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THE RELIGIOUS FRONTIER IN OKLAHOMA: DAN T. MUSE

AND THE PENTECOSTAL HOLINESS CHURCH

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THE RELIGIOUS FRONTIER IN OKLAHOMA: DAN T. MUSE
AND THE PENTECOSTAL HOLINESS CHURCH

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CHAPTER I

ROOTS OF THE OKLAHOMA PENTECOSTAL HOLINESS CHURCH

In September, 1909 at Lamont, Oklahoma, Rev. Francis Marion Britton, Assistant General Overseer of the Fire-Baptized Holiness Church, organized the Oklahoma Conference which became known in 1911 as the Pentecostal Holiness Church. The Oklahoma Conference was very small, consisting of only one church and nine ministers. It was part of a relatively new church organization which began at Olmitz, Iowa in 1895.¹

The Pentecostal Holiness Church, and the other groups which eventually united with it, grew out of the social and religious ferment prevalent in the late nineteenth century. It was a part of the conservative, fundamentalist movement in American religion which resulted in the formation of the Wesleyan Methodists, the Free Methodists, the Church of the Nazarene, and some twenty or thirty other denominations.² These groups did not all agree on theological beliefs and church organizational patterns. They were similar in that they emphasized personal conversion to Christ in a recognizable experience and exemplary personal conduct in daily living. Perhaps the most distinctive thing about these groups was their insistence upon the doctrine of holiness.

All members of these groups were expected to conform to the teachings of Christ, and they were required to do so not only by choice but also through what their leaders claimed was a new moral strength received in

¹Minutes of the Oklahoma Conference of the Pentecostal Holiness Church, 1964, ed. Alfred Spell (Franklin Springs, Georgia: Advocate Press, 1964), 32; Joseph H. King, "History of the Fire-Baptized Holiness Church", Pentecostal Holiness Advocate, IV (March 24, 1921), 4.

²Bishop Wilson T. Hogue, History of the Free Methodist Church of North America (Chicago: The Free Methodist Publishing House, 1915), I, 319-20.

connection with the experience of conversion.³ Because Holiness doctrine held that when a member violated these he was lost, the question of consistent living was of vital importance to these people. John Wesley, recognized by all groups related to the Methodist Church as the authority on holiness, differentiated between inward desire and outward sin. He taught that while man was not held responsible for his inherited depravity, nevertheless, it was this moral bent which was largely responsible for a life out of harmony with Christ's principles. Of course, Wesley recognized that such factors as native intelligence, physical condition, and some aspects of environment would also condition the responses of an individual. But Wesley also taught that it was the privilege of every believer to have the sinful disposition of the soul removed by a definite act of faith.

All candidates for the ministry of the Methodist Churches were expected to know this teaching and to have experienced it. When this experience was received, it was claimed that the recipient would know the presence of God and delight in doing God's will. The fundamental change was considered to be within rather than without. Whereas in the past he might have successfully resisted temptation all the time, aware of a desire within to yield; when sanctified, or made perfect in Christian love, it was taught that he would have no desire for sin. Holiness teachings held that persons enjoying such an experience were expected to be able to endure adversity with a serenity and an attitude of goodwill to others which was not usual in the field of human relations.

The claim of receiving divine grace by a person sincerely seeking after truth and Christ-likeness was not considered by Wesley and others

³John Wesley, "The Marks of the New Birth", The Works of John Wesley (New York: Carleton and Porter, 1856), I, 161.

as some new religious discovery; instead, they regarded it as the recovery of knowledge originally a part of the Christian heritage.⁴ Consequently, the founders of what was called Methodism did not feel that they were starting a new church or were in any manner schismatic. While they did emphasize certain truths which seemed to them to have been neglected, so had other religious leaders. Wesley never considered himself sectarian and remained an ordained minister of the Church of England until his death.

While the followers of Wesley were not monastic in the usual sense of the word and placed no emphasis on the advantages of the unmarried state, nevertheless, these early leaders felt called upon to live such lives of devotion and personal sacrifice, especially in the pioneer sections of America, that they often denied themselves the privilege of marriage. They did so, however, not to meet some religious requirement but to fulfill more adequately their calling in life.⁵

Since they considered their physical bodies to be the temple of God, they felt it their duty to avoid eating or drinking anything calculated to harm or defile them. Consequently, they were opposed to the drinking of intoxicants as well as the use of tobacco. So rigid was Wesley at this point that he even preached against drinking tea and then changed his opinion upon more mature consideration.⁶ Dancing, card-playing and the like were also disapproved as calculated not to aid the development of one's

⁴Wesley, "A Plain Account of Christian Perfection", Works, VI, 483-84.

⁵W. W. Sweet, The Story of Religion in America (New York: Harper and Brothers Publishers, 1939), 319.

⁶Wesley, "Use of Tea Censured", Works, III, 371.

spirituality, as were any and all customs which might be similarly classified.⁷ This stipulation also covered matters of dress so far as style and ornamentation were concerned. It might be stated that the Methodists tended more to follow the Calvinistic attitude of approving only what the Bible approved, instead of the Lutheran custom of condemning only what the Bible condemned.

As in the case of the Huguenots, the Methodists usually started their organizational work in the neglected and underprivileged areas, and they claimed that acceptance of their teachings produced changes in the economic, social, and religious aspects of life.⁸ As time passed the social status of Methodists improved, and their influence in England increased even in Wesley's day.⁹ While Methodists did not then have a separate church, some historians claimed that their organization and teaching helped prevent a repetition of the French Revolution on English soil.¹⁰

In spite of the teaching on holiness, Methodists in general and John Wesley in particular were not pacifists but loyal citizens of their country and willing to bear arms for its defense.¹¹ While Wesley himself sympathized with the colonists in their struggle with England, it

⁷Wesley, "On Leaving the World", Works, II, 204.

⁸G. H. Harwood, History of Wesleyan Methodism in Nottingham and Its Vicinity (Nottingham: n. p., 1872), 30.

⁹The first local preacher in Bedford was also Mayor, as early as 1751, Wesleyan Historical Society Proceedings, II (1899), 124.

¹⁰English historians John Richard Green and William Lecky both expressed this opinion. A more recent expression of the point of view is to be found in Wellman J. Warner, The Wesleyan Movement in the Industrial Revolution (London: Longmans, Green and Co., 1930), 248.

¹¹Letter: John Wesley to Earl of Dartmouth, June 14, 1775, The Letters of John Wesley, edited by John Telford (London: The Epworth Press, 1931), VI, 161.

was typical of his attitude that he did not approve of the American Revolution.¹² Once the question was settled, however, he did all in his power to establish Methodism on a stable footing in America.¹³

It seems that the first group of Americans to be organized in harmony with Methodist beliefs and customs were guided by Philip Embury at his own home in New York in 1766. Three years later, Wesley himself recognized the American field by sending out two of his preachers. Typical of early Methodism, it was not the appointed leader who always got the job done; often it was some person of less significance who seemed more concerned about the task and better fitted for its accomplishment.¹⁴ In this case, it was Robert Williams, a local preacher Wesley permitted to come to America on his own.¹⁵

Williams met an evangelical Anglican minister, the Rev. Devereux Jarrett, who was much impressed with his preaching. On being invited to Jarrett's home, Williams seems to have taken pains to explain the Methodist program as outlined by John Wesley in England. So lacking in schismatic intent did this lay preacher seem to be that he convinced Jarrett "Methodists were true members of the Church of England, and its preachers did not assume to administer baptism or the Lord's supper but looked to the parish ministers to perform that service."¹⁶

¹²Wesley, "A Calm Address to Our American Colonies," Works, VI, 293.

¹³Sweet, Story of Religion, 280.

¹⁴Warner, The Wesleyan Movement, 239.

¹⁵Ibid.

¹⁶Sweet, Story of Religion, 223.

During the Revolutionary War it seems that Wesley sought to guide his ministers in the colonies into an attitude of neutrality. There were complications; but when it was over, Wesley supported Francis Asbury who had remained on the field and guided the cause through difficult days. Since no ordained minister was present to lead the Methodists in this new situation and since all connections with England were looked upon with suspicion, Wesley undertook to meet this need by performing one of the few uncanonical acts during his entire life--ordaining needed ministers. Feeling justified in his departure from Anglican custom, John Wesley and some other Anglican ministers who shared his convictions, ordained three among whom was Dr. Thomas Coke, duly appointed Superintendent of the Methodist movement in America, along with Francis Asbury as yet not ordained.¹⁷

These men were careful to carry out the instruction of their English leader and at Baltimore, December 24, 1784, called together what came to be known the Christmas Conference. At this session the name Methodist Episcopal Church was adopted, the Church set in order as Wesley had advised, and Asbury himself ordained and elected Superintendent to serve with Dr. Coke. The teaching and practice of this young church were soon shown to be in harmony with the tenets laid down in England, and holiness became the characteristic teaching of this vigorous communion. So frequently was this message presented that the Methodists were soon labelled "perfectionists" as a term of disdain.¹⁸

Although teachings on conversion were well-established and accepted

¹⁷Sweet, Story of Religion, 281.

¹⁸Ibid., 282.

by several denominations, even before the death of Jonathan Edwards it was no longer considered essential in some areas for a person to profess conversion before being admitted to church membership. This idea affected the Methodist Church, thus reducing the significance of a personal experience in the Wesleyan sense. Furthermore, the Zinzendorfian idea that one was converted and sanctified all at the same time became popular among a segment of Methodist leaders.¹⁹

Some church leaders believed that too much attention had been paid to the "crisis theory" of conversion and not enough significance had been attached to growth. There were those who held the contrary opinion that no matter how important growth might be, it could never be accomplished until one had been born. Methodist opinion never completely abandoned the importance of personal conversion, even though many leaders of this church were influenced by the ideas put forth by Horace Bushnell in his book, Christian Nurture, published in 1846. This author emphasized the importance of growth. But such ideas did not assist in the preaching of conversion any more than the idea that holiness was not a definite experience aided in the propagation of sanctification.²⁰

Methodist difficulties did not end with the internal division over conversion versus growth. There were three other sources of trouble for this denomination before the Civil War. First in importance was the question of slavery. The Methodist Church had never approved of slavery.

¹⁹Wesley M. Gewehr, The Great Awakening in Virginia 1740-1790 (Durham: Duke University Press, 1930), 3; quoted by Joseph E. Campbell, The Pentecostal Holiness Church (Franklin Springs, Georgia: The Publishing House of the Pentecostal Holiness Church, 1951), 167.

²⁰Sweet, Story of Religion, 491.

While in the South this denomination tended to grow increasingly quiet about the matter, its Northern branch became so vocal that the Church suffered its first division in 1843 when the Wesleyan Methodist Connexion withdrew.²¹ This new denomination formulated its own organization protesting against slavery as well as other matters which its members considered deviations from the original Methodist concept. The depth of this opposition to slavery was revealed in 1844. The entire Methodist Episcopal Church divided north and south.²²

The other two problems causing widespread dissatisfaction had to do with the Masonic Order and opposition to what some churchmen regarded as the authoritarian manner in which the episcopal form of government was being administered. These problems were interrelated. When ministers felt churches were becoming too worldly, they commonly attributed this condition to the denominational leadership, claiming these men trusted in men rather than God for their advancement, especially when they were members of the secret Masonic Order. Fundamentalist preachers in their attempt to revive the primitive teachings of Methodism which they claimed were being ignored, commonly considered the bishop dictatorial when he refused to cooperate with them.²³

According to the Methodist General Conference Journal, as early as 1835 there were claims that holiness was not being emphasized as it should be.²⁴ By 1840 certain Methodist bishops themselves had become alarmed and

²¹Sweet, Story of Religion, 436.

²²Ibid.

²³Hogue, Free Methodist Church, 3-28.

²⁴General Conference Journal, 1840, 161; Campbell, Pentecostal Holiness, 187.

declared that theory alone was insufficient and that the experience of sanctification had been characteristic of early Methodists.²⁵ But the very authority by which these men expressed their opinions was objected to by numbers of their followers. C. E. Cowen, historian of the Church of God (Holiness), evaluated these attitudes by stating, "Among Methodists the episcopacy and autocracy have always been objectionable to many. Directly or indirectly some 40 or 50 sects have broken off from this Church. Nearly all these small bodies have simplified and democratized their polity".²⁶

Before the struggle between North and South actually broke into open warfare, these religious difficulties came to a crisis in the Genesee Conference of the Methodist Episcopal Church in Western New York. A number of leading ministers and influential laymen sought to revive the teaching of holiness, check the power of Masonry, and the autocracy of the denominational organization.²⁷

Even as John Wesley had sought to revive teachings which the Anglican Church had ignored, so this group of Methodists sought to recapture the Wesleyan emphasis in order to improve their church. The opposition proved too strong for this group, and rather than submit further to what they considered illegal and contrary to true Methodism, Rev. B. F. Roberts and those supporting him submitted to expulsion.²⁸

²⁵General Conference Journal, 1840, 161; Campbell, Pentecostal Holiness, 187.

²⁶Clarence E. Cowen, A History of the Church of God (Holiness), (Overland Park, Kansas: Herald and Banner Press, 1949), 12.

²⁷Hogue, Free Methodist Church, I, 319-20.

²⁸Ibid.

Conditions in the United States were different from those in Wesleyan England, for in the new land when a group was expelled from one denomination, it was released from any further control by the parent body and thus free to go wherever it chose. This the Genesee rebels did, seeking first an understanding and resolving of difficulties with their old church; and when their efforts failed, they laid plans to establish a new denomination.

To accomplish this a convention met at Pekin, Niagara County, New York, August 23, 1860. The invitation read in part as follows:

All Societies and Bands that find it necessary, in order to promote the prosperity and permanency of the work of holiness, to organize a Free Methodist Church on the following basis, are invited to send delegates:

1. Doctrines and usages of Primitive Methodism, such as the witness of the spirit, entire sanctification as a state of grace distinct from justification, attainable instantly by faith; free seats, congregational singing, without instrumental music in all cases; plainness of dress.
2. An equal representation of ministers and laymen in all the councils of the Church.
3. No slaveholding and no connection with secret, oath-bound societies. . . .²⁹

The statement of C. D. Brooks provides an insight of the sentiment of these founders of the Free Methodist Church. Speaking freely he said: "I suggested that I hoped the position of the new Church would embody the following principles, viz: Free from slavery, Free from secret societies, Free seats in all Churches, Free from outward ornaments of pride, and Free in Christ".³⁰

Within ten years the entire Methodist Episcopal Church was moving in the direction taken by the Free Methodists. Instead of opposing the teaching of holiness, several bishops were pleading for a revival of basic

²⁹Hogue, Free Methodist Church, I, 319-20.

³⁰Ibid., 326.

teaching and a revival of the experience of personal holiness in the lives of their members.³¹

This change was part of a national trend growing out of the Civil War and its aftermath. According to A. M. Schlesinger, "Perhaps at no time in its American development has the path of Christianity been so sorely beset with pitfalls and perils as in the last quarter of the nineteenth century."³² This condition was not improved by the fact that, "In the period from 1865 to 1900 a large percentage of all Protestant denominations were without pastors."³³ It is true that the teachings of Bushnell were inspiring pulpitiants such as Henry Ward Beecher and Philips Brooks. But many other men seemed to be confused and losing their way in the maze of problems and pressures.

This condition was intensified by the ever-increasing effect of the publication in 1859 of the Origin of the Species by Charles Darwin. While some writers, such as John Fiske and Henry Drummond, tried to reconcile the implications of this book with various aspects of Christianity, others emphasized the implication that much of what had been believed through the centuries was false and must be discarded. Although the more drastic aspects of the evolutionary hypothesis concerning the survival of the fittest were not immediately in circulation, there was much ferment of ideas and unsettling of traditional points of view.³⁴ As a result, the religious

³¹General Conference Journal, 1870, 165; Campbell, Pentecostal Holiness, 187.

³²A. M. Schlesinger, "A Critical Period in American Religion, 1875-1900", Massachusetts Historical Society Proceedings, LXIV (1932), 523.

³³Ignatius Abell Aaron, The Urban Impact on American Protestantism, 1865-1900 (Cambridge: Harvard University Press, 1943), 225.

³⁴Sweet, Story of Religion, 492-93.

world was torn into conflicting groups known generally as liberals and conservatives, or simply evolutionists and fundamentalists. Differences between these groups were sharp and led to the expulsion or withdrawal of influential persons from some churches.³⁵

This ferment was seemingly present in every part of American life in the latter part of the nineteenth century. People were on the move from one section to another, especially from the country to the city. European immigrants were pouring into the United States, glad to leave their old homes but totally ignorant of the problems they would face in the new. Thus, city problems increased; and these newcomers were especially vulnerable to all manner of exploitation by the unscrupulous. According to W. W. Sweet, public life in this period left much to be desired from a moral and ethical point of view. "The war brought to prominence a class of rough unscrupulous men, with low standards of personal conduct, who too frequently were permitted to gain leadership in both business and politics."³⁶ As a result Sweet went on to point out, "there came an era of wholesale corruption in politics which affected every section of the nation and every department of government."³⁷

So serious did the situation become that some first rank men were actually discouraged from entering politics. Even Theodore Roosevelt received such advice on his graduation from Harvard in 1881 when he sought to run for public office. His "lawyer and business friends sought to

³⁵Sweet, Story of Religion, 492-93.

³⁶Ibid., 477.

³⁷Ibid.

dissuade him from a career which, they pointed out, was controlled not by 'gentlemen' but by saloon keepers, horse-car conductors and the like."³⁸

The whole question of city government seems to have been under question since Andrew D. White wrote: "Without the slightest exaggeration we may assert that, with very few exceptions, the city governments of the United States are the worst in Christendom--the most expensive, the most inefficient, and the most corrupt."³⁹ While this statement is extreme, one has only to recall such names as the Tweed Ring, Tammany, the Gas Ring, "Doc" Alonzo Ames or "Blind Boss" Buckley, to realize that there must have been some basis for the indictment.

As prosperity returned in the latter part of the nineteenth century, to the nation in unaccustomed splendor, this opulence inevitably affected the churches. According to such writers as William D. Howells and Winston Churchill (the novelist), when the power of wealth was too closely connected to the church, its voice was strangely quiet when social wrongs cried out for correction.⁴⁰ According to Harvey Wish, so prominent a personage as Henry Ward Beecher illustrated this unfortunate tendency while he pastored the wealthy Plymouth Church in Brooklyn.⁴¹ Such instances did not increase the influence of the church, at least with the common man.

Of course, corruption in government under the Grant administration

³⁸Arthur M. Schlesinger, The Rise of the City, 1878-98 (New York: Macmillan Company, 1933), 388.

³⁹Andrew D. White, "The Government of American Cities", Forum X (December, 1890), 357.

⁴⁰William D. Howells, The Minister's Charge (New York, 1886); Winston Churchill, The Inside of the Cup (New York, 1913).

⁴¹Harvey Wish, Society and Thought in Modern America (New York: Longmans, Green and Co., 1952), 152.

was notorious. In the Credit Mobilier scandal, according to the New York Times as well as Nation, a Vice-President and a number of senators and representatives were involved.⁴² Sweet seems to think that private business was even more corrupt than government.⁴³ Apparently good citizenship and religious interest served as a mask for the most vicious competition. The efforts of Cornelius Vanderbilt to found a university while seeking the financial destruction of Daniel Drew and Jay Gould may be a case in point. The latter gentlemen, it seems, helped to establish Drew Theological Seminary about the same time.⁴⁴

The cries of labor for justice became more and more insistent, and "the lack of sympathy on the part of church people for the demands of labor" caused "a clearly discernable cleavage between labor and the church to develop."⁴⁵ Before long this section was challenged not by the conservative but by the liberal section of the church.

Believing that social justice was just as important as personal righteousness, men like Washington Gladden, Josiah Strong, Francis Peabody of Harvard and Walter Rauschenbusch of Rochester Theological Seminary soon had the public in general and their immediate church connections giving social problems a new rating from a religious point of view. Church after church followed this trend and adopted a social program of its own aimed at human betterment. So widespread was this interest by

⁴²Editorial, New York Times, February 19 and 20, 1873; the Nation, XV (January 30, 1873), 398.

⁴³Sweet, Story of Religion, 477.

⁴⁴Ibid., 477-78.

⁴⁵Ibid., 511.

1908 that the Federal Council of Churches of Christ in America took such a definite stand in advocating social improvement, that it was labelled a radical organization.⁴⁶

Between the advocates of what came to be called the "social gospel" and the conservatives who seemed content with their own doctrinal position in life was a segment of church people who still believed the traditional teachings of the church. They were convinced that social emphasis, however important in itself, was no adequate substitute for the main mission of the church--the salvation of the soul and the upbuilding of believers in Christ.

Some conservatives undoubtedly ignored the needs of others because they enjoyed their own orthodoxy. There were others who believed that history recorded examples of communities changed and social standards elevated by persons whose lives were transformed through the religious experience. From this they derived a sense of responsibility to improve their communities.⁴⁷ Methodists claimed their history recorded many examples of community improvement after personal conversion, and they often were skeptical of the "social gospel". They felt something vital was lost when holiness was no longer emphasized and the fundamental teaching of John Wesley, a personal experience of conversion, was replaced by some aspect of the "social gospel."⁴⁸

Some of these persons were to be found in positions of influence in the entire denomination. For example, John C. McClintock, already well known in Methodist circles, led the celebration of the denomination's

⁴⁶Sweet, Story of Religion, 513.

⁴⁷Wesley, Works, VI, 156.

⁴⁸Sweet, Story of Religion, 550.

centennial birthday and pointed out that Christian perfection was the theme not only of the church but also of the Bible. In 1867 he became the first president of Drew Theological Seminary located near New York City and appointed as professor of systematic theology Randolph S. Foster, the author of Christian Purity, the Heritage of Faith, a classic on the subject of scriptural and personal holiness.⁴⁹

During this centennial celebration weekly holiness meetings were held in many parts of the country. Dr. and Mrs. W. C. Palmer, recognized exponents of the teaching of holiness, toured many conference camp meetings preaching on the subject. They also conducted revivals in various Methodist colleges, including one of three-week duration at Garrett Biblical Institute near Chicago.⁵⁰ For twenty years this devout couple maintained a holiness prayer meeting in New York, which was attended by persons from far and near.⁵¹

About this same time the holiness movement gained other support. Recognizing the impact of camp meetings, and believing a renewal of these would facilitate the promotion of holiness, John S. Inskip, chairman of the Methodist preachers' meetings, led a discussion on this subject with men of similar convictions. As a result, the first national camp meeting for the promotion of holiness was held at Vineland, New Jersey in 1867.⁵²

Many prominent leaders of the Methodist Church participated in this

⁴⁹Timothy L. Smith, Called Unto Holiness (Kansas City, Missouri: Nazarene Publishing House, 1962), 15.

⁵⁰Cowen, Church of God, 15-16; Smith, Called Unto Holiness, 15-17.

⁵¹Smith, Called Unto Holiness, 18.

⁵²Ibid.

effort and formed the "National Camp Meeting Association for the Promotion of Holiness." Gatherings were held in various parts of the country with great success. By 1869 it was estimated that 20,000 people assembled on the Troy Conference grounds at Round Lake, New York. Hundreds of persons, including ministers of different denominations, professed to receive the experience of holiness.⁵³ The leaders of this movement soon were speaking at camp meetings the country over. Inskip, the elected leader of the association, resigned his church and traveled in the interest of the revival.⁵⁴

For a season the Methodist bishops seemed much in favor of this movement and welcomed it. Within five years twenty-four "National Camps" were held from Maine to Nebraska. The leaders published religious magazines and attempted to promote the spiritual welfare of the people without forming new churches. The effect of this revival even reached the world conference of Wesleyan denominations held in London in 1881. Leaders there emphasized that a re-emphasis on holiness was tremendously important.⁵⁵

On February 9, 1886, the fiftieth anniversary of Mrs. Palmer's holiness prayer meeting was held. Scores of ministers were present, and J. R. Jacques, president of Alfred University, made a statement praising the Palmers "for their loyalty to the church and opposition to divisive tendencies." He noted that they had been "catholic in spirit and strong in their protest against the growing love of luxury and wealth. Two

⁵³Smith, Called Unto Holiness, 18.

⁵⁴Ibid.

⁵⁵Ibid.

hundred and thirty weekday holiness meetings were by then operating in every major town in America and a dozen foreign cities."⁵⁶

For several years it seemed that this revival would be contained in the established churches and that they would be strengthened rather than divided thereby. The influence of these holiness associations was the same wherever they went, and they spread out across large territories. And so it came about year by year that more and more members of churches which did not teach the Wesleyan doctrine of holiness withdrew and joined the holiness associations.

This development eventually complicated the church picture. Not only were those who had left their denominational homes unchurched, but the holiness converts were also without a place to worship. The holiness associations were merely groups organized to stress a particular doctrine at particular times of the year. They were not organized to look after those converted as a result of their efforts. These persons were supposed to attend established churches. But when churches were reluctant or unwilling to receive them, something else had to be arranged.

The enthusiasm of these holiness associations extended the outreach of Christianity. Workers sought not only to revive the holiness teachings of Wesley but also to follow his example by going into the neglected areas seeking to reach all who might need help. These mission workers were apt to follow the example of Wesley, seeking to earn all they could, save all they could, and give all they could.⁵⁷

⁵⁶Smith, Called Unto Holiness, 18.

⁵⁷Wesley, Works, I, 704.

Soon the holiness groups established missions in the underprivileged areas of the large cities. These centers were non-denominational in outlook and organization and were in a sense the forerunners of the Salvation Army. The workers sought to care for the spiritual as well as physical and social needs of man. These missions were in part at least the conservative answer to the "social gospel" of the liberals. Besides winning converts, they had some success in rehabilitation.⁵⁸ Billy Sunday, well-known evangelist of the early twentieth century, was converted in one of these missions.

As the number of independent groups increased, the normal desire for closer association with people of similar outlook inevitably drew the holiness association leaders together. This development occurred in various sections of the United States. Most of these associations having sprung from Methodist background, they regarded the episcopal form of church government as autocratic and harmful, and believed this form of government should be avoided in the future. They felt that the spiritual decline of Methodism could be attributed, at least "in part, to the episcopal system of church government which favored an ecclesiastical hierarchy."⁵⁹

The Church of God (Holiness) was the first significant group to organize from the holiness associations. This occurred in 1883. According to their historian, C. E. Cowen, members of this denomination showed a definite reaction against episcopal tendencies and placed authority in the hands of local members.⁶⁰ One of the early leaders, A. M. Kiergan, stated he

⁵⁸Personal knowledge of the writer from many interviews with people working in such places.

⁵⁹Cowen, Church of God, 26.

⁶⁰Ibid.

"believed that if the Methodist societies had been organized on this basis in 1784 no need would ever have arisen for Holiness associations or the move now under way."⁶¹

Within a few years more and more of the groups which had never planned to organize other churches followed the action of the Church of God. Some of these which later achieved prominence and influence were: the Church of the Nazarene, the Christian and Missionary Alliance, the Pilgrim Holiness Church, the Iowa Holiness Association, and the Pentecostal Holiness Church of North Carolina.⁶²

These organizations became active, grew, and extended their activities to various parts of the United States and the world. For example, the Iowa Holiness Association did not limit its efforts to Iowa but soon had congregations in Missouri and Nebraska. The membership of these new churches was built in part from persons who left older churches and switched their affiliation to the new groups. In many cases these were former Methodists and Baptists.⁶³

One of these, Benjamin Hardin Irwin of Nebraska, had been a lawyer and Baptist layman. He became interested in the holiness movement when it reached his community. Like many others in those days, Irwin attended the services and sought and professed to receive the experience of sanctification. In a short time he became an enthusiastic and effective advocate of holiness.⁶⁴

⁶¹Cowen, Church of God, 26.

⁶²Campbell, Pentecostal Holiness, 193-95.

⁶³Ibid.

⁶⁴Ibid.

Unacquainted with Methodist theology, Irwin made an extensive study of the subject. As he carefully read the works of the early Methodists, he discovered that John Fletcher, an intimate of John Wesley, seemed to believe some religious experience in addition to sanctification was available. He also felt the writing of John Wesley could be understood in this manner.⁶⁵

Such a discovery was startling to Irwin. It contained many doctrinal implications. Fletcher was a scholar and a humble person not given to fanatical rantings. His attitude even to his most obstreperous opponents was always one of kindness and restraint.⁶⁶ These facts inevitably made his written opinions of even greater value. To Irwin the implication was that holiness people had not yet received all the spiritual blessings available, and to him this seemed to point the way to future religious progress.

⁶⁵Campbell, Pentecostal Holiness, 195.

⁶⁶Wesley, "On The Death of Mr. Fletcher," Works, I, 524.

CHAPTER II

JOSEPH H. KING AND THE FIRE-BAPTIZED HOLINESS CHURCH

B. H. Irwin found that many churchmen were not satisfied with their religion. From his studies of church history Irwin discovered that the desire for Christian perfection was nothing new. He noted that John Wesley and John Fletcher had led an early Holiness movement. Wesley had taught the possibility of a consecrated life attainable in this world. This English divine held that a pure heart and the experience received on the Day of Pentecost were not of necessity one and the same. Both Wesley and Fletcher stressed the emotional and monastic aspects of Christian living and were opposed to any form of dress or conduct which they thought a hindrance to obtaining experiences with God.

Irwin believed a reapplication of this holiness tradition would provide a solution to the problem of religion in America and supply a more satisfying religious experience for churchmen. Through his efforts a convention met at Olmitz, Iowa in 1895. The delegates were committed to Irwin's plan to re-establish historic holiness practices and organized the Fire-Baptized Holiness Association. Irwin became the leader of this movement which soon was national in scope. Curiously, its organization was episcopal in structure. As holiness groups emerged in state after state, Irwin appointed leaders in each area to supervise the work.

In three years, from 1895 to 1898, state associations had been formed in nine states; and beginnings were made in four others and in two Canadian provinces.¹ Due to rapid growth this fellowship of holiness churches had

¹Campbell, Pentecostal Holiness, 199; J. H. King, "History of the Fire-Baptized Holiness Church," Advocate (March 21, 1921).

no organic unity and tended to be held together by Irwin's influence. Such a situation does not seem to have been the founder's desire, but nevertheless it existed and was fraught with grave danger. Why no one sought to limit Irwin's power is not known. He did make an effort to set the association in order by calling a convention to meet at Anderson, South Carolina, July 28, 1898. All the state presidents were invited. The purpose was to adopt a discipline and establish some system of conducting affairs in the future.

The Fire-Baptized Holiness Association was formally organized August 5, 1898. State presidents were designated as ruling elders. Their authority was limited however, as the supreme power was vested with the General Overseer, B. H. Irwin, who had been elected for life. The association delegated him authority to "receive and ordain all candidates for the ministry, to deprive of credentials, and expel from the state associations all that he disliked or whose work he disapproved."²

The Second General Council was held at Royston, Georgia in April, 1899. Irwin again presided, and many changes were made in the Discipline, a denominational handbook listing the beliefs, standards of personal conduct, and regulations concerning church government. The principles remained and only details were changed. Steps were taken to obtain equipment to publish a paper. Known as Live Coals of Fire and published at Lincoln, Nebraska beginning in October, 1899, it was the first journal in the United States to teach that the experience of baptism was separate from and subsequent to the experience of sanctification.³

²King, "History," Advocate (March 31, 1921).

³King, "History," Advocate (April 7, 1921).

According to those who knew him, Irwin seems to have been a fine person of good appearance and pleasing personality, sincere in his approach to the subject of holiness. Nothing is known as to his family relationships or his attitude toward marriage. The fact remains that he became romantically involved, and to avoid a scandal he resigned his leadership of the Holiness movement.⁴

Joseph H. King, a staunch advocate of holiness in all its implications, who frankly admitted that "apostacy is as prevalent in its ranks as in any other department of church life and service,"⁵ was Irwin's successor. King was born August 11, 1869, "on the Savannah River in Rock Mill Township, Anderson County, South Carolina."⁶ The original King brothers had emigrated from England and settled in Carolina Colony. Much later the father of Joseph H. King, a descendant of the original brothers, joined the Southern Army when only sixteen years of age. Marrying one year after the war, June 3, 1866, this young veteran:

. . . was ill-prepared physically and financially for the duties, hardships and responsibilities of rearing a family. He had no education, no money, no home, and no horse with which to begin work after his marriage. He hired himself for one year to his father-in-law, and thus secured a bed, board, and a little money for himself and wife to start upon the sea of married life. . .⁷

⁴Campbell, Pentecostal Holiness, 201.

⁵King, "History," Advocate (April 7, 1921).

⁶Joseph H. King and Blanche L. King, Yet Speaketh, Memoirs of Bishop J. H. King (Franklin Springs, Ga., Pentecostal Holiness Church, 1949), 11.

⁷King and King, Yet Speaketh, 13.

As one of eleven children, Joseph King grew up amidst adversity, poverty, and hard work.⁸ The Anderson, South Carolina community was not too conducive to producing virtue. According to King, "There were but one or two genuine Christians in all the country, though a few others lived a moral life. Vice, filth, uncleanness, foul language, and gross immoralities abounded. The use of whiskey was universal."⁹ Furthermore, nothing was said against such practices from the pulpit so far as King could recall, and the church members themselves were apparently not expected to live differently from the rest of the community. King said Bible reading was considered dangerous and Bible studying even worse. Too much of such, according to common rumor in that community, was apt to bring about mental disorders or even intellectual ruin.¹⁰

King once attended a protracted meeting and seems to have been influenced although he did not understand what was happening, much less what was supposed to happen. To quote his own words concerning the ministers who conducted this effort:

As I sat and sometimes looked at them up in a high pulpit I thought they acted as if they were trying awfully hard to do something. I did not know one word they said, yet I seemed to approve of what they were doing. . . .

At a subsequent meeting . . . I well remember seeing people go up and give the preacher their hand and sit down on a bench nearby, and begin crying. I would sit silently and look at them and wonder what was the matter with them. No one was beating them, and why should they cry?

⁸King and King, Yet Speaketh, 13.

⁹Ibid, 18.

¹⁰Ibid, 19.

At last I asked my mother what these people were doing, as they were going up and crying so hard. She replied, "They are mourners . . ." My mother said they were mourning because of their sins. But what were sins?¹¹

King was not left entirely without formal instruction, since for two summers he lived near an old single-room schoolhouse taught by Miss Mollie Roberts;

It was weatherboarded in box fashion, but was not ceiled. The seats were made of split logs, six feet long, with two wooden pegs placed at each end and fastened by being driven in augur holes, to support the seat. The split side of the half log was smoothed a little so that students could sit on it.¹²

The third summer a Mr. Lupo took over and young King managed to learn to spell. That ended his formal education until he was almost twenty years old and ready to leave his father's home "ignorant and uneducated save for what he had obtained by private study,"¹³ without money and with no one offering to help him in any way.

Soon thereafter, the King family moved to Franklin County, Georgia. King declared that the social level was no higher than Anderson County; and nearby Crump's Mill was a place of very low morals, where there was a Methodist Church. At Allen's Methodist Church Joseph King met Miller Willis, a lay preacher whose personal testimony and exhortations had a great effect. King had never before met anyone claiming to be sanctified

¹¹King and King, Yet Speaketh, 21.

¹²Ibid, 23.

¹³D. T. Muse: notes on interview with J. H. King, undated.

or who enjoyed religion with such apparent delight. About the same time he attended meetings led by the famous Methodist evangelist, Sam Jones.

The climax of King's life was reached when he began an intensive study of the Bible. So thoroughly did he master the contents that when weary, according to his account, he used to recite Bible names starting with A's, B's and so on until he would fall asleep. He also stated that while preparing a sermon, the whole Bible with its sixty-six books was laid out before him as if on a table; and he took from each what he desired.¹⁴

As time passed, his interest in Bible study increased; and he averred that even before he made a profession of faith, he came to feel it to be the will of God for him to enter the ministry and preach the gospel:

Not long after I was called to preach I was in the field plowing cotton; and by some inward operation or influence I began to preach from a familiar passage. This was almost sudden, and certainly unpremeditated. The process was mental, as I was not saying a word, or expressing my thought in any way. This new mental activity was delightful, and the process of such, as the first effort, continued for about one hour. This was to me a further evidence of my call to preach the gospel. This first effort was repeated hundreds of times as I followed the plow for five years, or till I left the farm, and my father's house.¹⁵

Shortly after making this decision of his life's work, King attended a Methodist Camp Meeting near Carnesville, Georgia, where he was converted.¹⁶

It was at this time that the Holiness Association came to his

¹⁴Personal interview of Harold Paul with J. H. King, 1942.

¹⁵King and King, Yet Speaketh, 30.

¹⁶Ibid, 34.

attention. This movement was very strong in North Georgia where the vast majority of the ministers in the Methodist Conference were professing the experience of sanctification. Rev. A. J. Jarrell, pastor of the First M. E. Church, Athens, was President of this Association; and Rev. William Asbury Dodge, who converted King, was Vice-President.¹⁷ King was interested in these Holiness meetings and attended regularly.

As King participated increasingly in church services, others recognized that he was in complete harmony with those who were members of the Holiness Association. While this fact brought him support, it also produced opposition. The tide of official opinion in the M. E. Church (South) was changing. Many persons of influence opposed the holiness emphasis. Thus, when King at the age of seventeen applied for an exhorter's license from the quarterly conference of the Carnesville Circuit as the first step towards entering the ministry, his application was rejected. The examining committee made it clear that his attitude toward sanctification was connected with the refusal.¹⁸ Undaunted he continued his church work, doing all he was called upon to do, speaking and even preaching when the opportunity was given.

King moved to Atlanta, Georgia in February, 1891; and the following month he was granted a license and assigned as junior pastor to a difficult area in Northeast Georgia. With seven churches to supply, scattered over a forty mile area, this young preacher enthusiastically went about his work. Since he had no mule or horse to ride, he became a "circuit walker" instead of a "circuit rider", according to his own statement and

¹⁷King and King, Yet Speaketh, 35.

¹⁸Ibid, 49.

did his best to serve the people of this area.

After five months he received as pay "a wagon load of corn in the shuck, mostly nubbins (sold at thirty cents a bushel), plus five to ten dollars in cash." Buying a new pair of shoes and a few other necessities, he went to Conference in Atlanta in the month of January, "dressed in shabby clothes with the seat of his pants patched, and no Prince Albert to hide the patch." But he wrote:

I was happy all the time, and counted it a privilege to preach the Gospel as I had longed to do for years. I walked over the mountains in heat and cold, sunshine and rain, ate very plain food, slept in log cabins at times with cracks between the logs almost large enough to throw a cat through, but still I was happy.¹⁹

For the next three years King was busy preaching, walking, studying, surmounting hardships, and laying a foundation for his future ministry. He seems to have been deeply impressed by the spirituality and ability of many of the Methodist clergy in the Georgia Conference, especially the bishops. Among those he mentions are Bishop Stephen M. Merrill and Bishop Isaac W. Joyce. The latter gave him his first appointment after admitting him to the Conference on trial.

In spite of poor health, he carried out his assignments, completed the required course of studies on his own, and was admitted to Conference in January, 1894, as an ordained deacon. While working on the third year's reading course and pastoring as well, the way opened for him to attend the School of Theology at U. S. Grant University at Chattanooga, Tennessee. The school admitted him on the assumption that through private and directed

¹⁹J. H. King, From Passover to Pentecost (Memphis: published by Joseph H. King, 1914), 159.

study he had completed the equivalent of a Bachelor of Arts degree. He seems to have had no great difficulty with classwork, completing the fourth year of the ordinary ministerial requirements as well as his seminary studies. He was accordingly ordained an elder in the Methodist Episcopal Church (North) in January, 1896, and graduated in Theology the following year.

