

Assemblies of God

# HERITAGE™

VOL. 7, NO. 1, SPRING 1987

**Black Ministers  
in the  
Assemblies of God**  
By Howard N. Kenyon

**The Ministry of  
Charles P. Jones**  
By Edith Blumhofer

Cover. Top, Northwest District camp meeting, Centralia, 1930s; inset, 1935 meal card. Bottom right, Stoneway Tabernacle, Seattle (now Westminster Assembly). Bottom left, Hans Hansen (second from left), an early preacher of the Northwest, with his gospel car by the "Circuit Rider" statue, Oregon State capitol grounds; others unidentified; photo courtesy of Oregon District Council.



**Pentecost in the  
Pacific Northwest**  
By Marjorie Stewart



# THE HERITAGE

## LETTER Wayne Warner

You have already noticed that this issue features the great Northwest. I am proud to say that I am a product of that region and its Pentecostal revival.

My mother was saved in a Methodist Church in the old company town of Wendling, Oregon—about 18 miles northeast of Springfield. After a Pentecostal group started a church in town, Mother began attending evening services along with other interested Methodists.

The Methodist pastor knew what was happening so thought he would keep his sheep at home with a homely illustration. He used to have an old Model T which made a lot of noise but didn't have much power, he told the congregation. Then he got a newer car which was quiet and had far more power than the old T.

My mother got the message that morning but didn't apply it as the minister thought she would. She left the Methodist Church and united with the Bible Standard people.

I was reared in a Pentecostal church because of Mother's interest in deeper spiritual truths and the baptism in the

Holy Spirit—which she found in that noisy church which supposedly had less power than the one she was in.

Wendling, which at one time had about 800 population, died in the late 1940s when the timber supply was exhausted. The people moved out; and the lumber company sold the houses, which were either dismantled or moved to other areas. Today Wendling is a ghost town.

But 4 miles away, in Marcola, there is a thriving Assemblies of God congregation, the Mohawk Valley Christian Center, pastored by Norman R. Geyer. This church was started several years after Wendling became a ghost town.

A lot of water has gone down the Mohawk since the Pentecostal message came to the little valleys east of Springfield. I am proud to say that my roots go back there and am pleased that the valley still has a Pentecostal witness.


The fall 1986 issue of *Heritage* included a list of ministers who were 90 years or older. At the time, there were 137 nonagenarians on the list. Some of them have died since the list was published, including the oldest person, Jonathan Nader. Nader, who would have been 100 in June, had been married to Anna Nader for 70 years.



*Jonathan and Anna Nader*

Sister Nader told me that they had pastored in Flint, Michigan, during the 1920s and at the Assyrian Pentecostal Church, Chicago, until their retirement.

Don't you appreciate our faithful pioneer ministers of the gospel! Thank God for their willingness to sacrifice so that churches could be planted across this nation and around the world.

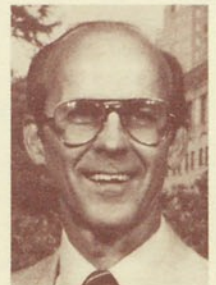
Let's not forget their contribution to the Assemblies of God, and that we are what we are today because of godly pioneers who went before us. 



At right, the editor's boyhood church at Wendling, Oregon, late 1940s. The first Pentecostal church in the upper Mohawk Valley. Wendling is now a ghost town. The girls are Phyllis Eastman, Marilyn Swofford, and Sharon Van Cleve. The Mohawk Valley Christian Center (A/G), above, is at Marcola, 4 miles from the old Wendling site.



*Photos courtesy of Loyal Swofford and Lester Warner*



*Wayne E. Warner is Director of the A/G Archives*

### ASSEMBLIES OF GOD HERITAGE

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**Wayne E. Warner, Editor**

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*Pentecostal Mission Camp Meeting, Green Lake, Seattle, 1919. The Northwest District of the Assemblies of God formed here. The four ministers seated together in the front row are Frank Lindblad, a Brother Collins, William Offiler, and A.H. Argue.*

# A Story of Pentecost in the Pacific Northwest

By Marjorie Stewart

## *Azusa Street Revival Penetrates New Regions*

In the history of the modern Pentecostal revival, the year 1906 brings Los Angeles and Azusa Street to mind. At the same time the Lord was empowering His people with the Holy Spirit in California, He was also filling Christians in the Pacific Northwest. In a Holiness mission in Portland, Oregon, a young woman by the name of Laura Jacobsen arose in the middle of a Christmas Eve service and spoke in an unknown tongue. Although no one understood what was happening, the people believed this unusual experience was sent from God. (Miss Jacobsen in 1911 married E. S. Williams who was to one day become general superintendent of the Assemblies of God.)<sup>1</sup>

The next day, Florence Louisa Crawford appeared at the mission. Having received the baptism in the Holy Spirit in

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**Florence Crawford Brought  
the Pentecostal Message  
to Portland, Christmas Day,  
1906.**

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the Azusa Street revival, she was able to explain Miss Jacobsen's experience of the evening before. Mrs. Crawford was one of the first to bring the Pentecostal message to the Pacific Northwest.

For a look at Florence Crawford's early life and then her initial ministry to the Northwest, we go to her book *The Light of Life Brought Triumph*.

Mrs. Crawford had been reared in an atheistic home, her parents often entertaining famous infidels. But God had His hand on her life. She later testified that as a young woman while she was dancing in a ballroom, "God spoke out of Heaven and said, 'Daughter, give Me thine heart.' Nobody had to tell me it was God, for I knew it to be the voice of God."

It was but a few days after this when Mrs. Crawford truly found Christ as Savior. With her conversion was born a hunger for deeper spiritual experiences. That hunger was not satisfied until she was filled with the Holy Spirit in the old barn-like building on Azusa Street. Upon attending her first meeting there, Mrs. Crawford knew she had found what she had been seeking for since her conversion. She went to several meetings and

then one day as she sat in the services, a sound like a rushing, mighty wind filled the room, and she was baptized with the Holy Spirit. Of this experience, she said, "The power of God shook my very being, and rivers of joy and divine love flooded my soul. Oh, it was wonderful! And He caused me to speak in the Chinese language. . . . But the greatest joy to my heart was that I had received the power to witness to lost souls."

Not long after that God performed a wonderful healing in Mrs. Crawford's body. The experience is best told in her own words:

I was a wreck in my body. Three attacks of spinal meningitis early in my life had left my ears and eyes so affected that I could not leave off my glasses. I asked the ministers to pray for me, and the healing power of the Son of God flowed through my eyes and healed them perfectly.

I had lung trouble—for years I had to live in Southern California for my health—and God healed me of that, too. Early in life, when just a girl, I was seriously injured. I was thrown from a carriage onto a jagged stump and lay at

the point of death. For weeks my mother bent over my bed expecting me to pass away any time. Later, I had to wear a surgical support: a "harness" with straps, a metal plate across my abdomen, metal prongs in the back and straps across my shoulders and back. I could not take two steps without this harness on my body. If I stepped hard on my right foot I would be in bed for two weeks.

One day the Lord asked me to take that harness off. It had been my constant friend and companion for 11 years but I removed it. I had heard the thing jingle many a time when I dropped it into the closet for the night. But this time, there was a thanksgiving in my heart because I was through with it forever—God was going to heal me.

The prayer of faith was prayed for me, and God did heal me. He instantly healed me. I leaped and praised the name of Jesus—and I walked twenty-three blocks that very night, without the harness.

Earlier, Mrs. Crawford had told God that if He would heal her, she would preach the gospel as long as He gave her breath to do so. She kept her vow to God. After her healing, near the end of 1906, she boarded a train traveling north. She had no financial support but believed that God was leading her to open new doors for the Gospel and would provide for her every need. She stopped off at Salem, Oregon, to take part in special meetings that a minister from Los Angeles was conducting.

In Salem, Mrs. Crawford was invited to come to Portland to hold services there. At noon on Christmas Day, 1906, Mrs. Crawford arrived in Portland. That afternoon, at 3 o'clock, she began her ministry in a remodeled blacksmith shop at Second and Main Streets. This was the same mission where Miss Jacobsen had spoken in an unknown tongue the evening before.

God's Spirit moved as Mrs. Crawford preached the Pentecostal message. Many found Christ as Savior. Soon the pastor of the mission asked Mrs. Crawford to take charge of the work. Under her leadership a revival broke out. The crowds grew until every chair in the building was filled. The aisles were packed and the doorway jammed with people wanting to get in. Finally, the police came to clear out the aisles and limit the number of people allowed into the building.

During that first year in Portland, Mrs. Crawford took a number of fellow workers with her and held meetings in other areas, including Seattle. Many people were saved during these "missionary" trips, and many were filled with the Spirit. Mrs. Crawford continued to minister in Portland and soon founded The Apostolic Faith with its headquarters in that city.<sup>2</sup>

One of the earliest Pentecostal churches in the Pacific Northwest

was opened in Aberdeen, Washington, near the coast. Carl G. Carlson, an immigrant from Sweden was influential in the beginning of this work. He had slowly migrated west until he reached Aberdeen and was converted at the age of 30 in 1903. Joining the Swedish Mission Church (now the Covenant Church), he dedicated himself to ministering to the young people of the congregation as well as those in the community.

In 1906 the news of the Pentecostal revival at Azusa Street reached Carlson. The paper known as *The Apostolic Faith* made its way to Aberdeen and Carlson, along with John Nelson, avidly read of the outpouring of the Spirit on believers in California. A hunger for this experience was born in the hearts of both men. Nelson received the Baptism first. A short time later, after a night of prayer, Carlson was also filled with the Holy Spirit. Others in the Swedish Mission Church then accepted the Pentecostal experience; but because the church resisted their tes-

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### **In 1907, J.S. Secrist Began a Church in Olympia Which Is Now Known as Evergreen Christian Center.**

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timony, this group finally left and opened a Pentecostal mission in Aberdeen. Carlson became the lay minister for this group.

