Heritage Center endowment to help ensure the long-term future of this ministry of remembrance. You can give needed support for the Flower Pentecostal Heritage Center by making a gift of cash or property or simply by including the following words in your will:

I give, devise, and bequeath to the Assemblies of God Foundation, 1445 N. Boonville Ave., Springfield, MO 65802 (insert amount being given here) to be used to support the ministry of the Flower Pentecostal Heritage Center.

Bequests are free of estate tax, and can substantially reduce the amount of your assets claimed by the government. A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name the Flower Pentecostal Heritage Center as a contingency beneficiary in the event someone named in your will is no longer living. It is recommended that an attorney help in drafting or amending a will.

Please contact me if you would like to discuss how you can help us to preserve and share our Pentecostal heritage with future generations. Thank you for your dedication to God and to the Assemblies of God!



Darrin J. Rodgers, M.A., J.D.  
email: [drodgers@ag.org](mailto:drodgers@ag.org)

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web: [www.iFPHC.org](http://www.iFPHC.org)

## 3

## Supporting the Wayne Warner Research Fellowship

Wayne Warner, former director of the Flower Pentecostal Heritage Center (1980-2005), is a familiar name across the Assemblies of God. Under his leadership, the Center became a leading Christian archives and developed one of the largest and most accessible collections of Pentecostal historical materials in the world. He was the founding editor of *Assemblies of God Heritage* and has authored or compiled eleven books and countless articles.

In October 2006, the leadership of the Assemblies of God established the Wayne Warner Research Fellowship, an endowed program designed to encourage faculty, independent researchers, and students to use and publish from the Center's rich holdings. The program will award research and travel grants to a limited number of researchers each year whose research concerning Assemblies of God history is likely to be published and to benefit our Fellowship.

Have you been encouraged by Wayne's writings or friendship? Do you appreciate our Assemblies of God heritage? By making a financial contribution to the Warner Fellowship, you will honor Wayne's significant contribution to the preservation and understanding of Assemblies of God history, and you will encourage scholarship in the field of Pentecostal history.



# WAIT!

*Don't throw it away!*

**Do you have Pentecostal historical materials that should be preserved?**

**Do you know of someone with treasures in their attic or basement?**

**Please consider depositing these materials at the FPHC. We would like to preserve and make them accessible to those who write the history books.**

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**Flower Pentecostal Heritage Center**

**Call us toll free: 877-840-5200**

**Email us: [archives@ag.org](mailto:archives@ag.org)**



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