The requirements were rigid. King mentioned that he studied and recited from five in the morning until ten at night, only taking off about one hour for three meals. In the Conference of that year, he was assigned to the same appointment for the third consecutive time and also elected assistant secretary during the session of Conference.²⁰

While he was known as a supporter of the radical element of the Church which advocated sanctification, he maintained his convictions and retained the respect of his congregation. The Holiness Associations had been thoroughly covering the Southeast, and the Wesleyan Methodist Church had become active in this part of Georgia and adjacent South Carolina. Revolting against the tendency of Methodist leaders in this area to minimize the doctrine of sanctification, these preachers became radical in their denunciation of everything they considered sin, as well as all persons, especially ministers who tolerated such practices.

Two prominent leaders among these radical evangelists were R. B. Hayes of South Carolina and S. D. Page of North Carolina. Hayes paid little attention to criticism or persecution, pouring out his life in service wherever the opportunity might appear. When he and Rev. N. J.

²⁰King and King, Yet Speaketh, 66-76.

Holmes, a lawyer and Presbyterian turned minister, pitched a tent in Greenville, South Carolina, they aroused such opposition that the tent was burned. However, a church was later erected on that location and Holmes Theological Seminary was established nearby.²¹ On another occasion, speaking in Athens, Georgia and denouncing ministers who believed all men sinned, Hayes was cornered by a prominent pastor who soundly slapped his face, stating that he disliked what had been said. Instead of striking back, Hayes fell on his knees and prayed for his antagonist. The story got out, and crowds greater than ever came to the tent to hear this strange fellow preach.²²

Certain doctrines were being given a new emphasis by such holiness preachers as Hayes. One of these was divine healing. The possibility of such a method of recovery from physical affliction had been claimed in several periods of church history, but these preachers taught that healing, like salvation, was available to all. What really started the opposition was that some men, including Hayes, taught that doctors and medicines were not necessary for those who believed. How much the well-known limitations of the medical profession of that day had to do with this reaction is unknown. Testimony was offered of people who recovered from serious illnesses without any visible means of help other than that of prayer and faith in God. Others, of course, died.

Another doctrine which came into new focus by Holiness preaching was the pre-millennial coming of Christ. Many leaders, including John Wesley, had taught such a hope. But these ideas were now put forth with a new emphasis. The third belief presented for consideration in King's pastoral

²¹W. M. Hayes, Memoirs of Richard Baxter Hayes (Greer, South Carolina: published by W. M. Hayes, 1945).

²²Ibid, 44.

area was the so-called Baptism of Fire. Many of the radical preachers had come to believe sanctification was not an end in itself but a preparation for something more: namely, the baptism as promised the disciples by Christ. Irwin emphasized this point and also drew away from the more accepted interpretation of scripture.²³

But much was being accomplished in spite of the fanaticism and some foolishness. Facing up to these new teachings, in spite of the objectionable aspects of the manner in which some of their advocates presented them, King came to believe that there was much scripture in support of their contentions. Thus, he came to accept healing as in the atonement and the second coming of Christ as established in scripture.

The questions of sanctification and the baptism were something else. In presenting spiritual teaching, King pointed out the difficulty of keeping proper balance between intellect and emotion. He tended to accept the teaching concerning both sanctification and the baptism but without all the emotionalism that went with it. Consequently he felt compelled to separate from the Methodist Church in order to devote himself to evangelism. His friends warned him against such action, but he took the step. All this occurred about the time the Fire-Baptized Associations were springing up in state after state, and Irwin had called for the general convention of these Associations to meet at Anderson, South Carolina, in August, 1898.²⁴ In January of the same year, the Georgia Fire-Baptized Association had been formed. R. B. Hayes was elected president of this group. When the national organizational meeting convened at Anderson, South Carolina in July, 1898,

²³King and King, Yet Speaketh, 85-6.

²⁴Ibid.

King united with the Fire-Baptized Association. Thenceforth, King evangelized extensively, going to Toronto, Canada, in 1899. He was in Toronto when Irwin wrote him in March, 1900, asking him to come to Lincoln, Nebraska and serve as assistant editor of the denominational paper.²⁵ King became head of the association, the General Overseer, in 1900 upon Irwin's resignation.

One of King's first actions was to reorganize the movement. In each annual convention henceforth, the character and reputation of pastors and evangelists were examined and passed. The conventions were also made responsible for licensing and ordaining ministers. Up to this time the General Council had met at the pleasure of the General Overseer. Thereafter it was to meet every two years. In October, 1902 the General Council met at Lamont, Oklahoma Territory, where the name was changed from Fire-Baptized Holiness Association to Fire-Baptized Holiness Church.²⁶

An effort was made at Royston, Georgia in 1904 to have remarriage legalized according to church standards for those who separated because of adultery. Overseer King believed in separation but not remarriage. As a result of his influence, the subject was left out of the Discipline.

Efforts were also put forth to check fanaticism and what he considered erroneous teachings. Chief among these were some related to the question of the baptism. The Church continued to accept the Baptism of the Holy Spirit as distinct from and in addition to the experience of cleansing, called sanctification by the Methodists. But Irwin's stand in distinguishing between the Baptism of the Spirit and the Baptism of Fire or Dynamite

²⁵King and King, Yet Speaketh, 85-6.

²⁶Campbell, Pentecostal Holiness, 202-203; King, "History", Advocate (April 21, 1921).

as additional blessings was rejected as false. By this action much fanaticism was removed and the Church was drawn back to what King considered a more sane and scriptural position.²⁷

The same could be said about many other teachings which King helped to modify, such as extreme attitudes toward doctors and medicine, where the teaching had wandered from the exercise of faith to general opposition to assistance of man. Sanctification, while still considered a glorious experience, was not judged to free a person from all human elements any more than the baptism was to absolve anyone from study or advice for the rest of his life. The attitude toward dress was still strict; but much of the foolishness regarding neckties was discarded, and more justifiable guide lines were laid down. Private sin was no longer considered public property so far as confession was concerned.²⁸

Under King's leadership the Fire-Baptized movement made steady progress. All conventions west of the Mississippi had been lost following Irwin's resignation, and there were only two major conventions in the Carolinas and Georgia. For ten years King continued as General Overseer. During this period, in much the same area, another group of similar faith was building what was known as the Pentecostal Holiness Church. Since these two groups eventually united, the history and leadership of this second organization must be considered.

²⁷Campbell, Pentecostal Holiness, 204.

²⁸Ibid.

CHAPTER III

THE PENTECOSTAL HOLINESS CHURCH, PENTECOST AND CONSOLIDATION

Conditions in North Carolina, where the Pentecostal Holiness Church was first organized, differed from those in some sections of the country and particularly in North Georgia. There, great revivals were experienced in which sanctification was preached by ministers and even bishops of the Methodist Church. Opposition to this teaching did arise later in Georgia and had something to do with Joseph H. King being refused an exhorter's license when he first applied to the Carnesville Circuit. But in North Carolina where the Holiness Association also came rapidly into prominence, it faced greater opposition at the beginning than in Georgia.

Rev. A. H. Butler states that the genesis of this movement went back as far as 1878, when men like Dr. G. D. Watson began to pray for a revival of religion. They commenced by praying one hour a day and kept increasing the amount until by 1884 they were praying four hours a day. This seemed to affect all churches. Indeed, according to Butler:

It mattered not who led the service, conviction gripped the people. Often we could not finish delivering the message, people, unsaved people, would fall out, scream, cry and call on God for mercy. I have witnessed these scenes in Methodist, Baptist, Quaker, and Presbyterian and Free Will Baptist (services), both colored and white, and in Gospel tent meetings and brush arbor meetings, acres of land would be thronged with people; and they would be crying and praying and calling on God for mercy even before the regular preacher would arrive on the grounds.¹

The results of such meetings, according to Butler, were definite and lasting. Years later he wrote:

¹A. H. Butler to Dan T. Muse, July 3, 1945, Muse Papers.

I have known three farmers to set fire to their tobacco crop and burn it to ashes while they prepared the way of the Lord and made His paths straight. I have known men who poured out barrels and jugs of whiskey, wine and cider, and burnt up their stock of tobacco in all forms, so as to get things from between them and God. Jewelry, Yes, I saw two wealthy women strip themselves of rings, bracelets, necklaces, and pray through to victory, and one of them took charge at the organ during the revival.²

The real leader in this movement was Rev. A. B. Crumpler, a native Carolinian who had previously entered the ministry of the Methodist Church and moved to Missouri. At Bismarck, Missouri in 1890 he claimed he received the experience of what he called sanctification under the preaching of the well-known Methodist evangelist, Beverly Carradine. Feeling compelled to return to his native Sampson County in North Carolina, he commenced his ministry near Clinton, county seat of Sampson County in 1896. Soon scores of Methodist ministers were professing the experience of holiness.³

As a result, the North Carolina Holiness Association was organized under Crumpler's leadership at Magnolia in 1897. There was at this time no intention of dividing churches or having anything but an interdenominational association to help spread what many clergy believed Methodists should experience. But a struggle developed over sanctification. Rev. G. F. Taylor, writing of the controversy in his neighborhood, stated:

One old man said he had read the Bible through seven times, and that "sanctify" was in there; but others said he was a liar, because no man of this earth had ever read the Bible through seven times. There was also a great discussion as

²Butler to Muse, Muse Papers.

³G. F. Taylor, "Our Church History," Advocate (January 20, 1921), 3.

to what "sanctify" meant. Some said they would not believe in sanctification until they could learn what it meant.

Now I had an uncle who was an almost graduate, and he was taken as very learned by all our community, and his statements were taken as final on every question. He lived in another community, but he came to see us right often, and it was decided that when he came he could settle the question. Soon after he arrived, he was asked what the word "sanctify" means. Why, he said, the word "sanctify" comes from two Latin words, "sanctus" holy and "fi" to make. Sanctify means to make holy. Then he told us it was impossible to be sanctified in this life, for the Bible says we cannot be holy.⁴

From the point of view of some of the listeners, the question was settled forever when decided by a man of such learning.

The tension grew. It was difficult enough where such doctrines were believed; but where they were not even countenanced in the creed of the church, members holding such views were turned out. But sometimes such efforts failed. On one occasion when a church attempted to get rid of the holiness group, it was found to outnumber the opposition; and so the question of expulsion was dropped.⁵ But the matter was not allowed to rest. With preachers stating that it was wrong to dance, drink whiskey, wine or beer, and a sin to use tobacco, it was not long before some felt a decision had to be made.

Eventually, Methodist church officials accepted the challenge. The district elders took a hand in the matter, and soon the work of those who believed in holiness was being undone by the simple means of rotation of preachers. Crumpler was placed on trial, acquitted, but withdrew from the Methodist Church for the sake of peace.⁶

⁴Taylor, Advocate (February 17, 1921), 2.

⁵Ibid.

⁶Butler to Muse, July 3, 1945, Muse Papers.

The problem was great for those turned out of their churches were left with no place to worship, and large numbers who were converted in the Holiness Association revivals likewise had no church home. To meet this need, a new church came into existence. It was organized in the spring of 1900 at Fayetteville, North Carolina and called the Pentecostal Holiness Church. A. B. Crumpler, assisted by a group of former Methodist ministers, drew up a discipline for the new church, which was finally accepted in 1901.⁷ There was nothing unusual about this work. The main parts were in harmony with accepted Methodist teaching but with an added emphasis on sanctification and a vigorous attack on worldliness. A new emphasis was placed on divine healing and the second coming of Christ. Opposition to the government of the Methodist Church was expressed not so much in writing as in action. The attitude of the new church was more positive than negative.⁸ Once the break came, controversy increased rather than diminished as Crumpler sought by preaching and writing to answer questions and establish his position. The heart of this struggle was carried in The Holiness Advocate, which he edited as the official organ of the new church.

Several Pentecostal congregations came into existence at this time. The first church organized in North Carolina, located near Four Oaks, was called Antioch. It was the result of a meeting conducted in the spring of 1900 by Rev. W. C. Galloway. According to G. F. Taylor, later General Superintendent of the Pentecostal Holiness Church, keeping records apparently

⁷Butler to Muse, July 3, 1945, Muse Papers.

⁸Campbell, Pentecostal Holiness, 224-226.

was not considered important. He recalled preaching at Antioch a few times in 1903 and being appointed pastor in 1907. This is what he found:

My first appointment was the second Sunday in December. I announced that we would have a church conference at my next appointment; but only two or three were present at the hour for conference on Saturday. We emphasized the importance of the conference the next day and announced that we would have one on Saturday before the second Sunday in February. That time we had a few more present, but no one had the roll book. So we had to put off the matter another month, and the members assured me they would try to find the book by that time. . . . On Saturday the book appeared . . . no one knew who the secretary was. We then examined the book and found it just like it came out of the store.⁹

Taylor did his best to correct the situation and encouraged improved record keeping.

There were other problems which confronted this young organization. For example at Magnolia, Taylor's hometown, a new church was organized in the same building where Taylor had gone to school and later taught. The new church accepted promises instead of deeds when obtaining property and found, after erecting the building, that the owner would not give title. Little wonder that officials later advised all persons building churches to obtain a clear title to the land before construction began. At Goldsboro there were other problems. As long as Crumpler was pastor and his congregation large, the huge church was an asset, but when Crumpler was away and attendance fell off because less efficient men were in charge, the financial responsibility became a great burden.

While Crumpler was away raising money to pay off the debt on the building at Goldsboro, former Methodist Rev. E. L. Parker was in charge.

⁹Taylor, "Our Church History," Advocate (February 17, 1921).

He was surprised that certain members sold tobacco. Instead of presenting the gospel and emphasizing Christian responsibilities he bluntly attacked members for their personal failings. Besides tobacco he condemned divorce, and his attitude on both was harsh and devoid of compassion.

Rev. W. H. McLaurin was assigned to the Goldsboro Church in 1903. He wanted to expel a married couple who had each been divorced before entering their present marriage. This problem was carried to the Annual Convention and due to the influence of Crumpler was decided in favor of the couple. Parker and McLaurin then left the Pentecostal Church and returned to Methodism. This controversy set the Goldsboro church back to the point where both the congregation and building were lost, and the new pastor, Rev. A. H. Butler, had to start afresh. His efforts were successful, and he developed an active congregation.

The first sessions of the North Carolina Pentecostal Holiness Convention were interesting. When money was scarce and food hard to get, men's convictions were put to the test. In the first Convention several ministers who had joined initially withdrew, some returning to their old denominations whence they had come, or to different churches. Several joined the Episcopal Church. Others, however, held fast and carried on the work of the Pentecostal movement.

One of the newcomers was Rev. C. B. Strickland¹⁰ who served the Pentecostal movement for years. At the Magnolia Convention in 1901 some ministers withdrew while others united with the church. Among other actions the convention adopted the Discipline, which was a system of rules, and dropped

¹⁰His daughter, Ethel Strickland, later served as a missionary in Hong Kong.

the word Pentecostal from its name. Thus, until 1909 it was known as the Holiness Church.¹¹

An important aspect of the Pentecostal worship service was singing. As a rule it was acapella. Since the members walked or rode to church in wagons or buggies, they had time to sing, particularly after the services on the way home. On such occasions it was possible to hear singing for miles in different directions. G. F. Taylor seems to have caught the feeling of such occasions when he described the events of a great revival in 1897, even before he was a member of the Holiness Church:

The singing in this meeting, as well as in many others, was led by 'Uncle Jim' Crumpler. The song book used was Revival No. 2 edited by Charles D. Tillman. Among the many leading songs were the following: 'All Taken Away,' 'Leaning on the Everlasting Arms,' 'More About Jesus,' and 'I'm at the Fountain Drinking.' During the testimonies and altar services they sang: 'The Old Time Religion,' 'By the Grace of God I'll Meet You,' 'I'm Nearer Home,' and 'I Can, I Will, I Do Believe.' The people sang in the Spirit, and such singing as we had never heard before. The very air was laden with the spirit of these songs; and as we returned home from the meeting that night, we could hear the different crowds going their respective roads singing:

'More about Jesus would I know
More of His love to others show. . . .'
Far away in another direction we could hear:
'Did you hear what Jesus said to me?
They're all taken away away
Your sins are pardoned, and you are free,
They're all taken away.'¹²

This characteristic did not cease with that revival but was equally strong when the growing Pentecostal Convention met at Dunn, North Carolina in 1903 for the fourth Annual Session. Rev. L. L. Pickett made a great

¹¹Campbell, Pentecostal Holiness, 235.

¹²Taylor, Advocate (January 27, 1921).

impression on the assembly with his music. During this assembly, Rev. G. B. Cashwell was received from the Free Will Baptist Church, while A. H. Butler and G. F. Taylor were granted ordination. These three became leading exponents of the Pentecostal way and successful ministers in the growing church.

At the 1903 convention J. A. Culbreth introduced a motion to make it illegal for laymen to use, raise, or handle tobacco in any form. The motion passed, since delegates believed that everything should be done to the glory of God. The body was His temple, they argued, and nothing should be done to hurt or destroy it. Most people felt the use of tobacco was injurious and in that sense sinful, and if it was wrong for a person to use it, it was wrong to raise or sell it. It was not easy to put these teachings into force, especially in tobacco-growing communities of North Carolina.

The tobacco question was raised again when the Convention met at Fayetteville, North Carolina in 1904. Besides this, the question of divorce also arose. There apparently were two opinions. Some wished to exclude all who used, grew, or sold tobacco from church membership, while others merely favored prohibiting its personal use. So far as divorce was concerned, some felt that a remarried person with a former spouse still alive should be denied church membership. This was the opinion held by Parker and McLaurin. On the other hand, there were those who felt that even if such a remarriage had been sinful in its design, once God had forgiven the persons involved, nothing more was necessary. They also felt that while members should not use tobacco, the harmonizing of this conviction with the economic system of the country required time, sympathy,

and understanding. Crumpler was the spokesman of this latter group, and it won out in the Convention. Of course, all who used tobacco in any form were still excluded.

By the time the Convention met in Lumberton, North Carolina in 1906, there were new problems to be considered. A great revival was under way in various parts of the country. It centered in Los Angeles, where men and women were allegedly speaking in languages which they had not studied and which, in some instances, were understood by the listeners. This glossalalia has recurred periodically since early New Testament times. Certain theologians and clergymen have explained this phenomenon as occurring when consecrated, holy believers may become so yielded to God as to be so controlled by His Spirit that they are enabled to give praise to God in languages they have neither studied nor understood.

The biblical passages which refer to this subject include Acts 2:4, concerning the outpouring of the Holy Spirit on the Day of Pentecost when the multitude heard the disciples preaching to them in languages which the disciples had never learned. The same situation is recorded in Acts 10 when Peter visited the house of Centurion Cornelius and those present gave glory to God in languages they themselves did not understand. According to Philip Schaff:

The mysterious gift of tongues, or glossalalia, appears here for the first time, but became, with other extraordinary gifts of the Spirit, a frequent phenomenon in the apostolic churches, especially at Corinth, and is fully described by Paul. . . . The glossalalia was here, as in all cases where it is mentioned, an act of worship and adoration, not an act of teaching and instruction. . . .¹³

¹³Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1887), I, 230.

Mysterious utterances were found in later generations of Christians. According to Terullian, some among the Montanists of Phrygia spoke in tongues.¹⁴ Later, Irenaeus, living at the end of the second century, wrote:

For this reason does the apostle declare, "speak wisdom among them that are perfect," terming those persons "perfect" who receive the Spirit of God, and who through the Spirit of God do speak in all languages, as he used himself also to speak. In like manner we do hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages.¹⁵

According to Schaff, this religious phenomenon appeared among the Camisards in France after the revocation of the Edict of Nantes.¹⁶ Apparently these French prophets brought these ideas to America when they came. It was also found among the Quakers, Methodists, Irvingites and others.¹⁷

Toward the end of the nineteenth century "speaking in tongues" appeared more frequently. In 1875 Rev. R. B. Swan reported "tongues" were manifested in the services in Providence, Rhode Island. Four years later W. Jethro Walthall in Arkansas had a similar personal experience. The same was true of Rev. Daniel Awry in 1890 while in Ohio.¹⁸ Until these episodes occurred with increased frequency, many people ignored or discounted them for one

¹⁴Schaff, History, I, 236; "Tertullian Against Marcion," in Ante-Nicene Fathers. Edited by Alexander Roberts and James Donaldson. 10 vols. (New York: Scribners' Sons, 1926), III, 446-7.

¹⁵"Irenaeus Against Heresies," in Anti-Nicene Fathers, I, 531.

¹⁶Schaff, History, I, 237.

¹⁷Ibid.

¹⁸Kendrick, Promise Fulfilled, 45.

reason or another, since attention even of the participants was centered on devotional ideas rather than external demonstrations. About this time, Rev. W. D. Morris, a former Salvation Army Officer in Canada, was interested in evangelizing the Chinese. He claimed that after prayer, he suddenly found himself preaching to a Chinese audience and doing so in a language he did not understand. Persons who heard him considered the speech to be Chinese. He later became a missionary to China.¹⁹ Morris claimed that the experience was real and that he was so absorbed in what he was thinking that he paid little attention to what he actually was doing.²⁰

The doctrine of sanctification had been accepted for years by the Methodist Church. The Holiness groups emerging from the Methodist Church emphasized this too, pointing to the significance and nature of the scriptural Baptism of the Holy Spirit. Several organizations including the Church of the Nazarene, the Church of God (Holiness), and the Free Methodist Church taught that Pentecostal baptism was merely the positive side of the experience of sanctification, while the cleansing process was the negative; the one provides power while the other brings purity. This remains the teaching of these churches.

Other churches, such as the Fire-Baptized Holiness Church, taught these aspects as different experiences of the power of God, the first being merely preparatory to the latter. There was a widespread desire on the part of many who professed the experience of sanctification to receive something more from God. Many felt their desire was granted, but they emphasized the emotional aspects of this teaching to the point that they brought it

¹⁹Personal interview of Harold Paul with W. D. Morris, Winnipeg, Manitoba, October, 1945.

²⁰Ibid.

into question if not disrepute. Pentecostal leaders believed that these teachings needed clarification if they were to be permanently useful. The question raised in the minds of many was that if there was a baptism of the Holy Spirit, what was it and how could it be identified? According to King, the Fire-Baptized Holiness Church could not find the answers because members became bogged down with unjustifiable doctrines.²¹ He said the answer to the problem was found among a people whose appearance was not approved by his group, but whose hearts were acceptable to God. The continued search for a religious experience beyond that of traditional holiness finally led to the adoption of the peculiar beliefs and practices of the Fire-Baptized and Pentecostal Holiness groups.

In clarifying the thinking and establishing the teaching concerning the baptism of the Holy Spirit, a former Methodist minister Charles F. Parham played a prominent part. Uniting with the Methodist Church after completing college, Parham found it difficult to work under the episcopal system and eventually withdrew and joined the Holiness movement. He accepted its teachings and emphasized the "crisis" idea of conversion as well as sanctification. He also was a fervent advocate of faith healing because of what he regarded as biblical authority and also because of his personal claim of being healed by faith from a rheumatic fever attack. A summary of faith healing was written by S. D. Gordon, an author widely read a generation ago. His statement in part was entitled, "Some Principles of Healing,"

1. It is God's first will that men be pure in heart, spirit poised in judgment, happy in circumstances, and strong and well in body.

²¹J. H. King, "History of F. B. H. Church," Advocate (March 24, 1921).

2. God does not send disease. It comes through some disobedience to the natural laws of the body, conscious or unconscious, though rarely traceable in full. It may come from the Devil, or, because of the break of sin affecting all life. But always through that open door of disobedience to the laws of the body.
3. Christ heals men's bodies today by His own direct supernatural touch, sometimes through the physician and the use of means, sometimes without means, sometimes when means are confessedly powerless, and sometimes overcoming the unwise use of means. The Holy Spirit's leading is the touchstone.
4. In Healing Christ is always reaching in for the far greater thing, the healing of the spirit, the life.
5. There is sometimes a waiting period, after the conditions are met, before the full healing comes. There is a disciplinary side in bodily suffering, but the healing comes as quickly as the lesson is learned. . . .
6. The conditions for Christ's healing are the same as for being saved. Trust Him fully as your Saviour and Master. Then go to Him for whatever you need, always seeking the Holy Spirit's guidance.²²

Gordon's ideas were not new, having been advocated or recognized by Irenaeus, Justin, Terullian, Origen and early church leaders. During the Reformation Martin Luther and John Wesley recognized such teachings.²³ Some of the Moravians, Quakers, and other groups also embraced the teachings.²⁴ In the twentieth century the Christian and Missionary Alliance, composed of groups of persons from several of the larger denominations including the Presbyterian Church, advocated this belief.²⁵

The fourth and final teaching embraced by Parham was known as pre-

²²S. D. Gordon, Quiet Talks About the Healing Christ (New York, Fleming H. Revell Co., 1924), 5-6.

²³J. C. Lambert, "Healing, Gifts of," The International Bible Encyclopedia, James Orr, General Editor (Chicago, The Howard Severance Company, 1930), II, 1349-50; John Wesley, The Works of the Rev. John Wesley, Edited by John Emory (New York: Carleton and Potter, 1856), V, 733-34.

²⁴Lambert, ibid.

²⁵Rev. Harold M. Freligh, "Healing in the Atonement," Alliance Witness, XCVIII (November 27, 1963), 5-7.

millennialism. This concept had long been taught in America. This so-called chiliastic theology included a forecast of:

the future transformation of the world by divine intervention and the establishment of the Kingdom of God on earth. The usual interpretation has been that this state of peace and blessedness will last a thousand years - the millenium - and will be followed by the final judgment.²⁶

The Holiness Association camp meetings perpetuated the early Methodist tradition of the second coming; and although the zeal of these groups cooled somewhat on this matter, Parham was interested in perpetuating it. Parham also was concerned as to what was meant in the scripture by the Baptism of the Holy Spirit.

He settled in Topeka, Kansas in 1898 and made an extended tour of the country visiting places where he had heard new religious developments were taking place. He became "fully convinced that while many had obtained real experiences in sanctification and the anointing that abideth, there still remained a great outpouring of power for the Christians."²⁷

As was happening in many other sections of the country, a school was established at Topeka by Parham to train church leaders according to his thinking and belief. His method was somewhat unique. Different subjects were assigned on various occasions; but all students studied the same thing at the same time, accompanied by earnest prayer that they might be led by God in their search for truth. On one occasion, Parham was about to leave on an evangelistic tour. He gave the assignment that all should study the

²⁶Ira V. Brown, "Watchers for the Second Coming: The Millennial Tradition in America," Mississippi Valley Historical Review, XXXIX (December, 1952), 441-454.

²⁷Sarah E. Parham, The Life of Charles F. Parham (Joplin: Tri-State Printing Co., 1930), 48.

question concerning the Baptism of the Holy Spirit. He indicated that there was much division in thought concerning the subject and that no one had any specific way of proving when one had or had not received it. Accordingly, he instructed the students, "to see if there is not some evidence given of the baptism so there may be no doubt on the subject."²⁸ This happened just before Christmas in 1900. The students gave the matter their undivided attention until Parham returned for the Watch Night Service to be held at the close of the year.

Parham was startled by the development. The whole group stated that it was their opinion, while different things happened at the various visitations of the Holy Spirit's being outpoured, "the indisputable proof on each occasion was that they spake with other tongues."²⁹ Concerning this, J. Roswell Flower, for many years a leading official of the Assemblies of God, has stated:

This was a most momentous decision. There had been recorded many instances of persons speaking in tongues prior to the year 1900, but in each case the speaking in tongues was considered to be a spiritual phenomenon or at the most a "gift" of the Spirit, with the result that no particular emphasis had been given which would cause those seeking for the fulness of the Spirit to expect that they should speak in other tongues. But these students had deduced from God's word that in apostolic times, the speaking in tongues was considered to be the initial physical evidence of a person's having received the baptism in the Holy Spirit. It was this decision which has made the Pentecostal Movement of the Twentieth Century.³⁰

Immediately, those present began to seek a baptism of the Holy Spirit

²⁸Parham, Parham, 58.

²⁹Ibid., 52

³⁰J. Roswell Flower, "Birth of the Pentecostal Movement," Pentecostal Evangel, No. 1907 (November 26, 1950), 3.

which they expected would be evidenced, initially at least, by the recipient speaking in unknown tongues in a supernatural manner. The first person to receive the experience after this decision was Miss Agnes Ozman. She had traveled widely and was well-versed in the various theories connected with such matters. While she was not "the first person to speak in 'tongues' in modern times, she was the first known person to have received such an experience as a result of specifically seeking a baptism in the Holy Spirit with the expectation of speaking in tongues."³¹ Before long, ministers of different denominations testified to having received similar experiences, among them Parham.³²

From this small beginning the teaching spread in all directions. Parham and his followers were kept busy filling one evangelistic opening after another. Eventually, they reached Texas where several revivals were conducted, with the result that a Bible school, similar to the Topeka school, was established in Houston during December, 1905.³³

Parham made no change in his original teachings except to add the tenet that when the baptism of the Holy Spirit was received, the recipient always spoke in languages authorized by God. Parham's attitude toward church government was unaltered.³⁴ Believing that he had been hindered by ecclesiasticism, he never advocated anything more than a simple congregational form. Furthermore, although he was treated with respect as a leader, he never obtained any formal authority or looked for such.³⁵

³¹Kendrick, Promise Fulfilled, 53.

³²Parham, Parham, 54.

³³Ibid., 135-40.

³⁴Ibid., 172-79.

³⁵Kendrick, Promise Fulfilled, 64.

For two years a group of Holiness and other evangelical ministers had been praying for a revival in the Los Angeles area. This desire was intensified when Frank Smale, pastor of the First Baptist Church of Los Angeles, returned from Wales deeply influenced by the ministry of Evan Roberts. In 1906 a Negro Holiness preacher, Rev. W. J. Seymour, who had been to Parham's Bible School in Houston and accepted his teaching, arrived in Los Angeles. Through Seymour, interest in evangelical work increased until all races were represented, and ministers of many denominations testified to the reception of this experience. Due to the crowds, services were moved to an almost abandoned Methodist Church at 312 Azusa Street. This place became famous the world over as the "Azusa Mission." Eventually, Seymour was replaced by others of more ability but no more consecration or humility.³⁶ According to the Pentecostal Evangel, "The meeting lasted for three years, going on day and night without a break."³⁷

Rev. G. B. Cashwell, a Holiness preacher from North Carolina, attended the Azusa revival and claimed he received this baptism, and accepted the teaching concerning it. He returned to North Carolina and prepared to spread the new doctrine. The President of the Holiness Church, Rev. A. B. Crumpler, apparently did not have full confidence in Cashwell. Crumpler was disturbed about this new teaching regarding "tongues" as evidence of having received the baptism and declared if such were preached he would oppose it.³⁸ However, he did not do so but left the city to conduct a revival in Florida.

³⁶Personal Interviews with C. S. Treadway and G. S. Paul, who visited these meetings and discussed such matters in the writer's presence many times.

³⁷"When the Spirit Fell," Pentecostal Evangel (April 6, 1946), 7.

³⁸G. F. Taylor, "Our Church History," Advocate (March 10, 1921).

This was Cashwell's opportunity. He secured a large warehouse in Dunn, North Carolina for the meeting. The place was packed from the start, and soon many ministers were receiving the new experience and spoke in tongues. Members of the Fire-Baptized Holiness Church were among those attending, as were most of the members of the Holiness Church. Contrary to their former teaching, many now came to believe the baptism of the Holy Spirit to be different and separate from sanctification, and to be received only after one had been cleansed in heart.

Before long many ministers in both related churches were in harmony on this question and were adjusting their creeds to embrace their experience. But President Crumpler of the Holiness Church did not go along with this development and eventually withdrew from the church with a few others. Rev. A. H. Butler was elected in his place as President, with Rev. G. F. Taylor as Vice-President and Rev. C. B. Strickland as secretary. According to Taylor, once this issue was settled, things ran very smoothly and the churches grew.

One great problem remained. There were at least three competitive denominations working in the same area which advocated identical teachings. The Fire-Baptized Holiness Church, the Holiness Church, and the Free Will Baptist Church followed similar practices and doctrines. Thus, the idea of a church union began to grow. Neither of these three groups had accepted speaking in other tongues as of any particular importance. But the situation had changed radically in the period from 1906 to 1909. During this interval they each reported the occurrence of this religious phenomena with such regularity that they enunciated the belief that speaking in tongues should invariably be the initial evidence of the baptism of the Holy Spirit.

The Convention of the Holiness Church met at Falcon, North Carolina in 1909. The delegates revised their Discipline, resumed the name Pentecostal, ruled out the use, growth or handling of tobacco, and enacted a law forbidding membership to any person whose former spouse was still alive. Water baptism was now required but the mode left to the choice of the candidate. While these changes were being made, Rev. G. F. Taylor introduced a motion to elect a committee to confer with a like committee of the Fire-Baptized Holiness Church concerning the possibility of uniting the two bodies. The Free Will Baptists were included by amendment but never seemed interested.³⁹

It was different with the Fire-Baptized Church. They responded at once by appointing five representatives: S. D. Page, A. E. Robinson, F. M. Britton, M. D. Sellars and E. D. Cannon. The committee representing the Holiness Church was composed of A. H. Butler, J. A. Culbreth and G. F. Taylor. These persons met at Falcon, North Carolina in April, 1910.⁴⁰ They found much in common.

The Fire-Baptized brethren had also been influenced by the events in California and at Dunn, North Carolina. The General Council had met at Anderson, South Carolina and changed their Discipline to complete harmony with and the exact wording later used by the Pentecostal Holiness Church.⁴¹ Thus, the consultations at Falcon had nothing to do with doctrine but only church organization.

At the close of a two days conference a Basis of Union was drawn which was to remain unchanged for many years. The principal officer was

³⁹Taylor, "History," Advocate (March 24, 1921).

⁴⁰Ibid.

⁴¹King, "History of the F. B. H. Church," Advocate (March 24, 1921).

to be called the General Superintendent, the general gatherings, General Conventions, while the head officer of each Convention was to be known as the Superintendent. The state conventions were to meet annually.

These ideas were drawn up in a document which in turn was submitted to all ministers of the various conventions, the matter to be decided by majority vote. The Pentecostal Holiness Church Convention then met at Kinston, North Carolina in 1910, where the report was approved and Rev. G. F. Taylor was appointed to meet a representative of the Fire-Baptized Holiness Church to implement these decisions. Since the Fire-Baptized group had no meeting scheduled but their leader had sufficient power to act, Rev. F. M. Britton, acting for General Overseer J. H. King, urged that the arrangements be consummated. Representing his church, he met with Rev. G. F. Taylor, delegate from the Pentecostal Holiness Church. By agreement, J. A. Culbreth was appointed secretary.

These representatives drew up a Discipline which covered the main problems before them. A Convention was then summoned which met at Falcon the last of January, 1911. The night of January 29, the representatives of both organizations met separately. The next morning they met together. Rev. A. H. Butler was elected chairman and J. A. Culbreth secretary. After some discussion, A. E. Robinson offered the motion that the document under consideration be adopted verbatim et literatim. The motion carried, 36-2. The small opposition seems to have been withdrawn so that all present were greatly pleased and immediately expressed themselves accordingly.⁴²

The new Discipline was substantially the same as that in force in the Pentecostal Holiness Church. It has been noted that the organizational

⁴²A. E. Robinson to Dan T. Muse from Montclair, New Jersey, July 6, 1945, Muse Papers.

structure of the Church was essentially episcopal, although it became more and more congregational. This Church, theologically speaking, was conservative and orthodox. The Apostles' Creed covered most of the questions and Methodist teaching much of the rest. However, great emphasis was placed upon the doctrine of sanctification, the Pentecostal baptism, divine healing and the second, premillennial coming of Christ. All members were expected to be law-abiding citizens, frugal and cooperative.

Members were expected to live in harmony with the teachings of their denomination, and to refrain from the use of tobacco and intoxicants. They were also to avoid oath-bound secret societies, picture-shows and dance halls. They were to support the Church with their tithes and attendance, being careful to observe the Christian sabbath. Rings and various kinds of jewelry were forbidden, and members were expected to dress themselves in modest clothing. While the subject of divorce was left out of the Discipline for several years, it was a constant point of dispute. Many of the leaders believed that remarriage was never justified by the Bible so long as the first marriage partner lived.

While baptism was emphasized, the mode was left to the choice of the individual. The sacrament was served to all Christians. Procedures were outlined by which to expel members who did not live in harmony with the Discipline. Provision was made for a member to appeal from the decision of his local church to the Annual Conference or the General Conference when injustice was thought to have been done. The General Conference alone could change the Discipline. Since the Pentecostal Holiness Church had never been incorporated, the charter of the Fire-Baptized Holiness Church, in the courthouse at Carnesville, Georgia, was amended and the

name changed to Pentecostal Holiness Church. A few other changes were made, but otherwise the same charter was adopted.⁴³

Administrative changes were made following consolidation. All officials, including the General Superintendent were to be elected by the General Convention and to hold office from one General Convention to the next. The head official in the annual local convention was to be called State Superintendent, elected annually by the State Convention. At this time there were about 2,000 members and seven State Conventions.⁴⁴ The officials elected were: General Superintendent, Rev. S. D. Page; Assistant General Superintendent, Rev. A. H. Butler; General Secretary, A. B. Robinson; General Treasurer, J. A. Culbreth. Rev. H. P. Lott, Rev. F. M. Britton, and Rev. G. O. Gaines were elected to complete the Board. Assistant General Superintendent A. H. Butler was to assist with the supervision in the homeland and Rev. J. H. King became Assistant General Superintendent for the foreign fields.⁴⁵ It was decided that the next General Convention would meet in Toccoa, Georgia January 28, 1913. It is interesting to note that the first supreme administrative body had two laymen as members.

When the second General Convention met at Toccoa in 1913, some progress had been shown. However, the Convention was divided over the question as to whether or not any divorced person was justified in remarriage. Since the matter was controversial, the decision was left out of the Discipline.

⁴³Campbell, Pentecostal Holiness, 258; Taylor, "History," Advocate (March 24, 1921).

⁴⁴Dan T. Muse, "Following the Consolidation," Oklahoma Conference Herald (March, 1947), 4.

⁴⁵Taylor, "History," Advocate (March 24, 1921).

Matters of improvement in procedures were introduced, a definite order of business was established for annual conventions, and the requirements for ministerial reporting were tabulated. Convention officials were to be elected at the end of the session rather than at the beginning, while General Conventions were to be held every four years. There was a strengthening of missionary interest with the leadership in this field still under Rev. J. H. King, but now supported by a board composed of several of the leading men in the denomination.⁴⁶ At this session Rev. G. F. Taylor was elected General Superintendent.

It was on this occasion that leaders of the Tabernacle Presbyterian Church were invited to attend the session for the purpose of considering the proposal of uniting with the Pentecostal Holiness Church. This Church had been organized out of the South Carolina Synod of the Presbyterian Church as a result of the great Pentecostal revival. Rev. Nichols J. Holmes had been a member of that Synod for several years but had run into difficulty because of his belief in sanctification and divine healing. A number of ministers of considerable ability had united with him. Under the leadership of Rev. C. B. Cashwell and Rev. G. F. Taylor, many of these ministers professed to receive the Pentecostal experience and either withdrew from their churches or were asked to leave.