From Aberdeen, Carlson moved to Everett, Washington, in about 1909 where he went from church to church sharing the Pentecostal experience. In about a year a cottage prayer meeting began with a number of Pentecostal believers, and out of this effort grew the first Pentecostal mission in Everett. Soon a number of other missions opened throughout Everett proclaiming the Pentecostal message.

In Eastern Washington, about this same time, Christians in Spokane heard about the Pentecostal revival in Los Angeles. One woman went to Los Angeles and received the Baptism. Before her return, others in Spokane also were filled with the Spirit. During that time, 1906-07, several people in outlying areas waited on the Lord and received the infilling of the Spirit.

God moved in the hearts of men and women in other parts of the Northwest during these years, filling hungry souls with His Spirit. Sometime between 1906-08, several Christians in the small Dutch community of Lyndon, Washington, were baptized in the Holy Spirit.

In 1907, J.S. Secrist began a work in Olympia, the state capitol. He held Sunday school classes and services first in his home. When the group grew, a small one-

room building was built by the men of the congregation. Through a series of moves under the direction of many fine pastors, the congregation finally located at its present site and built what is now known as Evergreen Christian Center. This center has a strong outreach, ministering to the needs of hundreds of people throughout the greater Olympia area.

Another man greatly used of God to introduce the Pentecostal message to the Pacific Northwest was William H. Offiler. Also an immigrant, Offiler sailed from England to Canada in 1889. He later moved to Spokane. One evening while he stood at the corner of Howard and Main Streets, a small group of people came walking down the street. They stopped near him and began to sing and then preach the Gospel. Offiler listened with interest. When the street meeting ended, he followed the group to a small store building. A sign in the window read "Gospel Mission." He went in and sat through the service. At the close of the meeting he responded to the altar call and went forward for salvation.<sup>3</sup>

Offiler's first experience with the Pentecostal revival was in cottage prayer meetings attended mostly by Christian and Missionary Alliance members. The group fasted and prayed for a period of 10 days resulting in many being filled with the Spirit, with the evidence of speaking in unknown tongues.

Although Offiler did not receive the experience of speaking in tongues at that time, he accepted the pastorate of a Pentecostal congregation in Spokane shortly thereafter. The group called themselves the Apostolic Assembly. This was in 1908.

Skilled as a boilermaker, Offiler continued working, for those were the days before churches could pay their ministers a salary which would support them and their families. The time came when Offiler was sent to Glacier National Park in Montana to work. In 1914 while there, he felt called into full-time ministry. He and his wife moved back to Spokane to seek God's will for their lives. During this time he received the baptism in the Holy Spirit.

While in Spokane, Offiler received an outstanding healing. He had suffered a jaw injury, first on a job and again in a football game. Some of his teeth had been loosened, and he continued to suffer from the injury.

The ladies from the mission began to pray with him. He was led into praying and fasting for 24 days. At the same time he was hungry to know if the Bible was true. At the end of the 24 days, alone in his room, he felt he had come face to face with Jesus Christ. God healed his jaw at this time.<sup>4</sup>

*Continued on page 7*

# THE PENTECOSTAL REVIVAL AT LATAH

*An Eye-Witness Tells About The Spirit's Move in 1907*

**By Rose Pittman Downing**

*When the Pentecostal revival spread north from Los Angeles in 1907, M.L. Ryan—who had been a pastor in Salem, Oregon, and publisher of the Apostolic Light—received the experience and then went to Spokane. Latah, a community near Spokane, experienced Pentecost in March 1907. This story was written by Rose Pittman Downing one of the persons who was baptized in the Spirit at that time. She later accompanied others to the Far East as a missionary. She died last year at the age of 101.*

In March 1907 my father came home from town one day with a paper called *The Apostolic Faith* that someone had given him. It was published in Los Angeles, California, and told all about the outpouring of God's Spirit at Azusa Street. Father was much enthused over it and asked me to read the paper to them

after supper. Everyone was anxious to hear as it was something so new.

While I was reading, my mother was all absorbed and in prayer. Finally she spoke up and said, "Oh, it's the Lord; it's the Lord." I didn't know what to make of it as it was all so strange; but Cora Fritsch, my girlfriend, who was visiting us at the time, took it very seriously and said to me, "If God wanted to speak through me in other tongues, I'd be glad to let him do it."

All the things that we had read about became our chief conversation during the next few days, and we were much in prayer that we might be led of God concerning these things.

We had heard that a certain minister who had been filled with the Spirit, and had held a series of meetings in Salem, Oregon, had now come to Spokane [probably M.L. Ryan], and was conducting cottage prayer meetings. Father and Reuben Born went to Spokane to inves-

tigate the claims. [E.A. Born, assistant superintendent of the Northwest District is Reuben Born's grandson.]

One of the first services they were in, God's power was mightily manifested; many were slain under the power and five received a most glorious baptism of the Holy Spirit, Brother Born being one of them. That convinced father that the work was of God and he was happy to come home and tell us the good news. Brother Born came home filled and just a "Hallelujah" or "Praise the Lord" from his lips made us know of a surety that it was real. As father so joyfully told us what he had seen of the workings of the Holy Spirit in the meetings, our hearts became so hungry for the same.

Mother finally decided she would go to Spokane on Wednesday morning and attend these services. My sister Emilie, Mrs. Born, Cora Fritsch and I said we would go too, so this was our plan. We could hardly wait for the day to come.

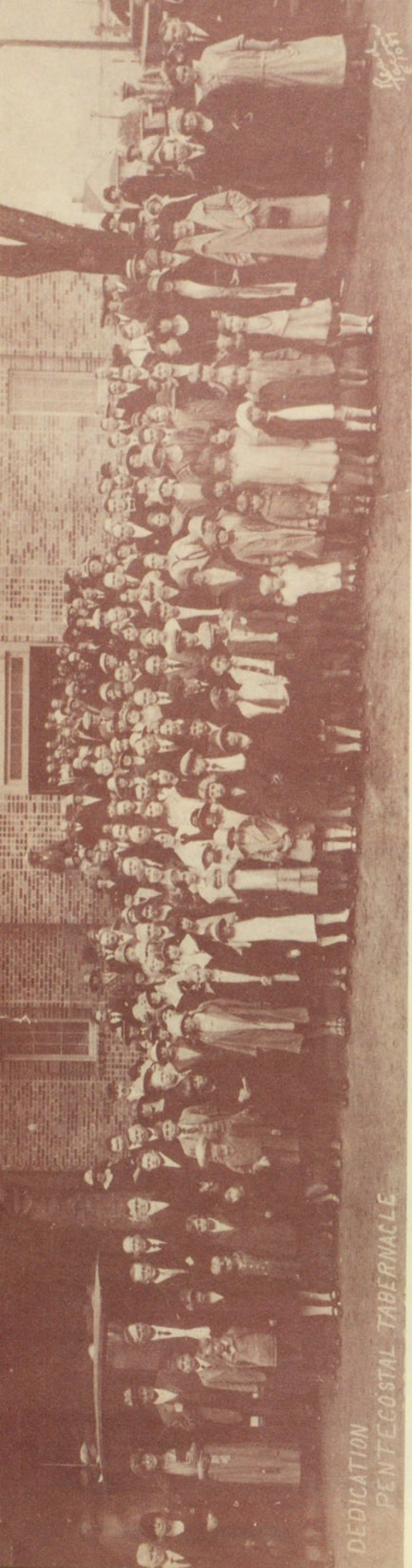
On Tuesday evening our neighbor, a Mr. Zimmerman, called on us. Naturally we told him all about what God was doing. Before he left, mother handed him the Bible saying, "Brother Zimmerman, please read a portion of Scripture and we shall have prayer together before you go home." He took the Bible, read, and then

*Continued on page 7*

*Northwest missionaries to the Orient, 1907. Standing, from the left, Will Colyar, Rose Pittman (author of accompanying story "The Pentecostal Revival at Latah"), Cora Fritsch, Edward Reilly, May Law, Lillian Callahan, Bertha Milligan, Vinnie McDonald, and Archie McDonald. Center, Mrs.*

*Will Colyar, Mrs. Ryan and baby, M.L. Ryan, F.H. Lawler, and Emma Lawler. Children in front, Leonard Colyar, Maynard Colyar, Paul Ryan, Lester Ryan, Harland Lawler, and Beatrice Lawler.*





DEDICATION  
PENTECOSTAL TABERNACLE

Above, dedication of Pentecostal Tabernacle, September 5, 1926, Tacoma (now First Assembly), Frank Gray, pastor. Courtesy of Irene Crane.

Right, Pentecostal ministers at Fruitland, Idaho, 1933; T.A. Wayne, center, was pastor of one of the first Pentecostal churches in Idaho (1926-27), Payette Assembly of God.

Below, the boy in this picture is Frank Cole, present superintendent of the Northwest District. Others are Evangelist and Mrs. Earl Goodwin and Frank's father Harry



## Pacific Northwest/ From page 4

Later in his ministry, Offiler had an outstanding healing ministry. Many people still alive today recount the stories of miracles that took place under his ministry.

Soon after this healing, he felt directed of God to move to Seattle. Along with another minister he held a tent meeting at Ballard Beach in 1913. Julia Strum Beckton remembers attending the meetings as a young girl. She says that they were well attended, probably by over 500 people. At first, Offiler only led the singing. Then the other minister left for meetings in Vancouver, and Offiler took over the preaching. He continued to preach even when the other man returned. Another meeting was held at Green Lake in Seattle in 1914. Offiler brought A. H. Argue and his daughter, Zelma, to minister in these meetings.<sup>5</sup>

In about 1919, Offiler opened a mission in the inner city called the Pine Street Mission. He quickly attracted a large following and established one of the first Pentecostal churches in Seattle. In time it grew to be the largest independent Pentecostal church in the Pacific Northwest.

Offiler chose not to affiliate with the Assemblies of God because of doctrinal differences. He was involved in the "New Issue" (also known as the "Jesus Only" movement). His own Trinitarian position differed from the doctrinal statement adopted by the General Council.

**I**n about 1910, God led a small group of Christians to begin a work in Poulsbo. About 4 years later, two families from Yelm, Washington, attended a Pentecostal camp meeting near Seattle. One of the group received the baptism in the Holy

## Latah Revival/ From page 5

said, "Now let us pray and wait upon God until he does something for us." He led in prayer; and when he finished, my mother began to pray with great earnestness and emphasis. She didn't pray long, but what she said was prompted by the mighty power of God. In a few minutes she was gloriously Baptized with the Holy Ghost and was speaking in tongues in a language she had never known. She knelt there, her hands lifted toward heaven, her face shining with the Glory of God, and oh, so happy. We all stood around singing and praising God and watching mother, for we could not understand.

Finally I said to father, "Does mother know what she is doing?" He answered with a smile, "Why yes, I think she does."

We were so happy and rejoicing over the things that God was doing. Mother got up and walked over to my sister-in-law Mary, put her arms around her as she was praising God; as she let go Mary fell to the floor under the power of God. Mother then came to some of the others who stood close to me. As she got closer to me I felt wave after wave of God's power going through my being. I tried to hold on to the back of the chair to keep from falling, but finally I could not hold on any longer. I fell to the floor, and as soon as I did that, I was made to realize that I was in the hands of the Lord. The power of God was mightily upon me. I began to pray; I wanted what God had for me, though I hardly knew how to ask. This was something so different; God was so near. Finally He began to speak to me, saying, "Are you willing to give up all for me?" I said, "Yes Lord I am." And He spoke, "Are you willing to give up all for me?" I replied, "Yes, Lord, take all just give me

Jesus." And the third time when he asked me the same question, I answered, "Lord take everything, only let me have Jesus."

Then a Holy hush came over me; the only way I know how to describe it is that it seemed like a dove of peace settled down deep within my soul, and I was overflowing with the blessed Holy Spirit. He within me began to speak forth words in another tongue, which only the Spirit knew. It was marvelous to let the Holy Spirit speak through lips of clay, the wonderful mysteries of God.

We did not go to the meetings in Spokane as we had planned, for God met us at home and satisfied the longing for our hearts. The next night we had the weekly prayer meeting in our home.

The people who had come to prayer meeting that night heard what was going on. Many of them rushed upstairs and came to the door of our room where we were already meeting God.

They asked, "Rose, what does this mean?" It was so marvelous, but I didn't know how to explain. Later we went downstairs where the prayer meeting was in progress. People were slain under the power of God all over the room. Five received a most wonderful Baptism that night.

This was soon noised abroad throughout the town and the neighborhood and hungry hearts from far and near came to our home any hour of the day to pray and wait on God to be filled with the Holy Spirit. They did not mind walking many miles to get there. They were richly rewarded, for they received the same experience.

Thus the Pentecostal work in Latah, Washington, began. ♦

Spirit. Four years after that, four families moved from Saskatchewan, Canada, to Yelm, and a Pentecostal work was begun in that community.

During the years of 1915-18, the Lord was also pouring out His Holy Spirit on Christians in the state of Oregon. In a small community, North Howell, just a few miles east of Brooks, God worked in the lives of men and women by baptizing them in His Spirit and healing their bodies, as well as saving their children and youth. This revival was the outgrowth of seeds planted in 1901 by Julius Voget, a German immigrant.

Before Voget left Germany, he gave his heart and life to God. When he arrived in Oregon, he and his brothers built and operated a sawmill about 10 miles north of Salem. Feeling burdened for the men he had hired, Voget went from home to home, reading God's Word and praying with these men. Though he was not always welcomed into their homes, he persisted. One by one the men and their families received Christ as Savior. It was some of these same Christians who received the Pentecostal experience after moving to North Howell several years later.

The Pentecostal works in both Lewiston, Idaho, and in Bremerton, Washington, began around 1915. By 1918, churches were begun in Anacortes, Tacoma, and Spokane. In 1919, Puyallup, Sunnyside, and Walla Walla were added to the list. So from north to south, east to west, back and forth across Oregon, Washington, and Idaho, the mighty rushing wind of the Spirit blew, as God filled hungry hearts, empowering them to carry His Gospel to the unsaved around them.

**F**rom these scattered beginnings, the Northwest District of the Assemblies of God was formed in 1919. In June of that year, J. S. Secrist, a General Presbyter of the General Council of the Assemblies of God, called together a group of ministers from throughout the Northwest area. Ten ministers (seven men and three women) all affiliated with the General Council, attended that first meeting. The group chose Frank Gray as district chairman and J. S. Secrist as district secretary. The Northwest District of the Assemblies of God at that time encompassed Washington, Oregon, Idaho, and western Montana.

Frank Gray, the first district chairman (later the title was changed to superintendent), was the son and grandson of Baptist preachers. He was living on a wheat farm about 20 miles east of Spokane, Washington, and preaching in a neighborhood Baptist church when God baptized him with the Holy Spirit. He sold his farm and moved his family to Spokane where he joined with a group of Pentecostal believers.

Gray was involved in the beginnings of The Pentecostal Assembly of God in Spo-

kane in 1918. Under his leadership the church was incorporated, and services were conducted in a church building on the corner of Dean Avenue and Ash Street. Some of the people in the community tried to stop the meetings. Finding they could not do so, their antagonism grew, and one night a mob seized Gray and dragged him out into the night. They then covered his body with tar and feathers. But this did not deter him from continuing to preach the Pentecostal message.

That same year, 1918, Gray moved to Tacoma and brought together a small group of Pentecostal believers. The congregation met in a second-floor audi-

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### **The Northwest District Was Formed in 1919 and Included Washington, Idaho, Western Montana, and Oregon.**

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torium on Sixth Avenue. Later they moved to a small church on the corner of South 25th and "J" Streets. It wasn't long until this small building, which seated about 80 persons, was filled.

In those early years, Gray conducted all the church business as well as the district business from the dining room of his home. His son Paul, recalls how he and his brother Harold, bought their father an Underwood typewriter for \$20. This was his one piece of office equipment.<sup>6</sup>

Gray is also remembered by his sons as one who practiced what he preached. The standard he held out for others, he first lived himself. He taught the Word, and his message often centered on holy living. This was undergirded by hours of prayer in his own personal devotions. He was also a man who freely gave to whomever had a need. Often he reached into his own pocket to give financial assistance to those who needed it. Meals were freely shared with the less fortunate. And visitors from out-of-town were always invited to dinner.

Frank Cole, the present superintendent of the Northwest District, remembers Gray with great affection. Cole grew up in the Tacoma church and experienced the concern and care Gray felt for his congregation. The Grays were on vacation in Yellowstone Park the summer young Frank Cole was about 8 years old. A postcard arrived at the Cole home addressed to the parents and carrying greetings to them from their pastor. The picture on the card was of a bear standing on its hind feet looking in a car window. At the bottom of the card, Pastor Gray had penned the words, "The bear is for Frankie." The character of a man can often be read in how he responds to children.

Cole tells that as a boy he so loved his pastor he thought the greatest thing would be to have a haircut just like Pastor Gray's. (Gray was completely bald on top with a fringe of hair circling his head.) Little did Cole know that someday he would be sitting where his boyhood hero sat—in the district superintendent's chair.<sup>7</sup>

During the decade of the 1920s, groups of Christians were drawn together in city after city because of their common beliefs in the infilling of the Holy Spirit and in divine healing. Some, like the group in Salem, Oregon, in about 1926, were forced to leave the churches they had attended for years.

An evangelist by the name of Moore was conducting special meetings in the Christian and Missionary Alliance Church of Salem. The meetings had continued for several weeks when it was discovered that Evangelist Moore was a Pentecostal believer. When asked by the C & MA board to discontinue the meetings, Evangelist Moore moved his services to the Grand Theater and continued there. Most of the people who had been attending the meetings followed him to the theater. But when Moore learned of the Pentecostal Mission, pastored by Hans Hansen, he closed his meetings and suggested that the group who had followed him attend services at the Mission. Many of them did.

Hans Hansen has been called "God's man for that time and place." As a young man he had joined the Merchant Marines in Norway and lived a rough and sinful life. But one day at sea when a violent storm so frightened everyone on board ship that they all thought they would never see land again, Hansen called on God to spare his life. He promised God he would preach the Gospel.<sup>8</sup>

He then became involved in a Norwegian mission in Seattle for a short time. Later he entered the evangelistic field. In 1925 he conducted tent meetings in Salem, presenting the Pentecostal message. A year later he was asked to return to pastor the Pentecostal mission. At the time, this group of Pentecostal believers was meeting in the old YMCA building. The congregation had cleaned up the hall which had previously been used as a gymnasium. They had hung curtains, built a platform, and installed two large stoves for which wood had to be carried up two flights of stairs.

Under the leadership of Hansen, this group purchased a large lot at the corner of Ferry and Thirteenth Streets. They built a large tabernacle that would seat more than 600 people.

The revival fires continued for months after they moved into the tabernacle. Meetings were held every night. Later, the congregation decided to meet three evenings a week and three times on Sunday. Hansen, together with Brothers Kulpus and Ferguson, incorporated the new work

under the name of Evangelistic Full Gospel Association. In March 1927, with Frank Gray, superintendent of the Northwest District (Oregon was a part of the district at that time) as the speaker, the tabernacle was dedicated.

Later the church moved to Park and Market Streets. They changed the name from Evangelistic Temple to First Assembly of God. This church is now known as Christian Center. From these humble beginnings, the Pentecostal message in Salem is being preached in about 20 churches and missions today.

**M**any of the churches in the Northwest District started from humble beginnings. Dedicated Christians who accepted the Pentecostal message gave generously out of their own modest means. But until the congregations grew large enough to raise the necessary funds for buildings of their own, many groups met in homes, in rented halls, in storefronts. In West Seattle in 1925, a group of believers found an empty theater building on California Avenue and began the West Seattle Full Gospel Mission. Later this group of Pentecostal believers affiliated with the Assemblies of God and became known as the West Seattle Assembly of God.

In Bridgeport, about 10 families came together in 1927 to form Bethel Church. They met in a saloon which they had converted into a meeting place. A number of years later a fire destroyed the building, and they met in the city library while they put up their own building.