While this group of churches, located chiefly in South Carolina, was not ready to unite in 1913, two years later it consolidated with the Georgia Pentecostal Holiness Convention. This increased the number of Pentecostal communicants to the point that the Upper South Carolina Convention was organized. After the Pentecostal teaching was accepted, the

⁴⁶Taylor, "History," Advocate (March 31, 1921); Campbell, Pentecostal Holiness, 261-2.

Tabernacle Presbyterian Church had altered its name to Tabernacle Pentecostal Church.⁴⁷

The addition of persons such as Rev. L. R. Graham, Rev. S. A. Bishop, and Rev. Paul F. Beacham had much to do with the development of the Pentecostal organization. The association of Holmes Bible College began at that time and has continued to the present. This school has contributed to the ministerial and missionary program of the denomination.

The Third General Convention is regarded by some as one of the most important in the history of the Pentecostal Church.⁴⁸ This session was conducted in 1917 at Abbeville, South Carolina. Changes made at this convention included changing the name from Convention to Conference. One General Board was created to look after all business, home and foreign, between the General Conferences. The Methodist system of quarterly conferences in each Annual Conference was adopted. Henceforth, the General Superintendent was to preside over all Annual Conferences and was ex-officio chairman of the General Board. The change tended to give all Conferences similar voice in legislation and a uniformity that could not have been achieved otherwise. The Church so far had been without an official voice. This was rectified by establishing the Pentecostal Holiness Advocate with Rev. G. F. Taylor elected editor.

A series of Bible-training programs were to be conducted throughout the Conferences, at least one in each. Ministerial standards were raised. Before this date, 1917, there had been no requirements for admission to the ministry beyond the usual profession of faith, belief in the doctrines of the Church, and testimony of a call to preach. But on this occasion if

⁴⁷Paul F. Beacham to J. H. King, December 1, 1945. Muse Papers.

⁴⁸Taylor, "History," Advocate (March 24, 1921).

was stipulated that all candidates for ministerial license should be able to quote the Books of the Bible and have read it through at least once. Furthermore, those seeking ordination should have read the Bible through twice as well as at least a thousand pages of recommended material. These simple requirements began a process of raising ministerial standards which continued as the denomination grew.

A new headquarters for the Church was established at Franklin Springs, Georgia. Included were eighty-seven acres and buildings of an abandoned health resort. These facilities provided room for the Franklin Springs Institute, Franklin Springs Orphanage, and establishment of the Franklin Springs Camp Meeting.

The Church grew steadily. It had more than doubled in numbers in six years, nearly reaching the 5,000 mark in 1917, and it had organized ten Annual Conferences. This same year was notable for the election of Joseph H. King to the office of General Superintendent. He remained in that position longer than anyone.⁴⁹

Having traced the rise of the Pentecostal Holiness Church and shown its relation to other churches and pointed out some of its beliefs and polity, it is possible to turn with more understanding to events west of the Mississippi. Irwin's personal failure had reduced the evangelical movement in that region. How the strands were picked up and rewoven by pioneer preachers of the Fire-Baptized Holiness Church, even before as well as during Oklahoma's struggle for statehood, will be considered next.

⁴⁹Campbell, Pentecostal Holiness, 270-76.

CHAPTER IV

A NEW CHURCH COMES TO OKLAHOMA

According to modern church history, ministers of the Pentecostal Holiness Church were concerned with two things: their personal relationship to God and preaching a message for all who would hear, especially those for whom no one else seemed to care. Joseph H. King was outstanding in this regard. Others were W. W. Avant and S. D. Page who were active before the consolidation.

Avant mentioned going to a remote place in North Carolina between Evergreen and Chadwick, where marriage seemed an inconvenience but children were numerous. The people had no church and according to Avant would have been embarrassed if there had been one nearby. Avant tells the story in his own words:

They asked me to come to an old saw-mill shelter where the mill had been, and hold them a meeting. . . . Oh how the Lord came down under that old saw mill shelter and blessed their poor souls. They did not feel worthy of going in any of the churches.¹

Through Avant's influence, even the road gang had prayer in this area before beginning work: "There was an overseer of the roads. When the hands would gather he would have prayer before they started their work."²

There was a place near Boardman, North Carolina where conditions were even worse. Preachers had ceased to come and people went their own way. Then Avant arrived, tents were pitched, and the crowds came. There was a textile mill at Boardman and Avant reported that the whole crew of this

¹S. D. Page to G. F. Taylor in answer to request for information concerning history of the Church. Written 1934, Muse Papers.

²Ibid.

mill was converted, and the character of the place changed.³

But few evangelists have had many more dramatic experiences than F. M. Britton. He was first a member of the Methodist Church in South Carolina and then an official of the Fire-Baptized Holiness Church, and finally, after consolidation, of the Pentecostal Holiness Church. Britton was a fearless, consecrated man of deep convictions. He described some of his problems:

I remember eating huckleberries for dinner all alone in the woods, when I did not have an invitation for dinner. I remember eating persimmons for dinner while Brother Gregg and I were walking through the country to hold a meeting. I well remember walking until my socks were wet . . . with blood. . . . I walked twenty-four miles and preached three times on Sunday a many a time to get holiness established in South Carolina. Well do I remember walking 75 miles to hold a meeting in a new field where people were begging for me to go, and after the meeting was over and many were saved and sanctified, I rode a short distance so the people would not know but what I rode all the way home. But when I remembered my wife and children at home and knew how little money I had and how much they needed at home, I got off the train and walked 60 miles so I could have something for them to live on while I was holding another meeting. . . .⁴

For years he plowed all week, then walked several miles to preach on Sunday. In 1895 he sold his farm, paid off his debts, and gave all his time to the ministry.

Britton said that few men liked to have their sins denounced. In 1904 one man became so enraged while he preached that he put a pistol to the preacher's head and ordered him to stop. Britton kept on preaching.

³Page to Taylor, Muse Papers.

⁴F. M. Britton, Pentecostal Truth (Royston, Georgia: The Publishing House of the Pentecostal Holiness Church, 1919), 224-25.

The man pulled the trigger; the pistol misfired, and Britton kept on preaching. Some of Rev. Britton's roughest experiences occurred in Florida. There on one occasion twenty-two men vowed to kill him and were milling up and down in front of the place he stayed. Britton slept, and they did nothing. But at Largo, eighteen took him aside, told him to withdraw what he said about sin, or they would kill him. He said he had nothing to withdraw. They seized him; and as he began to pray, they turned him loose and only cut up his tent.

It was Britton who established the Pentecostal Holiness Church in Oklahoma. While on his way to Oklahoma City, possibly in 1908, he preached in different places across the territory. In one community a crowd mobbed him. Only his jaw was broken, and he kept going and said nothing about the incident until much later. On another occasion his Oklahoma listeners became so enraged at his preaching that they determined to beat him. They changed their minds, however, when one of the gang declared such an effort useless because Britton would only praise God as the flows fell.⁵ As a church official, Britton soon moved on elsewhere as his obligations required.

It is not surprising, in view of the location and history of Oklahoma, that this southern denomination eventually was established there. For many years travelers had come to Oklahoma from the old South. Visiting religious leaders were alarmed at the vice and lawlessness in Oklahoma Territory, especially at Oklahoma City. This frontier town was notorious for many things which law enforcement representatives seemed to ignore.

⁵Muse, "Notes on pioneer preachers prepared from personal interviews and research," Muse Papers.

The slaying of "Red" Kelly, connected with the James gang, by policeman Joe Barnett, intimidated the more notorious criminals. But morals continued bad. These were the days of "Big Anne", who apparently had sufficient political connections to keep her liquor, gambling, and prostitution rackets going in spite of the opposition of many citizens.

It was noted by the Daily Oklahoman: . . . the report was "that an agreement has been reached between 'Big Anne's Attorneys and the county attorney that she may run her place until after the cattlemen's convention." The County Attorney admitted there "was a kind of tacit agreement to that effect," and that a Chamber of Commerce committee had requested this show of mercy. From the entertainment standpoint this agreement seemed to pay off. After the cattlemen had gone home, a member of the committee said chuckling, "I believe I saw more cowmen at 'Big Anne's than I did at the convention."⁶

Public sentiment ran high, and there was an attempt to organize a vigilante committee:

One prominent citizen volunteered to head up such a committee, saying: I'm ready to go out there and clean out that whole damn mess. The officers will never do it. Why shouldn't we be stirred when two innocent young girls are lured into a brothel, and when a woman establishes a palace for sin for the purpose of luring wives into unfaithfulness and innocent young girls to ruin.⁷

The churches periodically sought to arouse the public conscience. At times they succeeded to a measure. But community-betterment leaders were discouraged to learn that when it seemed the situation was improving, public officials supposedly cooperating with them were secretly cooperating

⁶Albert McRill, Satan Came Also (Oklahoma City: the author, 1955), 77.

⁷Ibid.

with the other side.⁸ There was nothing particularly new about this for it existed in one form or another across America. In city after city, efforts were made to obliterate corruption; but successes generally were temporary.

The holiness groups, unwelcome in the more refined areas, devoted their time and energy to help the unfortunates. This had been true in New York, Cincinnati, and other cities during the 1880's and 1890's, notably through the work of the Salvation Army. An early effort at Holiness work was also made in Oklahoma City.

Several Holiness clergymen arrived in 1906. Rev. R. B. Beall devoted his time to "house to house work in the neglected part of the city,"⁹ Rev. O. C. Wilkins, a Holiness preacher from Coalgate, Indian Territory, attempted to reach needy people. Beall and Wilkins rented the Blue Front Saloon at 7 Grand Street for \$40 a month to house their mission. They preached every night, finding need as well as interest. These Holiness preachers painted sin very black and the power of God very strong.

The Blue Front Saloon Mission attracted enough attention to come to the notice of former City Manager Albert McRill, who described it in his book, Satan Came Also. According to him there was an unusual colored woman who dominated the Negro prostitutes as 'Big Anne' controlled the whites.¹⁰ "Old Zulu", as she was called, had valuable political connections.

⁸McRill, Satan Came.

⁹R. B. Beall, "History of the Pentecostal Mission in Oklahoma City," The Pentecostal News, I (1912), 2.

¹⁰McRill, Satan Came.

According to the Daily Oklahoman of November 2, 1895, a Presbyterian minister was accosted by two of these women; and after unsolicited fondling and jollyng, he found his money to have disappeared.¹¹ These were some of "Old Zulu's" girls. Eventually, she was sent away to Leavenworth and on her return found many persons of her acquaintance attending revival services in the Blue Front Saloon:

The meetings were held in the once-notorious Blue Front Saloon Building at Grand Avenue and Santa Fe Street, which had been converted into a church. Flashed across the broad windows, so long closed by blinds, were the words: "The wicked shall be turned into hell and all nations that forget God."

The night before statehood, "Old Zulu" wandered into the meeting and "found salvation." Her antics that night were said to surpass anything she displayed during all her long walk with the devil. "Heben is mah home," she bellowed, rolling over the floor of the old saloon. "Dis city am on de road tuh hell, and ah is jes' stoppin heah."

The next day Old Zulu and fifty others were "baptized in the freezing waters of the North Canadian."

"Old Zulu's" tenure as a laborer in the vineyard of the Lord is uncertain, but there is reliable testimony that she strayed from the straight and narrow path soon after her baptism.¹²

While many persons poked fun at this reform attempt, the fact remains the only recorded invitation "Old Zulu" ever received to forsake her way of living came from this source. And the only change for the good that she made was apparently connected with this episode.

It will be remembered that the Fire-Baptized Holiness Church had ceased to exist in the West after B. H. Irwin's failure. Under the leadership of Joseph H. King and such helpers as S. D. Page and F. M. Britton, the situation soon changed.

¹¹Daily Oklahoman, November 2, 1895, quoted by McRill, Satan Came, 10.

¹²McRill, Satan Came, 104.

While the old Fire-Baptized organization had ceased to exist after 1902, there were still people in Oklahoma who were interested in the teachings for which it had stood.¹³ The religious phenomenon which was appearing in various parts of the country erupted in Oklahoma during 1905, when Rev. Harry P. Lott conducted a revival with a Free Methodist pastor near Billings. Here, according to Lott, "a man and his wife received the Holy Ghost and talked in tongues and scared the people out of the meeting house; but we did not know what it was ourselves."¹⁴ The same year Joseph H. King conducted a revival at Snyder, Oklahoma Territory when many were converted. Not long after he left, a large section of the town was blown away in a tornado.¹⁵

In the fall of 1906, Rev. Glen A. Cook came to Oklahoma from California, attended the Pentecostal meetings and preached to those who still remained of the Fire-Baptized group. About twelve received the Pentecostal experience.¹⁶ King, General Overseer of this Church, accepted the new teaching and claimed he had received the experience also. He visited Lamont in 1907 and wrote that several received definite experiences in the meeting.¹⁷ At the same time, people sought the Holy Spirit at the Oklahoma City Mission. Word of these meetings spread and people from

¹³Dan T. Muse, "The Organization of the Work," The Oklahoma Conference Herald (August, 1947), 4, Muse Papers.

¹⁴H. P. Lott, Pentecostal Holiness Faith, no date, Muse Papers.

¹⁵Muse, "Outpouring of the Spirit in Oklahoma," Muse Papers.

¹⁶Ibid.

¹⁷Ibid., also King and King, "Yet Speaketh," 120, 127-28.

several states attended. They carried the new teaching back whence they came.

Ministers and laymen were interested in receiving this experience. There was prayer every night at the Blue Front Saloon Mission and every day nearby at the home of a Mrs. Spry. In August, 1907 Beall and Lott underwent the experience and united with Wilkins, who had already received it. These Oklahoma City revivals had amazing results in that Pentecostal Holiness churches were started at Yukon, Drummond, Lamont, Billings, Perry, Pawnee, Muskogee, Mazie, Hichita, McAlester, Quinton, Gowen, Hart, Stratford, Pauls Valley, Yale, Castle, Swan Lake, Manitou, Faxon, Tipton, and other places in Oklahoma and Indian Territory. In addition, churches were started at least partially under this Oklahoma influence in Kansas, Nebraska, Texas, Arkansas, Iowa, and Arizona. Workers extended the influence to China, India and other parts of the world.¹⁸ All of these events took place in a very few years.

Sometime before the Oklahoma City revivals, Rev. Frank T. Alexander, an independent Holiness preacher, who was the leader of a group known as the Indian Creek Band, purchased land near Beulah, Oklahoma and started the Beulah Holiness Bible School. A group of these people had attended King's revival at Lamont, received the baptism, and carried the news to their school. A minister from the Church of the Nazarene, Robinson by name, had gone to Lamont and received this new experience contrary to the teaching of his own church. He conducted a meeting at Beulah which resulted in the establishment of the new doctrine.

¹⁸Lott, "Pentecost in Oklahoma," The Pentecostal Holiness Faith, 4.

It was at this time that Dan and Dolly York heard of the teaching of the Pentecostal Holiness movement. They received the experience under the ministry of Alexander in the summer of 1908 at Foss, Oklahoma and became active evangelists throughout the state.¹⁹ That summer Rev. F. M. Britton came to Beulah to address the camp meeting. His ministry seems to have done much to stabilize this group and to lay a foundation for permanent growth, for many of the Pentecostal Holiness Church people in western Oklahoma were converted at that time.

In 1909, Britton returned to Oklahoma and organized the Oklahoma Convention of the Fire-Baptized Holiness Church. He was authorized to do so inasmuch as he was the Assistant General Overseer of the Church. Harry P. Lott was appointed Ruling Overseer. The Convention was small with only five ministers, four mission workers, and one church.²⁰

The following October Lott organized the Blue Front Saloon Mission into the First Fire-Baptized Holiness Church of Oklahoma City. Some persons were so bitter against organization that they brought O. C. Wilkins to town in an attempt to prevent such a move. Wilkins, however, agreed with Lott and his proposed organization. He became a charter member of the Church and joined the Convention in 1910.²¹

Lott remained Ruling Elder throughout 1910; and after the consolidation, he conducted the 1911 Convention in the absence of Rev. S. D. Page, General Superintendent of the Pentecostal Holiness Church. The Convention convened in Oklahoma City at the Capitol Hill Park Camp on

¹⁹Campbell, Pentecostal Holiness, 211.

²⁰Official files of the Oklahoma Conference of the P. H. Church, in possession of Conference Secretary.

²¹Muse, "Organization," Oklahoma Conference Herald (August, 1947), 4.

August 30. Lott, in addition to being Superintendent of the Conference, had organized the Pentecostal Rescue Home, the purpose of which was to "Uplift and Bring to Christ, fallen and homeless girls, by your means and your prayers."²²

With all his other duties, Lott watched over his clergy. Some of the ministers he advised to be more faithful in carrying out their duties. Two of them, J. A. Simpson and P. M. Smith, Lott instructed to abandon the doctrine of Socialism and preach Christ and Him only.²³

F. M. Britton and R. B. Hayes, having just concluded preaching in the camp meeting, attended the 1911 Convention. Lott was elected Superintendent at this meeting. Heretofore the Overseers had been appointed. At the same election R. B. Beall was elected Assistant Superintendent, F. E. Short Secretary and Treasurer, with J. W. Cooper and L. L. Wentz to complete the Conference Board of five members, all ministers.

The report of progress made in 1911 listed twenty-five churches, although many were only mission stations. Seventeen pastors and twelve evangelists served these congregations.²⁴

One of the most prominent names in the Oklahoma Pentecostal Holiness movement was Dan T. Muse. He grew up near Boyd in Wise County, Texas. While Muse's father was a respected citizen, he seems to have left religion to his wife.²⁵ Her father, a Baptist minister, had taken a great

²²Minutes of the Third Annual Session of the Oklahoma Conference of the Pentecostal Holiness Church, convened at Capitol Hill Park Camp, Oklahoma City, August 30, 1911, Edited by F. E. Short, 2-3.

²³Ibid.

²⁴Ibid.

²⁵Interview with Mrs. Edwards, 84 years old, who spent all her life in Wise County around Boyd. She gave many interesting stories about early days and had great respect for her teachers in Boyd School. Made by Harold Paul and Scott T. Muse May 10, 1964.

interest in young Muse and encouraged him to preach the gospel. Muse recalled that as a child this challenge was strong in him, but as he grew to young manhood it faded:

As a small child I felt the Divine call "to preach the Gospel, and preach to my playmates using most anything for a pulpit. But I failed to obey the summons in that I did not get saved. I wandered over the Territories. I lost sight of the call altogether."²⁶

While at Boyd, young Muse learned printing. He worked as a printer's devil for Mr. Orion Proctor who owned the Boyd Index. He seems to have done well at his job because he shortly became associate editor of the Bridgeport Index, a paper serving a neighboring town but published by the same company with headquarters in Boyd.²⁷

Shortly after Muse's mother died in 1897, he left home. He worked as editor and printer on two Indian Territory newspapers during 1903.²⁸ Eventually, he arrived at Oklahoma City, which became his permanent home. There he obtained employment with the Oklahoma Paper Company and remained until he entered the full-time ministry.²⁹

²⁶Dan T. Muse, "Facts Concerning my Conversion," undated, Muse Papers.

²⁷Printer's copy of clipping from Boyd Index, no date. Gives information mentioned. Muse Papers.

²⁸Scott T. Muse, "Our Senior Bishop," The Southwestern Pentecostal Holiness News, I (January 1, 1948), 1.

²⁹Sam Herman, Treasurer Oklahoma Paper Company to Dan T. Muse, September 16, 1927, Muse Papers.

CHAPTER V

THE MAKING OF A MINISTER

The Pentecostal Holiness Church had a definite creed; it now faced the problem of developing leaders. Up to this time, most of its clergymen had been trained in other churches and had simply readjusted their thinking and living to fit the new teachings. While the doctrines concerning holiness and Pentecost were important, they were not more important than the belief in the necessity of a 'crisis' experience in becoming acquainted with God and living a new life.

Despite the impact of science and philosophy on religion, churchmen believed that the conditions which had challenged them down through the centuries were still present. It was their conviction that many people still felt the need of a personal relationship with God, in which they could be conscious of divine help as well as comfort and guidance.

Life was rough and crude in many parts of the new state of Oklahoma. Even in the Ada area, where the Pentecostal Holiness Church for many years conducted a large camp meeting with thousands in attendance each summer, law enforcement was weak, violence common, and vigilante action regular:

In 1909, two years after the beginning of statehood in Oklahoma, the town of Ada had acquired the reputation of being one of the toughest places in the whole Southwest. While this reputation was not altogether deserved, the fact does remain that it was one of the last strongholds of the wild-and-wooly. The Corner Saloon, just across the South Canadian River, had gone out of business with the coming of prohibition to the new state, and the west end of Ada's Main Street was now lined with bootlegging dives, the patrons of which were many of the Corner Saloon's old customers as well as hard citizens from far and wide.

Just how tough Ada was can be gleaned from the fact that in 1908 there were thirty-six murders in the town or its

immediate vicinity. Few of these murders were properly handled by the courts, and it was well known that if a slayer had friends and money, he usually went scot-free. Moman Pruiett, the brilliant criminal lawyer in Pauls Valley, was flourishing: in his flamboyant career, he defended 343 persons charged with murder, secured 303 acquittals, and the only client to hear the death sentence pronounced was saved by Presidential clemency.¹

Men who preached under these circumstances were not apt to be soft-spoken time servers, especially if they felt what was going on to be wrong. To seek political action was one thing, but to preach that if men were converted, they would cease to do the old things because of a change within, was something else altogether. According to Bishop Dan T. Muse,

The early preachers and workers met with determined opposition from many religionists and endured much suffering and many privations. Persecution was rife. Many were rocked and had eggs thrown at them. Others met up with red pepper being thrown in the straw to bring discomfort to the worshippers. Tents were slashed, and doors were locked on them. Some were threatened with death by hanging, and others were arrested and spent a night or so in jail. Some towns attempted to bar the preaching of the great Gospel truth.

The support of the pioneer ministers was negligible and many times preachers and workers were forced to walk from one meeting place to another, and at times were compelled to sleep on the straw under brush arbors and tents, and some were forced to eat wild berries for noon dinner and onions for breakfast. Other places people were more considerate and saw that ministers were provided for.

The sanctified and filled with the Spirit were turned out of churches, and were forced to form small groups here and there over the Territory.

Many miracles accompanied the preaching of the full Gospel. Many people were "slain" by the power of the Lord. Some lay prostrate under the power of the Holy Spirit for hours and

¹Welborn Hope, writing in The Daily Oklahoman, March 4, 1951, quoted in J. Hugh Biles, The Early History of Ada (Ada, Oklahoma: Oklahoma State Bank, 1954), 90.

others for days. Others spake in "tongues" for several days. At Pleasant Valley Church the father of Rev. A. J. Pinkenbinder, an unsaved man, was slain under the power of God and remained in that condition for hours. Near Stratford, Oklahoma, under the ministry of Iva Hayes, one man who mimicked the Holy Spirit suddenly fell prostrate and began foaming at the mouth and died under a curse.²

When Dan Muse arrived in Oklahoma City, he was aware of the dangers and slept with a six-gun under the pillow just in case of trouble.³ In October, 1906, he married Addie Scott. Muse made steady progress at his job in the print shop.⁴ He and his young wife attended the First Baptist Church regularly where Mrs. Muse was a member.⁵

Hard work brought on a dreaded disease called "printer's consumption". The doctor told him one lung was gone, the other affected, and that Muse had not very long to live.⁶ In 1912 he was near death, and he related later that he promised God if He would spare his life, he would live for Him and do His will.⁷ He prayed, but results did not come. He read widely, consulting many commentaries and seeking to solve the problem which had become so real.⁸ Finally, through a friend named Jim Campbell he saw the way. Muse relates:

²Dan T. Muse, Paper Written to provide information about the early days of the Church. Undated, Muse Papers. Perhaps prepared for J. Campbell, Pentecostal Holiness. Has same article almost verbatim, 206.

³Dan D. Muse, younger son of Dan T. related story to author as told by father of early-day experiences.

⁴Letter: Oklahoma Paper Company to Dan T. Muse, September 16, 1927, Muse Papers.

⁵Directory of the First Baptist Church, Oklahoma City, Oklahoma, January, 1909, 32, Muse Papers.

⁶Scott T. Muse, "Our Senior Bishop," Southwestern News, 1.

⁷Interview with Dan D. Muse, July, 1964.

⁸Dan T. Muse to family in Boyd, Texas, "My Conversion," February 2, 1913, Muse Papers. He often prepared a circular letter in those early days which was sent to all his close relatives.

In the fall of 1912 I became intensely hungry for God. I knew not how to find Him. I had prayed earnestly, "God be merciful to me a sinner," repeatedly.

In November, 1912, praying out in the river bottom I made up my mind that I was going to serve God whether He ever saved me or not. I quit all known sin, and prayed as earnestly as before, "God be merciful to me a sinner." I would go to and from work praising God, yet knowing that I did not possess peace with God. I found no one that could show me the way to God. God heard and sent Jim Campbell to the establishment where I was working . . . God saw the hunger of my heart.⁹

Muse mentions going to a revival in a Baptist church and being greatly moved as the invitation hymn, "Lord, I'm Coming Home," was sung. He felt he should have made a public committal and accepted Christ, but he refused.¹⁰ According to Muse, Jim Campbell kept encouraging him. Saturday, January 18, 1913, he made up his mind that nothing was going to hinder his settling this problem on Sunday. He did.

On May 1, 1913, Muse attended his first Pentecostal Holiness worship, which was a street service held at the corner of Grand and Robinson. Seeing his friend, Campbell, standing there, he went up, stood beside him and then followed him to the hall where the service was held.

Muse had heard of the baptism of the Holy Spirit and was anxious to obtain such for himself. Writing later of those days, he stated:

I went to the Mission and was the first person in the altar to seek the Baptism of the Spirit. I had never witnessed or heard any one receiving the Baptism. One brother received the experience that night and I edged over to touch his body while he was talking in tongues. Sunday, May 11, 1913, at the altar I promised God that I would go anywhere and tell the good news if He would only fill me with the Holy Ghost.

⁹Muse, "Essential Facts," 2, Muse Papers.

¹⁰Ibid.

Monday night I attended a meeting of the men of the church I had been attending and the Superintendent of Education was to address the body. Here I had the opportunity of testifying and informing the people I was definitely seeking the Baptism of the Holy Ghost as was received on the day of Pentecost. The last thing hurled at me was, "holiness preachers never amount to anything." The next night I was filled with the Holy Ghost (May 13, 1913), Jim Campbell and others at my side.¹¹

Mention had been made repeatedly concerning the matter of 'speaking in tongues'. The events connected with the reception of this spiritual experience by Muse were somewhat unusual even among Pentecostal people. As he stated, he had only seen one person receive the Baptism of the Holy Ghost; so he certainly was not schooled in what to expect. Muse described his experience to relatives:

. . . I was completely in the hands of the living God. There was never anything in my life sweeter than to feel myself completely in the power of God--I felt so good when the Spirit commenced to use my tongue that I guess I shouted (I sure felt like it). I was happier than I ever was before in my life and the folks said I woke up the neighborhood. . . . For about three and one-half hours Tuesday night the Spirit witnessed through me. (Just a minute. Understand that when the Spirit is using you, you have complete control of all your faculties except your tongue, and your body when the Lord wants to shake you up a little, and you seem drunk sometimes as on the day of Pentecost. You can communicate to people by writing your messages to them and them talking to you.) I don't know what language the Spirit used in speaking through me, it was enough for me to know that the Holy Ghost was talking.¹²

He continued:

You might well think a man would be hoarse after shouting and talking for 3½ hours, but the Lord keeps you from getting hoarse. . . . Well, to hasten on.

¹¹Muse, "Essentials," Muse Papers.

¹²Muse, Family Letter, February 2, 1914, 6, Muse Papers.

Wednesday I could speak English most all day but Thursday the Holy Ghost took charge of my tongue again and most every time I opened my mouth - bless God - the Holy Ghost spake. The men at the shop hardly knew what to think. I could hear what they said and could write and go ahead with my work just the same as ever, but there was one other young man that had already been baptized with the Holy Ghost working with me, so he explained to them what the glad news was.¹³

Muse claimed that during this period he often had to write to others in order for them to understand what he wanted them to do. They did not seem to understand that he could understand them, even if he could not speak a language which they understood. He kept pieces of paper which he had used to communicate with people at that time for many years.¹⁴

During those years and since then for that matter, on occasion, people present in such services declared they were able to understand the language spoken; and all present would be aware that the person speaking was not using a language which they had studied and learned in the ordinary manner. According to Muse,

Many people who were attracted by the "unusual" manifestation of the Holy Spirit heard people who were filled with the Spirit speaking in a language the observer recognized. One night Jessie Campbell received the Baptism of the Spirit at the Mission, and her husband by chance was sitting by a language teacher. Neither knew the other. The language teacher said to Brother Campbell, "That woman must be a Spanish teacher." Informed that she did not know the Spanish language, the man said, "She is speaking pure Castillian Spanish." Others spoke in the Japanese language and some in Chinese. Many were the warnings of the soon coming of Jesus.¹⁵

Another teaching of the Pentecostal Holiness Church requires consider-

¹³Muse, Family Letter, February 2, 1914, 6, Muse Papers.

¹⁴Some pieces are in the possession of Dan D. Muse.

¹⁵Muse, "Unclassified Notes re Events in 1913," Muse Papers.

ation. As mentioned previously, the doctrine of faith healing had been strongly advocated among these churches. According to the reports and testimonies, a number of these persons became so staunch in their advocacy of such teachings that they felt little need of medical aid. There was never a unanimity of opinion and practice as to the carrying out of this phase of the teaching; but without doubt, ideally, it was understood to imply that medical help was not needed.

So far as Muse was concerned, it was common knowledge, and still is, that when converted, he was according to his physician in a dying condition. Since the leaders of his new church home believed God could heal the body as easily as save the soul, Muse asked for prayer that he might be healed. His request was granted and, he stated later, the pain left one side of his chest but remained in the other. He went on home, apparently, and while he and his wife were having family prayer, he was inspired to believe all would be well; and the pain left completely. He regained his health; his strength came back, and he never had a recurrence of the disease.¹⁶

Muse spent much of his spare time in mission work. In a large city mission work was something very different from the average church program. In the first place, it reached homeless men and women. Many were addicted to narcotics, alcohol, and sloven living; people of all types from varied backgrounds and including broken down lawyers, doctors, common prostitutes and perverts.

It took patience, endurance, and dedication to offer a positive program

¹⁶Facts related to Harold Paul by Mrs. Dan T. Muse, November, 1964. The unusual recovery of Muse was never questioned in thirty-seven years.

to make any impression on people in such surroundings, but Muse was equal to the challenge. The mission location very often was a store building or a closed saloon on skid-row. Services were held every night and often three times on Sunday. The type of service was informal, with opportunity for participation on the part of the audience. Street meetings, weather permitting, were an everyday occurrence. Often the group stood for an hour or so in front of one of the more notorious places. They sang, played instruments, told their own story or preached some of the simple truths of the gospel calculated to help persons down and almost out to find a better way of living and a way back to much that they had lost.

Muse began to read the Bible almost day and night. It is stated that he used to walk to work in order to have time to meditate and read the Bible.¹⁷ In the Muse home, family devotion was a regular affair. Not only was Muse determined to teach his children, but he was also anxious to learn himself. Friends saw him walking up and down amid the noise of a busy household, reading and studying while others talked and went about their work.¹⁸

As his knowledge increased, Muse put it to use. Going to church every night possible, speaking on the street, visiting in the jail, and then speaking at every opportunity before the congregation either in the form of a testimony or a brief exhortation, he made rapid progress. Arriving at the mission one day, Muse found his pastor, Rev. H. P. Lott, busy cleaning. He asked for the job and received it.

¹⁷Muse Letters and interviews with Muse family.

¹⁸Interview with Lucy Wilkerson, 1964. Was often in Muse home when family young.

Dan Muse had been converted only a few months when he attempted to win others. Writing his relatives in Texas amid the cold of winter on February 23, 1914, he told of his work in Oklahoma City:

Received a letter last week from one of the prisoners in the penitentiary. He was saved the 16th of last July he says here in one of the cells of the Oklahoma County jail. Worthwhile isn't it, going and preaching and testifying and singing and praying with prisoners. A fallen woman that we took in and befriended for about three months, left with a family tonight for Dallas. She has a baby about a year and a half old. One fallen girl (betrayed by her supposed lover and, I heard, turned out of her home by her mother), came to the Mission and was saved and sanctified and has been taken into the Bethany home. A Holiness home for fallen women.¹⁹

A few days later he wrote again:

. . . At the jail last Sunday morning were a couple of boys trying to peep through the bars to see a loved one. One of the boys, an apparently timid boy with tears streaming down his face, was standing near the door that opens into the "anteroom" between the jail office and the bars . . . trying, or looking at his brother who was imprisoned . . . and the jailer made them get back. Sunday is not a visiting day.²⁰

Since this mission, which had first assembled in the old Blue Front Saloon but was now worshipping in an old church building, had been organized into a church, there were additional opportunities for service. The same summer that the Muses joined the Pentecostal Holiness Church, 1913, they were granted mission worker's license in the Annual Conference at Oklahoma City.²¹ This gave an official recognition to their services.

¹⁹Muse, Letter to Family in Texas, February 23, 1914.

²⁰Muse, Letter to Family in Texas, March 2, 1914.

²¹Mission Worker's Licenses, issued September 1, 1913 to Dan T. Muse and Adelaide Muse. Signed by Beall and Evans, Muse Papers. There is no record of Mrs. Muse withdrawing her membership from the Baptist Church. She seems merely to have ceased attending and to have united with the Pentecostal Holiness Church.

Mrs. Muse was busy raising a family while her husband continued to work six days a week at the printing business.²² He spent untold hours serving his Church. He put his printing to good use also, writing and printing many tracts and other helps in church work.²³ He early adjusted himself to get by with five to six hours sleep.²⁴

For five years he kept up this work, studying, praying, speaking, and doing all he could to advance the Pentecostal Holiness cause. He became better known in the young Pentecostal Holiness Conference by serving on the Sunday School Committee during the 1917 session of the Oklahoma Annual Conference.²⁵

In 1918 an unusual thing happened. As a rule, those desiring to become ministers apply to the Conference, are examined, and then treated accordingly.²⁶ But in 1918 Dan Muse went before the Examination Committee at the order of the Conference and was recommended for ordination August 10, 1918. He states that he did not feel worthy of ordination and would have been content to have remained as he was.²⁷ But he was asked to accept elevation to the status of ordination.

Following ordination, Muse filled in for his pastor, Rev. R. B. Beall, at First Church in Oklahoma City.²⁸ He became interested in a strip of territory between Newalla and Choctaw situated east and south of

²²Interview with Scott T. Muse, 1964.

²³Ibid.

²⁴D. T. Muse, Statements to Harold Paul, 1948-49.

²⁵Minutes of Oklahoma Annual Conference, 1917, S. S. Committee Report.

²⁶Minutes, Oklahoma Conference P. H. Church, 1918, 3.

²⁷Muse Papers.

²⁸Muse, "On Going to Newalla," Muse Papers.

Oklahoma City. There were about a dozen schoolhouses scattered through the country which were to be involved in his efforts for several years. Many of the people in this area were homesteaders. The country was backward and a living hard to make. These settlers had come from several states including Ohio, Missouri and Kansas. Some had recently entered the United States from Germany, bringing their customs with them.

The roads were often merely a trail through the trees marked off by wagon tracks. So bad were these roads that it often took four horses to haul one bale of cotton. Oxen were still in use. A trip to Oklahoma City, only twenty miles away, required a day to go and a day to return. Garden produce, foodstuffs of all sorts, and wild game including rabbit, were sold in the Oklahoma City market providing each family a few dollars each month. There was no church in this community and only one or two on the edges, and these were merely part-time preaching appointments in schoolhouses.

One source of support in this section was the sale of moonshine, prepared at home and consumed or sold without government permission. The moonshiners were very secretive and only approved persons were permitted in this wild country. Business was good, and customers came from as far away as Texas to purchase the product.²⁹

Muse became interested in the area and felt compelled to go there.³⁰ Once ordained, he did not intend for others to find him a place.³¹ On

²⁹Information provided by Clyde Lewellan who knew Muse and the situation.

³⁰Muse, "Newalla," Muse Papers.

³¹Muse, Diary, Muse Papers.

his own initiative he found as many appointments as he could fill for himself and also for a group of young preachers he eventually gathered together.

Muse worked six days a week at the printing plant, so his wife helped him carry on the additional work. In the summer of 1918, they determined to hold a meeting near Newalla. Mrs. Muse went to that community, riding the train and then walking the mile and a half through the country to the home of Mrs. Mullins, who had been asking for a revival.³² As soon as a new church was discussed, many declared they wanted no revivals held on their land.³³ Mrs. Mullins had about given up when Mrs. Muse arrived. They hitched up the team and visited about the community. Finally, they found a family with no church connection who gave permission for the tent to be erected and the meeting held.³⁴

The Muses won the respect of the community through their dedicated work. His report on the Pentecostal Holiness revival revealed that:

57 were saved, about 48 to 50 sanctified, 33 filled with the Holy Ghost and Fire and a church was organized with some 30 members. Before the meeting closed every person who took a stand against the meeting had either prayed through or else given a hand for prayer.³⁵

Muse paid his own way on the train to this community or drove a Model T. Ford when he could afford it.³⁶ On one occasion his suit was

³²Interviews with Dan T. Muse, 1947-49.

³³Muse, "Newalla," Muse Papers.

³⁴Ibid.

³⁵Ibid.

³⁶Muse, Diary; also Oden, Steps to the Sun, 36.

so patched that the men made up enough money for him to get a new one.³⁷ His diary tells how sometimes he received nothing, at other times twenty-five or fifty cents from church collections.³⁸

As word spread of his work, schoolhouse after schoolhouse was opened to him; and request after request for preaching received.³⁹ He left his home early each Sunday morning, rode the train as far as he could, then walked the rest of the way, preached in two or three places, and sometimes walked all the way to Oklahoma City to go to work Monday.⁴⁰

On one occasion as he walked through the woods, singing and praying as he went, an old timer told him that he was the only person in the country who could do so without looking down the barrel of a Winchester.⁴¹ It was told on him that he delighted to write texts of scripture such as "Be sure your sins will find you out," and fasten them to the trees. The signs disappeared, and it was common knowledge this was due neither to weather nor to animals.⁴²

It was also stated that he was so absorbed in prayer that he could walk close to a whiskey still singing and praying on his way to preach, never apparently noticing the jealously guarded equipment.⁴³ His job was to preach, and he stuck strictly to his own business. The men involved

³⁷Interview with Clyde Lewellan, who was present, 1964.

³⁸Muse, Diary, Muse Papers.

³⁹M. Oden, Steps to the Sun, 35.

⁴⁰Interviews with Muse Family, 1947-60.

⁴¹Personal Interview with D. T. Muse, 1948; also with Clyde Lewellan.

⁴²M. Oden, Steps to the Sun, 42; Interviews with Muse Family.