But more common was the home prayer meeting, often conducted by the

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### **Frank Gray, the First Superintendent, Was Tarr'd and Feathered at Spokane in 1918.**

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lay people themselves until a pastor could be secured. Such was the experience of three or four families in Ellensburg. These believers gathered in a home in West Ellensburg, conducting their own services. Soon they moved to the old Lincoln School and held Sunday school and prayer meetings there. Several months later they moved to an old store building on Third and Pearl and called a Rev. Green to become their first pastor. After a few months, they moved again—this time to an old lodge hall on Pine Street where they remained until 1931.

Wapato, a small community on the south side of Yakima, is also another example of a church born out of a home prayer meeting. In the early 1920s the Pentecostal believers in Wapato met in their homes. Then God moved until the crowds grew too large for the homes. The old Home Laundry building on East Third Street became their church home until it



too could not contain the people attending. From the old Home Laundry building they moved to the Duffy Building on South Wapato Avenue, to the Naggs Building, and then to the Reliable Garage building. This was their final move before they located in their present site on east 5th Street.

On March 28, 1927, the church was officially incorporated. C.D. Waters of Des Moines, Iowa, became the pastor and served the congregation for 11 years. Under his ministry crowds packed out nearly every building they met in. Night after night there was standing-room only when they met in the Reliable Garage building because of the hunger of so many people to receive more of God.

The whole town was so affected that Wapato's theaters closed down. The theater owners said, "No one comes, so there is no use to stay open as long as the revival meetings are on."

### A Revival in Wapato Closed the Town's Theaters. About 150 Converts Were Baptized in the Yakima River.

At the first baptismal service, Waters baptized 89 converts in the Yakima River. A short time later, another 60 people were baptized.

In the late 1920s, ministering to the young people of the District became a concern of some. At the close of the District Council meetings of 1926 and 1927, youth conventions were held. The convention of 1926, in Everett, Washington, was held for 3 days, June 18-20. On Friday afternoon the message was given by Almyra Aston, a missionary to India. A consecration service followed in which many young people dedicated themselves to God.<sup>9</sup>

The youth convention in 1927 was held on Sunday, June 20. The District minutes record that the

Tabernacle (Stoneway Tabernacle in Seattle) was packed to the doors. The service opened with a devotional program that included soul-stirring singing and testimonies that rang with a real note of praise to our precious Saviour for His sweet presence during the whole convention. Several musical numbers were followed by an evangelistic message by Brother [W.T.] Gaston. The Lord honored and put his seal of approval on the whole convention by filling the large altar with souls seeking salvation and filling a young woman with the Holy Spirit.<sup>10</sup>

It is known that Frank Gray during his years as district chairman was not in favor of having a separate youth department. Consequently, a ministry to young people

<p>WASHINGTON</p> <p>THOMAS A. SANDALL, SEC. TREAS. 408 214 ST. S. W. PUYALLUP, WASHINGTON</p> <p>DISTRICT PRESBYTERS</p> <p>J. L. ISAACS 1210 N. 47TH STREET SEATTLE, WASHINGTON</p> <p>E. O. ROBECK 351 ADAMS STREET CORVALLIS, OREGON</p> <p>IRL J. WALKER 358 E. 32ND STREET PORTLAND, OREGON</p> <p>FRANK GRAY 2139 SOUTH "L" STREET TACOMA, WASHINGTON</p>	<p>OREGON</p> <p>IDAHO</p> <p>WESTERN MONTANA</p> <p>ALASKA</p> <p>Northwest District Council OF THE General Council of the Assemblies of God Seattle, Washington</p>	<p>SAMUEL SWANSON, SUPERINTENDENT 1400 NORTH 40TH STREET SEATTLE, WASHINGTON</p> <p>DISTRICT PRESBYTERS</p> <p>CHARLES C. DOUGLAS 310 N. 2ND STREET WALLA WALLA, WASHINGTON</p> <p>J. E. RASMUSSEN 808 W. SPOFFORD AVE. SPOKANE, WASHINGTON</p> <p>R. D. STREYFELLER 13 NEWTOWN STREET MEDFORD, OREGON</p> <p>E. G. LAWRENCE 319 E. 7TH STREET TILLAMOOK, OREGON</p>
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District letterhead, 1931

did not begin until Wesley W. Fleming organized the first youth rally in the District in 1929. As the assistant pastor of the First Pentecostal Church in Yakima, Fleming carried a burden for the young people of the District. So on October 15, 1929, he sent out letters such as the following:

Dear Miss Lapp:

This is to announce the first monthly rally of the "Christ's Ambassadors" of the Yakima valley, which is to be held in the First Pentecostal Church at Yakima on Monday evening October 28 at 7:30 p.m. sharp.

This is just the beginning of these times of fellowship which we hope will prove a real blessing to all the assemblies in the valley. The idea is to hold one of these rallies every month and to have them at a different assembly each time.


Let's get behind it and push and pray that it will be a real time of blessing for all and that it will be the starting time for a real revival among the young people of the Yakima valley. Everyone is invited and urged to come.

Remember the time and the date.

Sincerely yours,  
(signed) Wesley W. Fleming

#### A Walla Walla revival poster from the 1920s

**GREAT REVIVAL CAMPAIGN**



Now on  
at the  
*Walla Walla  
Tabernacle*  
2nd and Oak

Meetings every night, at  
7:45 p. m.  
Sundays 10:30 a. m., 3  
and 7:30 p. m.

Evangelist J. S. McConnell in charge, assisted by  
Evangelist W. H. Merrin  
Don't fail to hear

Evangelist W. H. Merrin of Chicago  
"a live man with a live message"  
Hear him picture the reality of the world's greatest  
tragedy in his message Sunday night on "THE CRUCI-  
FIXION OF CHRIST."

The side has been taken out of the Tabernacle en-  
larging the seating capacity to over a thousand, and mak-  
ing it the coolest spot in town for public meetings. Come  
and be comfortable while you hear the old time Gospel  
preached in the power of the Spirit.

This was the first official gathering of the young people from different churches within the Assemblies of God in the Northwest. But this small beginning has led to a major ministry of the Assemblies of God throughout the area.

The 1920s was a time when churches were established in the Northwest. The Holy Spirit continued to move in the hearts and lives of men and women. Congregations grew and pastors were called to lead them. Evangelism was emphasized and souls were brought into the Kingdom.

### To Be Continued

#### Notes

1. Ward M. Tanneberg, *Let Light Shine Out* (1977), p. 8. Unless otherwise indicated, the source material for this article has been taken from Tanneberg's book.
2. *The Light of Life Brought Triumph*, A Brief Sketch of the Life and Labors of Florence L. (Mother) Crawford (Portland, Oregon: Apostolic Faith Publishing House, 1955), pp. 2-17.
3. Interview with David Poortvliet, January 6, 1987.
4. *Ibid.*
5. Interview with Julia Strum Beckton, January 6, 1987.
6. Interview with Paul Gray, December 15, 1986.
7. Interview with Frank Cole, January 6, 1987.
8. Ethel Berglund and Bernice Dalan, Stranglund, eds. *Building for Tomorrow*, (Oregon District Council, 1976), p. 7.
9. Minutes of the Seventh Annual Meeting, Northwest District Council, 1926.
10. Minutes of the Eighth Annual Meeting, Northwest District Council, 1927.

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# Black Ministers in the Assemblies of God

## *Ellsworth S. Thomas First Black Minister Credentialed in 1915*

### Howard N. Kenyon

There is a popular notion that no blacks were ordained in the Assemblies of God until the early 1960s, when evangelist Robert Harrison was ordained by the Northern California-Nevada District Council. Harrison himself was led to believe he was the first black so recognized.<sup>1</sup> But in actuality, black ministers have been received into fellowship almost since the beginning of the movement.

#### **Black ministers prior to 1940**

The first black person officially listed as an Assemblies of God minister was Ellsworth S. Thomas. Granted his credentials in 1915, he had been ordained 2 years prior by R.E. Erdman<sup>2</sup> and was pastoring in Binghamton, New York. Well recommended by Robert Brown, the influential pastor of Glad Tidings in New

the General Council to serve in Liberia. He died in December 1923, presumably before sailing for Africa, but his wife proceeded to serve her missionary appointment until returning in 1930.<sup>6</sup> Isaac's picture appeared on the cover of *The Pentecostal Evangel* along with other missionaries in 1923, thus making him the first black to be pictured in the periodical.



G. T. Haywood



Isaac Neeley



Edward and Ruth Washington, as evangelists in 1950s. They are now A/G missionaries.

#### **In 1923 Isaac and Martha Neeley Became First Appointed Black Missionaries.**

York City, Thomas ministered in the Council until his death at the age of 70 in 1936.<sup>3</sup>

A more famous minister of the day was G.T. Haywood, pastor of the Apostolic Faith Assembly in Indianapolis. There is no record that he was ever officially a minister with the Council, though he did enjoy extensive association until he parted ways in the New Issue controversy of 1916. He obviously was recognized among the ranks of the Assemblies of God, even being asked to speak on the Council floor in the great "Jesus Only" debate.<sup>4</sup>

Most black ministers prior to the 1960s (for which records have been found) were located in the Northeast. J. Edward Howard, for example, pastored in Newark, New Jersey, and was ordained in 1919. He eventually withdrew because he felt self-conscious over his position in the fellowship.<sup>5</sup>

The first black missionaries sent out by the Assemblies of God were Isaac and Martha Neeley in 1920, who were from the historic Stone Church in Chicago. They served as evangelists until Isaac became an associate pastor at Stone Church in 1923. That year they were appointed by the Missions Department of

What few blacks were in the fellowship rarely, if ever, were visible. One exception was Bruce Gibson, who first was granted credentials by the Northwest District in 1933. Pastoring in Winlock, Washington, he had already been in active full-time ministry for a decade. Four years later he withdrew from the Council when he felt impressed to move to the east coast to "work among his own people" and join the "colored" organization, presumably the Church of God in Christ. There did not seem to be any conflict involved, and the district expressed that Gibson was welcome to return.<sup>7</sup>

Gibson eventually did rejoin, but, of interest at this point, his ministry in Washington was to a racially mixed group of people in a church in "colored town" 1/2 mile out of Winlock. He also preached in the Longview, Washington, assembly on occasional Sunday afternoons to another racially mixed congregation.<sup>8</sup>

#### **The nagging question in the 40s and 50s**

In 1939 the question of black ministers in the Council surfaced. The Eastern District ordained a Brother Ellison, predicated on his ministry as pastor of a "good

congregation" in the Bronx, New York City. His church, a regularly organized church made up of "educated" black people, had appealed to the district committee desiring the ordination of its pastor. Ellison and many members of his congregation knew "nothing else but the Assemblies of God." Newton Chase, then Eastern District Secretary, advised the national headquarters that the Eastern District was willing to refer Ellison to the "colored" organization, namely, the Churches of God in Christ, if so desired. Robert Brown, pastor of Glad Tidings in New York City, had been responsible for originally presenting Ellison's name to the committee. (He had earlier been responsible for endorsing Thomas and Howard.) Now it was asserted that Brown had presented Ellison to the committee for a license to preach without the committee knowing he was black! Obviously Ellison had not been presented in person.

The General Presbytery took up the matter in its September 1939 meeting. After some consideration, the Presbytery went on record disapproving the ordination of black men to the ministry. It further recommended that license to preach be granted to such men for ministry only within the bounds of their district. The primary issue was not racial prejudice, it was stated, but the differing attitudes around the nation and how to handle ministerial recognition inter-regionally. Deference to the Church of God in Christ was also cited.<sup>9</sup>

#### **The 1939 General Presbytery Disapproved the Ordination of Blacks.**

The action of the General Presbytery left the issue fairly ambiguous. No credentials of black ministers then in the Council were recalled. Nor was this action used uniformly in determining credentialing of blacks in subsequent years. The decision of the Presbytery is best seen as an attempt to do away with an isolated, difficult question, made problematic because it had been presented in a national forum. For the next 2 decades, the General Council, the General Presbytery and the Executive Presbytery would wrestle continually with the issues of racial segregation and integration.

One such occasion was the 1945 General Council. Gibson had not as yet

reaffiliated with the Assemblies of God but had been invited to speak to the Council in session on behalf of the establishment of a "colored" branch within the Fellowship. A resolution was subsequently adopted affirming the idea, but it lacked a specific plan of action. Several months later, *The Pentecostal Evangel* reported that Gibson was conducting a Bible school in New York City, hoping to provide black ministers for evangelizing their own race. Ernest S. Williams, general superintendent at the time, later commented that this black minister was willing but lacked the strong leadership to see it through.<sup>10</sup>

Similar proposals continued to surface in subsequent years. Later Williams reflected on the ongoing debate over a proposed black branch:

The executive brethren at Springfield presented the matter of a black organization within ours such as the Baptists had in the South, the Methodists had. . . It met considerable opposition by certain leaders of the South. Their argument was if we ordain in our movement black men, we should recognize those men if they were to come our way. And if we were to permit a black man to preach in our churches it would never do. The people would not accept it at all. And so their fear was so pronounced as they felt in the interest of not creating division within their organized churches that it was dropped. It never got any farther.<sup>11</sup>

Then in 1951 the decade-long odyssey of Bob Harrison began. The first black to attend Bethany Bible College in Santa Cruz, California, he was denied a ministerial license with the Northern California-Nevada District in 1951 at the time of his graduation. According to Harrison, the reason given to him by the district superintendent W. T. Gaston, was that "it is not



Bob Harrison and Billy Graham



Thurman Faison

the policy of our denomination to grant credentials to Negroes."<sup>12</sup>

Ironically, Harrison's own grandmother, Cornelia Jones Robertson, had at one time been an ordained minister in the Assemblies of God. The ministers file reveals that she was affiliated with the fellowship from 1922 to 1935, during which time she pastored in San Francisco and Oakland. When her grandson was rejected for credentials, she expressed great shock and disappointment. A friend, prison chaplain Harry C. Warwick, appealed to the Executive Presbytery on the family's behalf. Although J. Roswell Flower, general secretary at the time, supported the appeal, no action was forthcoming by the Executive Presbytery in 1951.

A year later and on the other side of the continent, Gibson applied for reinstatement of his ordination with the New York-New Jersey District. His reinstatement was recommended by the district and was sent on to the General Council for final approval. R. J. Bergstrom, a district official, noted this recommendation came in that Gibson was "carrying on a fine work in the Bronx" and that there were "other ordained colored brethren working" in the district. The response from the general secretary's office was quite favorable and Gibson was reinstated.<sup>13</sup>

In 1957, Harrison was finally granted his ministerial license. Since the issue of accepting blacks in the Assemblies of God was still unclear, the Northern California-Nevada District appealed at least twice to the General Presbytery on behalf of Harrison for ordination. A reply from the general superintendent, by this time Thomas F. Zimmerman, attempted to explain the indefinite action of the General Presbytery and added:

In spite of the foregoing, some of the northern districts have ordained colored ministers for years. They have not made an issue out of it, but have quietly ordained those who have applied and who have met basic requirements for ordination. . . So far no problem has

developed with the procedure. There is really nothing in the General Council constitution and Bylaws prohibiting the ordination of Negro ministers, and such applications have been honored by the General Secretary's office in the past, when they have been duly processed and recommended by the District Credentials Committee.<sup>14</sup>

Whatever happened to that request, an event outside the Assemblies of God would soon override all the General Presbytery discussions and actions of the previous 2 decades. Harrison was invited to join the crusade team of Evangelist Billy Graham in 1962. Shortly after, the General Council headquarters cleared the way for Harrison to be ordained by his district.

The stance of the movement had been to allow "time" to change things. Inherent fears were expressed of becoming out of line with the mainstream of American society. Concern had been expressed on the part of some ministers that the acceptance of blacks into their churches would probably discourage whites from attending. The anxiety was that this would cause the movement to develop exclusively into a "colored" work. The issue of integration in the Assemblies of God in the 1940s and 1950s centered on two concerns: many whites were not ready for it, and most blacks were not interested in being relegated to a separate branch.

#### The picture since 1960

While Harrison was not the first black ordained in the Assemblies of God, it could well be stated that his ordination was the most visible. In a very definite sense he might be considered to have broken a "color line" for his high-visibility ordination and ministry effectively ended once and for all the ongoing ambiguities of the General Council on the matter of inclusion of American blacks. The issue had been effectively pressed by the larger evangelical community.

One of the most important catalysts within the Assemblies of God in breaking down the color barrier at the grassroots level was Teen Challenge, begun in 1958 by David Wilkerson as an outreach to New York City teen gangs. By 1970 Charles W. H. Scott, assistant general superintendent, would acknowledge the major role Teen Challenge had played in reaching into the black community.<sup>15</sup> Wilkerson received immediate fame for his work among Spanish, black, and Anglo youth. As he itinerated in churches across the nation, some of his young converts would travel with him. For many churches, Teen Challenge was their first experience in having blacks ministering, even attending, in their midst. Reaction was often mixed, but pastors generally responded favorably to successful evangelistic stories.

During the 1960s and into the 1970s Harrison and another young black minis-

ter, Thurman Faison, became the objects of much attention within the denomination. Faison, who received initial visibility as a convert of Wilkerson's ministry, later pioneered churches in Harlem and Chicago. Both men addressed General Councils and other major church conclaves. Faison challenged the 1965 Council not to neglect the American black, saying that "full-scale evangelism among the Negro people has been sadly lacking." Gayle F. Lewis, then executive director of the Home Missions Department responded to Faison's challenge, noting that "we stand indicted that we have not done more."<sup>16</sup> Harrison, who served for a number of years as a Billy Graham associate, was appointed as a consultant on inner-city evangelism by the Division of Home Missions and also traveled under a short-term assignment for the Division of Foreign Missions.

Beginning in 1969, Harrison and Faison were the most prominent of several black ministers invited to meet in high-level discussions with the Executive Presbytery. Harrison and Faison urged that a change of attitude was needed toward the black people. A compassion is needed which sees no color, they said. Any efforts must be done without a pater-

### Bob Harrison's Ordination in 1962 Helped Open Doors for Other Black Ministers.

nalistic approach, with whites willing to work with blacks and allow blacks to assume leadership.<sup>17</sup>

The early 1970s were marked by a growing concern of many ministers, both black and white, that the Assemblies of God had done much to reach every major population group in the world with the obvious exception of the American black. In 1971, Thomas F. Zimmerman stated, "There are no boundaries, home or foreign, set for our mission."<sup>18</sup> Curtis Ringness challenged the Fellowship with these words:

As a church we cannot neglect any segment of our society—black or white. The message of the gospel must be communicated to every individual who is lost without God. Assemblies of God doors must be open to all regardless of race, national origin or station in life.<sup>19</sup>

Acknowledging that such a challenge is not easy, T.E. Gannon called for a three-fold response: support inner-city evangelism (new works), make room in existing churches for those nearby, and support the training of new black minis-

*Continued on next page*

## Bishop Mason and the Sisterhood Myth

By Howard N. Kenyon

One event symbolically marked the changing of eras within the Assemblies of God regarding its involvement with blacks. In November 1961, Bishop Charles H. Mason, co-founder and lifelong head of the predominantly black Church of God in Christ, died at the age of 98. He had officially interacted with the General Council on only two occasions: the first was in affirming the actions of the founding General Council in 1914; the second was in addressing the 1937 Council in Memphis. Yet he had embodied the legend that assumed a unique connection between the Assemblies of God and the Church of God in Christ.

Now for over 20 years the General Council had been wrestling with the question of accepting blacks, quite aside for the most part from any consideration with Mason. Notably, his passing received minimal attention in *The Pentecostal Evangel*. For the man who had theoretically so dominated a major part of the home missions policy of the Assemblies of God for 50 years, a small obituary was all that was presented. In the end, the notion of the "Sisterhood Denomination" was not very well substantiated.