⁴³Interview with Clyde Lewellan and Lucy Wilkerson, 1964.

soon discovered and appreciated this fact. When members of the moonshiner group decided to abandon the old life, there was no rough play or discrimination except that when one would seek the Lord in a schoolhouse, brush arbor, or tent, his friends would do their best to get him to give the moonshine to them instead of pouring it out as they well knew would be the intention of the convert.⁴⁴

Mishack was one place in the area where no one had been able to conduct a service without interference. Across from the schoolhouse was a dance hall which was the center of local vice and crime. When preachers had tried to conduct services there in the past, their cars were stripped, and they were egged and stoned. Margaret Oden, only daughter of the Muses, has described the situation:

Even if they attempted to complete a service, several men would come in and fire guns or drunken brawls ended any religious effort. Every time Dad passed this place he asked God to let him bring the gospel of good news to these people so lacking in knowledge concerning the better life. The opportunity came when the school teacher invited Dad to conduct a revival. He gladly accepted in full knowledge of the fate of others who had tried to preach the gospel there. The Bible says, "If you would have friends, ye must show yourself friendly." Dad did just that. The dance hall closed its doors (never to open again), the people came to the meeting and the most disturbance of the whole revival was one missing headlight and a couple influenced by "drink", who came in talking loudly, and whose exit was immediately requested and obtained.⁴⁵

Dan T. Muse was now a minister in the eyes of his Church, his friends and especially the community in which he was preaching. The first year after ordination he preached over one hundred times, although he held a full-time job.

⁴⁴Interview with Clyde Lewellan and Lucy Wilkerson, 1964; also interview with Muse Family.

⁴⁵M. Oden, Steps to the Sun, 42-3.

CHAPTER VI

GAINING RECOGNITION

Education is always important in the development of any person, but so is personal experience and individual initiative. Dan Muse was over thirty years of age before he showed any of the ability and religious interest which was to make of him an international figure in his denomination. Apparently all this came about in connection with his personal religious experience, because it had gone undetected before.¹ Such a development is not without precedent in religious history inasmuch as there has always been a number of relatively untrained men who rendered great contributions. Indeed, one cause of success in early Methodism was using laymen, largely enthusiastic converts of little formal education but great personal consecration. These men were licensed in great numbers and filled pulpits when the regular clergy were not available.

So it was in the early days of the Pentecostal movement where preachers of limited training and great zeal emerged all over the country and in many parts of the world. This fact was both a strength and a weakness: a strength in that the new movement spread rapidly, a weakness in that it was often without control and subject to the fanatical concepts and inconsistent practices of the untrained and emotionally unstable.

Muse certainly claimed no formal religious training but did his best to make up for this lack by personal study, observation, and ex-

¹Opinion of Postmaster, Boyd, Texas. Interview given to Harold Paul, May, 1964.

perience. Although preaching remained a part-time occupation for several years, nevertheless, he grew in effectiveness and influence. The congregations he built, the sermons he preached, and the effect of his own personal life were all increasing his influence.

Rev. Albert Barber, pastor of the Union Grove Methodist Church, some twenty-five miles southeast of Oklahoma City, had been in charge of revival services which had been well attended but without visible results.² The people wanted the effort to continue but were left without a preacher since the evangelist had to leave. Barber had met Muse commuting on the train from Oklahoma City to Newalla and had been impressed.³ The Union Grove Church had services once a month. In October, 1922 two laymen from Union Grove visited Muse in his home in Oklahoma City and invited him to preach the next Sunday.

This request posed a problem for Muse. He was not certain what to do or how free he would be to preach his convictions in the pulpit of another denomination. Consequently, he wrote:

I did not promise. For some reason it seemed a cross to me. I preached Sunday morning at Valley from the text I John 2:1-6, and went home with the Wm. Thiems family for dinner east of Woods station. The song, "I promised that I would follow if He would be my guide," rang through my mind repeatedly, and while in the underbrush praying I promised the Lord I would go.⁴

²Dan T. Muse, "My First Meeting at Union Grove," Muse Papers.

³Ibid.

⁴Muse, "First Meeting," Muse Papers.

Muse was successful, and he was invited back frequently, winning converts and gaining local influence. There seems to have been no friction with the Methodist Church, and the Pentecostal and Methodist congregations continued to worship together.

A Pentecostal Holiness Church was organized at Union Grove on November 8, 1925. A Methodist pastor continued to preach once a month and to allow the Pentecostal Holiness minister to preach the other Sundays. The Methodist Bishop decided there was no need to continue since all but a few persons were Pentecostal. The church was sold and a new building erected where the congregation worships today. In a revival conducted from October 25 through November 8, 1925, Muse reported that a number were saved, sanctified, and that eight received the baptism of the Holy Spirit, ranging in age from 12 to 70.⁵

One unusual aspect of this revival was that a large proportion of men were converted.⁶ Many local families were still members of the Church years later. Several Pentecostal Holiness ministers came from this area: two of the more prominent being Steve Pringle of Tulsa, well known as an evangelist, and Paul T. Finchum, for seventeen years superintendent of the Oklahoma Conference. As Muse gained prominence and moved on to other fields, his son, Rev. Scott T. Muse, was assigned to Union Grove, where he led the congregation for many years.

While Muse gained experience as a Pentecostal Holiness evangelist and pastor, he worked every day except Sunday at his job in Oklahoma City.

⁵Muse, "First Meetings," Muse Papers.

⁶Interview with Rev. Scott T. Muse, August, 1964.

This situation was largely true of the pioneers of this denomination. In the early years very few men received sufficient support from the Church to enable them to care for their families without working at a full-time job in addition to preaching. They justified this by the example of the Apostle Paul who made tents in order to carry out his missionary endeavors.

Muse seemed to have been little concerned with advancement. He was content to labor in the rural church in preference to appointment in the more populated sections. But his success there brought him to the attention of his fellow ministers and even the national organization of the young denomination.

When a denomination is born, it takes time for its leaders to formulate a program and develop the various sections of church organization to meet growing needs. Inasmuch as many people joining this movement had some prior experience in other churches, there was bound to have been a certain carry-over of ideas and customs generally accepted in the religious world.

An attempt was made to start a Sunday School in the rough part of Oklahoma City. This effort accomplished little since the place selected had relatively few children. But the rescue mission effort was successful for many years. Sunday Schools developed in the Pentecostal Holiness movement, but the one in Oklahoma City First Church was very slow in comparison to those in other locations.

The Muse family, from a Baptist background, had previous experience in Sunday School work.⁷ This was the time when the Southern Baptists were

⁷Sunday School Teacher's Book from First Baptist Church belonging to Mrs. Dan T. Muse. Muse Papers.

placing great emphasis on teaching and training.⁸ Thus it was not surprising that the Muse name comes into the Minutes of the Oklahoma Pentecostal Holiness Conference session in connection with Sunday School promotion. In 1918, the same year that he was ordained, Muse was on the Sunday School Committee which brought in a report urging that all churches have a Sunday School and receive a monthly offering for foreign missions. The people were urged to attend Bible Conferences and read good literature.⁹ This marks the beginning of his intense interest in publications and missions.

The next year Mrs. Muse was on the Sunday School Committee which recommended the organization of a conference-wide Sunday School association which was to meet annually.¹⁰ At the same time Muse was secretary-treasurer of the Committee of Publications which recommended a reading list for all ministers and sought to make the books available. Contrary to modern Pentecostal Holiness custom, which limits membership to one committee, he was also a member of the Missionary Committee and the Education Committee.¹¹

Muse seems to have pushed publications, missions, and education while his wife worked for Sunday School development and a Youth Society organization. All members were urged to subscribe to the official Pentecostal Holiness organ, the Advocate. Missions were divided into Foreign and

⁸C. H. Benson, History of Christian Education (Chicago: Moody Press, 1943), 236.

⁹Minutes of the Tenth Annual Session of the Oklahoma Conference of the P. H. Church, 1918. Edited by J. A. Campbell. Report of Committee on Sunday Schools, 3.

¹⁰Minutes of the 11th Annual Session of the Oklahoma Conference of P. H. C., 1919. Report of S. S. Committee, 7.

¹¹Ibid., 8.

Home. Much of the present system of missionary promotion was developed by Muse. There was to be a corresponding secretary to keep the conference informed as to what was going on abroad. Local missionary societies were to be organized in each church, and the pastors were responsible for holding one meeting a month in the interest of foreign missions. The Pentecostal Holiness conference program was to work in harmony with the General Treasurer, thus helping to carry out and support the missionary program of the Church.¹² Muse was elected Corresponding Secretary of Foreign Missions, a position he was to develop into one of such influence that he eventually became the voice of Foreign Missions for the whole denomination.¹³

Muse pointed out that the foreign program would be no stronger than the home program. Thus he encouraged the clergy to build strong churches; and in cooperation with the Conference Superintendent, hold the local places evangelized, and make certain the people won to the Pentecostal Holiness cause had church homes.¹⁴

Muse and other Pentecostal Holiness leaders emphasized the need for education, and \$5,000 was pledged for the establishment of a high school to be located in the center of the state. Attempts to establish such were made at Stratford, Checotah, Kingfisher, and Monte Ne, Arkansas. The first accredited high school was established years later at Oklahoma City. Provision was made for a graded course of study for conference members.

¹²Minutes of the 12th Annual Session, Oklahoma Conference P. H. Church, August 28, 1920, Oklahoma City, 14.

¹³Ibid.

¹⁴Ibid.

One of the serious problems facing the Pentecostal movement was the loss in members, churches, and personnel. According to Muse the Church had consolidated only 80 out of 225 efforts made to establish churches up until 1924, and much of this failure was attributable to untrained leadership and disorganized planning.¹⁵ It was hoped that the education program and home missions development would stabilize church membership.

Developing a strong Sunday School program was regarded as important in instruction as well as providing a more stable membership for the Pentecostal Holiness movement. The Sunday School organizational convention was held on April 2, 1920, with the Conference Superintendent, Dan W. Evans, presiding. The pattern of operation clearly was taken from the Sunday School organization of other denominations. It was divided into two parts: program and business. As chairman of the Program Committee, Mrs. Dan Muse arranged for a series of lectures and workshops. Dan Muse spoke to the gathering on "how to create more interest and increase attendance in Sunday School," "The Value of Rewards in Sunday School," "The Importance of a Well-Studied Lesson," "How to Instruct Beginners," "How to Improve Our Sunday School," and "The Origin of Sunday School." To climax the whole session, the Superintendent led a discussion on "Methods and Order in Sunday School."¹⁶

So far as the business of the convention was concerned, it was all involved in the report of the Committee on Rules and Regulations.

¹⁵Muse, undated statement made to Southwestern Bible College Student body about 1947.

¹⁶Minutes of the First Sunday School Convention of the Oklahoma Conference of the P. H. Church, April 2, 1920, Oklahoma City. Mrs. F. E. Short elected Secretary, 25.

Leadership was to rest with the Conference Superintendent and his assistant who should be, by virtue of their office respectively, President and Vice-President of the Sunday School Association. This seems to have been an arrangement to get the program underway, because soon the Sunday School Association became somewhat independent, subject to the approval of the Annual Conference.

The membership of the Convention was to consist of all ministers and officials of the Annual Conference along with all Sunday School superintendents as well as all officers and teachers of each Sunday School. To this number was added a delegate from each Sunday School as well as all mission workers. Although some changes have been made, the organizational structure at all levels and in all conferences remains somewhat similar. Dan T. Muse was a member of the committee bringing in this report.¹⁷

The course requested for ministers was also published about this time. Separate requirements were stipulated for each class: mission workers, licensed and ordained ministers. Mission workers were expected to be acquainted with the Bible in outlined form, Church doctrine, and the life of Christ, as well as certain practical matters related to the church such as rules and regulations. The most advanced requirement seems to have been a study of the Harmony of Gospels by Stevens and Burton, an authoritative text of an earlier generation but still in use today. For Biblical customs and history, Tarbell's Master's Country was prescribed. All applicants were required to have passed sixth grade grammar. Licensed ministers were required to pass seventh grade grammar and

¹⁷Minutes of First S. S. Convention of Oklahoma P. H. Church, April 2, 1920, Oklahoma City, 26.

ordained eighth grade. A number of books on doctrine and theology were recommended in increasing difficulty. The field of Bible and doctrine seems to have been reasonably well covered, but the academic requirement was very weak.¹⁸

Muse was selected as a delegate to the General Pentecostal Holiness Conference, meeting at Roanoke, Virginia in 1921. He made a good impression for Rev. W. W. Carter, Superintendent of the Virginia Conference for twenty-eight years, wrote of Muse:

My attention was drawn to . . . Dan T. Muse on the closing day of the General Conference in 1921 by the manner in which he, in unison with the delegation west of the Mississippi, sang 'Keeping My Soul'.¹⁹

At this Pentecostal Holiness meeting Muse was also placed on the Foreign Missions committee with fellow Oklahomans N. T. Morgan and T. A. Melton. Muse's committee recommended that buildings be purchased for the use of missionaries in China, where a new field was to be opened, an extension of work in India, and support for missionaries in Africa. The report pointed to inadequate support for missions and recommended that Missionary Societies be organized in each church and that the necessary funds be raised throughout the Pentecostal Holiness denomination and sent to the General Treasurer for distribution.²⁰

Muse's missionary report pointed out the need for more careful

¹⁸Minutes of First S. S. Convention of Oklahoma P. H. Church, April 2, 1920, Oklahoma City, 26.

¹⁹Oden, Steps to the Sun, 108.

²⁰Minutes of the Fourth General Conference of the P. H. Church convened at Roanoke, Virginia, May 3-11, 1921. Report of Committee on Foreign Missions.

selection of missionaries. The rule was laid down that henceforth only those known to the appropriate authorities should be accepted for positions of responsibility in mission work and that persons already accepted should be examined.²¹

Other items of interest in the Fourth General Conference might be mentioned. There were no committees dealing with Youth Work, Sunday Schools, or Women's Auxiliaries, all major departments of the Church today. The suggestion that the early history of the Pentecostal Holiness Church be published was rejected due to some disagreement.²²

The suggestion from the Oklahoma churches that military service and the bearing of arms be condemned, was also defeated.²³ This was a minority opinion which Muse did not support. The delegates recognized that the labor movement was not always in the right, nevertheless, unions as such were not opposed, and members of the Pentecostal Holiness Church were permitted to pay dues and cooperate but were urged to keep out of the conflict with capital.²⁴ All Pentecostal Holiness Church schools were supported, and laymen as well as ministers were urged to attend these institutions.²⁵

This national Convention marked a period of rapid advancement for the Pentecostal Holiness Church in Oklahoma. According to Rev. Dan W. Evans, Conference Superintendent of the Oklahoma Conference and later

²¹Minutes of the Fourth General Conference of the P. H. Church convened at Roanoke, Virginia, May 3-11, 1921. Report of Committee on Foreign Missions.

²²Ibid.

²³Ibid.

²⁴Ibid.

²⁵Ibid.

the East Oklahoma Conference, progress was being made rapidly: "Being elected Conference Superintendent in 1919, we entered upon our duties immediately, dividing the whole state of Oklahoma into four districts approximately equal, East, West, North and South."²⁶ This arrangement permitted the Superintendent to push the work in each district in a manner that he could not have done without this smaller organization. The fact that District Conferences were set up in each smaller section brought him into that area each three months to hear reports and give inspiration and direction, and all this at no extra cost to the District since the Superintendent's expenses, at least in part, were borne by the Conference as a whole. "The Conference roll of 1919 shows 30 churches and 75 ministers while the 1924 records show 80 churches and 151 ministers."²⁷

The interest of Dan W. Evans in education in general was shown by his interest in religious education in particular. He sensed the need of Sunday School development and accordingly promoted it. During the same year, 1919, he wrote, "we organized the first Pentecostal Holiness Sunday School Convention which convened April 2-4, 1920, in Oklahoma City, Oklahoma. This organization gave birth to the Sunday School Rallies in the Districts."²⁸ As a result many more people were contacted and instructed in the teachings of this growing Church, particularly children and young people, with the result that religious education has become particularly strong and well-organized in Pentecostal Holiness circles in Oklahoma, which has led denominational development in this aspect of

²⁶Dan W. Evans, "Historical Sketches," 3, Muse Papers.

²⁷Ibid.

²⁸Ibid.

church life.

During the years 1919-24, the Pentecostal Holiness Church made remarkable growth in Oklahoma. At this time Evans felt that the work was too large for one person to supervise adequately when the Superintendent needed to do much promotional work in addition because of the pioneer conditions. Consequently, he and others promoted the idea of dividing the territory in order to give more attention to smaller areas by putting more men to work. In the session of 1924 the East Oklahoma Conference was duly set in order and has since increased in size until it is the largest Conference west of the Mississippi.

This idea of dividing territory in order to intensify development at the local level apparently caught on inasmuch as "with prayer, strenuous work and agitation a Texas Conference was organized February 3, 1925." Ideas of expansion then looked north and west with the result that on "February 10, 1926, a Kansas Conference was brought into existence."²⁹

Due in part to the circumstances under which these new churches came into existence, particularly the fact that so many of their leaders had been forced out of other denominations before they organized new congregations, there was a great feeling against close supervision and an unfortunate attitude towards any system of church government. Had this tendency not been in existence the Pentecostal Holiness Church could have grown even more rapidly. But this tendency was not approved by the early leaders and combating it took up much time and energy. As Evans put it in his own words:

²⁹Evans, "Historical Sketches," Muse Papers.

During the early days of our growth and expansion a spirit of so-called 'free and unorganized' groups had to be convinced. It took much prayer and teaching to win both ministers and congregations, and this had to be done cautiously and with meekness for sometimes stiff arguments would be presented.³⁰

Only much painstaking research could ever reveal just how many congregations now in other denominations received their start in those days by these pioneers. The fact that only 80 churches were reported in the Oklahoma Conference in 1924, compared to the 225 efforts to establish congregations, as reported later by Bishop Muse, reveals something of the great losses sustained in that period. However, a significant portion of new churches were retained and an increasingly stable system of church government established.³¹

One reason for this advancement was the self-sacrificing zeal of the ministry. The Enid Daily News, Sunday, May 13, 1923, gave a typical example of such under the title, "Two Shifts but the Rev. Mr. Jim Isn't Always Done." The account in part is as follows:

When you pick up your issue of The News this morning and turn to the sport section or the news articles as you fancy, if you didn't rise too early, Jim Campbell is preaching a sermon from the carpeted pulpit of a little village church set in a grove of elm trees.

Not so much news in that you say, but the paper you have in your hand was ground out by the Rev. Mr. Jim while you were enjoying your regular siesta of early morning hours.

It is a far cry from the hot metal room of a newspaper to the carpeted pulpit of a church but the Rev. Mr. Jim says that it is all in a day's work for him.

He works all times of the day and night. In the afternoon he changes the gathered news and advertising of The Eagle into plates that go on a huge press. Then he goes home, washes the metallic grime from his hands and goes to a prayer

³⁰Evans, "Historical Sketches," Muse Papers.

³¹Ibid.

meeting.

At midnight he is again in the metal room. After getting The News off the press he again goes home. On Sundays it isn't much use for the Rev. Mr. Jim to go to bed at all, because his little flock is waiting for him out at Pleasant Valley.

The little Pleasant Valley Church is the Rev. Mr. Jim's haven from an otherwise cold and dreary world. It is the same to him as the babe to the mother or the fliivver is to Detroit.

Of course, the Rev. Mr. Jim hasn't a flock of degrees from any colleges, but he thinks and talks like any other minister.

"There isn't much use living if you can't do a little good," he says. "I have looked at both sides of life and I have chosen."

The Rev. Mr. Jim's flock consists of about 65 members. Good hard-working farmers, all, he says. And they love the Rev. Mr. Jim. They come for miles around every Sunday to hear the stereotyper preacher. Some come in high-priced automobiles, some in fliivvers and others in buggies with an old, slow Dobbin propeller.

And then the Rev. Mr. Jim talks to them. He teaches the Word of God as he sees it, he says. He holds his flock by his simple delineation of God's word. Then the prayer meetings. They all come to him. He is known as "Sunny Jim," the philosopher of the metal room.³²

A rather different picture is portrayed of the Oklahoma City First Pentecostal Holiness Church during revival. The following article was carried in The Daily Oklahoman, October 20, 1924:

There was one revival meeting in Oklahoma City which drew such crowds Sunday night that every foot of standing room was taken and only those who were determined could squeeze into the door. Scores were turned away. It was at the First Pentecostal Holiness Church, 425 West California.

A revival meeting is not a matter to be disposed of in an hour with the Holiness people. The meeting began at 7 o'clock. There was an hour of music and testimonies from those who had been saved, about what the Lord had sone for them. Many of the testimonies have to do with physical healings.

At 8 o'clock Rev. Burton Hall, the evangelist, began his sermon. It was on the subject of salvation and the repentance and consecration which must accompany it. After the sermon there was singing of hymns and an urgent invitation by the evangelist for those who wished to be prayed for to come for-

³²Enid Daily News, Sunday, May 13, 1923. Copy found in Muse Papers.

ward and get on their knees before Him. And they prayed. And they didn't care who knew they were praying. They were praying because they wanted something, they wanted to be cleansed and cut loose from their sins and to receive more of the Holy Spirit. They were not ashamed of tears or of reddened faces or of using their voices in asking Divine blessings.

Visitors need not be bashful about attending these revival meetings. At least not if they can say "yes" when some wholehearted brother or sister comes around during the singing or during the pastor's invitation to prayer and says, "Are you a Christian, brother?"

Or even if you cannot answer in the affirmative to that question, you need not be afraid that they are going to rush you through the baptismal and have your name on the church membership roll before you can get away. The earnest woman who says, "God bless you," so fervently and naturally is not trying to get you into the church. She's trying to get you saved. And you can be saved and sanctified and even may receive the Holy Spirit and speak in new tongues and yet not join the church. That's just up to you.

An individual evangelism of pleading with the unrepentant goes on around the back of the hall while up front an orchestra that is heavy on the trombones is helping the choir along or even while the pastor is talking. It is a church where everybody is at home and does as he pleases. If folks want to talk to each other in church, they talk. They're talking religion most of the time, and that is what they came for.

Or if dad gets tired of it, he moseys out when he wants to with the baby on his arm. The baby doesn't mind, he's gone to sleep long ago. A striking thing is how many children are at the meeting with their parents.³³

The great strength of the Holiness movement was found in the annual camp meetings which were held all over the United States. This same tradition was perpetuated by the Pentecostal movement in the twentieth century. There were many of these gatherings in Oklahoma. The Pentecostal Holiness Church meetings in the new state were the equal in size and influence of any held by the denomination.

During this period of rapid growth of the movement in Oklahoma the camp meetings played a vital part. Outstanding speakers from the East

³³The Daily Oklahoman, October 20, 1924. Copy in Muse Papers.

were usually invited to address the gatherings which often numbered into the thousands. Such outstanding ministers as S. D. Page, F. M. Britton, E. D. Reeves, S. A. Bishop, P. F. Beacham, G. F. Taylor, and J. H. King were among those whose ministry made a profound impression on these western camps.³⁴

Careful preparations were made for these meetings. When a camp meeting was held at Wagoner in 1916, many persons prayed and fasted ahead of time that the services would be a great success. They were not disappointed. In addition to those professing to be converted and sanctified, over one hundred declared they had received the baptism of the Holy Spirit and had spoken in other tongues.³⁵ Equal success was experienced the following year at the Drummond camp meeting, but all records were surpassed at Seminole in 1921 when over two hundred experiences were recorded with an unusual number of men receiving the Baptism of the Holy Spirit.³⁶ According to Muse who was present:

The attendance was by far the greatest we have ever had. People came by train, by buggy, by wagon, by automobile, and they came from most every direction. On the morning after the writer arrived he walked over the camp and counted 85 wagons, that is covered and otherwise where people were using them to camp; 50 tents besides the automobiles and trucks, which we did not count. Some came in wagons for over 200 miles to this camp meeting, and many came 75 and 80 miles in wagons. It required several days for some of them to make the drive to the camp meeting. One man and his wife and two children came in a buggy over a distance of 120 miles. 126 were registered as attending from Seminole; Stratford had 103 in attendance.³⁷

³⁴Muse, "Camp Meeting Notes," Muse Papers.

³⁵Ibid.

³⁶Ibid.

³⁷Ibid.

The Pentecostal Holiness camp meeting held at Shawnee was memorable:

Frequently the night altar services lasted until 2, 3 or 4 o'clock in the morning. And one night the service lasted all night. As nearly as could be ascertained, there were 38 people genuinely saved, 80 people definitely sanctified and 124 people received the Baptism of the Holy Spirit speaking in other tongues as the Spirit gave utterance. Waves of glory swept the souls of men and women. It was no uncommon thing for those who had retired for the night to be awakened by the praises and shouts of those who prayed through to some blessed experience.³⁸

When General Conference came, Muse travelled east to Roanoke, Virginia to report such events as the above and to share in enacting legislation for the growing denomination. On his return from this gathering in 1921, Muse was elected to the Conference Board. He used his influence to develop the church policy that all persons give at least one cent a day for Foreign Missions.³⁹ This became popular and helped raise additional funds for this vital phase of church work.

There was need for publicizing Pentecostal Holiness work in Oklahoma, and a new paper came into existence. Muse and Beall were selected to publish and promote the Pentecostal Holiness Faith.⁴⁰ Although the paper had the backing of the Conference, it was poorly-financed; and the editors found it to be a struggle to stay in business. It did succeed, and Muse as editor inevitably came before the people. During the Annual Conference in 1923, a special vote of thanks was passed on behalf of his work; and

³⁸Muse, "Camp Meeting Notes," Muse Papers.

³⁹Minutes of Thirteenth Annual Session of the Oklahoma Conference of the P. H. Church, Seminole, Oklahoma, August 27-30, 1921, 11.

⁴⁰Ibid.

it was noted that 34,405 copies of the paper were issued during the year.⁴¹

Pentecostal Holiness leaders recognized the need for an educated ministry and a Christian educational program for laymen.⁴² Conference leaders experienced difficulty in persuading members to study as it was believed they should. Thus, it was decided that schools and standards were essential if any serious amount of training was going to be accomplished. In addition, Dan W. Evans, Superintendent of the Oklahoma Conference, recommended the provision of assistants in order to improve conference supervision and develop leadership. Also, there was growing sentiment that the Oklahoma churches should be divided in order to improve administration.⁴³

There were intimations that this division was promoted because of differences in doctrine and attitude.⁴⁴ Some suggested that the movement for division was essentially personal and political.⁴⁵

The issue came up in the 1923 conference but it was tabled.⁴⁶ A commission was appointed to study the matter and suggest a boundary separating eastern and western Oklahoma churches.⁴⁷ When authority for

⁴¹Minutes of the Fifteenth Annual Session of the Oklahoma Conference of P. H. Church, Seminole, Oklahoma, August 25-28, 1923, 11.

⁴²Minutes of Thirteenth Session, 11.

⁴³Ibid., 12.

⁴⁴Campbell, Pentecostal Holiness, 280.

⁴⁵Interview with A. P. Holley and Mrs. Dan W. Evans, July and August, 1964 by Harold Paul.

⁴⁶Minutes of Fifteenth Session, 12.

⁴⁷Ibid.

division came in 1924, the line of separation followed to some extent the division that had long existed in Oklahoma between east and west or between Indian and Oklahoma Territory. It does seem, however, that this historic difference had no apparent influence at the time and that matters of expediency and convenience were the ruling forces in bringing about the change. Muse commented that:

The work had grown until now it appeared to be wisdom to divide the one Conference into two Annual Conferences. That would mean two camp meetings and that no more would we be associated as we had been through these years. Many of us would meet no more until we met in glory. Twenty-four of the pioneer ministers were present who had labored together for 11 and 13 years and met year after year.

The Camp Meeting was now over and now the Annual Conference. The motion was adopted to effect a division of the Conference using as a boundary line the Santa Fe line from the Kansas line through Shawnee to the Texas line. The division was completed and the organization of the East Oklahoma Conference was effected, and now the time for separation had arrived. Tears were shed and real hugs were freely given between brother and brother and sister and sister. Naturally, as we grow, we must divide our territories that the work may go forward. . . .

This Conference owns their own camp meeting ground and tabernacle near Ada, Oklahoma. . . . There has been perfect fellowship between these two large Conferences. There has been an interchange of ministers and workers, and never has there developed any friction between these two adjoining conferences.⁴⁸

The division of Pentecostal Holiness territory removed many leading figures from the Oklahoma Conference, and Muse was again elected to the Conference Board in 1924.⁴⁹ The Conference placed more reliance on him and put him on more committees than most men would have been allowed.⁵⁰ His interest in publications and foreign missions continued, and his fund-raising talent seemed to have been an increasing success.

⁴⁸Dan T. Muse, "Highlights of the East Oklahoma Conference," 2, Muse Papers.

⁴⁹Minutes of Sixteenth Session

⁵⁰Ibid.

The Seventeenth Annual Session of the Oklahoma Conference, the first after the separation from East Oklahoma, convened in 1925. The conference report indicated that the camp meeting in Oklahoma City was a success in spite of the absence of clergy laboring in the eastern part of the state.⁵¹ Meeting at Wheeler Park, the camp had gained momentum until "many, many received the Baptism of the Holy Spirit and spake in tongues. Eleven people from the Hinton Church alone received the Baptism of the Spirit. Altar services lasted all night."⁵²

When the Conference convened, Muse made several recommendations. One suggested that the loyalty of all to the principle of tithing be increased, another that evangelists be supported for the benefit of the cause, and that the program of Bible Conferences be pushed. Inasmuch as he had been serving as Missionary Evangelist, Muse was anxious that the importance of this effort to strengthen the Foreign Mission cause be realized.⁵³

During this session Muse was placed on the Examination Committee, charged with the responsibility of examining all candidates for the ministry, and either approving or rejecting them. Of all the Conference members, Muse was the only one to receive a vote of appreciation for his work.⁵⁴ The other members of this committee were outstanding men. Rev. N. T. Morgan had been prominent in the Conference and served for several

⁵¹Dan T. Muse, "Camp Notes," Muse Papers.

⁵²Ibid.

⁵³Minutes of the Seventeenth Annual Session, 8.

⁵⁴Ibid.

years as Superintendent. Rev. Thomas L. Aaron, a Holmes Bible College graduate, had gone on to receive his bachelor's degree from Ogelthorpe University and bachelor of divinity degree from Atlanta Theological Seminary. In the course of his training he had been offered an outstanding pastorate in one of the older and larger denominations, but he chose to remain with his own young and needy church.⁵⁵ Aaron had recently come to Oklahoma City where he pastored First Church for two years.

It was at this session that Muse began his long career as a high church official. He was elected Secretary-Treasurer, an office he held for eight consecutive years.

The minutes during his tenure of office make interesting reading even at this date and provide satisfying information on what was taking place in the Conference. He seems to have been willing to discuss matters and take a stand on principle as he saw it, all without harshness but nevertheless with decision and frankness.⁵⁶

Mrs. Muse was active in various Pentecostal Holiness activities. While the Church recognized the right of a woman to preach and even be ordained to the ministry, Mrs. Muse never attributed her call to the ministry to God, but rather to her husband. So great was the need for preachers in those days that she asked and received license to preach and seems to have been effective in her efforts.⁵⁷

⁵⁵Information given to Harold Paul by T. L. Aaron and verified by G. H. Montgomery, 1941.

⁵⁶Minutes of the Oklahoma Conference Board of the P. H. Church. In Conference files in possession of Alfred Spell, Conf. Secretary, 1965.

⁵⁷Various Conference Minutes and interviews by various persons with Harold Paul.

The question of education in the Pentecostal Holiness movement continued. The problems of educating clergy was met in part by establishing King's College at Kingfisher, which opened in 1927 and enrolled 300 students at its peak of achievement. Muse, who was on the Education Committee, became chairman of the governing board of King's College. This institution was in operation until the great depression of the early thirties.⁵⁸

Although neither Muse nor his wife attended the General Pentecostal Holiness Conference of 1925 which was held in Franklin Springs, Georgia, they were influenced by actions taken there. Provision was made for a national youth organization to be known as the Pentecostal Young People's Society, usually called PYPS.⁵⁹ This development was brought to the attention of the Annual Session of the Oklahoma Conference in 1926. A committee was appointed to establish a branch in Oklahoma.⁶⁰ The committee, of which Muse was a member, adopted a constitution for the PYPS in the Oklahoma Conference. Mrs. Muse was elected first President.

The plan was to establish a branch of the society in each church. Members were bound by the rules and regulations adopted at the Franklin Springs meeting. Each chapter was authorized to send delegates to the annual session of the PYPS, establish the age limit locally, raise funds for King's College, and set aside money to pay the expenses of an evange-

⁵⁸Minutes of the Twentieth Session of the Oklahoma Conference of the P. H. Church, convened at College Hill, Kingfisher, Oklahoma, August 27, 1928, 13.

⁵⁹Minutes of the Fifth General Conference of the Pentecostal Holiness Church convened at Franklin Springs, Georgia, 1925, 19.

⁶⁰Minutes of the Eighteenth Annual Session of the Oklahoma Conference of the P. H. Church convened at Oklahoma City, 1926, 12.

list for a meeting once a year. Each chapter was allowed to select a delegate to represent his church at the Annual Conference.⁶¹

With the shift of population from rural to urban areas, no minister could possibly be acquainted with national problems in religion without pastoral experience in a metropolitan area. Events were in the making to place Muse in charge of the church where he first had served as janitor.

Educators were scarce, and Rev. T. L. Aaron, pastor of the First Pentecostal Holiness Church of Oklahoma City, was needed at the new college in Kingfisher. Muse was well-known in the Conference as a successful pastor and energetic leader, and his writings were widely read. Since Aaron had to leave and the church wanted Muse, the Stationing Committee assigned him to First Church in the session of 1927.⁶² Muse, with no formal training beyond grade school, found it a challenge to follow a scholar and seminary graduate.

⁶¹Minutes of the Eighteenth Annual Session of the Oklahoma Conference of the P. H. Church convened at Oklahoma City, 1926, 12.

⁶²Minutes of the Nineteenth Session of the Oklahoma Conference of the P. H. Church, Oklahoma City, 1927. Stationing Committee Report.

CHAPTER VII

PENTECOSTAL HOLINESS POLITY

There were three vital areas of service in the Pentecostal Holiness Church: the local church, the Annual Conference and the General work. Muse distinguished himself in each. While he was heard from the upper councils of the denomination very shortly after he began preaching, it was while he pastored the First Pentecostal Holiness Church of Oklahoma City that he really became prominent. Men of experience and ability had filled that pulpit almost from the start. It was obvious therefore that Muse would be shown in his true light as soon as he entered this broader field of service. But this fact seems to have been to his advantage.

In 1923, First Church which Muse had been called to serve was in the rougher part of Oklahoma City, where it ministered to a constantly changing constituency. Progress had been made in several ways. The property was worth \$32,000 with only \$1,200 indebtedness, and the membership had grown to 156. One pastor was paid \$1,706 a year, which was a fairly high salary for ministers.¹ In spite of the downtown location, the Sunday School had been growing and maintained an average attendance of 184. The rate of progress seems to have increased during 1924 and 1925. In 1925 a great evangelistic drive had been made with 300 services reported and an additional 100 prayer services. In one year the membership almost doubled rising from 178 to 307 in twelve months.²

¹Minutes of the 1923 Session of the Oklahoma Conference of the P. H. Church, Statistical and Financial Tables.

²Minutes of the Oklahoma Conference for 1925.

It is interesting to note that this increase did not result merely from conversions. Inasmuch as this church taught doctrines which many churches shunned, an increasing number of members of other denominations became interested and attended the services. Many of these professed to receive either sanctification or the baptism of the Holy Spirit, or both. Under these circumstances these people frequently left or had to leave their former church home and often united with the new church. This experience of sanctification was merely that of heart purity taught since the time of John Wesley by the Methodist Church and the large number of Holiness churches. While, as has been indicated above, the doctrine of the baptism of the Holy Spirit was relatively new, nonetheless, many people, including ministers of other denominations, were attracted by it and eventually became enthusiastic advocates of it.

The Sunday School program increased also with the average attendance setting a new record of 250, which was to stand for several years. As the Church prospered it also advanced financially, paying off the indebtedness on the building, giving the pastor a record salary of \$2,095, and raising \$859.68 for missions.³

The years 1926 and 1927 were unique in this congregation's history for Rev. Thomas L. Aaron, one of the best trained men and most outstanding educators, was the minister. Under his leadership the Church continued to grow, reporting 340 members when Aaron turned the congregation over to Muse after Annual Conference in 1927.⁴

³Minutes of the Oklahoma Conference for 1925.

⁴Minutes of Oklahoma Conference for 1927.

First Church, Oklahoma City, was the largest Pentecostal Holiness congregation in Oklahoma. Even more progress was shown the first year Muse was in charge, with the membership rising to 367, although the Sunday School average fell to 184.⁵

The problem of transient members bothered Muse, and he was concerned with the number of inactive members on his church roll. The problem of keeping members active had been the subject of frequent discussion. It was considered to be a weakness to have names listed that meant nothing so far as the present leaders were concerned, and it was considered a reproach to have those on the roll who were not living in harmony with Church teachings.

For many reasons the membership did not increase as fast as might have been expected. For example, before one was accepted into membership he not only had to believe and accept the doctrines contained in the Apostles Creed, which were considered standard, but he had to be able to testify that he had personally been converted and was seeking experiences of sanctification and the baptism with the Holy Spirit, with the initial evidence of speaking in other tongues. He also was required to state that he believed in the second, premillennial coming of Christ to this world and that divine healing was purchased and available for all who believed, through the death of Christ.⁶

But some of the rules of conduct were considered even more rigid. Of course, the sabbath was to be observed on the first day of the week,

⁵Minutes of Oklahoma Conference for 1928.

⁶Discipline of the Pentecostal Holiness Church, 1961 edition, 12-13.

and members were expected to refrain from the use of anything which might injure their body, such as alcoholic beverages, tobacco or narcotics. They were also forbidden to participate in things that might be harmful to them spiritually. These included oathbound secret societies, social clubs and corrupt partisan politics. Such places as dance halls, moving picture shows and fairs were also banned to members. However, these regulations were not only negative. Members were to take the Holy Scriptures as their rule of conduct and to seek to be an example in all things to all men.⁷

When it came to supporting the Church, the member's duty was clear: he was to give a tithe of his income as an offering to God. This regulation was binding on laymen and minister alike and later became a prerequisite for holding all offices.⁸

First Church ministered to many people who were passing through Oklahoma City and were in attendance only a short time. Many of these persons were received into membership and then left for places unknown. When Muse took over the leadership he determined to rid the roll of inactive members and bring the roll up to date. The more difficult aspect of this problem was not the handling of those persons who had disappeared, but rather those who were well-known and were not living as they should. According to Church standards, each Pentecostal Holiness Church usually followed the practice of checking its membership annually. As a rule,

⁷Discipline of the Pentecostal Holiness Church, 1961 edition, 12-13.

⁸Ibid., 66-67.

those who were not in good standing either withdrew or, after due investigation, were expelled. Some churches went to extremes in this matter of expulsion, but the real aim was to help the person to live as the Discipline demanded. Muse was a strong advocate of the policy of helping the one who had fallen from denominational requirements to regain his position before God and man.

However, in 1929, the second year of his pastorate in Oklahoma City, the Church, after careful consideration and investigation, struck 112 names from its roll. Despite this, the records show that more people joined First Church during the first two years of Muse's leadership than at any other time in its history. Forty-six joined in 1928 and forty-nine in 1929.⁹

The number of spiritual experiences during the first year of Muse's pastorate at the First Pentecostal Holiness Church increased sixty per cent. He maintained and increased this pace for the next five years.¹⁰ Sunday School attendance had fallen off under Aaron's leadership. Although seminary-trained, he did not seem to have a strong interest in that phase of church work. When Muse took over, the Sunday School grew from a low of 150 the first year to 242 in 1932.¹¹ First Church had no Youth Society until Muse became pastor. He interested young people and couples, and soon from twenty to forty attended regularly.¹²

⁹Minutes of Oklahoma Conference for 1929.