This "Sisterhood Myth" refers to the popular idea that the Church of God in Christ is the black counterpart of the Assemblies of God—that it has served as the black General Council. While the predominantly white denomination has a fraternal relationship with various other Pentecostal organizations, the myth gives rise to the idea that this particular relationship is most unique. Such a perspective has never been publicly acknowledged by the Church of God in Christ. Yet it has served as the primary excuse justifying the "whiteness" of the General Council and has found expression in the official minutes of the Assemblies of God at various times.

A combination of factors was involved in the rise of this myth. For one, the movement had a particularly cooperative attitude about its mission in its earlier years. Partitioning of fields, so common at the time overseas, was also practiced to a certain extent stateside. A "one church per city" mentality often prevailed and was also generally extended to ethnic communities within cities. There are a number of examples of cooperation with blacks in the earliest days of the Assemblies of God.

Further, many of the Assemblies of God pioneers had been associated, admittedly loosely, with the Church of God in Christ prior to 1914. Mason seems to have held a unique place of respect among earlier Council leaders. As a result, there was



Charles H. Mason

a growing feeling that if the black Pentecostals had their own organization, they should be a part of it instead of the white Pentecostal church.

But the Assemblies of God seems never to have observed that its doctrinal positions, particularly sanctification and church polity, separate it from existing black Pentecostal churches, including the Church of God in Christ. When the General Council was formed, doctrinal uniformity and church polity were simply not important. All major theological variations of Pentecostals were present at the organizational meeting in Hot Springs. Gradually this changed, and after the consolidation period of the 1920s and 1930s, the Council began to struggle with the irregularity of consigning a certain ethnic group to a denomination quite distinct from itself.

Whatever unique relationship that might have existed was no longer remembered by the Church of God in Christ at least as early as the 1950s. They did not consider themselves the "black version" of anything. At the least, they were one of several white and black denominations from the holiness wing of the Pentecostal movement, whose emphasis on sanctification was quite unlike the "finished work" Pentecostals such as the Assemblies of God. There is, in effect, no black counterpart to the Assemblies of God among the trinitarian "finished work" Pentecostals.

It is intriguing that the question has not been asked why the early leaders did not simply choose to join the Church of God in Christ, which has never excluded whites, instead of forming another church. Aside from purely racial considerations, perhaps they saw other important distinctions. Significantly, the first sermon at the Hot Springs Council was on the "Finished Work of Calvary." Nevertheless the myth has outgrown whatever usefulness it might have had in the past for the denomination. Though it has not been expressed officially since the early 1970s, it is still commonly accepted among the Assemblies of God constituency.

# Black Ministers/

From page 12

ters.<sup>20</sup> Throughout the decade, various black and white Assemblies of God ministers opened doors of acceptance, an attitude initiated by Graham and Wilkerson and responded to by Harrison and Faison.

## Teen Challenge Played an Important Role in Integration.

Two other black Assemblies of God ministers rose to prominence during this time. George M. Perry served as president of the National Negro Evangelical Association and was a principal speaker at the Black Christian Literature Conference in 1969.<sup>21</sup> Edward Washington was appointed as a missionary-evangelist to Europe in 1964. Washington and his wife Ruth are the first and only black Americans to serve under regular appointment



Spencer Jones

with the Division of Foreign Missions since the Neeleys in the 1920s.<sup>22</sup>

Leadership for the development of inner-city and black ministry in the past

decade, however, has fallen primarily to Spencer Jones. A graduate of Central Bible College in 1972 where he was reportedly the first American black to enroll, Jones first served as pastor of Tampa Assembly of God, an integrated church in Springfield, Missouri, before following Faison as pastor of Southside Tabernacle in Chicago. While others have talked of "parenting" inner-city churches, Jones has provided the vision and structure to accomplish the task.

As a member of the National Home Missions Board of the Assemblies of God, he has become far more than a figurehead for blacks within the Council. In 1981 he coordinated the first Inner-City Pastors Conference. Jones continues to serve as president of that conference, which has developed into an informal fellowship of black ministers in the Assemblies of God. In the late 1970s he began to organize for inner-city church planting, his stated goal being to start 50 inner-city churches by the end of the 1980s. In the first four years of the decade 10 new churches were started, bringing the number of such inner-city churches in

*Continued on page 20*

Teen Challenge personnel ministering to black children



## Times Have Changed

Today the *Pentecostal Evangel*, or any periodical for that matter, would be slapped with a defamation suit if they reverted to editorial "watchdog" policies of 1914.

Often there were warnings of alleged con artists skinning the saints and skipping out to other green pastures. The *Christian Evangel* for August 8, 1914, has a good example.

### Beware of Jones

A man by the name of Jones, traveling with a woman he calls his mother, dressed in grey suit and shoes, which appear too large, looks as though he wears a wig, smiles, and says "praise the Lord" all the time, has defrauded some of the saints at Syracuse. For information, address Mrs. Thomas S. Smith, 103 Temple St., Syracuse.

Since *Heritage* does not want to be hailed into court by a descendant of the "fraud" described above, the names of both the accused and the complainant have been changed.

Because this news flash was published nearly 75 years ago—before most of us were born—there is no reason for men of Syracuse to stop wearing wigs, grey suits and shoes. Furthermore, they can praise the Lord and take their mothers out to dinner anytime they wish.

Yes, times have changed.

# JESUS ONLY.

## Jesus Only.

"And Jesus came and touched them and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only."—Matt. 17:7, 8.  
CHARLES P. JONES.

C. P. J.  
Slightly and with much feeling.

1. Je-sus on-ly is my mot-to, Je-sus on-ly is my song,  
2. Je-sus on-ly shall com-mand me, Je-sus on-ly guide my way;  
3. Je-sus on-ly is my Cap-tain, He shall lead me forth to fight;  
4. Then a-way with ev-'ry i-dol, Let my Lord be all to me;

Je-sus on-ly is my heart-tho't, Je-sus on-ly all day long.  
On-ly He to choose my changes, None but Je-sus ev-'ry day.  
Je-sus on-ly is my mine ar-mor, Je-sus on-ly is my might.  
Je-sus on-ly is my Mas-ter, Je-sus on-ly let me see.

CHORUS.  
None but Je-sus, Sav-ior, Cap-tain, None but Je-sus  
with Thy pres-ence



# “Jesus Only”

## The Ministry of Charles Price Jones

By Edith L. Blumhofer

Singing has always been an integral part of the Pentecostal movement. It also played a vital role in the evangelical culture in which Pentecostalism emerged. Many early Pentecostal “favorites” had been written by pre-Pentecostal evangelicals who shared fully most of the emphases American Pentecostals later promulgated.

For nearly 80 years, American Pentecostals have found in the gospel songs of Charles Price Jones expressions of their spiritual experience and yearning.

*Most of the biographical information for this article was taken from “Autobiographical Sketch of C. P. Jones,” in O. B. Cobbins, ed., History of the Church of Christ (Holiness) U.S.A. Other information was obtained in an interview with Mrs. O. B. Cobbins, Jackson, Mississippi, in April 1974.*

“Jesus Christ is made to me all I need”; “Deeper, Deeper in the love of Jesus”; “I’ve Believed the True Report”; “I Would Not Be Denied”; and “Come Unto Me” are several of the better-known contributions that this son of emancipated slaves made to the music of 20th-century evangelicalism.

Born in northwestern Georgia on December 9, 1865, Jones spent his childhood in the impoverished rural south of the Reconstruction years. From childhood, he responded to the religious influences surrounding him. In 1884, while an Arkansas resident, he was converted and baptized in a Baptist congregation. Baptist practice required no formal training for the ministry, and Jones began local preaching the next year.

Ordained in 1888, Jones ministered in various Arkansas congregations and took course work at Arkansas Baptist College. In 1892, he accepted the pastorate of Tabernacle Baptist Church in Selma, Alabama. By then he had gained a reputation as an able preacher and evangelist.

During his Selma pastorate, however, his outward success failed to satisfy his growing spiritual hunger. He began to seek a “deeper” experience and concluded that he needed to be sanctified. After several days of fasting and prayer, he experienced “the love of God . . . shed abroad in (his) heart by the Holy Ghost which is given unto us.” From that time he claimed to know new spiritual power and joy, but also to sense more keenly his utter unworthiness and dependence on the grace of God.

*For nearly 80 years,  
American Pentecostals have  
found in the gospel songs of  
Charles Price Jones  
expressions of their spiritual  
experience and yearning.*

Shortly after this experience, Jones moved to a pastorate in Jackson, Mississippi. There he felt an obligation to share his understanding of the importance of holiness with the congregation. He had become increasingly convinced that, in a way he was only beginning to comprehend Jesus Christ was all that he or any of his congregation needed: Christ was Holiness. He expressed this conviction that, “no man could follow Christ in his own strength; therefore, it was the privilege and duty of all to be filled with the Spirit and walk by the Spirit; that Christ in us is the Hope of Glory, Christ the life as well as Christ in Heaven, the Intercessor, the High Priest and Advocate. Christ in you, in me, in all!”

Jones found that few around him understood the implications of his growing Christocentrism: it meant separation and total consecration. He admonished his audiences to go beyond the recognition “that holiness is right.” “Get the experience,” he urged them. “You will really know something then that you never knew before. Try it out.”

His personal spiritual quest during his pastorates in Selma and Jackson alienated him from some of his Baptist associates who rejected him as a heretic. In 1896, Jones began to expound his emphases in a paper called *Truth* and in 1897 he called a holiness convention. He found numerous Christians who shared his concerns, and they launched an interdenominational

movement. In attendance was Evangelist C. H. Mason, who had already worked in association with Jones.

The consensus of those involved in the Holiness Convention was that "denominationalism is slavery." They "stood," they claimed "for the communion of the Holy Ghost." Representatives from at least nine states attended and subsequent conventions helped strengthen the ties among them.

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*He wrote over 1,000 songs  
in his lifetime, most  
between 1895 and 1905.*

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For Jones, the explicit rejection of denominational ties, combined with his emphasis on Christ, renewed persecution. Churches closed their doors to him forcing him to preach on the street and in homes. Occasionally, shots were fired into his meetings, opponents took him to court, property was damaged, or verbal abuse accompanied his efforts. Even some of his family and friends misunderstood his insistence that Christ was all he needed and resented the long hours he spent apart from them in fasting and prayer.

Jones and those who shared his vision continually tried to pattern their ministries more fully on the New Testament model. After his rejection by his former Baptist associates, C. H. Mason gave considerable thought to finding a biblical name for the movement. While he walked down a street in Little Rock, Arkansas, he claimed God revealed His will to him: he and his associates should call themselves The Church of God in Christ.

Jones and others accepted Mason's advice and organized themselves under that name. Jones was General Overseer and Mason became Overseer of Tennessee. In 1907, Mason accepted the Pentecostal message and took much of the Church of God in Christ with him into the new movement. Jones remained Overseer of the group that rejected Pentecostalism: he reorganized them as The Church of Christ (Holiness) U.S.A.

Jones' songs were born out of this decade (1895-1905) of intense personal quest to know Christ. He wrote over 1,000 songs in his lifetime, most between 1895 and 1905. They reflect both his spiritual yearning and his hostile environment. They also demonstrate the "victorious life." *I've Believed the True Report* describes the experience into which he called his hearers:

*"Hallelujah! Hallelujah!  
I have passed the riven veil where  
the glories never fail,*

*Hallelujah! Hallelujah!  
I am living in the presence of the  
King."*

*I'm Happy In Jesus Alone* grew out of an experience that caused him to feel that his spiritual quest had alienated him from everyone else and drove him to utter reliance on Christ, so he wrote:

*"There's nothing so precious as Jesus  
to me,  
Let earth with its treasures be gone;  
I'm rich as can be when my Saviour I  
see,  
I'm happy in Jesus alone."*

Another song, expressing similar sentiments, gained wide popularity among Pentecostals:

*"Jesus Christ is made to me  
All I need, all I need;  
He alone is all my plea,  
He is all I need."*

In 1906, Jones felt that he had become "a pulpit scold" and needed another anointing. After several days of fasting and prayer he expressed his new experience in *Jesus Only*:

*"Jesus only in my motto,  
Jesus only is my song;  
Jesus only is my heart thought,  
Jesus only all day long.  
Jesus only shall command me,  
Jesus only guide my way;  
Only He shall choose my changes,  
None but Jesus every day;  
None but Jesus, Saviour, Captain,  
None but Jesus help me sing;  
Fill me ever with Thy presence,  
Jesus, Jesus, Lord and King."*

His teaching developed into the simple assertion that Jesus was ALL. One did not need to pursue separate experiences like sanctification or divine healing. Jesus was sanctification. Jesus was the Healer. He insisted that this needed to be appropriated and experienced.

One of Jones' best-loved songs has been the invitation, *Come Unto Me*. Written in Selma, Alabama, the song "always sang well and easily," he noted.

The song *Deeper, Deeper* expressed his conviction that he was falling short of his highest privilege of serving Christ.

*"Deeper, deeper in the love of Jesus  
Daily let me go;  
Higher, higher in the school of  
wisdom,  
More of grace to know.*

*O deeper yet, I pray,  
And higher every day,  
And wiser, blessed Lord,  
In thy precious, holy Word."*

*I Would Not Be Denied* originated in a period of spiritual distress and depression when Jones seemed unable to find peace of soul. For a prolonged period, he agonized in prayer. Then one night the inner turmoil ended. Reflecting on the experience some days later, he summarized it in words which became a part of his song:

*"When pangs of death seized on my  
soul,  
Unto the Lord I cried,  
Till Jesus came and made me whole,  
I would not be denied.  
Old Satan said my Lord was gone  
And would not hear my prayer,  
But praise the Lord the work is done,  
And Christ the Lord is here."*

For *Where Shall I Be When the Last Trumpet Sounds*, Jones used an old Alabama plantation melody to which he put words. He reported that in 1905, "a white brother from Texas" informed him that during the singing of that song "people began to get blessed and filled and converted and kept it up so that the preacher was unable to preach." He often recorded testimonies to the effectiveness of his songs.

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*"O deeper yet, I pray,  
And higher every day,  
And wiser, blessed Lord,  
In thy precious, holy Word."*

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Jones served his church as administrative leader until his death in 1949. Thousands in the movement he helped originate paid tribute to him as bishop, evangelist, local pastor and editor. He had also enjoyed a ministry of healing.

His immediate influence on those among whom he lived was extended immeasurably through the songs that expressed his convictions and documented his spiritual pilgrimage. They, more than any other facet of his ministry, continue to challenge and inspire those in many denominations who share Jones' perception of the necessity of appropriating a living, present Christ.

Jones and the Church of God in Christ (Holiness) U.S.A. were part of the richly-textured Holiness revival of the late 19th century. Although Jones acknowledged no debt to the broader religious culture in which he worked, he cannot be understood apart from it. He left a rich legacy and his songs enable the evangelical world to penetrate and share that heritage.

*Dr. Edith Blumhofer is an  
instructor at Evangel College  
and the Assemblies of God  
Theological Seminary,  
Springfield, Missouri. She is  
the Assemblies of God His-  
torian and presently writing  
the new official history of the  
denomination.*



# TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

## 10 Years Ago—1977

C. T. Beem, who has been office manager and program director for the Radio Department at headquarters since 1954, is retiring. Don Upton, formerly a pastor in Wisconsin, has been named to take Beem's place.

J. Robert Ashcroft is the new pastor of Christian Center, Brussels, Belgium. In addition to his pastoral duties, he will teach theology courses at Continental Bible College.

## 20 Years Ago—1967

Two new positions at the Assemblies of God headquarters have been created. Bill Eastlake, formerly associate editor of Church School Literature, will manage the new Literature Sales Division. Former missionary to Tanzania, Norman L. Correll, has been named director of Mobilization and Placement Service (MAPS).

## 30 Years Ago—1957

The San Pedro (Calif.) First Assembly celebrated its first anniversary in the spacious former Ku Klux Klan building. (*The congregation still meets in this building. It is now known as Harbor Calvary Church and pastored by George Camery.*)

In Binghamton, New York, First Assembly dedicated its recently purchased building, the former Shrine

Mosque. R. D. E. Smith is the pastor. (*First Assembly still uses this building. The pastor is Ronald E. Piedmonte.*)

## 40 Years Ago—1947

The Pentecostal World Conference was organized in Zurich, Switzerland. Representatives of 20 nations attended, showing great concern for the relief and evangelism of war-torn countries.

Twenty A/G missionaries and their children were aboard the *Marine Lynx* as it left San Francisco for China on February 14. The A/G missionaries included Mr. and Mrs. Paul Davidson, two children; Mr. and Mrs. Donald A. Rich, two children; Mr. and Mrs. R. B. Tangen, two children; Mr. and Mrs. V. G. Plymire, two children; Mr. and Mrs. George Wood, three children; Mr. and Mrs. J. Philip Hogan, two children; Evelyn Hatchett, Beatrice and Thelma Hilderbrand; Mary and Katherine Lewer; Mr. and Mrs. J. F. Morse, three children; and Mrs. Jamila K. Wagner, one child.

## 50 Years Ago—1937

Evangelist Loren B. Staats has been conducting a revival at Full Gospel Tabernacle, Tulsa. Nearly 40 have received the baptism in the Spirit. On Sundays the church, which seats 1,100, could not hold the crowds, so the services were held in

the Convention Hall. Guy Phillips is the pastor.

A letter from Lillian Trasher in Egypt tells of visitors from the U.S. They were J. W. Welch, Mr. and Mrs. E. S. Williams, Noel Perkin, Hattie Hammond, and a missionary to Egypt, Andrew Crouch.

## 60 Years Ago—1927

Missionaries in China have been caught in the fierce fighting of the civil war. The Slogers escaped Chuchowfu on a dangerous trip to Shanghai.

Southern California Bible School has acquired property formerly occupied by the California Preparatory School for boys in Los Angeles.

## 70 Years Ago—1917

*The Weekly Evangel* is advertising a new song book, "Carols of Truth," published by Thoro Harris, which is "for the brethren of the South." (*Sisters of the South could probably use it too!*)

M. M. Pinson, who is working along the Mexican border, reports that he conducted a tent meeting because the Mexicans do not like to go into a house. The response has been better, although some people stand around outside and mock. He adds, "We need a good organist, but we could not feed her unless things open up better than they are."

## 80 Years Ago—1907

M. L. Ryan, publisher of the *Apostolic Light*, has moved from Portland, Oregon, to Spokane, Washington. He told the editor of the *Apostolic Faith* that 30 people had been baptized in the Spirit in Spokane. (*The Archives needs copies of the Apostolic Light, which was published in the Northwest and in the Orient. Anybody who has copies, or knows where copies can be obtained, is asked to write to the Archives.*)

G. B. Cashwell held a meeting in Dunn, North Carolina, in which about 50 people received the baptism in the Holy Spirit. People from throughout the South are calling Cashwell to hold meetings in their towns. ♦



**20 Years Ago—1967.** Springfield, Missouri, CAs and students at Central Bible College and Evangel College put on this impressive Speed-the-Light demonstration in front of the Headquarters building. The demonstration represents the number of vehicles A/G youth purchased for missionaries in 1 year. The photograph shows 91 cars, 12 trucks, 16 motorcycles, 48 bicycles, 6 buses, 2 boats, 2 trailers, and 1 jeep.

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# LETTERS FROM OUR READERS

## J. Kelley Campbell's Daughter Remembers

My folks trusted God for everything in the early years of their ministry. We never missed a meal. The Lord provided for every need. I thank God that He is the same today.

My husband and I are members of the Aged Ministers Association (AMA) and are in our 80s. The Lord is so good to us.

Mrs. John S. Curtis  
Bethel Park  
Salem, Oregon

*J. Kelley Campbell, the father of Mrs. Curtis, was baptized in the Holy Spirit in 1909 at Eureka Springs, Arkansas. He was ordained to preach in 1911 and became a charter member of the Assemblies of God. At one time he was superintendent of the old Central District. He served as a pastor and evangelist in Idaho, Washington, Oregon, Missouri, Nebraska, Arkansas, and Iowa. He died in 1967 at the age of 87. Mrs. Curtis remembers being at the 1912 Tristate Camp Meeting at Eureka Springs, Arkansas. J. Kelley Campbell has nine living children.*



Rev. and Mrs. J. Kelley Campbell  
Marsing, Idaho, 1948

## Pioneer Pastor Appreciates Heritage

*Heritage* is just tremendous, and for us "old timers" it brings back so many great memories. The list of older ministers in the fall issue was really appreciated. I plan to write to several I have known and worked with in past years.