¹⁰Minutes of Oklahoma Conference for 1928, 1929, 1930, 1931, 1932. In possession of Alfred Spell, Secretary of Oklahoma Conference P. H. Church, 1964.

¹¹Ibid.

¹²Ibid.

Muse was known in Oklahoma City before he entered the full-time ministry, but became much more widely known afterwards. Early in his pastorate he presented a series of Bible studies, and in time as many attended Bible study on week nights as on Sunday evenings.¹³ His method of teaching, as of preaching, was inoffensive. While he was very careful as to what he approved and tolerated, he could convey reasons for his views in such a manner as not to insult the listener. Muse was ready to preach any time and any where. He spoke over the radio frequently. One of his most appreciated programs seems to have been his teaching of the international Sunday School lesson, which had an interdenominational interest.

But the willingness of Muse to minister to the sick and the dying, the bereaved and unfortunate brought him special prominence. No matter the person or his state, Muse was reported to be always willing to help. His stand on faith healing was radical but more conservative as he grew in experience. He regarded prayer and faith as effective in healing as physicians and medicine. But it is interesting to note that Oral Roberts, a minister who grew up under Muse's supervision, states that his parents, also Pentecostal Holiness preachers, never denied him medical aid.¹⁴ As time passed, this came to be the official attitude of the Church: namely, that divine healing was a privilege, not a requirement, that people can be healed without medical aid, but are not healed because of doing without it. In fact, it has been stated that God takes over where man's power ends.¹⁵

¹³Verified by members interviewed as well as memoranda in Muse Papers.

¹⁴Oral Roberts, My Life Story (Tulsa, Oklahoma: Summit Book Company, 1961), 26.

¹⁵Report of Dr. O. E. Sproull.

During the same years that Muse was busily engaged in pastoring First Church in Oklahoma City, he was also on the Official Board of the Oklahoma Conference. Most of the time he served as Secretary-Treasurer. In this position he was in touch with all the problems of the Conference and in a position to see and learn both what was good and what was bad. Even in this subordinate role, Muse's strong influence and vigorous leadership were important in developing policy for managing conference affairs. For instance, when a minister clashed with a member and took harsh means to have him put out of the church in what was actually an illegal procedure, it was common for the Superintendent and his board to visit the church and correct the wrongdoing. Muse was prominent in these reconciliations. When a church seemed given over to fanaticism and superstition, and all efforts failed to correct the problem, the Superintendent and his board (of which Muse was a member) closed the church rather than have the Pentecostal Holiness name disgraced.¹⁶

All churches have had moral problems. Indeed, apart from questions of belief, it would seem that exercising proper standards in relation to sex and money received more attention than any other question. It was inevitable that since the Pentecostal Holiness Church held high moral standards, its officials would have to enforce denominational regulations on certain occasions to prove that their standards were more than theoretical.

The Board of the Oklahoma Conference dealt with several cases of immorality. These were seemingly faced honestly and frankly. The Board

¹⁶Minutes of Official Board of Oklahoma Conference P. H. Church, 1924-34. No pages or numbering.

was interested in keeping the Church's name above reproach, learning the facts, helping the wrong doer if possible, and meting out just decisions.

So far as it has been possible to discover, every consideration was shown to the persons accused. For instance, when a lady evangelist became enamoured of one of her converts and conducted herself in an unbecoming manner, she was spoken to kindly and given opportunity to correct her behaviour. When the situation persisted, the case was investigated further. The Board declared that her moral standards were incompatible with the ordinary New Testament concept of conduct. Muse made a definite effort to help her understand the gravity of her position; but when all appeared to no avail, the Board recalled her preacher's license and expelled her from the Conference.¹⁷

The same situation arose with men. There were cases of married men interested in other women. Every care seems to have been exercised to help them. But when they persisted and the evidence seemed to prove their guilt beyond doubt or question, the Conference leaders exercised their authority.¹⁸ In one instance, a secret ballot was taken which showed the entire Board in favor of expulsion. The minister under question was accordingly dropped from the Oklahoma Conference and by that action excluded from all other conferences in the denomination until he changed.¹⁹

But all such cases did not end in failure. For example, a young preacher admitted being indiscreet towards the opposite sex, asked forgiveness, and agreed to accept whatever penalty was assessed. By decision of

¹⁷Minutes of Official Board of Oklahoma Conference P. H. Church, 1924-34.

¹⁸Ibid.

¹⁹Ibid.

the Board he was restricted from preaching for a definite time and required to make amends for his conduct in certain other ways. He cooperated in all of these proceedings, lived above reproach during the probation period, and became a successful minister. Furthermore, this case was handled so carefully that few persons ever knew anything about the problem.²⁰

Perhaps the most revolting case that came up in the Oklahoma Conference during the time Muse was active there concerned a minister who was the father of a grown family, highly respected, and yet allegedly involved in immoral acts with young girls. When the matter was brought to his attention, he first denied the charges and then freely admitted his wrongdoing. According to the minutes, there seems to have been no question of his guilt. Neither was there seemingly any question that the parents of the children could have taken legal action themselves. Had this individual accepted the proffered advice, he and his family could have been saved much embarrassment. Instead, his family followed a different approach to the question, the local congregation took sides, the sheriff had to be called to keep peace, and the church eventually was closed and sold.²¹

The problem of homosexuality was raised once.²² The clergyman involved was dropped from the Conference after several Board sessions. Much time and effort had been spent trying to help him. He did not admit his guilt despite carefully verified evidence.

Some problems Muse had to deal with were almost amusing when considered

²⁰Minutes of Official Board of Oklahoma Conference P. H. Church, 1924-34.

²¹Ibid.

²²Ibid.

in the light of current opinion. After he had become Superintendent, a complaint was brought to him concerning two women who were running off people from the church by asking what they were doing to prevent conception.²³ Muse also had to reprimand one minister who made it his business to inquire as to why some persons had no children.²⁴ The Discipline had settled these problems by simply stating that no one has a right to inquire into personal relations between husband and wife.²⁵ Muse ended the confusion by enforcing the ruling of the Discipline.

Having a part in the solving of these problems and the handling of all that was involved certainly was of great value in preparing Muse for the day when the responsibility of national leadership would be upon his shoulders. He seems to have realized this as he never failed to show appreciation to N. T. Morgan, S. E. Stark, and other Conference leaders with whom he had served.

Nothing has been stated concerning the keeping of one's word and the paying of debts. These are always great problems in society, and the Pentecostal Holiness Church was no exception. Church policy required paying of just debts. Several cases of attempted evasion by clergy and members came to the Conference Board's attention. In each case steps were taken to see to it that the person involved did his best to look after his obligations, going so far in this regard as to denying a minister a pastorate or official position in the Church until his obli-

²³Minutes of Official Board of Oklahoma Conference P. H. Church, 1924-34.

²⁴Ibid.

²⁵Discipline of the Pentecostal Holiness Church, 1929, 14.

gations were met.²⁶

In spite of these problems the Oklahoma Conference was growing and becoming more stable. The idea of District Conferences had been introduced and was working very well. These gatherings were designed for inspiration and local direction, and not for legislation. The larger the territory, the more Districts were organized. By 1926 there were three in the Oklahoma Annual Conference territory: Oklahoma City, Enid, and Mountain View. In these gatherings leaders considered local problems and received the reports from churches and ministers. Here, too, mission workers could receive license after standing examination by a local committee. It was in sessions like these that the Conference leaders got very close to the local problems and could do much to help the leaders in the area.

While Muse was not yet Superintendent, he was a leading pastor and secretary-treasurer of the Conference as well as editor of the Conference newspaper, the Pentecostal Holiness Faith.²⁷ This paper contained brief expositions of Pentecostal doctrine, reports of revivals, and personal experiences. It was very popular and a great source of local history. Unfortunately, no complete file exists. Its circulation was in the thousands while at its peak under Muse's editorship. Thus, as a pastor he was involved in his own District Conference where his Church reported, and as a Conference official he was aware of what was going on in the others. Muse was well-schooled in conference theory and practice before he took the responsibility of leadership.

In 1926 when Bishop Joseph H. King visited Oklahoma City, he suggested

²⁶Minutes of Official Board of Oklahoma Conference P. H. Church, 1924-34.

²⁷Minutes of the General Conference, 1929, 17.

that it might be well for the 1929 General Conference to meet in Oklahoma City. This was suggested for many reasons. The Pentecostal Holiness movement was growing rapidly in the West, and Oklahoma City was the strongest center. Furthermore, it would be beneficial for the Eastern delegations to see the West for themselves and thus learn what was taking place. Since considerable expense was involved in entertaining so many people, committees were formed to arrange for assistance in this and other matters from other Conferences nearby.

Inasmuch as Muse was host pastor as well as a member of the Oklahoma Conference Board, he was the key man. He did his best to make the Oklahoma City people aware of the General Conference as well as to make the delegation feel at home.

The Pentecostal Holiness Church was apparently facing serious problems. It had not been making the expected progress, and revitalization seemed to be the central theme of the Conference when it assembled. While the main-spring of origin as well as development had been evangelism, this section of the Church had apparently not only slowed down, but had also been hindered by the fact that some of the evangelists had used unwise methods and done more harm than good. An effort was made to get the entire movement behind an expansion program, and all preachers were urged to respect the laws of the areas in which they were laboring and to try to build new churches in harmony with the communities in which they were to be located.²⁷

This General Conference also looked into another problem. Thus far

²⁷Minutes of the General Conference, 1929, 17. Some preachers, zealous but unwise, seemed to feel noise was power and attacking other churches the way to success. Others seemed to have felt no one had a right to tell them where they could pitch their tent, build a church, or how to conduct public worship.

the Pentecostal Holiness Church had no official Sunday School literature of its own. Rev. George F. Taylor, one of its best-known leaders, had been writing and publishing Pentecostal literature as a private, personal venture. He had been making a comfortable living from this business, and it was rather unusual that a person in his financial condition would be willing to sell. But he was, with the one stipulation that the profits should be used to develop a junior college at Franklin Springs, Georgia.²⁸ This development proved to be a step of progress and permitted the Pentecostal Holiness Church to develop an effective denominational Sunday School literature. Dan T. Muse was on the committee which made this decision and thus knew from the beginning the department that became one of the more perplexing parts of the Church.

It is interesting to note the attitude towards the labor union movement expressed in this Conference. Pentecostal Holiness people did not like labor strife and preferred to shun it. However, they decided in this General Conference that while they were not for many of the strong-arm tactics which were used on occasion, neither were they for the exploitation of labor by capital. A motion was passed which advised the membership to be conservative in their conduct but did not "prohibit consistent association with legal efforts to establish equitable employer-employee relations."²⁹

When the General Conference adjourned, King was still General Superintendent, and much progress seemed to have been made towards a more vigorous and better organized Church. Furthermore, Muse was elected to the General Board. He served with the denominational leaders comprising this agency until his death.

²⁸Minutes of the General Conference, 1929, 17; Campbell, Pentecostal Holiness, 546-50.

²⁹Discipline, 65.

Thus, success as a local pastor added to success as a Conference official led him to a position of leadership in the national Pentecostal movement. His popularity in the denomination at large soon overshadowed his local work, inasmuch as he was elected General Secretary of the Pentecostal Holiness Church at Marion, North Carolina, in 1933. This proved to be a step in the direction of Muse being elected to the office of Superintendent.³⁰

Muse seemed to prefer local work, but Bishop King felt Muse was needed in the Conference and suggested at the 1934 meeting that the election be conducted differently. Instead of calling for nominations, King suggested that the Conference simply vote for the person it desired as Superintendent.³¹ Muse led on the first ballot and was elected on the second, never to be defeated but to hold office until he resigned after having been elected Bishop of the Church. The three years he served as Conference Superintendent comprised the shortest term he ever served in a church office. His work in that position will now be considered.

³⁰Statement of Rev. S. N. Greene to Harold Paul, 1964.

³¹Comments of Bishop J. H. King to Harold Paul, 1942.

CHAPTER VIII

FROM SUPERINTENDENT TO BISHOP

When Muse served as Superintendent of the Oklahoma Conference he made a statistical analysis of the results of 25 years of Pentecostal Holiness work in the Oklahoma Conference. As of 1934, 6,628 had been received into the Church. Out of this number slightly over 53 percent remained in the Church, 2 percent had died, 20 percent had been expelled, and about 25 percent had withdrawn for one reason or another.¹ The percentage expelled is of particular interest. Whether the custom was more helpful than harmful remains a point of debate, but the fact remains that if members ceased to live in harmony with Pentecostal Holiness requirements they were expelled.²

Most Pentecostal Holiness churches in the Oklahoma Conference were small, for the 6,628 members were distributed in 226 congregations. Many of the small churches were poorly located. Nevertheless, 56 percent of the churches were still functioning at the close of the first quarter of a century.³

Muse's statistical study revealed that one out of ten was officially recognized as a minister or mission worker. This was possible in part because the educational and ministerial requirements were very low, although the rules on personal belief and practice were very strict.⁴

¹Dan T. Muse, "Twenty-five years of Pentecostal Holiness History in Statistics." Muse Papers.

²Ibid.

³Ibid.

⁴Pentecostal Holiness Discipline, Publishing House, 1929 edition.

By 1934, 521 ministers and workers had been commissioned in the Oklahoma Conference. A slightly larger percentage remained in the ministry than those remaining in the churches: namely, somewhat over 55 percent. While over 55 percent of the clergy remained with the denomination, over 29 percent moved on and became members of some other conference in the Pentecostal Holiness Church. This willingness to move may have been one of the reasons why the Oklahoma Conference mothered more conferences than any other conference in the denomination. Groups in Oklahoma spread from Arkansas to Colorado and California.⁵

According to Muse, about 6 percent of those received into the ministry left or were expelled because of irregular conduct of one kind or another - a total of about 30 out of the 521 persons admitted to the ministry. Apparently some found that they were not suited to such a career, while others decided that such responsibilities were too great. Altogether, more than 44 percent started but did not finish in the ministry. As this denomination became better established, its leaders encouraged those who were only emotionally interested in preaching, and did not feel a genuine burden and personal responsibility for such a life, to revert to local church membership. This may have influenced as much as 10 to 15 percent to leave the active ministry and resume the status of laymen.⁶

While Muse headed the Oklahoma Conference work, he encouraged all

⁴Pentecostal Holiness Discipline, Publishing House, 1929 edition.

⁵Muse, "Twenty-five Years." Muse Papers.

⁶Ibid.

ministers and evangelists to propagate the Pentecostal Holiness faith by every means and to open new churches wherever feasible. During his tenure as Conference leader, eight new churches were brought into the Conference and only one was dropped.⁷ Muse favored the organization of smaller units in the interest of efficiency and welcomed setting a group of churches on their own to develop their particular territory.⁸

The idea was good so long as the churches and the ministers involved were strong enough to survive and expand. Such was not always the case. For example, in Texas the conference was organized and abrogated several times before it finally began to show signs of permanence. Muse was a believer in individual initiative and expected men to produce on their own.⁹

Muse declared that starting a church is often a difficult task in that the new church often receives persons who are in bad favor with some other church. He pointed out that it took time to shake off this sort of people and win those who are really interested. The evangelist from the Oklahoma Conference faced this problem in attempting to establish the Pentecostal Holiness movement in California. In 1936, several additional ministers from the Oklahoma Conference went to the new California Conference to serve the pioneer churches there.¹⁰ The work grew until there were two conferences operating in the state,

⁷Minutes, Oklahoma Conference, 1934-37.

⁸Dan T. Muse to Oscar Moore, April 24, 1942. Muse Papers.

⁹Ibid. Personal interviews of Harold Paul with those who knew Muse.

¹⁰Minutes, Oklahoma Conference, 1936.

supporting two full-time superintendents.¹¹

A reorganization of Oklahoma Conference churches took place the year Muse became superintendent. Eight churches in the Panhandle of Oklahoma and Texas felt they were so far removed from Oklahoma City that they could not receive the help required. Consequently, the Panhandle Conference was established with thirteen ministers assigned to the area.¹² Of course, this lessened the number of churches and members in the Oklahoma Conference. But Muse seems to have been more concerned with extending the Pentecostal Holiness movement across the region and nation than in purely local success of his Conference.¹³

As the mother conference, the Oklahoma jurisdiction continued to grow, too. During the Pentecostal Holiness quadrennium of 1933 to 1937, the Oklahoma Conference raised the second highest amount of finance in the entire denomination, and only three conferences exceeded it in assets.¹⁴

Three years is a relatively short time for a person to make an impression as conference superintendent or produce changes or improvements. Yet Muse greatly improved the Oklahoma Conference.¹⁵ He brought to this office the same drive which had characterized his earlier work. He retained interest in all phases of Pentecostal Holiness work, edited the Foreign Missions page in the Advocate and participated in Sunday School

¹¹Minutes, P. H. Church, 1964, Franklin Springs, Georgia.

¹²Minutes, Oklahoma Conference, 1936.

¹³Letter, Muse to Moore, April 24, 1942, Muse Papers.

¹⁴Minutes of 8th General Conference of P. H. Church, convened at Roanoke, Virginia, 1937.

¹⁵Opinion of R. L. Rex, Asst. General Superintendent of P. H. Church, given to Harold Paul, October, 1964.

and youth work. He used his first year as Superintendent to become even better acquainted with his constituency. Judging from his reports, Muse averaged preaching more than once a day for a three-year period, in addition to attending and teaching Sunday School wherever he might happen to be. Also, he conducted a funeral somewhere almost every week.¹⁶

Every year two or more churches were organized and Muse was usually involved, either by setting the church in order, ordaining the new deacons, or encouraging the leaders by his presence.¹⁷ He wrote an average of 843 communications during these three years, either to the churches or the ministers under his supervision. This was in addition to sending out the monthly Conference Newsletter or editing two pages each week for the Foreign Missions page in the church periodical. All of this work, too, was done without secretarial help.¹⁸

A person less self-sacrificing would not have survived in this new position. The income was small, and the territory was large. Yet, no word of complaint has survived. According to his records, in the first sixteen months of his superintendency Muse received a total of \$1,950. Of this he gave either to the Church or needy ministers he met, \$765.09, while spending \$331.80 on his old car for transportation. In other words, he spent on himself and his family, or had left to spend, the sum of \$56 per month.¹⁹

¹⁶Reports of Muse, Oklahoma Conference Minutes, 1934-37.

¹⁷Letters and Conference Minutes.

¹⁸Ibid.

¹⁹Letters and Conference Minutes.

Oklahoma felt the depression like the rest of the nation. In many parts of the state money was almost nonexistent. Often when visiting the drought area, Muse and his wife would be offered soda biscuits and flour and water gravy because the local pastor had nothing else.²⁰ Travelling over 20,000 miles per year, he was well-known in all parts of his territory and retained this close connection until the day of his death.²¹ His reputation as a camp-meeting preacher came to the attention of the national Pentecostal Holiness staff, and he received invitations to speak throughout the country.²²

Just as the services he conducted in his own pastorate attracted the attention of the community, so his district conferences drew large numbers, serving to increase the enthusiasm of ministers and laymen alike.²³ This enthusiasm was shown nowhere more than in his advocating the cause of world missions. As good an example of this as any may be quoted from the Report of Committee on Missions in the Annual Session of the Oklahoma Conference conducted at Oklahoma City First Church, January 3, 1936:

. . . It is the duty of each individual member of the Pentecostal Holiness Church to have a part in the great program of the Church for the year 1936, which includes the sending out of missionaries to India, China, South Africa, South America and to the Hawaiian Islands. The maintaining of present forces on the field and the entering of open doors in other fields.

We should humbly thank God that in the world's greatest depression ever known, when hundreds of missionaries have

¹⁹Letters and Conference Minutes.

²⁰Harold Paul interviews.

²¹Conference Minutes; personal report; letters, Muse Papers.

²²Personal reports, Muse Papers.

²³Interview with ministers who worked with Muse; Muse family.

been forced to leave the fields, we as a church have been able to make great progress and to send out several missionaries, and have before us now the greatest prospects in our Church history.

But in order to carry out this great program, as we believe has been divinely ordered, it calls for the hearty support of every ministerial and every lay member's cooperation in not only maintaining the regular offering, but to the General Treasurer at least one dollar per member extra to meet this great need.²⁴

Muse's vigorous work for the Pentecostal Holiness movement and his successes in Oklahoma had already brought him national honors in his election as General Secretary in 1933.²⁵ But in 1937 the Church elected two general superintendents and bestowed upon each of them the honorary title of bishop. While King was re-elected chairman of the denomination, Muse was chosen as a second general superintendent and expected to share the responsibilities previously borne exclusively by King.

For the first time since 1917, King had to share the leadership of the Pentecostal Holiness movement. This was a new experience that required some adjustment. Since the division of labor for the two bishops was left to the General Board, the group which had largely carried out King's program for twenty years continued to do so; and Muse was not given comparable assignments during his first term in the General Superintendency.²⁶

Bishop King, who was nearing seventy years of age and in poor health, was still very much the leader of the Church. Some Pentecostal Holiness leaders charged him with dictatorial tendencies. There had

²⁴"Report of Committee on Missions," Oklahoma Conference Minutes, 1936, 18.

²⁵Interviews with Muse family.

²⁶Muse to Moore, April 24, 1942, Muse Papers.

been an agitation for a change in leadership and proper provision for the future guidance of the Church, should anything happen to King. Care was exercised in the General Conference to meet these needs by the provision of two General Superintendents with one assistant. From this time on the General Superintendents were called Bishops. But when a second Bishop was actually elected, the division of responsibilities seems to have been an unwelcome task.

Henceforth these two leaders were responsible for the promotion of the program of the Pentecostal Holiness Church both at home and abroad. Between them they were to share the chairmanship of all the general meetings of the General Conference and the General Board, which met under their leadership. Then, they were to preside over every Annual Conference of the denomination from Florida to California and Texas to Ontario in Canada. They might call on others to assist them in these responsibilities, but together they were responsible to the General Board and, finally, the General Conference for what decisions were made and how the work was carried on. Since before there had been one General Superintendent, the new situation was difficult for King as well as for Muse. Perhaps the tolerant, respectful attitude of Muse was an asset in this situation.

All ministers, licensed or ordained, received credentials in the presence of either of these men and had their papers signed by one of them. If there was trouble between Conferences, either of the General Superintendents had to preside at the trial or investigation and help settle the problem. In a very real sense Muse no longer belonged to Oklahoma but was henceforth a member of every Conference in the movement. If funds were low, these Bishops had to raise the money; if the Church

was lagging or getting on a tangent, they had to inspire it afresh and get it on its proper course again. While they had great prominence, they became the target for any negative attitude that might develop.²⁷

The genesis of the Pentecostal Holiness Church had been in the old South. This young Church had been both helped and hindered by this fact. It needed the leadership of one who was at home in any part of the country and interested in molding a common program to carry out a common destiny. There had been sectional differences even in the South itself. Independent institutions had made great contributions to the Church which was struggling for its own existence and perpetuation. Falcon, North Carolina had been a great center for this denomination. But for various reasons, the legal headquarters of the Pentecostal Holiness Church was established at Franklin Springs, Georgia, where a school and orphanage were established.²⁸ Here, too, the Publishing House was built and the Pentecostal Holiness Sunday School literature edited and printed. There seems not to have been the best understanding in these developments, and leaders tended to have friction among even themselves in the new Pentecostal Holiness community in Georgia.²⁹

The depression was causing the financial problems of the young denomination to increase, and at the time Muse was called on to share the top leadership, the Church was losing ground. He let it be known that he believed business should be done in an orderly manner.³⁰

²⁷Discipline, 51-52

²⁸Minutes, General Conference, 1937.

²⁹Interviews with many leaders.

³⁰S. A. Bishop to Dan T. Muse, August, 1931.

Rev. S. A. Bishop, Chairman of the General Education Committee, with the consent of the General Superintendent King, had called a meeting of a part of the Education Committee in July, 1931, at Greenville, South Carolina, without the knowledge or consent of committee members L. R. Graham and Dan T. Muse. Graham was also General Secretary of the Church at that time. Such an action was illegal insofar as all members of the committee should have been informed of the meeting and its purpose before it was ever held. But when the news came out that this segment had attempted to cut Rev. G. F. Taylor's salary and let him go from his position in Franklin Springs as teacher, Muse would have none of it.³¹

Although Muse was a newcomer, he declared that the whole matter was illegal and raised the question as to whether there had been a deliberate attempt to keep himself and Graham from being present at the special session. Whatever the motive may have been, Muse made it very clear that the leaders of the Church should set a proper example in conducting church affairs and wrote kindly but pointedly to Rev. S. A. Bishop challenging the whole procedure. Bishop, however, took a very fine attitude as he replied:

Let me assure you that we had no thought of intruding on your rights as a member of the Committee, and feel very much hurt in our hearts that you feel as you do, that we did not want you in the meeting. Anything I have done that has hurt you or intruded upon your rights in any matter, I beg your pardon. My every endeavor has been to work together and I have had no thought of working otherwise.³²

Apparently R. H. Lee, manager of the Publishing House, agreed with

³¹S. A. Bishop to Dan T. Muse, August, 1931.

³²Bishop to Muse, September 8, 1931, Muse Papers.

Muse because he wrote: "It is just and right, and according to the Scriptures that everything be done decently and in order, and at the Head of the Church is the place to set the example, as you say."³³

G. F. Taylor seems also to have felt things had not been carried out in the most cooperative manner since he wrote to Muse some days earlier:

Your kind letter of September 2 was received in due time. If you were not notified of the meeting in Atlanta, even though a majority of the members were present, all that was done there was entirely illegal. Also up to date I have had no official notice that my resignation has been accepted. It appears that certain ones are determined to carry matters their way regardless of the legal status of any case. Anything done in my favor is immediately declared illegal, but whatever pleases certain parties is taken as the right thing whether legal or not.³⁴

It seems that Taylor felt his rights had also been somewhat ignored and that he appreciated the efforts of Muse to have the whole matter settled in a legal manner. Another meeting was called later and Muse presented his protest; the matter was settled at least in the proper fashion so far as procedure was concerned. It seems Muse was not so much interested in having any one particular request granted as he was in having the rights of all respected. When this had been done, the matter seems to have been put to rest so far as he was concerned.³⁵ The Minutes of this meeting seem to have settled this issue by stating, "The purpose of the meeting is to answer the protest of Rev. Dan T. Muse on the Atlanta meeting. Admitted illegality."

³³R. H. Lee to Muse, September 17, 1931, Muse Papers.

³⁴G. F. Taylor to Muse, September 8, 1931, Muse Papers.

³⁵Minutes, Education Committee, Birmingham, Alabama, September 30, 1931, Muse Papers.

There was a question as to the establishment of a college in the West, Taylor was considering going there, and Muse was interested in having him go. This, along with the difference of opinion as to the program being carried out by Taylor was part of the issue that was settled.

Muse was well acquainted with conditions in the Church, having served as General Secretary for a period of four years. As a Conference Superintendent where church work was expanding more rapidly than anywhere else in the denomination, Muse naturally had his own ideas which he was anxious to put into practice. He hoped to be assigned a territory and given the authority to supervise and direct affairs as he had a conference. But he soon found the situation was different. He had no choice as to where he would minister and very little say as to what his authority might be, except for the added opportunity to preach and teach, as well as inspire and direct. Muse describes his introduction to the new life when writing to Oscar Moore, a friend who was then General Secretary of the Church:

. . . First, permit me to give you some facts concerning the previous divisions of labor. In Roanoke, Virginia, in June, 1937, immediately following the adjournment of the General Conference, the members of the newly elected General Board, naturally anxious to soon get on their respective ways to their homes, insisted on an immediate meeting of the General Board. Brother King had retired, and informed me of a future date for the General Board to meet. I urged the brethren to stay until morning and meet with Brother King, but they did not deem it wise to wait.

As a result, Brother King divided the territory, or in other words, he told me what Conferences to take. He gave me the Mexican (which he informed me was a Missions Conference and that I would have to take care of my own expenses), the California, the East Oklahoma, the Oklahoma, the Kansas, the Panhandle, the Tri-State and the Alabama. Later he wrote me informing me that he would preside over the Alabama Conference. . . . In fact, aside from the Oklahoma, and the East Oklahoma, I was given the small Conferences (except Alabama and Georgia which went to Brother King) and the larger Conferences were placed in Brother King's territory.³⁶

³⁶Muse to Moore, April 24, 1942, Muse Papers.

What made the situation even more perplexing from Muse's point of view, was that there was no system or coordination in these assignments, but every Conference was given, or not given, to King, depending on how King felt about the matter.³⁷ There were those of the General Board who did not approve of this method, and raised the question as to changing territories, but seemed unwilling or unable to do anything about the matter. Apparently, there was nothing personal involved in this situation, but Muse felt that he could have worked more effectively if conditions had been different. He desired King to have the preference and stated that he did.³⁸

Evidently some prominent leaders thought the two Bishops should alternate so that all sections of the Church would obtain the benefit of the services of both during the usual four-year period between General Conferences.³⁹ But this idea did not appeal to Muse and was later discarded by the denomination.⁴⁰ The difficulty was that when problems arose where a change of presiding officer was made or contemplated, no one was clearly in a position to handle the question. Muse made his attitude on the subject very clear when he wrote:

I do not believe in a revolving territory as it would possibly result in endless confusion. I had a bit of experience along this line. I was given the Pennsylvania Conference following Brother King's administration. After the territory had been duly turned over to me, and previous to my visiting the territory, I received an urgent call from a pastor to come and settle a difference in his church occasioned by a member living in the city where this church was located and

³⁷Muse to Moore, April 24, 1942, Muse Papers.

³⁸Ibid.

³⁹Idea common in Church years later.

⁴⁰General Conference, Oklahoma City, 1957.

yet holding his membership in a church in another Conference. Brother King protested against me attempting to settle the differences.⁴¹

Apparently this was not the only difficulty which caused Muse to feel as he did. He was satisfied to labor in the West and was anxious to see this Church make real progress under his leadership. He also wanted the privilege of working as he himself thought best. Describing his feelings, he wrote:

I want to develop this field with the brethren. I am following a policy that I am quite sure Brother King does not fully approve. I see the only possibility of developing a territory is to organize a Conference, even though it is a small one, as quickly as a state is prepared. For instance, California did not develop over a period of years until, as Conference Superintendent, I gave George Byus authority to act in my stead in that field. Then it quickly reached the point whereby by straining a bit and advancing Mission Workers to ordination, etc., Brother King organized a Conference. I have followed that policy in Colorado, in Arizona, in Missouri. In Texas, as you well know, the situation was quite different. However, from the time that the Texas Conference lost its identity and was assimilated into the East Oklahoma and the Oklahoma, the work in Texas went down. The Panhandle Conference territory failed to develop until a separate Conference was organized.⁴²

However much Muse may have disagreed with the division of territory, he did not aim to replace King, but he did believe that a more equitable division would benefit the entire denomination, financially as well as otherwise. The world was in the transition and turmoil of World War II at this time. Bishop Muse was anxious to be in a position to help his people in a greater way in the event of a national disaster. As he expressed himself, "Since I am distinctly of the West and we are facing

⁴¹Muse to Moore, April 24, 1942, Muse Papers.

⁴²Ibid.

possible dangers in the West, it is but natural that in case of trouble I would desire to be near the brethren on the West Coast."⁴³

The Church was poor, and very little provision had been made for the support of one Bishop, let alone two. Muse found himself worse off financially after his elevation to the Bishopric than he had been as Superintendent. At times, his salary, meagre at best, was months behind, and the people with whom he labored were frequently unable to help. It was in times like these that his old connections seemed most valuable. Thus, he wrote a friend:

I would prefer largely a Western territory. As to the Oklahoma Conference, until the Conference expresses a desire for a change, I would naturally prefer retaining it in my territory. It is home, and we understand one another. As regards the East Oklahoma, this Conference came to my succour when I was really in need. When I was paying my own traveling expenses and at times hardly knew how I would get from one appointment to another, no other Conference came to my rescue but the East Oklahoma. And the East Oklahoma has stood by me in a spiritual and material way all through the years. And I am fully satisfied with them and certainly do not want to have this part of the territory changed as long as the Conference is satisfied.⁴⁴

It is difficult, less than thirty years later, to understand a Church official working so hard and receiving so little as Bishop Muse did in the early years of his General Superintendency. The same drive and energetic ambition seems to have carried over into all phases of his work. Reporting to his old District Conference meeting in Oklahoma City, March 24, 1938, the Bishop wrote:

The past quarter has been a very busy one in many respects, but I do not feel tired; and it is my intention to keep

⁴³Muse to Moore, April 24, 1942, Muse Papers.

⁴⁴Ibid.

busily engaged as long as the Lord permits. Please pray for me as it will be necessary for me to visit many Conferences including Florida before next District Conference. And I certainly need your prayers. In the past quarter I have preached 176 times, held seven Bible Conferences, conducted one funeral service and written 140 communications, traveled in the Lord's work some 4,342 miles.⁴⁵

This report, of course, covered only three months' work as did the accounting of the following income:

Received for my services from local churches and Annual Conferences during the past three months \$180.95, an average of \$60.31 per month or \$1.03 for each sermon. Paid tithes (Mrs. Muse into local church) some \$8.00. Am due some on my ministerial tithes as the General Board has yet not designated where they are to be paid. Paid out for traveling expenses some \$100.00 going from appointment to appointment. Gave several dollars to Missionary Work, and \$9.75 in offerings to needy Pentecostal Holiness ministers and workers.⁴⁶

The Bishop and his family were living on something close to \$25 per month, apart from traveling expenses. This record is further verified by the report presented to the Annual Session of the Oklahoma Conference which convened at Carnegie, Oklahoma, August 29, 1938. Reporting to this, his home conference, the Bishop revealed during the course of the year he had:

. . . preached 596 times, presided over 8 annual Conferences, preached in 14 Bible Conferences, five revival and Bible studies and one revival effort, preached 16 missionary sermons, traveled 22,044 miles in the gospel work during the year, attended 2 General Board meetings and edited Missions Department in Advocate 51 times; dedicated 41 children and 1 church. In finances received \$1,248.05 from Conferences,

⁴⁵Report of Dan T. Muse, March 24, 1938, in Official Personal Record, June, 1937 - June 5, 1941, Muse Papers.

⁴⁶Ibid.

Camp Meetings and Bible studies, etc., and \$300 from the General Treasury for my work as General Superintendent.⁴⁷

Apart from a busy administrative life Muse kept abreast of world affairs and read busily to enrich his ministry. On January 7, 1939, he reported that he had:

. . . read the Bible through during the quarter and 291 chapters over, or a total of 1478 chapters in the Bible, and in addition some 1311 pages of other religious literature (that is religious books), besides some that I have read at random. And, of course, have read many pages of religious literature in magazines, etc., in addition to the above.⁴⁸

Perhaps it would be profitable to summarize the work of Muse in this initial quadrennium by comparing his report with that of Bishop King's as given to the General Conference which convened at Franklin Springs, Georgia, June 5, 1941.

Both Bishops traveled many miles and presided over thirty-six sessions of Annual Conferences. Bishop King seems to have specialized in Bible conferences having conducted a total of forty-eight, while his evangelistic participation amounted to a total of twelve series of services. This Pentecostal Holiness pioneer, with fifty years of service, had spoken a total of 1,200 times during the quadrennium. It was remarkable at the age of seventy-two he never missed an engagement because of ill health during this last quadrennium.⁴⁹

Because of his advancing age and the need of the Church for more

⁴⁷Minutes of Oklahoma Conference, 8, in Pentecostal Holiness Church Yearbook, 1938.

⁴⁸Muse Personal Record, Muse Papers.

⁴⁹Minutes of General Conference, 1941, 6.

written materials, Bishop King was approached by a delegation to consider retiring with suitable income, in order to prepare his hundreds of sermons and lectures for publication. This did not please him for he had been active too long. Consequently, he refused and remained active until his death.⁵⁰ His reported income for four years seems amazingly small, amounting to only \$8,946.63 from all sources.

Muse, a younger man with a somewhat different ministry, less scholarly according to some but more appealing to the masses according to others, from 1937 to 1941 had preached 2,231 sermons in all kinds of gatherings including "Bible Conferences, Evangelistic Campaigns, 17 Camp Meetings and 43 Missionary Services."⁵¹ In the course of these duties he had traveled 90,433 miles and organized new conferences in Missouri, Colorado and Maryland.

During these four years, Muse had been busy for the most part in the more needy and weaker areas with the result that he had ministered to fewer people and a much smaller number of ministers, although he had traveled farther and preached more frequently. King supervised a few more ministers in his areas and guided the destinies of more churches with larger congregations. Just what effect this had on the balloting in 1941 is difficult to assess. Some Pentecostal Holiness leaders felt a change would be desirable, and on the first ballot Muse was elected senior Bishop of the Church and designated Chairman of all official boards.

Thus, for the first time since 1917, there was a new leader of the Pentecostal Holiness Church. Dan T. Muse, the converted printer, who started his service to the Pentecostal Holiness Church as janitor, was now in its highest office.

⁵⁰Harold Paul present at this interview of Bishop King by H. T. Spence and others, June, 1941.

⁵¹Minutes of General Conference, 1941, 6.

CHAPTER IX

THE CHURCH MOVES ONWARD

After Muse was elected senior Bishop of the Pentecostal Holiness Church, he presided in every section of the denomination and was well received.¹ Possessed of boundless energy, he never was accustomed to more than a few hours rest per night, often working until after midnight and then arising soon after four in the morning.² His ideas were soon in vogue. In General Conference for instance, he preferred large committees so that the Church might have the benefit of the opinions of many as well as to permit more than the chosen few to serve. Furthermore, he was interested in saving the time of the Conference by doing as much talking as possible in committee and thus saving time on the floor of the Conference.³

While Bishop Muse was an ardent supporter of education and the training of ministers, he also encouraged each person to do the best he could, even if his efforts were not polished.⁴ His idea of organizing new Conferences in order to push the work in neglected areas seems to have paid off. Progress was being made in spite of the difficulties of the times.

There had been a time of serious struggle; the depression years took their toll, but by 1933 things were improving. The membership of the Church had almost doubled, and new enthusiasm had come into its midst.

¹Dan T. Muse to G. H. Montgomery, April 25, 1942, Muse Papers.

²Personal Interview with Dan T. Muse by Harold Paul, 1949-50.

³Ibid.

⁴Oklahoma Conference Minutes, 1913-1950.

In spite of World War II, this progress continued both at home and abroad, so that when Muse became senior Bishop of the Church in 1941, the total membership both home and foreign numbered 36,013, an all-time high for the denomination.⁵

As in other denominations, some Pentecostal Holiness members were ardent pacifists and sought to expound their views even at the cost of membership in their parent organization. Such persons apparently felt it their duty to warn people not to cooperate with their government since it was controlled, in their opinion, by forces of evil. Bishop Muse and other Church leaders were quick to check such outbursts, in order that the convictions of the Church as a whole should not be misrepresented.