By the way, I started another new church here in Torrington a year ago last July; and last Sunday we had 68 in attendance, our high thus far. Isn't the Lord great!

Blessings upon you and your good work.

H. W. Thiemann  
Platte Valley Assembly  
Torrington, Wyoming

*Pastor Thiemann is a lifetime member of the Heritage Society and with the above letter sent a gift subscription to a friend. He is a former administrator of the Hillcrest Children's Home.*

## New Member Recalls Granite City Revivals

A friend recently gave me a copy of *Heritage*. I enjoyed it very much and read every word. I want to subscribe.

My parents and we children came into Pentecost in 1920 at the First Assembly of God, Granite City, Illinois, under the ministry of Carl M. O'Guin.

The neighbors called the tabernacle a "sheep shed," but we found the Lord there. The Argue family held a revival there, and 139 received the baptism in the Spirit in a month. I was one of these when I was 11 years old. My father was saved and delivered from smoking a pipe.

Zelma Argue stayed in our home. She was an inspiration for all of us.

Later my father dug the basement for the new church in Granite City with his team of mules and a huge shovel.

I have been in the Assemblies of God since that revival in 1920. We have read the *Pentecostal Evangel* since that time and look forward to it each week.

Mrs. Lydia E. Howerton  
Boaz, Alabama

*Carl O'Guin, pastor of the Granite City church in 1920, still lives there and just celebrated his 91st birthday. He vividly remembers that revival and the "sheep shed" church. He regards the Argue family as one of the outstanding evangelistic teams of the early years of the Pentecostal revival.*

## Appreciates Heritage

We appreciate receiving and the opportunity to read *Heritage*. We commend you for the excellent job you do.

Merle J. Harris  
District Superintendent  
Arkansas District

# Books Needed for Archives Collection

The Assemblies of God Archives collects a variety of materials written about the Pentecostal movement. Most of the material is supportive of the Pentecostal experience. Some of the material is in opposition to the distinctive Pentecostal teachings.

To give researchers a well-rounded view of what opponents have written, we are looking for several books which are no longer in print. If you have any of the books below and would like to donate them to the Archives, please write to us at 1445 Boonville Ave., Springfield, Missouri 65802:

*The Gift of Tongues*, Mackie  
*The Modern Tongues Movement*, Bauman  
*Tongues Movement Satanic*, Godby  
*The Gift of Tongues and the Pentecostal Movements*, Anderson  
*The Reason Why I Do Not Seek the Gift of Tongues*, Shelhamer  
*Speaking With Tongues*, Scroggie  
*The Bible Versus the Tongues Theory*, Neely

If you have other critical books not on the above list (or other non-critical books) and would consider donating them to the Archives, please write, giving the titles and authors. Thank you for your support.

# ARCHIVES ACTIVITIES

## Recent Acquisitions

Oral history: Lillian Merian Riggs, Bill Piper, Eric Johnson, L. E. and Beryle Halvorson.

Herbert Buffum photos, scrapbook, and other materials, donated by Lorna Medway.

Autobiography, *For the Glory of God*, donated by Anne R. Eberhardt.

Materials on the Church of God in Christ, donated by Donald Pierce Weeks.

*Elim Pentecostal Herald* and *Elim Herald*, donated by Elim Bible Institute.

Taped narrative of life and ministry of Ada Bolton Bard, donated by Gordon F. Preiser.

Victor Plymire materials on film, filmed in cooperation with the Billy Graham Center Archives.

Photographs donated by Irene Crane and Eric Johnson.

Issues of *Word and Work*, donated by Hazel Corum Bakewell.

Palestine costumes, donated by Mrs. George Carmichael.

A. A. Allen videos, donated by John Carver.

Video on 80th anniversary of Azusa Street Revival, donated by Christian Broadcasting Network.

## New Equipment

Sony stereo reel to reel recorder, donated by William E. Fish.

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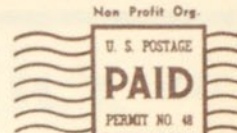
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- Few People Living Who Attended A/G Organizational Meeting, April 1914. (photos). (Sp 84):6.
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- Preserving Your Church History: How to Protect Materials Against Damaging Light Rays / Pam Eastlake. (W 83-84):9.
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- Violent Persecution in the Hills: W.C. Long's Die-Hards Survive Fires, Bullets, and Bombs in 1920 / Carl Brumback. (photos). (W 83-84):3-5.
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- What Do You Know About Our History? A Quiz on People and Events. (W 81-82):5.
- When Pentecost Came to Alabama, part 1 / Robert H. Spence. (photos). (F 84):3-5, 10.
- When Pentecost Came to Alabama, part 2 / Robert H. Spence. (photos). (W 84-85):9-11.

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## Black Ministers/ From page 13

the Council to approximately 70 (out of more than 10,000 Assemblies of God churches in the United States). Jones initiated and continues to oversee a training program for young ministers.

Today only about 1 percent of all Assemblies of God ministers are black. What kind of response is needed? "We need someone prominent who will care," is the cry of the black Assemblies of God minister.<sup>23</sup> According to Robert W. Pirtle, the current director for the Division of Home Missions, the primary key for the future is that the Assemblies of God fellowship keep its "hands and arms open to black ministry." White ministers at district and local levels need to become more supportive of blacks in their meetings, such as the Inner City Pastors' Conferences.<sup>24</sup> Blacks desire to be a part of the white church, but whites do not reciprocate. People here in the states have the attitude, "let them come through the normal channels." That is not the situation overseas, states James Kessler, Secretary of Intercultural Ministries, "where we've reached out."<sup>25</sup>

A dominating attitude which has affected racial perspectives in the Fellowship has been its overriding commitment to world evangelization. But this has led to a contradictory response in reaching the world for Christ. It has been, on the one hand, the challenge of evangelism which has most won over the constituency to the idea of including blacks. Ironically it had, on the other hand, also been the major

excuse for not including blacks in the 1940s and 1950s. Reach the blacks, it was implied, and we will not be able to reach the whites. So selective evangelism was the rule. Fortunately, such attitudes are no longer acceptable.

Even though racial attitudes of the past no longer dictate official policy, the movement must continually be on guard that that approach to issues does not determine theological, ethical, and ecclesiastical decisions.

**Note: Documentation of black Assemblies of God ministers and members prior to 1960 is difficult, if not impossible. If you can help us locate further information regarding those mentioned in this article or any others, please contact the Archives office.**

### Notes

1. Julia Blackwelder, "Fundamentalist Reaction to the Civil Rights Movement since 1954" (Emory University, 1972), pp. 111-112; James Montgomery and Bob Harrison, *When God was Black* (Grand Rapids: Zondervan Publishing House, 1971), p. 94.
2. Erdman, who pastored a large Pentecostal congregation in Buffalo, New York, preached at the 1914 Hot Springs Council but did not join the new organization. J. Roswell Flower, "A History of the Assemblies of God."
3. Deceased ministers' file, Office of the General Secretary, (A/G Archives). Letter from Robert Brown to J.W. Welch, February 20, 1917.
4. *General Council Minutes*, 1915, pp. 4, 5.
5. Letter from J. Roswell Flower to Ernest S. Williams, July 13, 1939, Assemblies of God Archives.
6. Deceased ministers' file, Office of the General Secretary.
7. Deceased ministers' file, Office of the General Secretary. Letter from J.A. Bogue, Secretary, Northwest District, to J.R. Flower, November 15, 1937, Assemblies of God Archives.
8. Grace Collins, telephone interview, Kelso, Washington, October 1985; information gathered from the local historical society.
9. *General Presbytery Minutes*, 1939, p. 2. See also, Letter from J.R. Flower to E.S. Williams, July 13, 1939.
10. *General Council Minutes*, 1945, p. 31. "Our Colored Brethren," *The Pentecostal Evangel*, January 12, 1946, p. 12.
11. E.S. Williams, interview, March 18, 1978, Howard N. Kenyon, interviewer.
12. James Montgomery and Bob Harrison, *When God was Black* (Grand Rapids: Zondervan Publishing House, 1971), p. 29. Of note, the sentiments

of Gaston were not shared by other leaders in the district, including Joseph Gerhart, then district secretary-treasurer and later superintendent, and Leland Keyes, president of Bethany Bible College while Harrison was enrolled.

13. Letter from R.J. Bergstrom to J.R. Flower, February 26, 1952; Letter from J.R. Flower to R.J. Bergstrom, March 1, 1952; Assemblies of God Archives.

14. Letter from T.F. Zimmerman to Joseph Gerhart, November 4, 1960.

15. "How can we reach Black Americans for Christ?" *The Pentecostal Evangel*, April 26, 1970, pp. 6-8, 20.

16. Ruth Lyon, "Focus on Home Missions," *The Pentecostal Evangel*, October 10, 1965, pp. 12, 13, 27. In 1985, Faison resigned his credentials with the General Council for undisclosed reasons.

17. "How can we reach black Americans for Christ?" p. 7.

18. "The General Superintendent's Report," *Biennial Report: The General Council of the Assemblies of God; General Council*, 1971, p. 14.

19. Curtis W. Ringness, "Reaching Black Americans," *The Pentecostal Evangel*, April 25, 1971, p. 23.

20. T.E. Gannon, "Unrestricted compassion," *The Pentecostal Evangel*, September 15, 1974, pp. 20-21.

21. "Identity, leadership, involvement seen as keys to effective evangelism," *The Pentecostal Evangel*, June 29, 1969, p. 27.

22. Division of Foreign Missions records.

23. Interview with Frank and Nancy Davis, January 18, 1986.

24. Interview with Robert W. Pirtle, March 5, 1986.

25. Interview with James Kessler, March 6, 1986.



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