For example, one radical speaker was picked up on the streets of Oklahoma City for denouncing his government and warning all and sundry of what he thought was about to happen if the people did not oppose their leaders. The FBI was notified. Among the contents of his pockets was a tract written by Dan T. Muse. The investigating official knew Muse very well and called him on the phone. Muse was acquainted with this individual and stated that, while he was not a member of Muse's denomination, neither was he an enemy agent. In the opinion of Muse, he would do his country no harm. When the investigator heard this, the man was turned loose and not bothered again. The public official involved declared that if Dan Muse made the statement, it was correct and no further investigation was necessary.⁶

⁵Raymond O. Corvin, History of the Educational Institutions of the P.H. Church. Unpublished doctoral dissertation, submitted to the Graduate School of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1956, 5.

⁶Interview of Scott T. Muse and J. C. Hilbert with Harold Paul, July, 1964.

Another case was more embarrassing and not so easily handled. A minister, who was a member of the Oklahoma Conference and the father of seven children, became suddenly convinced that he should not register for the draft on conscientious grounds. Conference officials tried to reason with this minister and then turned the case to Bishop Muse when they were unable to shake his convictions. Muse was interested in the man and his family, but he was also interested in the reputation of the Church. He was determined not to permit the impression to get abroad that this small denomination was disloyal to the country and its leaders. After all other steps had failed, Muse advised in a letter:

. . . that the Board in conjunction with myself sign a statement declaring the attitude of the Church based upon the General Conference Minutes . . . and that one of the Board members take this in person to the Federal Attorney so that he will know the stand of the Church. I think our signed statement disavowing Golden's attitude and affirming the church's loyalty and willingness to serve will stand to be a buffer or cushion to soften any publicity that might arise from this fanatical stand.

Even if the registration was for actual military selectees, it would be tomfoolery for even a conscientious objector to refuse to register. I fear he is in a delusion fancying he will be a martyr, when in reality God will be dishonored or rather His cause dishonored. I seriously doubt if he changes his mind at the last minute. However, the Federal Attorney informed him if he had any business affairs to straighten up he had better take care of it before Monday night. So if you note any publicity, you can know that we have declared the church's stand for loyalty and service.

Pray for God to jar this man loose from his fool-hardy stunt.⁷

Far from being pacifist, much less disloyal, the Pentecostal Holiness Church had its first chaplains appointed during this period. The first

⁷Muse to Montgomery, April 25, 1942, Muse Papers.

man assigned to such duty failed to adjust to the new situation. But it was different when T. E. Myers, a Pentecostal Holiness minister and former instructor at Emmanuel College, entered the U. S. Army, was accepted as Chaplain, and assigned to the 261st Infantry. The Bishop took great interest in Chaplain Myers and kept in constant touch with him.

Chaplain Myers made a good record and won the recognition of his nation and his Church. There was no question as to the attitude of the Pentecostal Holiness Church towards the enemies of America. As early as 1937, the General Conference of the denomination meeting at Roanoke, Virginia made this question perfectly clear. A motion was introduced, signed by three ministers, who were shortly to become Bishops of the Church, and adopted unanimously. It was, in part, as follows:

Be it resolved that this General Conference go on record as opposed to Communism, Fascism and Naziism as now predominant in Russia, Italy and Germany.

And, whereas, there are unmistakable signs that the United States of America is being infested with agents advocating such in our government: Be it further resolved that this General Conference go on record as opposing any injection of such foreign principles into our Democratic government as originally set up by our Constitution.⁸

The Pentecostal Holiness Church was developing more and more into a denomination. While it had a Foreign Missionary department almost as large abroad as at home, there had been no connection with Negroes since the colored conference was placed on its own in 1913.

At that time Bishop King felt that it was better to have a separate arrangement, in that he found it difficult to understand the colored people sufficiently for them to feel completely at home under his

⁸Yearbook, P. H. Church, 1937, 39.

leadership.⁹ Inasmuch as the Pentecostal Holiness Church operated largely in the Old South for many years, the racial problem was never a critical one. However, it was constantly cropping up. For instance, in 1922 when the United Pentecostal Holiness Association was negotiating concerning a union with the Pentecostal Holiness Church, it was agreed that all members regardless of race should be accepted into the Pentecostal Holiness Church provided:

1st, That the colored element shall always be confined to the Conference, or Conferences, north of the Mason and Dixon line; provided 2nd, That no colored person shall ever hold office in an Annual Conference; and provided 3rd, That no colored person shall ever be a delegate to a General Conference. January 4, 1922. (signed, Gen. Supt. J. H. King, Royston, Ga.; Gen. Sec. L. R. Graham, Memphis, Tenn.)¹⁰

This statement presented the traditional Southern point of view, which has, on the whole, been the predominant one. However, during the leadership of Bishop Muse, several representations were made from colored churches and several meetings held between representatives of both races in an effort to work out a type of agreement whereby they could both work together. These efforts came to a climax in 1949 when a joint statement was worked out which it was hoped would lead to something more definite, but thus far it has not been accomplished.

It was the Home Missions department that led in this effort. The idea was expressed that:

Whereas the Pentecostal Holiness Church feels that it can

⁹Interview with Bishop J. H. King by Harold Paul, June, 1942, Vancouver, B. C., Canada.

¹⁰Minutes of the General Board of the P. H. Church, January 4, 1922.

render a service to the colored races here in America, and feeling that we have been negligent in evangelizing among the race, we recommend that the Home Mission Board give due consideration and render assistance where practicable through the United Holy Church of America.¹¹

Great pains were taken at a later date by Bishop H. T. Spence to make clear just how far they were prepared to go in this matter:

Our agreed interpretation of these two items of the "Joint Statement" is that we recognize the later work of God in establishing the different races of His human creation. Thus the idea and practice of intermarriage between white and colored races would violate the purpose and design of God in "establishing the different races of His human creation."

. . . One other thing that was fully discussed and agreed upon is that both of our groups or denominations would without any agitation abide by and adapt ourselves to the prevailing custom, laws and practice of any community where we may be thrown together or gathered in Conferences. Any deviation from these interpretations would destroy the spirit in which all of our discussions and agreements were conducted and made.¹²

Apparently, Bishop Muse endorsed these decisions, because he later wrote Rev. Oscar Moore, the General Secretary, stating:

By all means this should be the basis of agreements with any other colored group of Pentecostal believers. It is my opinion that all agreements with any colored movements should be in complete harmony with the language and principles set forth in the . . . Joint Statement and Brother Spence's letter.¹³

Thus, while Bishop Muse was free to preach among the colored people and was highly regarded by them, he was cautious in handling a

¹¹Minutes of the General Board of Administration, 1949.

¹²H. T. Spence to Muse, June 20, 1949; Minutes, G. B. A.

¹³Muse to Oscar Moore, June 23, 1949, Muse Papers.

problem which was fraught with so many conflicting feelings which varied with the section of the country.¹⁴ In the early days of his ministry in Oklahoma City, it had been quite common for the colored people to attend the Pentecostal Holiness services, partially because they had no Pentecostal services of their own. Apparently, as they developed their own churches, this mingling of the races tended to diminish, although no rule was ever made concerning the prohibition of various races attending any church. In other words, the Church tended to accept the local customs wherever it went, and to a great extent, abide by what was already established in the area.

The policy of the Pentecostal Holiness Church has been to attempt to change communities by changing individuals and enabling them to make the alterations rather than seek to introduce social changes on their own merit. This had been the policy of Muse in his early days and had been successful. It had also been proven successful in many other communities where so many individuals had been changed that the standard of living had also been elevated.

As the Pentecostal Holiness Church grew, the preaching became more positive; and it gradually came to be regarded as a definite denomination. This resulted in their ministers being welcomed into local ministerial associations and sharing in the privileges and obligations placed upon such bodies.

Inasmuch as the initial revivals, which had resulted in the original organization of this Church, had been nothing more than a protest

¹⁴Interview with Scott T. Muse, 1964, by Harold Paul.

against the discarding of teaching already long accepted among the family of churches, it seems to have been logical that the new organization would achieve recognition as it grew in numbers and efficiency. This idea seems to have been substantiated by the reception given the General Conferences which were held in Roanoke, Virginia and Marion, North Carolina. In each case a welcome and the usual courtesies were extended by the other churches in the area. After the headquarters was well-established at Franklin Springs, Georgia, the local authorities seem to have been pleased to cooperate in the development of the new Church; and the local churches seemed glad to cooperate with the leaders thereof.¹⁵

At first the form of worship tended to be a revolt against much that these people had known in other churches to which they or their families had belonged. But as they came to recognize that they had much in common with many other denominations, they tended to try to preach their distinctive doctrines and fill their own place in the communities where they were laboring.

As the membership grew, not only were the leaders concerned with adults, but increasingly with children and young people in particular. There had been some objection to youth movements, but the need for them soon became evident. For instance, Rev. L. E. Turpin wrote Bishop Muse concerning organization of a Scout Troop in connection with his church in Seminole. This pastor had long been opposed to such organizations; but when he had to face the problem of guiding youth, it was different. As he expressed it:

¹⁵Yearbooks, 1933, 1937, 1941.

Our boys are becoming a great problem all over America. I have always stood against scouting until here of late when I have been faced with the problems of my own boys, and have investigated further into the principles of the Boy Scouts of America. Is there something we can do to take the boys and come down on a plane with them?¹⁶

The reply of Bishop Muse reveals some of his thinking on the same subject:

. . . the fact remains that we owe a tremendous obligation to our youth, and we must meet the problem intelligently or face the loss of our youth. For some time I have observed that we are sadly neglecting our youth, and many of our boys and girls are needlessly drifting away from us. I was called to conduct a "revival" in one of our churches in a fair-sized city, and soon discovered that the youth were not attending. And the membership of the church consisted in fathers and mothers, and fathers and mothers were doing all the work. I questioned the pastor and asked if the fathers and mothers had any children. "Oh, yes," the pastor told me, "but they attend other churches." There was a reason for this.

. . . I am not as thoroughly acquainted with the Boy Scout movement as I should be . . . I wish you would investigate the matter. . . . And in case we cannot afford to work in full cooperation with this national movement, then I would be in favor of helping to organize a Church Boy Scout movement. . . .

I am sure such a program would meet up with determined opposition. But we need to hold our youth; and if we cannot cooperate with the national movement, we owe it to our boys to give them something that is interesting and that will hold their attention along the right channels. . . . We cannot put old heads on young boys. They have to gradually acquire old heads. But we can utilize our opportunity for directing that formative "head" in the right channels.¹⁷

This seems to have been typical of the Bishop's maturing opinions which were revealed as the years passed by.

During the war years, many of the smaller denominations felt the

¹⁶L. E. Turpin to Muse, undated, probably March, 1944, Muse Papers.

¹⁷Muse to L. E. Turpin, April 19, 1944, Muse Papers.

need for a closer relationship which would enable them to present a united front in national affairs when the need might arise. Inasmuch as there were fundamental objections to the liberal theology of the Federal Council of Churches as well as its alleged tendency to encourage extreme forms of unionism, the group of churches known as the National Association of Evangelicals for United Action came into existence.¹⁸

This organization expressed the opinions of the more moderate Fundamentalist wing of Protestantism who considered the Federal Council incapable of understanding their point of view. The NAE, as it soon was known, was composed of Baptists, Methodists, Disciples of Christ, Presbyterians and other older denominations. In addition, most of the smaller, newer churches, such as the Wesleyan Methodists, Free Methodists, Christian and Missionary Alliance, Assemblies of God and others, also joined. The one thing they held in common was a traditional conservative creed.¹⁹ Apparently a person might belong to a fundamental church whose denomination was affiliated with the Federal Council, but the church itself accepted the NAE statement of faith. All such churches were welcomed into membership.²⁰

The Pentecostal Holiness Church was interested, and much care was exercised in debating the proposition. Rev. G. H. Montgomery, editor of the Advocate, was sent to the Convention held by this association in Chicago, Illinois, May, 1943.²¹ His report was favorable, and interest in the

¹⁸F. E. Mayer, The Religious Bodies of America (St. Louis, Missouri: Concordia Publishing House, 1958), 494-95.

¹⁹Creed contained in National Association of Evangelicals for United Action convention enrollment form, Muse Papers.

²⁰Mayer, Religious of America, 497.

²¹Montgomery to Muse and Muse to Montgomery re: National Association of Evangelicals, 1943, Muse Papers.

Association increased. As a result, due to the desire to become a member and gain the benefits to be derived from such an association, a special vote of the General Board of Administration was conducted. It is noteworthy that seven of the ten members voted enthusiastically in favor of joining, while only one member was opposed. As a result of this decision, full membership was eventually obtained; and the Pentecostal Holiness Church has been honored repeatedly by having its leaders elected to positions of prominence in this large, conservative, interdenominational association.²²

It was this step which permitted ministers such as the Rev. T. E. Myers to serve as Chaplains in the various branches of the armed forces. The experience gained in such joint endeavors was of great benefit to the Church, causing it to become better known and giving its leaders the opportunity to gain influence and experience in a larger field of service. It seems significant that both Bishops King and Muse voted in favor of this development, as did future Bishops T. A. Melton, J. A. Synan and Oscar Moore, who were members of the General Board on this occasion. The matter itself was carried out under the chairmanship of Bishop Muse.

As a result of this step towards a better understanding among other churches of similar convictions, Dan T. Muse was asked to accept a position on the Editorial Board of the Protestant Voice, an influential organ expressing the conservative, evangelical point of view. His appointment to this office was hailed by the Voice of February 4, 1944 as one who had risen to office in Horatio Alger style, suggesting that the life of

²²Report of Bishop Muse to G. B. A. re joining N.A.E., September 27, 1943, Muse Papers.

Muse could be summarized "under the provocative title of 'From Janitor to Bishop'".²³

The war years were difficult times for the Church in America. People, displaced by war, were upset and moving across the nation, while thousands of men and women were abroad in the armed forces. By comparing the various reports as they were submitted year after year, it becomes evident that the Church jumped in membership from 16,311 in 1937 to 22,749 in 1941, the year Dan T. Muse became senior Bishop of the Church.²⁴

From 1941-45 it was a struggle to keep up with moving members and those displaced by the conflict. In spite of this situation, the Church grew every year, and by the time the war was over had reached a total of 24,509 members.

A glimpse of the struggle leaders had in those days is revealed in the report of Bishop Muse, which he presented to the General Conference held in Oklahoma City in 1945. While traveling about 29,174 miles per year, he had averaged preaching 476 times per year. This was in addition to editing a weekly page on Foreign Missions in the weekly Advocate as well as presiding over fifty Annual Conferences, five General Board Meetings and forty-nine Bible Conferences. All traveling was done on this continent by train, bus, and car, much of it under the trying conditions connected with war.²⁵

But Bishop Muse was not content with the progress being made. In his message dealing with the state of the Church, which he presented to

²³"From Janitor to Bishop," Protestant Voice (Fort Wayne, Indiana: February 4, 1944); Montgomery to Muse, November 4, 1943.

²⁴Yearbooks, 1937-1941.

²⁵Report of Bishop Dan T. Muse to the General Conference, 1945, Yearbook.

the General Conference held in Oklahoma City, June 7-14, 1945, he made some very plain statements. While he recognized that progress was being made, he also pointed out that the number of converts won during the past four years was six thousand less than in the preceding quadrennium.

Furthermore, when he reminded the assembled ministers and delegates that they had previously reported the conversion of 34,000 individuals, he also pointed out that the majority of them had not been accounted for in the increase in Church membership. He had no hesitation in raising the embarrassing question as to why this situation had existed and as to what had happened to a significant fraction of so great a number of potential members.²⁶

The Bishop also made clear that there had been perhaps an even greater drop in the reception of the distinctive experiences of sanctification and the baptism of the Holy Spirit, speaking proportionately at least, making the point that less than 20 percent of those professing conversion pressed on in prayer until they felt they had obtained the spiritual status which characterized the teaching of this Church. In spite of the present increase in membership, the Bishop declared that if the present trend continued, the denomination would die.²⁷

Muse pointed out the tendency of young organizations to drop people who differ or who fail to live up to standards. He explained that while the Church received 12,651 members in four years, it lost, either by withdrawal or expulsion, 6,357 or an amount equal to more than half of the total increase, which accounted for the failure to grow more rapidly.

²⁶"State of the Church," Yearbook, 1945.

²⁷Report of Harold Paul who was present.

He challenged the clergy to solve the problem and help each one of those persons rejected.²⁸

The situation seems to have been about the same in the Sunday Schools. A significant enrollment was shown for the period 1937-1941, but a mere increase of 273 occurred in the next four years, while Sunday School attendance had dropped in national average some 426 members. The suggestion was made that the absence of so many young men in the armed forces had been a contributing factor, but the decrease remained a fact which had to be faced.²⁹

But conditions were different in youth activity where there had been a significant increase. The Pentecostal Holiness Youth Society had begun in 1937 with 7,788 enrolled, increased to 9,987 in 1940 and 12,162 by 1944. This increase was significant. The youth comprised the most difficult portion of the Church to attract and to hold. Certainly the leadership and the methods used in Youth Services may have had a bearing on this increase. This section of the denomination was making more progress than either the Sunday School department or the Church itself.³⁰

Perhaps the climaxing item in Bishop Muse's report was that the bulk of the recorded increase did not come from the older sections, but rather from the newer and apparently more energetic areas. The best-established areas of Pentecostal Holiness strength were feeling some tendency toward inertia or self-satisfaction, since where the greatest successes could have been expected, the least were being recorded.³¹

²⁸Yearbook, 1945.

²⁹Ibid.

³⁰Ibid.

³¹Ibid.

Among the many problems which confronted the Pentecostal Holiness Church, two persisted from the beginning. These were divorce and the tobacco question. The latter was solved to a large extent in the General Conference at Oklahoma City in 1945, with Bishop Muse presiding. There had never been a question as to the attitude of the Church concerning the use of tobacco in that it simply had forbidden members to use tobacco in any manner. But in the South, the raising, cure, and marketing was so much a part of the economic life that it had major economic as well as ethical aspects.

The attitude of some persons, particularly where they were not affected directly by the question, was very stern. They were for excluding from church membership not only those who used the product, but all who had any part in the industry.³² For a time it looked as if even the women and children of tobacco farmers would be excluded from the Church through no fault of their own, since it was evident that these persons had no other reasonable choice of occupation. After much debate in the Committee on Church Polity as well as on the floor of the General Conference, an agreement was reached. So determined were those who were almost unreasoning in their opposition that a minority report was introduced. But this was defeated, and the Conference adjourned.

On reassembling, H. T. Spence, soon to be elected Bishop, suggested that enough discussion had been permitted and that probably all persons present had their own feelings on the question. He therefore moved that the Conference have prayer, seeking Divine guidance, and then vote on the main report. This suggestion was accepted unanimously and carried out

³²Church Polity Committee Proceedings, June, 1945. H. Paul present.

with the result that the main report of the Committee was adopted.³³

As a result, many members in affected areas were saved to the Church; and wives and children were not in any way adversely affected, even if the father was engaged in the tobacco industry. If he was converted and desired to join this denomination, he was expected to get out of the business he was engaged in, change crops if a farmer, or make some other adjustment; but he was not required to do so immediately and with a great financial loss.

Whether this decision was best or not is still debated in some circles, but for most purposes the matter may be regarded as settled. The leadership knew what the requirements were and have gone ahead and built amidst the tobacco belt some of the strongest churches and groups of churches, or Conferences, in the whole denomination. There are two Conferences in North Carolina, two in South Carolina, one in Virginia, all of these in the area where the raising and curing of tobacco is still a major industry.

Financially, the Church was making progress. As numbers increased, the income of the various churches reached the point where they soon obtained their own buildings, which were improved periodically, and then built parsonages for their pastors. Of course, many of the pastors, including ordained ministers, found it necessary to supplement their income by some means apart from the ministry. But by 1944 the average annual ministerial salary was \$769.75.³⁴

Of course, there were great differences in the amount received in

³³Minutes, General Conference, 1945; also report of H. Paul, member of Conference.

³⁴Yearbook, 1945.

various parts of the country. For instance, in the Maryland Conference where industry was booming and wages were high, the average salary was \$1,883.69, with per capita giving for pastoral support amounting to \$30.45. In Missouri where the churches were largely rural, the average salary was given as \$266.94, with per capita giving amounting to only \$11.48. Of course, living conditions vary greatly, so that these comparative figures do not tell much of the picture; since a minister in the country with a comfortable parsonage, his food, and little cost for transportation might be much more comfortable than his brother in the larger center with greater income but more expense.³⁵

The Pentecostal Holiness Church was now experiencing what many other churches have recorded in the past: as people were converted and adopted a more stable way of life, they paid attention to their obligations and opportunities. It was only a matter of time until those groups rose in the economic realm. This fact is illustrated in the four-year growth of assets when the total valuation showed a net increase of \$1,268,718.74 to reach a record valuation of \$2,386,792.92. While this sum is not large as church reports go, it reveals growth for an organization which started virtually without tangible assets less than fifty years before.³⁶

There were other developments at this General Conference which met in Oklahoma City in 1945. Feeling the need for stronger leadership, the Conference elected four General Superintendents and chose one as chairman and another as vice chairman of the General Board and the next General Conference.

³⁵Yearbook, 1945.

³⁶Ibid.

Bishop Muse had been very active in the session and had not spared himself nor hesitated to give his opinion as to what steps should be taken for progress and what faults should be corrected. Since he was Chairman of the General Conference, the majority of the presiding had fallen to him. When Bishop King, then in his 74th year, was called to serve as Chairman at this Conference, his years seemed to have been rolled back; and he handled the session with unexpected precision. Furthermore, he stated that he expected that would be his last General Conference.³⁷ King was esteemed throughout the Church, and appreciation was felt for all his years of service. This sentiment was definitely felt by those who were present and was expressed in an appropriate motion:

In recognition of the long and continuous service rendered the Pentecostal Holiness Church by Bishop J. H. King, who has served in this General Conference as Associate Chairman, Be it resolved on behalf of the Pentecostal Holiness Church, that this Conference pay tribute of respect and appreciation to our beloved Bishop King as our Senior General Official in years of Office, and that we wish for him long life, fruitful service, and complete happiness to the end of his journey.³⁸

After the last report was given and the last motion passed, it was found that in addition to Muse and King, two new men had been elected to the General Superintendency, J. A. Synan and H. T. Spence. They had been prominent for years and had filled various offices with distinction, so that their election was no surprise.

There was one new job which Muse was called upon to fill. As churches multiplied amid the great evangelistic fervor, children were

³⁷Report of Harold Paul who was present.

³⁸"Minutes of the Tenth General Conference," Yearbook, 1945, 54-55.

often neglected. Muse had been instrumental in helping develop Sunday School work as well as the youth organization in Oklahoma. The youth program, the Pentecostal Holiness Youth Society, had succeeded. But there was not even a general organization for the Sunday School. It had been recognized and authorized and then left to do as best it could. But the General Conference of 1945 changed this situation by providing for the organizational structure of Sunday Schools throughout the denomination, each annual conference and every local church, with appropriate officials indicated for each position.

Bishop Muse was elected first President of the General Sunday School Association, with Rev. T. L. Aaron, who had preceded him as pastor in Oklahoma City, as Vice-President. Rev. Dallas M. Tarkenton, a college graduate and later President of the Association, was elected Secretary-Treasurer. Once again Muse started something which others were to continue. With the leadership provided by these men, the Sunday School grew into an auxiliary which became much larger than the Church itself, and accordingly had much to do with the growth which soon came to pass. It is interesting to note that the great development of the Church followed the organization and strengthening of the teaching portion, as conducted in the various Sunday Schools.

While Bishop Muse was busy in one aspect of Church work, his wife was busy in another. In 1940 at Franklin Springs, Georgia, wives of the members of the General Board discussed establishing a women's auxiliary. Mrs. Muse was a leader in the formative period.

In North Carolina, Mrs. J. W. Berry, a minister and wife of a prominent pastor in that area, established the first chapter. By 1945

Pentecostal Holiness leaders were ready to organize a national group. A constitution was drawn up by a women's committee. These efforts were guided by Mrs. Berry and Mrs. Muse. As a result, by action of the General Conference, the Women's Auxiliary came into legal existence. General, Conference, and local organizations were provided for; and within a few months, these groups became a powerful force for the extension and development of the Church both at home and abroad. Mrs. J. W. Berry was elected President, Mrs. Dan T. Muse, Vice-President, while Mrs. J. H. King was chosen Secretary-Treasurer.³⁹

³⁹"Report of the Committee on Women's Auxiliary," Yearbook, 1945, 27-29.

CHAPTER X

EDUCATION AND THE PENTECOSTAL HOLINESS CHURCH

In the latter part of the 19th century many persons reacted against modern teaching and education, desiring something more in harmony with their conservative point of view. Parents desired a means by which they might train their children according to their own standards. This was true from east to west, in North Carolina, South Carolina, Arkansas, Georgia, as well as in Indian and Oklahoma Territory.

According to J. A. Culbreth, of Dunn, North Carolina, a charter member of the Pentecostal Holiness Church and for many years one of its most prominent laymen:

The public schools of that day were not at all adequate for the great educational needs of the country districts; and the short terms that were provided for were generally very inefficiently managed and taught. The writer was so thoroughly disgusted with the public schools of that time, and so fully convinced that the moral influences that surrounded them unchecked by those in authority over them, were not good, that he resolved no child of his should ever go to the public schools.¹

Mr. Culbreth was a man of considerable means, long connected with a bank in Dunn, North Carolina. In the same letter he went on to tell why the Holiness people were suddenly so interested in education. Concerning the latter portion of the 19th century he wrote:

It was just at this time that the great Holiness Revival was sweeping over our land, and those who were receiving the blessings of God in those meetings were being much

¹J. A. Culbreth to R. O. Corvin, quoted in R. O. Corvin, History of the Educational Institutions of the Pentecostal Holiness Church (unpub. doctoral dissertation submitted to the Graduate School of the Southwestern Baptist Theological Seminary) 1956, 20-21.

persecuted and reproached. One of the most common reproaches that the world delighted in heaping upon us was the fact that those who accepted the truths and experiences taught in those meetings were illiterate, and that only the common classes were favorably impressed. The children of parents who professed salvation or holiness in those meetings were ostracized and cruelly treated by other children when they went to school in those days, and no restraints were thrown about those who thus treated them. It was under these circumstances that we decided . . . to lift our brethren from the great reproaches that weighed heavily upon them.²

There were two school teachers among the early Pentecostal ministers in North Carolina, Rev. G. F. Taylor and Rev. A. H. Butler. On October 12, 1903, Taylor opened Bethel Holiness School near Rosehill, North Carolina, with the avowed purpose of aiding "in the promotion of the teachings and doctrines of the Pentecostal Holiness Church, which only three years previously had been organized."³ Although privately controlled, this school was closely aligned with the young denomination. After Taylor operated the school five years, he received what was called the baptism of the Holy Ghost with the evidence of speaking in other tongues. This created doctrinal difficulties and he decided to close the school, since many patrons did not agree with him, and he was unwilling to deny the validity of his new spiritual experience.

Meanwhile, another Holiness school was organized in Falcon, North Carolina by J. A. Culbreth. He found it difficult to obtain suitable teachers. Having heard about Taylor's new experience, Culbreth invited him to conduct a meeting in Falcon in the old church close to the Falcon Holiness School.

²Culbreth to Corvin, quoted in Corvin, *Educational Institutions*, 20-21.

³Corvin, *Educational Institutions*, 17.

The man who had been employed as principal of the school was in bitter opposition to the Pentecostal baptism of the Spirit, and it was during this meeting that he left unannounced. . . . When Mr. Taylor was offered the opportunity to become the principal of this school (the Falcon Holiness School), he accepted; and thus the Bethel Holiness School ceased to exist.⁴

In those early days, similar events were taking place out west in Oklahoma Territory. Out of a great Pentecostal Holiness revival which had been conducted at Beulah, Oklahoma, Rev. Frank P. Alexander organized the Beulah Holiness School and located it on the Rock Island line half-way between Elk City and Sayre in western Oklahoma. This school was run in harmony with the Pentecostal Holiness practice, but was outside its jurisdiction. Denominational leaders such as F. M. Britton and J. H. King frequently preached in the area laying a foundation which added many families to the Church and permitted the eventual organization of a Pentecostal Holiness Church at Lamont. In harmony with the needs of the community, apart from the Bible which was taught extensively, the subjects covered were limited to grade-school level.⁵ By 1909 this school closed.

But it was different in Falcon. Here a more permanent institution was established with the following purposes in view, according to J. A. Culbreth:

First, we wanted to show the world that, though we were illiterate, our illiteracy was due to the failure of our predecessors to provide adequate facilities for our education, robbing us of the opportunities that we needed to improve our condition. Second, we desired to do something

⁴Campbell, Pentecostal Holiness, 503.

⁵Corvin, Educational Institutions, 19.

definite, and to take the lead in a movement that would elevate us above the reproaches which our critics delighted to impose upon us, and by our efforts to prove that we were willing to work and make sacrifices to lift ourselves from the pit into which they had dumped us and from which they were doing nothing to liberate us. Third, our own condition, which provided the inadequacy of our educational advantages in the days of our childhood and youth, suggested that we do something for our children and the following generation that would give them better opportunities than we had enjoyed.⁶

While G. F. Taylor did not remain permanently at the Falcon Holiness School, he was there long enough to get the work established and until a successor had been obtained. Apparently, no effort had been made to teach beyond the high school level, but the school had some success in the preparatory area, inasmuch as some Falcon Holiness students went on to graduate from college and return to help in the school which had given them their start. Once again the works of Culbreth summarize the situation:

By the time Brother Taylor felt called to other fields, the Lord had brought through our own school a young man, who after graduating from our school, went to college; and when he finished his college course, he consecrated himself to carry on the Falcon School. This young man was Professor A. C. Holland.⁷

There is one more school of this early period which must be considered: namely, Holmes Bible and Missionary Institute, now known as Holmes Theological Seminary located in Greenville, South Carolina. Its founder, Rev. N. J. Holmes, was the son of a Presbyterian minister who also was a professor at Laurensville Female College. Young Holmes had served as a Confederate soldier for three years during the Civil War.

⁶Culbreth letter to Corvin, 21.

⁷Culbreth letter to Corvin, 22.

Going abroad, he graduated from the University of Edinburgh in 1869 and then returned to South Carolina where he read law and was admitted to the bar. After practicing fourteen years, he gave up the profession and entered the ministry of the Presbyterian Church. Traveling widely as an evangelist, he found himself influencing many young men to enter the ministry. He also found that there existed a desperate need for training facilities for students, especially the needy:

In 1891 he and his wife visited Northfield, Massachusetts, and attended two of Mr. D. L. Moody's Bible Conferences. He had a personal interview with Mr. Moody. It is possible that some ideas were received at these conferences which partly inspired his future educational activities.⁸

The school he established moved several times but eventually was located at the corner of Briggs and Buncombe in Greenville, South Carolina. At first a small fee was charged for board and room. But Holmes discovered there were many needy students worthy of help and he dropped all charges. He welcomed the qualified to attend even if they were unable to pay.

This called for great dedication on the part of the staff, and in this regard, Holmes wrote on January 10, 1910:

All teachers work as unto the Lord without salary or remuneration, except that we all eat at the Father's table with the students. The whole work rests upon faith in God. We make no charge for board or tuition, except to let everyone understand that those who have the means are expected to contribute to the support of the work, as the Lord leads them. We never ask anybody for anything and have no church or society, or individuals to whom to look for support but depend on God alone.⁹

⁸Corvin, *Educational Institutions*, 25.

⁹N. J. Holmes, *Life Sketches and Sermons* (Franklin Springs, Georgia: Publishing House of the Pentecostal Holiness Church, 1920), 95.

While growth was slow, it was also steady with the average attendance from 1907 to 1915 being about fifty with some eight teachers.¹⁰

Once again the curriculum was adjusted more to personal need than to educational theory. Consequently:

The curriculum for the first few years consisted of five subjects, namely: Greek, Spanish, English, American History, and the English Bible. New subjects were gradually added as teachers and students increased. Those maintaining a Christian character and finishing the prescribed course were awarded a certificate.¹¹

This training was highly regarded, and it was a source of regret to Bishop Muse that it had not been his privilege to attend such an institution in his early years.¹²

Of all the early schools, Holmes, as it is usually called, has perhaps had the longest influence on the denomination, in spite of the fact that it never has been legally under the control of the Church. Inasmuch as it was designed primarily to train ministers and missionaries, regardless of their religious, academic, or financial background, its rules and regulations were unique.

Holmes was ordained by special arrangement, without the usual seminary training which Presbyterian ministers are required to receive. He laid great stress on the truth as he understood it, and seems to have availed himself of the power of the congregation in order to continue his ministry when he found himself out of harmony with the presbytery and

¹⁰Corvin, Educational Institutions, 27.

¹¹Ibid., 28.

¹²Muse to Montgomery, 1946, Muse Papers.

asked that his name be dropped. This lack of academic emphasis seems to have been perpetuated in the school he built, to the point that he set the standards and outlined the requirements.

Some aspects of the administration were almost monastic. Some of the rules were very good. For example:

Everyone is required to rise when the six o'clock bell rings, and observe a quiet period for prayer and devotion until seven o'clock. Students are not allowed to study any lessons during this hour. Everyone is expected to spend as much time in private prayer during the day as duties will allow.¹³

All students were expected to be faithful in their work, careful of property, and frugal in their expenditures, since no charge whatever was made for their room, board and instruction. Students were not to spend time in idle talk or congregate in groups at various points on the campus. They were forbidden to buy things on time, or to go in debt without the permission of the administration. Once a week they were permitted to go to town. The sexes were strictly segregated in a unique manner according to the following rules:

The young men were not allowed to walk on the campus around the girls' dormitory, or enter this building except on duty.

Students are not allowed to carry on correspondence of such a nature, or to such an extent, that it will hinder them in their school work.

Positively no communication is allowed between the young men and the ladies in the Institute, by writing or any other way.

Members of the Institute are not allowed to engage in conversation about the opposite sex.

¹³Holmes Bible and Missionary Institute Handbook (Franklin Springs, Georgia: Publishing House of the Pentecostal Holiness Church, n.d.), 18-21.

Students are not allowed to hold conversation with teachers of the opposite sex, except on matters pertaining to their lessons, unless they get special permission from the President.¹⁴

The whole institution was under very strict discipline as is shown by the rule that "Every member of the Institute is required to report to the President if they have any knowledge of the disregard of any of these regulations by anyone."¹⁵

This institution made a contribution to the Pentecostal Holiness Church both at home and abroad, but it had certain weaknesses. Observers admit that while care is good in such matters, abnormal relations between the sexes are bound to have undesirable consequences. But such weaknesses did not obliterate the good accomplished.

Steady growth and increased accomplishment was recorded from 1910 to 1930. The school was permanently located at Greenville, and new buildings were added, including a brick church after the southern style. This edifice could seat about 800 people and had rooms for other uses. By 1930 the value of the school property had reached the figure of \$125,000.¹⁶

With the passing of Rev. Holmes, Rev. Paul F. Beacham, one of his students, was appointed President and has held the position since, perpetuating with meticulous care the policies of the founder. Dr. R. O. Corvin, a graduate of the school and an Oklahoma educator, has summarized the work of this period as follows:

This school has been very outstanding in its foreign mission-

¹⁴Holmes Handbook, 18-21.

¹⁵Ibid.

¹⁶Corvin, Educational Institutions, 34.

ary efforts. Since the earlier days of the school, there has been a daily devotion and prayer meeting in behalf of certain mission fields. On September 11, 1921, there was organized, in connection with the school, a society to advance the foreign missionary work. Large sums of money were contributed through this society. Every year there is a fairly large percent of the students who feel that God has definitely called them to prepare to labor in some foreign mission field. The following mission fields have received missionaries trained by this school: China, Central America, India, South Africa, South America, Cuba, Palestine, Egypt, Hawaii, and others.¹⁷

While Holmes was not a legal part of the Pentecostal Holiness Church, it played a very important part in training the members of the denomination and supplying personnel for expansion both at home and abroad. It did all this while helping to meet the needs of other religious denominations of similar and differing doctrine. Of course, the policies were conservative; and the growth must be termed regular rather than startling. During the early period, the student body averaged from fifty to ninety-five, while the staff ranged in number from seven to eleven.

While things were moving ahead in Greenville, South Carolina, developments were also taking place at Falcon, where a Pentecostal Holiness orphanage and school had been organized. It was there in the octagon-shaped church that the consolidation of the Fire-Baptized Holiness and the Pentecostal Holiness Churches had united in 1911. By that date, the school had been going for ten years and the camp meeting for twelve, while the orphanage had been organized for two years under the leadership of J. H. King, F. M. Britton, and J. A. Culbreth. With the help of the orphanage children, the school had increased in enrollment from 55 students in 1910 to almost 200 in 1926.

¹⁷Corvin, Educational Institutions, 34.

Dr. J. D. Messick, past president of Eastern Carolina College of Greenville, North Carolina, and presently provost and dean of Oral Roberts University in Tulsa, Oklahoma, is a Falcon Holiness School graduate. He recalled that Professor A. C. Holland had several able teachers and was offering seven years of elementary, four years of high school, as well as one year of college work. One year of Bible training was offered in addition.¹⁸

In 1919, Holland dropped the college work which had been begun prematurely and concentrated on elementary and secondary instruction. Gradually the buildings and equipment were improved, so that by 1924-25 the library and scientific equipment were brought up to the level of state requirements, although the building was considered inadequate and this prevented the school receiving state accreditation. However, the staff was outstanding:

The year 1925-26 found the best rounded and most highly certified faculty Falcon has yet had: Mr. A. H. Taylor, Mr. I. H. Presley and Mr. Holland in the High School Department; Mrs. A. M. Taylor, in Home Economics; Mr. J. G. Spivey, Miss Mavis Lee Oakley, Mrs. Merta Maxwell and Mrs. Mary Duncan in the lower grades and Mrs. J. D. Messick, music.¹⁹

Falcon school continued to make progress in direct relation to the dedication and self-sacrificing attitude of the staff. The fees charged were small and were not always collected. Since this situation produced a financial problem, something had to be done. As this school was rendering the county great services, Holland succeeded in obtaining help from

¹⁸Corvin, Educational Institutions, 35.

¹⁹Ibid, 40.

public funds which enabled the school to continue. But by 1930 the depression made its presence felt drastically in the school program.

Three things, at least, are noteworthy about this effort: (1) great attention was paid to teacher qualifications and a definite effort made to provide an accredited education for the children enrolled; (2) the need for proper financing was recognized and an effort made to provide a stable basis upon which to build a proper school; (3) the leadership recognized that one should limit the effort to what can be done properly, otherwise, both time and money are wasted.

While Falcon Holiness School was interested in religious education, it was primarily concerned with academic problems with a Christian emphasis. With Holmes it was different. This school was concerned only with training for religious purposes and incorporated only such academic subjects as would assist in this purpose. While its founder was college-trained and qualified as a lawyer, he was rather an individualist in matters of education as well as religion. This fact inevitably affected his planning in the development of the school and left certain characteristics which were not in harmony with accepted educational practices. While Holmes was a college graduate, his training was European; Beacham, his successor, on the contrary, attended Furman University but did not graduate. Neither of these men were trained in the field of educational administration and curriculum organization. These two areas were to be blended in the fourth eastern scholastic effort which was initiated at Franklin Springs, Georgia, under the leadership of G. F. Taylor. He had a part in the Bethel Holiness School in North Carolina, helped establish the Falcon Holiness School, and held a revival meeting which did much to assure Holmes' success. Taylor was a certified teacher

himself and interested in seeing education develop in harmony with professional principles.

There seems to have been a desire to establish a school that would be definitely controlled by the Church, where Pentecostal leaders could supervise and control the training of their ministers. The property at Franklin Springs had been a health resort for over a century. There were several mineral springs which had brought the wealthy from distant places to seek health in the pleasant surroundings of beautiful rolling hills. The complex contained several buildings including two hotels and a skating rink, as well as some eighty-nine acres of land. The sponsors of the project could foresee a sufficient plant to house a school, an orphanage, a great camp meeting, large conferences, a publication building, and almost anything else the Church might require, including the headquarters of the Church. All Church activities could be comfortably housed in this property, which had fallen into receivers' hands and was bought by Pentecostal leaders for a mere \$9,000 in 1918.

In spite of his experience, Taylor fell into the error of other enthusiastic educators, that of undertaking to cover too much scope in the educational program, charging too little, and not teaching the patrons to feel responsibility for their training. While Taylor was anxious to see a junior college established for the Church, he went along with meeting the immediate needs of his clientele and led in teaching eleven grades after the school opened in 1919. At first the enrollment rose encouragingly with over one hundred students in 1921-22, and an average attendance of sixty.

But many people found it hard to pay what small fees were charged.

Consequently, after much consideration, Taylor decided to abolish all stated charges and put the school on a faith basis, much the same as Holmes Bible and Missionary Institute. Immediately, the enrollment went up in 1923 to over two hundred with many being turned away.

The school, known as the Franklin Springs Institute, was supported in the following manner:

There were four sources from which the school was supported: (1) There was an eighty-seven acre farm which brought in much food and some money from cotton sales; (2) the student body contributed part of their support; (3) the church and individuals in general sent contributions; (4) probably the outstanding support came from a publishing house which was erected on the grounds. The Sunday School literature was written, published, owned and controlled by G. F. Taylor. He diverted much of his income into the support of the school.²⁰

The faith program does not seem to have worked at Franklin Springs as well as it did at Greenville. Perhaps it was, in part at least, because the students at Holmes were more carefully selected and in smaller numbers. Whatever the cause, President Taylor was often discouraged with the quality of students and the amount of support contributed. So long as people faithfully did their part, all was well. But when parents sent children they themselves could not control and expected the school to transform the errors of several years into a life of success in a few weeks, serious problems arose. Furthermore, when parents sent children to the school to be supported by someone else's faith, while they were relieved of support of them at home, a different system became necessary. In those ways perhaps, hard as they may have been, educational leaders were learning that some improved method of financing a school

²⁰Corvin, Educational Institutions, 45.

should be discovered.

Eventually, Taylor became convinced that a college, and not merely a high school, was needed if the Pentecostal Holiness Church was to develop as it should. He, therefore, resigned and prepared to attend the University of North Carolina in order to become qualified to head a junior college.

Those who followed in his steps, A. M. Taylor and B. A. Jones, labored hard but eventually had to surrender to the financial problems which were intensified by the burning of one of the dormitories. This loss was all the more keenly felt since the leaders had gone along with the thinking which rejected insurance as incompatible with faith in the providence of God. The sincerity of such a contention did not help when the dorm was gone and there was no money to replace it.

But such tragedies often teach lessons which apparently are not learned in the less expensive manner. The Church rallied to the school's support, and soon another building was under construction. Since the General Conference of 1929 was soon to be held, the leaders gave every phase of the Church program a careful examination.

A move was initiated to establish a Board of Education composed of members of the General Board, with full power to control all phases of the Church educational program. J. A. Culbreth offered to turn the entire Falcon development over to the Church under very favorable conditions. The suggestion was that the Franklin Springs property be sold and the money used to develop the school already established in North Carolina. Thus, the orphanage program would be united (a new one having been opened in Franklin Springs) and the threat of competition removed in the school area. The proposal was rejected, some think, to the

detriment of the whole cause of education, and the development of the Church itself.²¹

There were powerful forces arrayed against selling Franklin Springs and moving the school to North Carolina. G. F. Taylor himself seems to have been among those opposing this new idea, and chose this moment to offer his publishing business to the Church at a very reasonable figure. While his offer to the Church was rejected and a substitute offer accepted, he seems to have felt that the income from this publishing business was to be used for the development of the educational program of the Church in general and Franklin Springs Institute in particular. But there were difficult years still in store for this project before the problem was solved.

Meanwhile, out West things were happening much as they had in the East. Many people had been aroused, converted, and united to this new movement. Many were determined to educate their children in harmony with their own convictions and set about establishing schools in various parts of the country.

Why the West should have been even more interested in education than the East is an interesting question. The fact remains that more efforts to establish schools were made west of the Mississippi. The fact that they were less permanent is not so difficult to understand.

Reference has already been made to the first Holiness school at Beulah, which lasted only a short time. But other efforts were soon forthcoming. In 1913 a Pentecostal Holiness School was opened at Stratford, Oklahoma. According to Dan T. Muse,

²¹Campbell, Pentecostal Holiness, 293.

At the Oklahoma Conference held in old Delmar Garden, Oklahoma City, Oklahoma, August, 1913, W. D. York addressed the convention on behalf of the School, and donations totalling some \$720.00 were given. The writer pledged twenty dollars and paid it in full. Rev. Dan W. Evans was Principal of the School. James Patterson was President of the Board of Trustees; Dan W. York was Secretary, and Dollie York was Treasurer. Rev. M. L. Dryden and L. F. Menser served as an advisory committee. The tuition varied from \$1.00 per month for the First grade to \$2.75 per month for the Eighth grade.²²

While the school succumbed because of lack of support and conflicting teachings and opinions among its sponsors, the idea survived. In Seminole, an enthusiastic effort was made to establish a Pentecostal Holiness School:

A meeting was held at Seminole, Oklahoma, April 15, 1921 with members of the Official Board of the Oklahoma Conference, and a Citizens Committee from Seminole, with O. D. Strother as Chairman of the Citizens Committee. A barbecue was spread by Seminole for the benefit of the Official Board of the Oklahoma Conference. O. D. Strother offered to contribute One Thousand Dollars if the school should be located within three miles of Seminole. The enthusiastic joint meeting and barbecue came to a close.²³

But the school failed to materialize; and the Church missed an opportunity at wealth, inasmuch as oil was discovered on the land which it could have purchased. A third attempt also failed when the effort to build a school between Shawnee and Tecumseh came to naught. But the next attempt was different.

Under the leadership of Dan W. Evans and other members of the East Oklahoma Conference, King's College was opened October 10, 1925 at Checotah:

²²Dan T. Muse, "Brief Bits of History," Oklahoma Conference Herald, October, 1945.

²³Ibid.

A goodly number of students met in the chapel of the school building and after appropriate songs and prayer by Luther G. Chilcoat, inspiring speeches were made by members of the Board of Education. Burton A. Hall (now deceased) delivered an address on Christian Education that lasted for some 45 minutes. The school was named King's College in respect to General Superintendent J. H. King. The faculty: Dr. Geo. M. Ryder, President; Teachers: Mrs. Della Brotton Ryder, Miss Florence Barton, Miss Sybil Fisher, Miss Minnie Pryor (now Mrs. Ralph Robinson); and O. K. Hart.

The Oklahoma and the Kansas Conferences were invited to join in the sponsorship of King's College, and the invitation was accepted.²⁴

Not all persons involved were satisfied with the location of the college, and several agitated for a move to a more central site. Much local self-interest seems to have been involved in the discussions, as well as inexperience and the dogmatic attitudes derived from such ignorance. Eventually, the school was moved to Kingfisher, Oklahoma where the Congregational College property was purchased in 1927.

Once again divided interests spelled trouble and eventual disaster. When King's College opened, it was only a short time until a school for the eastern sections was established at Monte Ne, Arkansas, under the leadership of Dan W. Evans. Both locations held local advantages but were hampered by isolation. There was never any question as to the need for the schools, but the Pentecostal Holiness Church was not strong enough to sponsor one accredited western school in those days, let alone two. Furthermore, the Pentecostal Holiness Board of Education was not qualified to carry out its responsibilities, and needless conflict with the school administration developed.

But when King's College officially opened in the new location near

²⁴ Muse, "Brief Bits of History," Herald, October, 1945.

Kingfisher, enthusiasm ran high. Dan T. Muse described what was a very memorable occasion:

As per announcement, the third annual opening of King's College was held at Kingfisher, Tuesday, October 11, 1927.

Tuesday morning was bright and clear and cars loaded with parents, students, teachers and visitors were early headed toward Kingfisher. Soon the loaded cars began to arrive. Many students and others had preceded the great crowd and had arrived Monday or before. Soon the buildings and grounds were almost alive with men and women and boys and girls. They had come from most every direction.

Kingfisher was dressed up for the occasion, with the streets lined with "Old Glory" waving in the breeze.

Brother Joe Oden, orchestra leader of the Oklahoma City First Church, was there with most of the Oklahoma City First Church orchestra. They were soon loaded into two large trucks, along with some of the musicians from King's College. Then, with the cars of students and parents and visitors falling in line, began a parade through the streets of Kingfisher. Then the procession moved on to King's College where the opening exercises were to be held.

The large College auditorium on the second floor of the Academic building was well arranged with splendid seats. Some three classrooms were also thrown open to accomodate the crowds. In a few minutes the building was filled with people. To the right of the rostrum was the large orchestra. On the rostrum were the members of the Educational Board that were present, some twelve in number, and also five official representatives of the Kingfisher Chamber of Commerce. Occupying two front rows were Brother and Sister G. W. Frazier, who had done so much for the school, and Sister Aaron, Secretary of the College, and the members of the faculty.

President T. L. Aaron of King's College called the house to order by having the people praise the Lord for the College. The music was splendid and inspiring.

Prayer was offered by Rev. S. E. Stark. The address of welcome was delivered by Mr. Solomon for the City of Kingfisher. This was a splendid address and he made those present to feel that they were really welcome to Kingfisher. Following this an address, "What We Expect to Accomplish in King's College", was delivered by Dan T. Muse of the Oklahoma City First Church. Rev. T. L. Aaron, President, delivered a splendid address on "The Importance of Religious Education". An address was given by Rev. O. C. Wilkins of the Enid Church on "How Each Student and Patron May Help Develop a Greater King's College". A solo by Miss Louise Berg, accompanied by Mrs. Mary P. Moye, was well received.²⁵

²⁵Dan T. Muse, "Third Annual Opening of King's College Held - A Great Day," The Pentecostal Holiness Faith, VII (Oct. 15, 1927).

During the nine years King's College was in operation, three men served as President. Dr. Geo. M. Ryder was the leader while the College was located at Checotah during the period 1925-1927. Dr. Ryder was apparently a man of ability and training. Having pastored some thirty-five years in the Methodist Church, taught on the faculty of Asbury College, Wilmore, Kentucky, and at one time served as president of Western College, Winfield, Kansas, he seems to have been well-fitted to help a young denomination obtain much needed training. Having received the Pentecostal experience and having come to agree with the Pentecostal Holiness Church in doctrine, he threw his best into the Church in an effort to help. Much good was done, but his tolerant spirit was unappreciated by some of the more intolerant members of the young Church so that he eventually withdrew from King's College because of friction arising from his recommending a faculty member to another school when this person believed in the theory of evolution. However, Ryder was later accepted by Dan W. Evans on the faculty of the new school at Monte Ne, Arkansas.²⁶

Rev. T. L. Aaron, a graduate of Holmes Bible College, who had gone on to obtain both the bachelor of arts degree at Oglethorpe University and the bachelor of divinity degree at Atlanta Theological Seminary, was next appointed President. It was he who was in charge of affairs when the college was opened at Kingfisher. In spite of the use of the term college, the institution continued to be more of a grade and high school with particular emphasis on music and Bible. Commercial subjects were also offered, and the music taught was of the type useful in church work.

T. L. Aaron continued in office from 1927 to 1931 when he resigned

²⁶Corvin, Educational Institutions, 93.

to accept a pastorate in Washington, D. C. where he received the master of arts degree from George Washington University. It had apparently not been his plan to resign from the school, but he grew tired of the interference of incompetent persons in his administration, particularly when they desired to measure the length of the girls' dresses and prescribe the color and texture of their stockings, and institute other such foolish regulations as he considered pharisaical and to which he would not agree. Furthermore, the Board of Education could not raise enough money to run the school properly and would not permit Aaron to raise the required minimum amounts by any increase in fees. As a result, he resigned.²⁷

The third and last president of King's College was Rev. C. H. Williams, who had been a member of the staff under T. L. Aaron, spent some time in the U. S. Army, and graduated from Oklahoma City University.

It was a difficult task that this native Oklahoman undertook to accomplish. Apparently, he did succeed in obtaining more consideration from the Board of Education. But struggling against normal difficulties would have constituted a great problem for any man, let alone facing the rigors of the great depression.

The enrollment at King's College remained constant. Indeed, it opened in Checotah with 125 in attendance and closed at Kingfisher nine years later, in 1934, with 135 enrolled. When the move to Kingfisher was made in 1927, the enrollment jumped to a total of 300, but dropped the next year, 1928-29, to 175, the following year to 150.²⁸

The idea of building a so-called "faith school" was very popular,

²⁷Corvin, Educational Institutions, 93-102.

²⁸Ibid.

and as indicated above, had some merit when properly defined and managed. But when any and every person interested was enrolled, it tended to become a "free school" instead of a "faith school". For instance:

One "so-called very religious" person approached the president and informed him that he had only seven children and that he was making application early in order that all seven of his children could be placed in the school "while wife and I enter the evangelistic field. We will not have any money to help support the school, but we will breathe a word of prayer for you."²⁹

Eventually this combination of problems was too much, and the College was closed. The story of the Ozark College at Monte Ne was similar in ending, if rather different in development. While some of the leaders advocated the "faith plan" of financing, there were others who felt some other scheme of financing should be found whereby students could contribute to their own support by work if they did not have the required amount of money to finance their school program. This idea was obviously behind this Arkansas effort, as its name implies. The purpose of this new school was clearly outlined in its first Bulletin:

For a number of years we have been convinced that there is an untold multitude of noble young men and young ladies with the "metal" in them to make worthy and useful citizens of our country and great soul winners for God if they only had the opportunity to be trained.

There are two great hindrances that confront such youths of our land today: financial depression on the one hand and the lack of someone to elevate their minds above the whirl of amusements and gay entertainment of this day and to the realities of life and the consciousness of a beautiful character which means joy, peace, and contentment -- the proper elements of civilization.

This institution seeks to remedy the lamentable situation by offering an opportunity to the more unfortunate class to

²⁹Corvin, Educational Institutions, 98-99.

work their way through school and leave with an education owing nothing and yet feel that they, by honest toil, have contributed an equation of value received. And although we make no charges for tuition or board we expect parents to contribute either in provisions or money what they can -- everyone doing all they can will carry this noble work on.

And again, by the proper education of the whole being, the physical, the intellectual, and the spiritual, one will realize the purpose for which he was created and be constrained to live for others.³⁰

The Ozarks Industrial College operated only four years during which the year 1928-29 seems to have been the most successful with a total of 150 students enrolled. It was like other Pentecostal schools in that it was striving to obtain a qualified faculty and wrestling with the financial problem to that end. Its program was unique in that it sought to become self-supporting by a work program. This idea was also suggested in connection with King's College. But the idea never became operative in either school. By 1931, the year the Ozarks Industrial College closed, attendance had fallen off until only 75 were enrolled in all grades. Once again those in charge of the institution had sought to do too much with too few and too little. The Theological Course had been quite ambitious, as might have been expected with a seminary trained man, Dr. Ryder, involved in the planning. But its development was hampered by the fact that with never more than 150 students covering grades one through twelve, little time and energy would be available for pushing the more advanced department. The fact that three years of Greek and the study of Hebrew were suggested seems to indicate at least a hunger for true Biblical scholarship.³¹

³⁰Bulletin No. 1 of the Ozark Industrial College and School of Theology, Monte Ne, Arkansas, September, 1927, quoted by Corvin, Educational Institutions, 105-6.

³¹Ibid., 112.

One interesting episode would indicate that public relations at Monte Ne were very different from those at Kingfisher. Apparently inspired by moonshiners in the community, a number of local citizens became bitterly opposed to the establishment of a college in that community. Notice was sent to the president that he had better get the women and children moved to safety. He was also advised that if the men did not choose to leave, they would face the consequences. This challenge seemed only to whet the appetite of the school boys for adventure. In true western style, they did not inform their leaders but proceeded to gather all the guns and ammunition they could find. Somehow the word got out that the students were armed, and the sheriff was sent to check on the situation. He found the report true, at least so it appeared to him, because as fast as he moved from one room to another, the guns were smuggled out of sight to be seen by him in an adjoining room, without the knowledge that they were the same weapons. In this manner, less than ten guns grew in number, so far as the report was concerned, to fifty.³²

The attack on the school never materialized, but deputies were deployed part of the time. Dr. Ryder's home was blown up, and a considerable amount of shooting was done. A car was fired upon. It sped away after the incident, and shortly afterward one of the school enemies was treated in the hospital for gunshot wounds. When this episode became known, public sentiment changed, and the tension subsided.

Shortly after these events, Rev. L. G. Chilcoat, one of the pioneer Pentecostal preachers, came into the community and conducted a revival which had lasting effects. According to Dr. R. O. Corvin who interviewed

³²Bulletin of Ozark College, quoted by Corvin, Educational Institutions, 106-8.

many of the parties concerned, "Great numbers of the people in the community were brought to a confession of faith and the school enjoyed the spiritual blessings of the Lord."³³

While the untimely ending of these institutions certainly did nothing to enhance the prestige of the denomination, the schools certainly added much to its potential while they operated, and at least pointed up some of the problems which would have to be settled before any successful institution could be built in the West.

It is interesting that while Holmes Bible College was criticized because of its independent operation, nevertheless, no less a person than Rev. G. F. Taylor came to the conclusion that Boards of Education can at times become definite hindrances to the development of an institution. While still living in Chapel Hill and completing his education, Taylor wrote to Dan W. Evans who had approached him about coming to Monte Ne to take charge of the College. Written under the date of April 22, 1931, Taylor stated:

My honest convictions are that the P. H. Church, as an organization, will never foster an institution such as we believe should be established. If I should ever establish a relationship with your school, I would be opposed to its going into the hands of any church, for I have fully tested the matter out, and have found the officials will not support such a school. It can meet success only as an independent institution. I would highly favor and contend for a change in the charter.

In the next place, I know that I have hundreds of friends who are willing to help finance a school if once they are assured that it will be unhindered by boards. A few people had made their wills to the Franklin Springs school years ago, but when I was so opposed by officials, they changed their wills. Since Christmas one desired to make his will to our institution, but I would not conscientiously encourage it.

³³Corvin, Educational Institutions, 106-8.

When once they see that a substantial beginning has been made, and that a thing is on a permanent basis, thousands of dollars will go to it.

Having taught for our people for more than twenty-five years, and having a reasonable knowledge of the entire situation, I am sure real success cannot appear unless some provision is made by which students can find financial aid. I am not a contender for the faith plan, except it be the only way to secure students. I much prefer a loan fund and an industrial plant to furnish them work. This is the plan for which I contended at Franklin Springs, but that being rejected, I ran four years by faith alone. This plan being rejected we have no school except a local.

In the next place, I am not in a position to move to Silver Springs at this time, unless I was in a better financial footing. My children just now are in college, and I am under divine obligation it seems to me, to give them support a few years longer. So I am forced to work on a salary basis just now.³⁴

After more consideration, these men did enter into an agreement to formulate a basis upon which they could work. Some issues seem to have been clearly settled: the school was to be managed by the President and not the Board of Education. There was to be a bookkeeping system, and all accounts kept up to date and audited regularly. All donations were to be spent in harmony with the instructions of the donors. Furthermore, the buildings were to be sufficiently insured.³⁵

Even though this agreement never went into effect the ideas expressed were to bear fruit in the development of other schools. They, too, were to face problems which would seem to bear out the contentions of G. F. Taylor that unless proper freedom was allowed the administration of any school, its development would be hampered and its success imperiled.

³⁴Quoted by Corvin, Educational Institutions, 122.

³⁵Agreement between Dan W. Evans of Monte Ne, Arkansas, C. D. Henderson of Okmulgee, Oklahoma, and G. F. Taylor of Franklin Springs, Georgia, quoted by Corvin, Educational Institutions, 123-4.

While Holmes Bible College was training many future leaders for the denomination, as Falcon Holiness School already had been doing, schools were opened at Franklin Springs, Georgia and at several places in the West. But these institutions all failed, and only Holmes Bible College and Falcon Holiness School survived the depression. Thus, it is not surprising that G. F. Taylor drew certain conclusions from his experience which, no doubt, T. L. Aaron and C. H. Williams also tended to agree: namely, that Church officials are slow to realize the cost of education and prone to sacrifice the schools to other projects deemed to be more expedient. Furthermore, Church boards of education were much more prone to be dictatorial in unessential matters than in questions that really counted.

Of course, many of these problems existed because of a lack of trained men and women who understood the problems with which they were dealing. In this sense, the democratic approach to educational control was at least premature where the Pentecostal Holiness Church was concerned; and the authoritarian program of N. J. Holmes and P. F. Beacham was seemingly much more adapted to the times than was the system the other leaders sought to establish.

Thus, when T. L. Aaron was appointed President of Emmanuel College (the name had been changed after the resurrection of Franklin Springs Institute), he tended to keep personal control of the project; and the Board of Education was more his helper than his superior.³⁶ But all authoritarian programs have definite weaknesses which are revealed sooner

³⁶Synthesis of interviews and summary of discussions on Education Committee at Gen. Conf. P. H. Church at Jacksonville, Florida, 1949.

or later. Eventually these situations became public; and when R. O. Corvin became President of Southwestern Bible College of Oklahoma City, he pushed the democratic program in harmony with his more modern training in administration, and soon found that the western members of the Board of Education had not yet forgotten how to hamper matters; and it took several years before the system settled down to a real progressive situation. When the idea of an Eastern and a Western Board of Education was introduced at the General Conference of 1949, which convened at Jacksonville, Florida, there was no enthusiasm for such a program in the East, while there was much interest in the West.³⁷

So long as T. L. Aaron remained President, the Eastern Board of Education did not play a great part. But when he suffered a heart attack, and Dean W. G. Drum was made Acting President and then President, conditions changed. It was only a matter of time until this group consisted of college graduates, as well as ordained ministers, who had some knowledge of education and its requirements.

Inasmuch as the legislative power of the Church is usually controlled by the ministers, a great step forward was taken during the General Conference of 1961, where provision was made for adding to the board a group of laymen, qualified spiritually and otherwise to assist in building Church institutions. During these years it came to be accepted policy that a college president should head up the administration of the school in deed as well as in word, and if he was not capable of running the institution he should be replaced. Otherwise, he should be

³⁷Synthesis of interviews and summary of discussions on Education Committee at Gen. Conf. P. H. Church, Jacksonville, Florida, 1949.

interfered with only when general issues were at stake.³⁸

But this change never took place at Holmes Bible College. As the Church progressed, and the College received much of its support and over 90 percent of its students from the Pentecostal Holiness Church, a feeling grew on both sides that Emmanuel College and Holmes Bible College should come closer together and be controlled by the same Board.³⁹

One suggestion was that Holmes, as it was usually called, should concentrate upon ministerial and Christian worker training, while Emmanuel should emphasize academic matters. Two separate agreements were worked out concerning this idea. The Board of Education was always more than willing to see such aims accomplished, but the leadership at Holmes was vacillating, so far as this unification was concerned. Twice they had agreed and then disagreed and abrogated what they had ratified.⁴⁰ The independent approach of its founder was so strong that it was hard for President Beacham to feel at ease in any other arrangement. Of course, Holmes would always be Pentecostal Holiness in teaching, inasmuch as it was in writing that if the school closed the property would go to the Pentecostal Holiness Church.

Eventually, an agreement was worked out whereby Holmes reported to the Board of Education as the other colleges did, received support from the General Treasury, and had on its governing board members of the Pentecostal Holiness Church. Should Dr. Paul F. Beacham pass away, it is usually understood that this Board of Trustees has the power to name

³⁸Synthesis of interviews and summary of discussions on Education Committee at Gen. Conf. P. H. Church, Jacksonville, Florida, 1949.

³⁹Corvin, Educational Institutions, 143-47.

⁴⁰Ibid.

his successor, and that since they are all leaders of the Pentecostal Holiness Church, this appointment would inevitably be made with the knowledge and approval of the officials of the denomination.⁴¹

But this agreement is the only hold that the Pentecostal Holiness Church has upon that historic college; and so long as Dr. Beacham lives, few changes will be made, and Holmes will continue substantially as it has across the last sixty years. While N. J. Holmes was a college man, Dr. Beacham never did complete his college work. He is highly esteemed for his contribution to education, but his school has continued along independent lines, paying little or no attention to the academic requirements of the time.

At present the high school department is still unaccredited, and the college program is a blending of academics and theology which neither fits the junior college program nor the seminary. Much good continues to be done; but in an age of increasing academic consciousness, it is only a matter of time until problems will increase. Since no salaries are paid and few academic requirements stipulated for teachers, the school tends to have a dedicated faculty, specialized in Bible training, but lacking sound academic instruction in many departments.

Holmes' independent attitude still permeates its relations with the Pentecostal Conference. This is indicated by the fact that the most casual attitude towards reporting is evidenced even at General Conferences, where the greatest detail is supposed to be presented. Because of the tremendous contributions of the College and the esteem held for Dr. Paul F. Beacham (he is the recipient of two honorary degrees), these attitudes

⁴¹Corvin, Educational Institutions, 143-47.

which would not be tolerated in many other places are overlooked and understood. Whether Holmes will ever develop into a seminary, in fact as well as in name, remains an open question.⁴²

The situation in Falcon, North Carolina was very different. There, the very interest in academics was a help and also a disadvantage. A true college was never developed, while the high school was accredited for a season and then dropped because of the establishment of a county public high school. For several years Falcon continued to have a grade school, but eventually this also was closed, and nothing but the camp meeting and the orphanage were active. The whole property was eventually turned over to the Pentecostal Holiness Church and has become a strong center with perhaps the most famous of all its camp meetings assembling there each August, when the leading ministers of the denomination address the thousands who gather annually for this historic assembly.⁴³

The orphanage, which was established and perpetuated so sacrificially by J. A. Culbreth, has grown in equipment until the plant, farm, and buildings are regarded as entirely adequate by the State of North Carolina. Just recently a home for the aged has been opened in connection with the orphanage, and several conference buildings erected to house the officials and the gatherings connected with the North Carolina Conference of the Pentecostal Holiness Church. Similar projects for the aged have also been established at Silver Springs, Florida and Carmen, Oklahoma, where modern well-equipped plants are in operation to cater to the needs of the senior citizens.⁴⁴

⁴²Interviews with Asst. Gen. Supt. J. Floyd Williams, Chairman Institutions of P. H. Church, Asst. Gen. Supt. Padgett Robinson, Gen. Sec. Dr. R. O. Corvin, 1963-64.

⁴³Corvin, Educational Institutions; official interviews with denominational leaders.

⁴⁴Advocate, September, 1964.

At Franklin Springs, Emmanuel College had continued to advance. The elementary school was abolished under the leadership of President T. L. Aaron, and Emmanuel Academy and Emmanuel College developed in many ways. While the training of ministers was not forgotten, neither was the training of the laymen. In due season both the Academy and the Junior College were accredited by the State of Georgia. The Academy achieved membership in the Southern Association with full regional accreditation, but a change in educational policy came about which resulted in closing out the Academy and concentrating on the junior college program.⁴⁵

It was felt that too many adolescents of questionable conduct and education were being sent to the Academy as a means of reform rather than seeking an education.⁴⁶ It was also thought that this fact hindered the growth of the College. While there was some objection to this move, it seems to have met with favor; and the Junior College now has the largest enrollment in its history, with a total of 253 students. President W. G. Drum is still in charge. New buildings have been added, and a limited athletic program instituted. If sufficient funds can be raised to meet the standard endowment requirements, it is expected that Emmanuel College will be granted regional accreditation and become a member of the Southern Association of Colleges and Secondary Schools, the official accrediting agency in the Southern Educational District.⁴⁷

Once it was decided that Emmanuel would continue as the academic center of the Pentecostal Holiness Church in the eastern states, it was only a question of time until the West undertook to re-establish a

⁴⁵Interviews with President W. G. Drum of Emmanuel College, also with members of staff.

⁴⁶Ibid.

⁴⁷"Greeting from President Drum," Emmanuel College Alumni, XVIII (Fall, 1964).

school in their educational district. The West had been willing to go along with the idea of building a strong four-year college, centrally located, which would receive the support of the whole Church. For a while after the General Conference of 1945, this idea received strong support; Bishop H. T. Spence resigned, and Beacham was elected in his place. At that time (1946) there was a definite impression that he would be resigning as President of Holmes Bible College and entering the field as a Bishop in the Pentecostal Holiness Church. Emmanuel College was supposed to have been sold, and the money invested in the new college, probably to have been located in Memphis.

But the plan was changed. Money had been raised in cash and pledges to the sum of \$40,000 when it was discovered that two of the four Bishops were opposed to the idea of consolidation. This opposition was championed by G. H. Montgomery, the editor of the Advocate of the Pentecostal Holiness Church. In due season the campaign to raise money bogged down, and the plan fell through.⁴⁸ When the General Board met January 23, 1946, the plan of the last General Conference was shelved, and the old program of regional educational policies was re-adopted.⁴⁹ This was an important decision for the West:

Before the General Board dismissed its session, the General Secretary of the Board of Education stepped to the telephone in Charlotte, North Carolina, and called the Rev. Oral Roberts, who was then residing in Ada, Oklahoma. The telephone conversation resulted in Oral's cancelling his appointment to take the pastorate of the Pentecostal Holiness Church in Alta Vista, Virginia. Instead, he proposed to give his energies in helping to build the school somewhere in the West.⁵⁰

⁴⁸Corvin, *Educational Institutions*, 155-60.

⁴⁹Ibid.

⁵⁰Ibid., 60

Preparation for raising the necessary funds for establishing a Western school was made immediately. The membership of the Western Board of Education was soon completed by the adding of Oral Roberts of Ada, Oklahoma, A. M. Herndon of Memphis, Tennessee, and J. M. Lemmon of Amarillo, Texas, to the Board which already consisted of R. O. Corvin and C. H. Williams because of their membership in the General Board of Administration.

Some forty different locations were investigated, including one in Midwest City, proposed by W. P. (Bill) Atkinson. This deal and many others fell through, although each looked good at the time. Eventually the old Abe Hale Night Club property on Northwest Tenth in Oklahoma City was secured. The adjoining property was purchased the following year (1947), making fifteen acres in all. While the buildings were not ideal, they were remodeled for educational purposes. The location was considered ideal in many ways, and consequently was expensive. Having obtained what was felt to be a minimum-sized location, even after all the financial drives were completed, the school still had a \$75,000 debt to be liquidated.

There were those who felt this was too great an effort and that it was doomed to failure.⁵¹ But R. O. Corvin, the newly-elected President of Southwestern Bible College, was never able to see the situation in such a light. Of course, there were financial and other struggles as he himself made clear. Writing for the Advocate in April, 1949, he stated:

For thirty-three months the Southwestern people have held the line in a battle that looked almost impossible to win. Our average expenditures have been \$2,500 per month besides remodeling, building, and paying indebtedness. On the first

⁵¹Attitude of a member of G.B.A. at Memphis, Tenn. Board Meeting held in January, 1949.

of the month twenty-seven times out of the thirty-three we have gone to the flour barrel and found from \$100 down to minus \$100. It has been a thrill beyond measure to see faculty, students and friends bow upon their knees and pray until the needs were supplied. Almost a dozen times we have prayed down from \$1,000 to \$2,000 in one day. More than once we have borrowed from Peter to pay Paul. . . .

One would wonder how such a tremendous job could be done in such a short time. There is an answer. Prayer plus the sacrificial and cooperative spirit of the southwestern people.⁵²

In selecting Corvin, the Western Board obtained a man acquainted with the history of the Church, and well-known among its leaders both in the East and in the West. After graduating from Holmes he went on to secure his bachelor and masters degrees, the latter from the University of South Carolina. Not content with this training he enrolled in the Lutheran Theological Seminary at Columbia, receiving his bachelor of divinity degree. He also took some work preparatory to the doctor of philosophy at the University of Oklahoma but interrupted this program to go to Southwestern Baptist Theological Seminary at Fort Worth, Texas, where he received the doctor of religious education degree.

With this background, he brought leadership in harmony with modern educational ideas as well as the ideals of the Pentecostal Holiness Church to the new school. While the same truths were taught as in the other institutions, a more realistic point of view was adopted relating to such controversial areas as athletics, social life, and school administration in general. While sacrifices were taken for granted, the staff were never expected to work for nothing; furthermore, the democratic idea was present in the philosophy of the school so that teacher and student alike were respected, and their interests and development sought. The new school

⁵²Advocate, April, 1949.

established strict social rules, and young people were expected to develop social grace as well as spiritual, and yet to conduct themselves in a becoming manner towards the opposite sex.

Opening in 1946 with ninety-three students in the first year of college, grades eleven and twelve were added the next year, along with the second year of college. While many desired to have a four-year college eventually, the leaders felt that a school for ministerial training was more essential. Consequently, two years of theology were also added, leading to the granting of the bachelor of theology degree. During the first ten years, the high school attendance averaged forty-nine, while the college enrollment averaged ninety-six. An effort was made from the start to have a properly trained faculty, but it was difficult for the school to obtain the necessary buildings.⁵³

The first major advancement was experienced when Oral Roberts and Lee Braxton gave the school \$50,000 and thus assisted in the erection of an administration building which also served as a library. They also helped pay for the layout of the entire acreage.

When it was found that the college could not receive state accreditation until the high school was accredited, definite steps for advancement were taken. The staff was strengthened, all teachers required to be certified by the State of Oklahoma, and to teach in their respective fields. The buildings were improved, and in 1962 when a new girls' dormitory was built, the lower floor was used for classrooms. The high school had already been increased to include grade ten so that grade nine was then added to bring the school up to standard requirements.⁵⁴

⁵³Corvin, Educational Institutions, 195.

⁵⁴Personal knowledge of situation as a member of the staff.

The accreditation of the high school in 1962 by the Oklahoma State Department of Education marked a great step forward for Southwestern, in enabling the school to become more selective in admissions and obtain better students. It also opened the way to apply for the accreditation of the junior college. Here again standards were raised, a new \$150,000 activity building erected, while all teachers had either received at least a master's degree or were working toward the same.

At the suggestion of the Board of Regents of Higher Education, Southwestern carried out a six-months self-study of the college. This experience greatly assisted the school in meeting state requirements, so that in 1964 the junior college was also accredited by the State of Oklahoma. This status is of great value to the young school.⁵⁵

While the School of Theology adds two years additional work beyond the junior college level, this work is only intended for the training of ministers, missionaries and religious education leaders.

Dr. R. O. Corvin had taken leave of absence, and his brother, W. R. Corvin, had been placed in charge before either accreditation was granted. Rev. W. R. Corvin is well-trained both as a minister and educator. Having received his bachelor's degree from the University of Oklahoma, he graduated from Garrett Theological Seminary with the bachelor of divinity degree, receiving, about the same time, a master's degree from Northwestern University. During this time he pastored a Methodist Church near Chicago.

President W. R. Corvin is also well-known as a speaker and debate coach, having trained several state champions in various categories of speech competition. Salaries have been raised, the administration

⁵⁵Personal knowledge.

improved, and plans made for the immediate erection of a men's dormitory and a library in the near future. Furthermore, a plan has¹ been drawn up by an architect for a series of improvements which will involve the entire 26 acre campus in a program eventually preparing for a student capacity of 2,000. The enrollment (1965) is at an all-time high of over 300.⁵⁶

Already a significant percentage of the leading churches in the West are pastored by Southwestern graduates, which of course adds to its prestige. Its alumni are making a name in business as well as the professions. For several years Southwestern's singers, musicians, and student preachers have been in demand. Now, with college and high school basketball teams in competition with those of other schools, more and more people are becoming aware of this school in Oklahoma City; and at least one of the general officials of the Pentecostal Holiness Church feels that Southwestern is the coming denominational educational leader.

It would seem as if Bishop Dan T. Muse was right when he stated that he had not desired to see Emmanuel College close. Apparently he felt one school was not enough to serve the Church but wished to see another school established in his beloved West. His faith and vision have been confirmed.

⁵⁶Personal knowledge.

CHAPTER XI

WORLD OUTREACH OF THE PENTECOSTAL HOLINESS CHURCH

PART I

Church history reveals that one of the felt responsibilities of a denomination is to spread its message abroad. The Pentecostal Holiness Church was no exception to the rule. Indeed, it seems to have taken an even greater interest in missions than many denominations.

As early as 1904, there is record of a Pentecostal Holiness missionary board. Two years later Rev. T. J. McIntosh was the first missionary to receive support from the Pentecostal Holiness Church; he had already gone to China on his own initiative. However, there were no missionaries sent out by this Church until after the consolidation with the Fire-Baptized Holiness Church in 1911.¹

It was different with the Tabernacle Pentecostal Church with its Presbyterian background. This small organization stressed foreign missions and its Holmes Bible College trained workers for service in all parts of the world.

Rev. Homer Owings and Miss Lucy Jones, both Pentecostal Holiness missionaries, went to China about 1902. But it was Miss Anna Dean, an educator from New York, who started a continuous stream of development in Pentecostal world outreach. Her service in China began in 1909. Miss Dean's niece, Miss Anna Dean Cole, joined her in 1911 with another school-teacher, Miss Jane A. Schermerhorn. These three missionaries were supported by the Tabernacle Pentecostal Church until its consolidation with the Pentecostal Holiness Church at Canon, Georgia in 1915.²

¹Campbell, Pentecostal Holiness, 344.

²Ibid., 345.

The Rev. J. O. Lehman had been in Africa several years when he returned to America in 1907, received the Pentecostal baptism, and returned to Africa. From there in 1913 he wrote the Pentecostal Holiness Church requesting that he and his wife be officially accepted as missionaries to South Africa.³ This was done, and another field of missionary endeavor was opened to this small denomination. Lehman was more important for the persons he contacted than for the work he did himself. On his way to Africa he had met Rev. and Mrs. Kenneth E. M. Spooner, both well-educated, colored people.

Mr. Spooner had been born in Barbados, British West Indies in 1884.⁴ Reared as an orphan, he had been educated in the southern states. While in school he was considered the head missionary among his fellow students. Three years at sea broadened his experience. Some years later, while in prayer at New York, he felt compelled to become a missionary to Africa, but many problems faced him, and for the time being he joined the British Navy.⁵

In the course of his travels he met two young women of his own race, was impressed with their religious devotion, and eventually married the younger who led him into the Pentecostal way. He then sought to go to Africa to fulfill his call. Immigration regulations concerning his race prevented this. But believing God had called him to South Africa, he made all preparations to go without funds, fare, or passport, thus

³Rev. and Mrs. D. D. Freeman, Missions on the March: Pentecostal Holiness Church in South Africa (nd. np.), 6.

⁴Mrs. K. E. M. Spooner, A. E. Robinson, P. F. Beacham, Sketches of the Life of K. E. M. Spooner: Missionary, South Africa (Publishing House of the Pentecostal Holiness Church nd.), 3.

⁵Freeman, Missions on the March, 3.

demonstrating the faith which was to enable him to become what some persons consider the greatest missionary of the Pentecostal Holiness Church.⁶

When preparations were about complete, a stranger handed him sufficient money to pay the fare for him and his wife to Africa by way of England.⁷ Here he secured a passport, and when he arrived in Africa, due to an error on the part of an immigration official, the Spooners were allowed to enter the country contrary to the law of the land. Whether his British birth or British Naval service had anything to do with this is unknown, but he was admitted when missionary organizations had considered it impossible.⁸

So far as is known, no other colored missionary has been sent to South Africa, at least by the Pentecostal Holiness Church. Spooner's race gave him a great advantage with the natives once he was known and accepted, but a definite disadvantage with some of the white South African officials.⁹

Spooner found his place at the village of Phokeng, near Rustenberg. Winning the favor of the natives was not easy. With standards of life far below anything known to the average person in the West, once Spooner started preaching and teaching, he could count on the opposition of the leaders in the native community, especially the witch doctors. In an area where polygamy was the rule and human life actually sacrificed to end drought and famine, and where women were bought and sold, one could readily expect a struggle.¹⁰

⁶Spooner, et al, Sketches of K. E. M. Spooner, 32, 54.

⁷Freeman, Missions on the March, 9.

⁸Spooner, Sketches, 97, 101.

⁹Freeman, Missions on the March, 10-11.

¹⁰D. D. Freeman, Observe The African (Franklin Springs, Georgia: Publishing House P. H. Church, 1937), 37-49; Freeman, Missions on the March, 10.

Spooner was a strong, vigorous man with much human kindness, and not easily discouraged or influenced by threats. Spooner's early trouble was described by D. D. Freeman, a white Pentecostal Holiness missionary:

One morning the Rev. Spooner entered the church he was building and found a chunk of decaying beef and also a few feathers on the floor. Since he had no knowledge of the meaning of this, he threw it all out the door, passing off with a laugh the bloodstains on the floor and wall. This did not disturb him, as he felt witchcraft would not harm him. He continued to teach and work for the Lord.¹¹

But the problem did not end there. It worsened:

Another morning as he entered this church, he found some of his natives crying, and he being much disturbed, asked them what was wrong. They took him to a corner of the building where a hole had been dug during the night. In this hole there was a piece of decayed pork. They informed Rev. Spooner it was for him. It had been placed there by one of the great witch doctors. They explained to him that he would become as the pork in a few days. Rev. Spooner tried to quiet his friends. He sent for the witch doctor. Upon his arrival Brother Spooner showed the witch doctor the meat; and pointing to it, said, "You mean this for me, and that my body will be like this in a few days?" The witch doctor replied, "Yes, you have been preaching against beer, having many wives, and other things. You have been asked to go, and you have refused. Now you will soon be as this meat." The Rev. Spooner ran up to the meat, pointed at it and to the doctor, saying, "This is not for me but for you, not for me but for you." The witch doctor left, went to his room, lay down on his mat, and in three days he was dead. The news spread that Rev. Spooner was the stronger doctor.¹²

Such things were unknown in Western society, but very real when Spooner first entered that part of South Africa. Indeed, human sacrifices have been offered as recently as February, 1935 according to a

¹¹Freeman, Missions, 10.

¹²Ibid., 11.

stenographer of the Supreme Court in South Africa. Perhaps it would be worthwhile to quote Freeman as he describes the method of offering a human sacrifice in order to bring rain. Usually a child was selected for this purpose:

The rain-makers' method of making sacrifice is very cruel indeed, according to my informant's words. After the death of the child the doctors offer the child to God in heaven, and make a long prayer in much the same manner as we pray. The skin is then taken off the child in much the same manner as an animal. Then it is taken to the river and stretched upon the ground, and a certain form of prayers gone through.¹³

Such ideas held the minds of these people so completely that Dr. Freeman on another occasion felt he could not ignore the challenge since he had heard so much about the power of the witch doctors. Feeling that God was directing him, he did as he records in his own words:

. . . I asked the chief's followers to call their witch doctor and his leaders together, then we would all meet where they should choose. I told them I would give them two days to make a sacrifice and pray, and if the rain came I would serve their chief and his god. If they failed, they must come with me to our Mission Station. I would call my Christians together, and we would pray to our God for rain. If our God sent the rain they must repent, turn away from their witchcraft and follow our God. The challenge was never taken up and the rain-maker's followers have never mentioned the wonderful power of their chief again.¹⁴

Rev. Spooner tried not only to preach the Gospel but also to carry on a program of education. In those days the government would give support to any reputable school program. Such a fact was beneficial

¹³Freeman, Observe the African, 40.

¹⁴Ibid., 41.

not only to the people but also to the church, inasmuch as such recognition carried with it an important amount of prestige. It seems that Spooner recognized this fact and sought to help the blacks and, at the same time, improve their relations with the ruling whites.

The mission station at Phokeng became not only a religious center but also a training college. The value of native crafts, the need for a dispensary, as well as a joint council to bring both races together and help solve the many problems, were regarded as important by Spooner. The wonder of it all is not so much that he thought of these things, but that he was able to convince both sides of their importance.¹⁵

While these missionaries believed in the power of God to heal, they also felt that there was a very definite place in Christian missions for medical assistance. Rev. Spooner did his best to help establish a clinic with a trained nurse on duty. In order to see this and other improvements accomplished, wherever he went he preached the value of a joint council of Europeans and natives. As a result of his efforts, such a council was formed in 1937 with Spooner himself selected as assistant secretary. While he attended only one meeting, the Council carried out after his death the establishment of a clinic with "regular visits from the District surgeon and a permanent trained nurse".¹⁶

Mrs. E. McGregor, writing after Spooner's death, stated:

Now that I am more closely associated with Phokeng through my interest in educational work and the Wayfarers, I am able to judge more of the influence for good which he exerted there and the value of the work which he has left to be carried on

¹⁵Spooner, Sketches, 56-65.

¹⁶Ibid., 17-18.

by others. His life and conduct set a high standard for all to see, and he laid the foundations of work among Africans which will have a lasting effect on their development, and the value of which only history will be fully able to estimate.¹⁷

Although Spooner was a devoted minister and lived a life of deep piety, he did not see eye to eye with those who would withdraw from an active interest in political affairs. Instead, he attended the Tribal Lekgotla meetings whenever he could and lent his influence towards strengthening the understanding and cooperation between the government and the natives. "In this way he won the great respect with which he was always treated by the European community of Rustenberg."¹⁸

While he was a preacher of holiness, his concept of such a doctrine did not require a life of inactivity. Instead, he clearly saw that the new converts should be kept busy and that the various aspects of their culture which were compatible with Christian teaching should be salvaged and expanded. To this end he helped develop the Agricultural Show:

In this work he did by correspondence and by personal interview, a great deal of canvassing. He interviewed the chiefs of individual tribes, the heads of native affairs and other missionary bodies. He was successful. The first show was staged in 1935. The people responded encouragingly with their exhibits. The show was a great revelation to the native people. . . . The second show, 1936, was on a bigger scale.¹⁹

By 1935 the need for missionaries had become acute, and Spooner

¹⁷Spooner, Sketches, 18.

¹⁸Ibid., 64.

¹⁹Ibid., 64.

wrote Rev. Paul F. Beacham, a leader in Pentecostal foreign missions. After outlining just where the mission fields were located, he went on to state that three missionaries were needed to take over the work which had already grown to sizeable proportions:

Now we feel that if the church could send out a missionary to take up the work in these three districts, it would be a great relief; and what is more, it would place us in a better light with the government. Three of our best workers in those parts have died, and really the work will now suffer unless there is some intelligent person right on the spot to take hold and see that things are carried out in the proper way. While I was there in September, the commissioner wanted to know from me why we did not unite with the Apostolic Faith Mission and let them take charge of our work, but I gave him to understand that we were expecting some missionaries, and at present we could not think of it. You see it is like this; the government would like to have some responsible person right on the spot that they can deal with, and most of, well I should say, all of our workers in those parts at present are uneducated men, and it makes it very hard for me to keep a proper record of things.²⁰

Missionaries did come, and in numbers sufficient to make a change in the situation. While they were not as numerous as those in other sections, they were usually well-qualified and completely dedicated to their calling. Almost all of them were graduates of Holmes Bible College, anxious to accomplish all they could. Furthermore, most of them were southerners and thus prepared by training and tradition to fit into the South African situation, so far as the government there was concerned.

A steady growth had been recorded ever since the African Conference had been organized in 1922 with a membership of only 200, until it had 5,000 in 1941. This development had been steady and sound, not spasmodic and inflated. But certain forces were already at work which would change

²⁰ Spooner, Sketches, 85.

this picture and lead to the most serious problem since the work had begun in South Africa.

Before many of these missionaries had reached Africa, the work had spread so rapidly that the need was very great for qualified foreign leaders. Although Spooner had represented the native race he had united both European and African in an association of mutual understanding and benefit. There was no intimation of his fanning the flame of native resentment towards the white man. On the contrary, he did all he could to help both sides understand each other. At the same time, however, there can be no doubt that the native African was given an opportunity and a recognition that was unusual. Such a situation was inevitable with a colored leader as talented as Spooner, and because converts were numbered by thousands, whereas the missionaries were still counted by twos and threes.

One weakness of early Pentecostal Holiness leadership was a tendency to take men at face value until proven unworthy of confidence. The Church soon came to learn the value of careful investigation of those applying for membership, especially missionaries who would be in a position to assume leadership among the natives of a backward country. In the late thirties Rev. Christian J. Lucas, formerly of Newark, New Jersey, a leader of the Bethel Pentecostal group, became interested in uniting with the Pentecostal Holiness Church. Being from the North, it is possible his outlook on racial matters may have been somewhat different from that of other missionaries. However, no problem seems to have arisen in this relationship at the beginning, so that Rev. and Mrs. Lucas and some 5,000 Bethel Pentecostal followers eventually united with the Pentecostal

Holiness Church. This action further extended the boundaries of responsibility so that more than ever the foreign missionaries were largely leaders and supervisors working many miles apart.

The only problem mentioned in Pentecostal Holiness Conference minutes seems to have been a question as to the disposition of property, and arrangements seem to have been made for the solution of the matter. The motion concerning this expansion of the denomination was clearly worded:

Whereas it is the desire of Reverend Christian John Lucas, Vice President of the Bethel Pentecostal Assembly of Newark, N. J., U. S. A., to affiliate the native mission work of the Bethel Pentecostal Assembly, Inc., in the Union of South Africa, with the Pentecostal Holiness Church; and whereas the desire of Reverend Christian John Lucas is heartily reciprocated by the General Board of the Pentecostal Holiness Church in South Africa, therefore be it resolved that the General Superintendent, Joel E. Rhodes, and the General Secretary, John W. Warren, be, and are, empowered to sign an agreement between the two said missionary organizations.

It is further resolved, that these brethren fully present the matter of this affiliation, with a view to a complete amalgamation of the two missionary bodies, to the General Board of the Pentecostal Holiness Church in the United States of America at the session in 1941.²¹

According to the writings of various persons connected with the event, this group had been allowed to retain the name of African Gospel League of the Pentecostal Holiness Church while enjoying all the privileges of full membership. The idea seems to have been that this League would eventually be dissolved and Lucas surrender his leadership completely. In this manner the two groups might have become one in spirit as well as in law. As it was, the League retained enough of its own individuality to raise

²¹"Minutes of the Nineteenth Annual Session of the South African Conference of the P. H. Church, convened at Gloria Church, Pretoria, Union of South Africa: April 7, 1941," 11, contained in Yearbook: Pentecostal Holiness Church, 1941.

certain questions in other parts of the denomination. However, as late as April, 1944, the South African Conference seems to have been harmonious in their opinion of Lucas, regardless of what feelings might have been beneath the surface. Lucas stated that he was not in the best of health and desired to be relieved of his responsibilities as Superintendent of the Louis Trichardt District. In answer to this request the Twenty-Second Annual Session of the South African Conference meeting again in Pretoria, April 6, 1944, passed the following motion:

In view of his health and his request to be released from the work in the Louis Trichardt District; and in view of the fact that we wish to retain his service for the Church to the best advantage in accordance with his gifts and experience; Therefore be it resolved that Rev. C. J. Lucas be granted a transfer from the Superintendency of the Louis Trichardt District to the duty of general evangelist and Bible teacher.²²

But it soon became evident that Lucas was increasing his influence with the natives but losing it with the missionaries. Oklahoma-born John W. Warren was one of the latter. The idea was suggested that the missionaries differing with Lucas may have done so because of their Southern background. But such a conclusion was false. At least four of the persons involved had been raised in Canada where integration was a fact. In view of this, it would seem there must have been other reasons for the attitude of this experienced group of ministers. In spite of the attitude of Warren, none of the others agreed with Lucas. They seemingly were convinced he was not loyal to the Pentecostal Holiness Church.²³

²²"Minutes of the Twenty-Second Session of the S. A. Conference of the P. H. Church, convened at Pretoria, April, 1944," 7, in Yearbook: Pentecostal Holiness Church: 1944.

²³Interview with Mrs. George Fisher, who was present in Africa at the time; April, 1965.

Apparently trouble grew slowly and steadily until a minority of the Europeans were dominating a majority of the natives. It was charged that the natives were not receiving sufficient authority in church administration, and that the funds they donated themselves were passing into European hands.²⁴

It also was intimated that the new members of the African Gospel League were being discriminated against, while more money was being sent to them than to other sections of the Church.²⁵ In a time when the masses in Africa were seeking greater political power, it was not difficult for them to become concerned about their own rights and privileges even in religious matters, especially when they had some white leadership to encourage this point of view. Whether this was deliberate was not shown conclusively until after the problem was resolved.²⁶ However, there was no question as to its existence. This sentiment grew so strong and became so prominent that the natives were calling for the privilege of electing their own General Superintendent on the field, instead of having him appointed by the headquarters in America.

Whatever Lucas' motives may have been, he let it be known that he was opposed to General Superintendent Joel E. Rhodes.²⁷ D. D. Freeman, successful as a pastor in the United States, as well as a missionary leader in Africa, was a staunch supporter of Rhodes in this crisis. He became General Superintendent when the older man returned to the United States.²⁸

²⁴C. J. Lucas to Paul F. Beacham, 1945-46, Muse Papers.

²⁵H. B. Johnson to Bishop Dan T. Muse, April 18, 1945, Muse Papers.

²⁶Interview with R. L. Rex, Assist. Gen. Supt., March, 1965.

²⁷Excerpts from letters of C. J. Lucas to Paul F. Beacham, 1945-46, Muse Papers.

²⁸Ibid.

The situation at the end of 1945 and the early part of 1946 had become serious. The missionaries, and Rhodes in particular, had written home time after time about this problem, only to receive little action and long delayed replies.²⁹ Two things had become evident: first, the Church had been leaving their missionaries on the field too long, and second, the Church was too far removed and too little aware of the real situation to render proper assistance in time of need.³⁰ At length the Foreign Mission Board seemed unable to solve the problem, and it was passed to Bishop Dan T. Muse for handling. But by mid-1946 the situation had become so desperate on the field that all but two of the missionaries felt no compromise was possible and backed Freeman in taking what was illegal action: namely, the dissolution of the African Gospel League.

There can be no doubt but that Lucas had been connected with matters which were contrary to the program of the Pentecostal Holiness Church. While resigning from office, he used his new position as evangelist to increase rather than diminish his authority.³¹ There were many who wished to place him in control and would have done so had the General Superintendent of the African work been elected and not appointed by the General Board in the United States.³²

There was another major point of difference. The majority of the Pentecostal Holiness missionaries wished to establish a white work in

²⁹J. E. Rhodes to P. F. Beacham; also D. D. Freeman to P. F. Beacham, Muse Papers.

³⁰Report of discussions at meeting of G.B.A. at Toronto, Canada, 1947, by Harold Paul.

³¹D. D. Freeman to Bishop Dan T. Muse, et al., August, 1946, Muse Papers.

³²Excerpts from Lucas letters, also Freeman to Muse, August, 1946, Muse Papers.

addition to the native work and allow it to exist as a separate branch of the Church. No other arrangement would have been legal in South Africa. But this idea was not at all acceptable to Lucas and the African League. He did not hesitate to make this matter clear as he wrote to Freeman, June 20, 1946:

In order to really solve the problems of our mission work in this country a General Conference should be called. A conference of European missionaries without the presence of our Native Leaders and representatives is a mistake. It must be remembered that the backbone of our work as well as the entire constituency of our church is African and not European. The European side of our church is infinitesimal compared to the workers and members of our church in this country.³³

When Freeman returned to Africa after his furlough, he was alarmed by the situation he found. In his opinion the Conference was being infiltrated by the African Gospel League until it was quite possible that the organization might be lost to the Pentecostal Holiness Church. Since the League, as he believed, was at the root of the trouble, and the Church in America had ruled on its ultimate dissolution, he felt the time had come to act to implement this decision. The opinion of the General Board of the Pentecostal Holiness Church had been phrased as follows:

. . . it is the decision of the General Board of Administration, that congregations in the South African Annual Conference, organized according to the Discipline of the Pentecostal Holiness Church, have the same rights in the matter of purchasing and controlling property through their duly elected Trustees as congregations in the United States of America. It is, therefore, our opinion that the African Gospel League is not essential as a means of securing the

³³C. J. Lucas to D. D. Freeman, June 20, 1946, Muse Papers.

rights and protecting the interests of the natives. And we trust that it ultimately be dispensed with in the interests of complete unity within the Pentecostal Holiness Church in South Africa.
 (signed) Paul F. Beacham
 General Treasurer for the Board³⁴

Now, there was no evidence of legislation in this letter, only a matter of opinion. However, Freeman felt that unless he acted quickly, the League would have its way; and the Church would be the loser. In every district except the one Lucas had brought into the Church, according to Freeman, things looked as if the majority of the work might be retained:

It was quite evident that the African Gospel League were coming to the Annual Conference with many demands and if these demands were not met a great withdrawal would be staged taking with them every member possible. In view of the foregoing facts I decided to head this withdrawal off by placing your letter which is enclosed before them to let them know how the Board in America felt. If Brother Lucas had not left his territory and gone over 700 miles, bought a home and lived in Brother Brook's territory, I am quite sure that in due time everything would have worked out for the best. Brother Lucas is the fellow that keeps the trouble brewing.³⁵

Wishing to see his program successful, Freeman cabled headquarters in America hoping they would take the action which he felt would enable him to correct the situation. The following cablegram was sent July 16, 1946 to Bishop Beacham from the Missionary Fellowship:

Urgent, emergency pending, only hope to save situation is for you to cable immediately ruling out AGL specifying three points: 1st. Out of harmony with Discipline in holding property. 2nd. Contention. 3rd. Conference made error accepting them by permitting retention of their

³⁴Copy of letter of General Board of Administration of the P. H. Church to the South African Conf. of the P. H. Church, signed by Paul F. Beacham, General Treasurer, Muse Papers.

³⁵D. D. Freeman to General Board of Administration of the P. H. Church, August 19, 1946, Muse Papers.

name. Confirm by airmail. Signed;
Freeman and thirteen missionaries.³⁶

But three weeks went by and he approached the hour wherein he felt he had to act. Consequently, using all his knowledge of things in America as well as in Africa, he made his decision and sent out the following circular:

As there has been much strife since the inception of the African Gospel League into the Pentecostal Holiness Church in South Africa, the Board of Administration in America orders the African Gospel League to be "ultimately dispensed with in the interest of complete unity within the Pentecostal Holiness Church in South Africa."

Your Superintendent has no other course to follow than to comply with the wishes of the Board of Administration in America and declare the orders from the Board of Administration to take full effect from August 1, 1946.

All missionaries, pastors, evangelists, preachers, deacons, and members of the Pentecostal Holiness Church in South Africa, are to see that these orders are carried out.

Now Brethren, this is the only thing I know that is causing trouble in our movement. Let us remove this source of trouble, and have unity, and start working for God. If you will do this, you will be surprised how much better you will feel and how the church will grow and souls be brought to God.

It will be a pleasure for me to have any of the missionaries, pastors, or evangelists, members or anyone else to visit me and let us talk the matter over. In the name of the Lord do not let any of us make a decision that will afterwards cause us regret.³⁷

There seems to have been no question as to Freeman's believing that such a method would meet the need of the hour and that the right to initiate such an action lay within his jurisdiction. On the other hand, there also seems to have been no question that such an action was

³⁶D. D. Freeman to General Board of Administration of the P. H. Church, August 19, 1946, Muse Papers.

³⁷Circular: D. D. Freeman to Missionaries, Official Board Members, Pastors, Evangelists and all members of the Pentecostal Holiness Church in South Africa. Muse Papers.

peremptory and beyond the letter of the Church law as administered in the United States. However, since the Church was young and so widely scattered, such conduct was certainly not without precedent; and Freeman expected to be upheld in his decision once he had reached the field and made it.³⁸ After all, he was highly respected at home as well as abroad; and there was no precedent of problems requiring the presence of a Bishop from America before they could be settled in Africa.

But Bishop Muse was for one church and one law, as well as one Gospel.³⁹ When local churches instituted their own regulations and illegally caused members to be excluded or rejected, he was opposed. He was also under the impression that a greater measure of self-government was due the native Christians than perhaps he was aware they were receiving. Realizing the tendency to rule by tradition and personal opinion, and also the fact that the Church had already on one occasion lost about 5,000 members in Africa due to administrative errors, Muse was opposed to any precipitate action, at least until all efforts at conciliation had been exhausted.⁴⁰ He knew only too well the friction of this type that had hampered growth in America and was just as much opposed to it, no matter where it might be found.

The fact that Freeman acted beyond the authority of the Discipline caused the Bishop to rule against him, not because of personal feelings but because he hoped there might have been found a legal manner of doing an even better job.⁴¹ It seems a matter of regret that he was unable to

³⁸Freeman to Muse, August, 1946, Muse Papers.

³⁹Muse to T. A. Melton, August, 1946, Muse Papers.

⁴⁰Muse letters to J. A. Synan, H. T. Spence and Oscar Moore, August, 1946. Muse Papers.

⁴¹Muse to Melton, August, 1946, Muse Papers.

see the value of his own presence at the scene of the controversy because he was perhaps the greatest diplomat the denomination produced.⁴² However, he decided not to go and urged instead that the Chairman of the Foreign Missions Board, Bishop Paul F. Beacham, go in his stead.⁴³ But this trip was never to be made, and the problem became even more complicated.

As might have been expected, there was an immediate reaction from Lucas, and a cable to Bishop Beacham was duly received stating:

Freeman has issued written order abolishing African Gospel League without calling any conference to discuss matters and claims he is acting under direct orders from your Board. Surely that is not true. Such a despotic action is without equal in history of Christian missions. Kindly cable him to rescind the order and postpone annual conference until you and Warrens arrive.⁴⁴

There seems to have been no question as to who was the leader against the legal authority of the Church in South Africa. While some natives wrote briefly and J. W. Warren made his opinions known in the United States where he was on furlough, no other missionary agreed with Lucas in the controversy. Furthermore, by his own letters he was proven to have been in possession of information from the various sections of the Church in South Africa, which would indicate that he felt he was aware of the opinions of those whose ideas coincided with his own and in position to speak for them. So far as his attitude towards the order of his Superintendent disbanding the African Gospel League, it was made perfectly clear by him when he wrote:

⁴²Opinion of most officials; e.s. Dr. Byon A. Jones, Supt. Florida Conference, P. H. Church, 1964.

⁴³D. T. Muse to P. F. Beacham, August, 1946, also eyewitness account of interview of Beacham with Muse by Harold Paul.

⁴⁴Quoted in Selections of letters of C. J. Lucas to P. F. Beacham, August 9, 1946, Muse Papers.

I am compelled to say I completely ignored the order given, and I also wish to say that the Ministers, workers and delegates of the Rand District Council, Natal District Conference, Rustenberg District Conference, the Vandaland District Conference will not attend the announced Annual Conference. I earnestly appeal to you and our Foreign Mission Board to send a cable to Rev. Freeman restraining him from further actions in any wise. He must be restrained from calling any further Conferences until Rev. Beacham and Rev. and Mrs. Warren arrive in this country.

The natives of the four districts above mentioned will not attend any further Conferences until Rev. Beacham and Rev. and Mrs. Warren arrive in this country.⁴⁵

Evidently, Lucas did not want Freeman to meet these natives except under circumstances of his own choosing; and there were those who believed that his information was not only inaccurate but also distorted, not to say untrue. However, his cable did not have an effect on the General Board of the Pentecostal Holiness Church.

Muse hoped that the right person could either help solve this problem which had grown so big before the leadership at home were fully aware of its nature, or at least cushion the blow so that there would be a minimum loss of membership in Africa.⁴⁶ He sent the following cable with the distinct understanding that Bishop Beacham would be there in a matter of days, or weeks at the latest, to sit as chairman and adjudicate the problem.⁴⁷ "Cancel dissolution order not authorized by home board postpone conference hope to send representative soon."⁴⁸ But this effort failed.

⁴⁵Letters, Lucas to Beacham, Muse Papers.

⁴⁶Oscar Moore to Bishop Dan T. Muse and Muse to South African Missionaries, August, 1946, Muse Papers.

⁴⁷Eye-witness report of agreement between Beacham and Muse, August, 1946.

⁴⁸Cablegram: Muse to Freeman, August 21, 1946.

Contrary to expectations, Bishop Beacham was unable to go because of family illness. Bishop Muse had felt that by sending such a cablegram he was taking all the blame upon himself and thus leaving the way open for Bishop Beacham to arrange a compromise and save all that he could from this threatened loss. But when Beacham could not go, Muse felt he was also disqualified by his own action and that he would not be acceptable to the missionaries themselves. Of course, there were many different opinions on this question; but the missionaries certainly did not understand why the cable had been sent or what the motives were behind it. All they knew was that it had been sent and apparently undid all they were trying to accomplish. Dr. Freeman wrote:

I sure wish you had given me a chance to have gone on with my policy, at least for a trial, I was going to let the natives handle their own money, and more or less pay their own workers as they wished. The contention was with the Zulus, it must be done in the A.G.L. and not in the Church. I could not do this and be faithful to my church.

Before I left America, you told me to do the best I could and you would stand by me. I did my part and now I received what I call an insulting cable. You have listened to Brother Lucas, the greatest enemy our church has in South Africa; you will find this out sooner or later.⁴⁹

He went on to state that his usefulness as a leader was over because of the attitude of the natives when one's authority is shown to be limited or broken. He also pointed out that Lucas was now in control and working all to his own purpose with no one to check him.⁵⁰

Since neither Muse nor Beacham could go to Africa, the whole problem was left unattended for several months. By November the missionaries

⁴⁹Freeman to Muse and G.B.A., August 21, 1946, Muse Papers.

⁵⁰Ibid.

let it be known that they were not only behind Freeman but also that they would not remain on the field unless certain changes were made. They put the matter squarely up to their leaders by stating on November 25, 1946, that:

It is now for the Board of Administration to adopt the policy it deems best; whether that of Brothers Warren and Lucas and the African Gospel League on the one side, or that of Rev. and Mrs. D. D. Freeman, Rev. and Mrs. Joel E. Rhodes, Rev. and Mrs. H. B. Johnson, Rev. and Mrs. John Guthrie, Rev. and Mrs. Geo. E. Fisher, Miss Ann Lyon and Miss Irene Orser on the other side.

Should the Board feel the policy of Brother Warren, Brother Lucas and the African Gospel League to be right, we the undersigned request the Board of Administration to turn the work of the Pentecostal Holiness Church into their hands, immediately; and we are resigning as missionaries of the Pentecostal Holiness Church and request that sufficient funds be sent to us to provide transportation to America.

They went on to state that if they were supported, Lucas must be recalled and Warren kept in America.⁵¹ Furthermore, unless this action was taken, Freeman was through as superintendent and requested funds to be sent that he might return to the United States.⁵²

Of course, such letters stirred up much tension and some misunderstanding. Actually, it is now known that Lucas was wrong and did not have the interest of the Church at heart, while these good men were misunderstanding each other due to the circumstances in which they had been placed. Bishop Muse was criticized by some of his best friends for what he did in trying to save several thousands of members in Africa to the Church.⁵³ However, gradually the pieces were put together; the

⁵¹Missionaries to General Board of Administration, November 25, 1946, Muse Papers.

⁵²Freeman to Muse, August 21, 1946, Muse Papers.

⁵³Moore to Muse, September 19, 1946, Muse Papers.

leaders came to see that Freeman must be supported, and Muse made clear that he was only seeking to have proper legal steps taken and to keep the door open to the last moment for negotiations.⁵⁴

Although the Secretary of the Foreign Mission Board, Rev. Alpheus Noseworthy, was sent out with full authority to settle the question; Bishops Beacham, Spence, and Melton had already expressed their feeling that Freeman should be sustained. Beacham even wished the decision to have been made before anyone was sent out. Muse pointed out to one influential official that he was only striving for due process of Church law and the preservation of the members' privileges regardless as to where he happened to live, so long as he was a member of the Pentecostal Holiness Church. Bishop Synan used his influence also to calm the troubled waters and support Bishop Muse in his efforts to bring about a proper solution of the difficulty.⁵⁵

Thus it was not surprising that when Noseworthy arrived and presided over the Conference, the African Gospel League members withdrew while the loyal members of the Pentecostal Holiness Church were once more in control. However, it looked bad from a statistical point of view when the membership dropped from 13,500 in 1945 to 4,985 after Noseworthy's visit.⁵⁶

But all who left did not remain separate from the Church permanently. As time passed, more and more of those who found out the true picture of

⁵⁴Letters, Muse to Beacham, Muse to Melton, Muse to Moore, August, 1946, Muse Papers.

⁵⁵J. A. Synan to D. T. Muse, August, 1946, Muse Papers.

⁵⁶Forty-Four years in Africa including the Minutes of the Thirty-Fourth Annual Session: Southern African Conference, Pentecostal Holiness Church, Edited by Roy W. Wood, Printed by Emmanuel Press, Box 7, Nelspruit, E. Transvaal, 11.

things returned to the Pentecostal Holiness Church, so that within ten years the enrollment was back up to 11,096 and by 1963 had overcome all setbacks and the African mission field enrollment reached an all-time high of 18,000.⁵⁷

Not only has the loss been overcome, but new methods have also been introduced. No longer are missionaries allowed to remain on the field until their health is virtually broken. Instead, they are brought back to their home country at intervals of five years, unless conditions render a more frequent change of location.⁵⁸

The relations between the Pentecostal Holiness Church and the government of the Union of South Africa have been strengthened rather than weakened. Government officials frequently attend the services in the churches of the White Conference, and Dr. Freeman is treated with great respect by officials and often is seen in positions of honor at public functions.⁵⁹

A growing conference of white South Africans has been organized and is adding stability to the whole African picture.⁶⁰ In addition, a work among the Indian population which is very numerous in sections of Africa has also been established. Greater opportunities for growth are now being received than ever before.⁶¹ As the rigid segregation program

⁵⁷Forty-Four Years in Africa, 11; Yearbook P. H. Church, 1963, 17.

⁵⁸Interview with R. L. Rex, also Mrs. G. Talmadge, returned missionary.

⁵⁹Ibid.

⁶⁰Ibid.; also Minutes of the Nineteenth Session of the South Africa White Annual Conference: 1964: The Pentecostal Holiness Church, convened at Prince's Park Avenue Church, Pretoria, Transvaal, South Africa, March 27-29, 1964.

⁶¹Interview, R. L. Rex by Harold Paul, March, 1965.

is extended and new locations for the blacks opened up, choice locations for new churches are being offered the Pentecostal Holiness Church; only finance limits its advancement.⁶²

The need for better trained native workers had long been felt in Africa, but not much was done about that need until 1945 when Dr. Paul F. Beacham undertook to raise funds to get the project started. Others joined him in this effort so that soon a suitable location near Krugersdorp was obtained and a building erected in which the school was organized. The students accepted there usually have the equivalent of a high-school education and receive about three years additional Bible training.

One important characteristic was that men who are already experienced native workers, but handicapped for lack of education, were encouraged to go to school and take their wives with them.⁶³ The original location was later vacated, and the Church received a ten-acre plot near the White River in a section where no racial problems were considered likely in the near future. The old location was considered dangerous, and the government insisted on the move being made.

This success and prominence placed pressure on the missionaries of the Pentecostal Holiness Church to obtain better education.⁶⁴ All of the missionaries sent out from the United States or Canada were graduates of one of the Bible Colleges of the Church, while some of the women, such as Miss Phyllis Butler or Miss Irene Orser, were registered nurses. Only one, Rev. Montgomery Duncan, had a bachelor of arts degree, in addition

⁶²Interview with various returned missionaries.

⁶³Ibid.

⁶⁴Interview with R. L. Rex, quoting opinions of James Gardner and D. D. Freeman, March, 1965.

to the bachelor of theology degree possessed by most of the missionaries. These bachelor of theology degrees usually indicated three years training in religion beyond the high school level, while those received from Southwestern College in Oklahoma City indicated two years religious training beyond junior college graduation.

With the ambition to obtain an increasingly prominent position in world affairs, it was possible that some of the natives might shortly be better educated than many of the white missionaries.⁶⁵ This situation challenged mission boards and caused concern about requirements for the future.

An indication of the response is indicated by Dr. Dick Honaker, a medical doctor who is to open the first Pentecostal Holiness clinic in Africa to be known as the Muse Memorial Clinic. Dr. Honaker is at present doing his internship in Oklahoma City. He received his doctorate from the University of Oklahoma School of Medicine.

From the beginning of missionary activity in Africa, the Pentecostal Holiness Church sought to develop the native minister so that he was qualified to do most of the work among his own people. By 1965 there were listed some 922 ministers and workers with a total of 340 churches.⁶⁶ An attempt was made to get the African to support his church as far as possible. Now that more effort was being made to build churches in the more densely populated areas, the indigenous church became more a reality. In the Rustenberg district in Rhodesia, the entire program was 68 percent self-

⁶⁵Interview with R. L. Rex, quoting opinions of James Gardner, etc.

⁶⁶Yearbook, 1963, 17.

supporting.⁶⁷ As a policy, offerings were taken for the support of ministers in the whole area.

It seems the desires of Bishop Muse to see the native given every suitable opportunity to take responsibility in his church progressed so that the work in Africa perhaps stood as the most effective piece of missionary work carried out by the Pentecostal Holiness Church. It reached a community of some 33,000, with a foreign staff of only thirty-two persons.⁶⁸

⁶⁷Statement of R. L. Rex, December, 1964.

⁶⁸Yearbook, 1963, 17.

CHAPTER XII

WORLD OUTREACH OF THE PENTECOSTAL HOLINESS CHURCH

PART II

The Pentecostal Holiness Church, in addition to South Africa, also carries on missionary work in Nigeria, Alaska, Argentina, Costa Rica, Cuba, India, Hong Kong (China), Mexico, and Hawaii. Bishop Synan, General Superintendent of the Pentecostal Holiness Church, was Chairman of the World Pentecostal Fellowship which convened in Jerusalem in 1963. In giving his report Bishop Synan summarized Pentecostal activities throughout the world:

By far the greatest impetus foreign missions has ever had since apostolic days was the coming of Pentecost at the turn of the century. In the first few years of the outpouring of Pentecost upon the modern church, literally hundreds upon hundreds of Spirit-filled missionaries went to the remotest bounds of the earth with the full-gospel message. Today, therefore, there are 3,000 Pentecostal missionaries laboring in 125 mission fields. The most accurate figures give the number of converts on these fields as 6,000,000. The contributions in support of these missionaries and field expenses approximate six million dollars per year.

Of the approximately 12-million members in Pentecostal groups, one-half are reported to be on mission fields.¹

In South Africa the missionary work of the Pentecostal Holiness Church was assisted by a stable government, a receptive if backward people, and a staff of dedicated, qualified missionaries. It seems that Africa has been the scene of the most successful Protestant missionary work, numerically speaking, in the world. Missionaries working in areas with a higher culture and more intellectual tradition, such as China or India, have greater problems. The relatively stable political

¹Yearbook, 1963, 16.

conditions in India were more than counteracted by the vigor of the defenders of local religions, so that all churches found progress slow in this territory. However, in China where there has been political unrest for almost a century, many Christian churches have been established, in spite of the strength of the national religions.

Pentecostal missionaries were interested in success as expressed in numbers, but they were also concerned about carrying their message to every part of the earth. Bishop Dan T. Muse shared this vision and did all he could to promote it. According to Dr. W. H. Turner, Executive Secretary of the Board of Foreign Missions and Assistant General Superintendent of the Pentecostal Holiness Church:

Bishop Muse had a passion to make Christ known to all the world. His interest was literally worldwide. I served on the Board of Foreign Missions and knew something of his interest. He had a definite and positive, as well as an abiding interest in each and every field. I have seen men become very enthused about one field or another because of some special development or need there, and have the tendency to all but forget every other field for the time being. Bishop Muse was not like that. He was willing to sacrifice everything for the evangelization of the whole world, not just a part of it.²

As a matter of fact, he was so interested in missions in South Africa and China, that when the latter field began to close, Muse was not for ending the mission program. On the contrary, Dr. Turner continues:

As conditions darkened in the Orient and Asia, he was wont to say to Rev. George Byus and myself that we should expand and enlarge southward in the republics and South America. I am glad that he let us know the way he felt and Brother Byus

²William H. Turner, "An Appreciation of Bishop Dan T. Muse from the Standpoint of His Interest in Foreign Missions," Advocate, XXXIII (March 23, 1950), 8.

and I feel it is our sacred duty to further the cause that lay so close to his heart, and we are dedicated to that cause.³

Missionary methods have long been a matter for discussion. Should one settle down in one community and spend his life there, or should he move from place to place, spreading his efforts thinner, but covering more territory? It would seem that Muse was not interested in mission work of little depth, but neither was he interested in needlessly limiting one's efforts. Since space will not permit a detailed consideration of each field, an attempt will be made to discuss the events in the life of one of the most outstanding missionaries, Rev. W. H. Turner, a close friend of Bishop Muse; and then survey the cause of missions in general.

Born on the farm in the hills of North Carolina, William Turner had few advantages. Living in deep poverty he was compelled to quit school when only eleven; and after the death of his mother, he went to work for twelve dollars a month and board. Hearing of Holmes Bible and Missionary Training Institute, as it was then called, he saved every cent he could in order to enroll in that school and get an education. Almost entirely without learning, young Turner could not have entered many schools, and even less considering that he entered Holmes with the sum of \$2.65.⁴

He later wrote of Holmes:

And here I wish to say in passing, that Holmes Institute is one of the best schools of its kind in all the wide world, and its founder was one of the best men I have ever seen or dealt with or ever expect to see. The teachers there were kindness itself to me and patient beyond words to express. I felt embarrassed because I was so green and raw from the mountains and of necessity

³Turner, "An Appreciation," Advocate, 20-26; interviews with Rev. and Mrs. W. H. Turner.

⁴Ibid.

had to start in such low grades, about the third if I forget not, being such a big overgrown somebody anyway.⁵

But he stuck with the work and graduated in 1915. Then he entered Falcon Holiness School, studying under Rev. A. C. Holland, one of the better trained men in the Pentecostal Holiness Church of that day. Young Turner completed the work at Falcon and then entered actively into the ministry while awaiting the opportunity to go to the foreign field.

Since matters were complicated by World War I, Turner and his young wife were delayed in leaving America. But they put the time to good use. While awaiting permission to leave, Turner enrolled at Emory University. It is important to recognize that while the two denominational schools which he had attended were certainly not up to college level, nevertheless, they did give him a start and aroused a love of knowledge so that he eventually graduated from college and seminary and later received his master's degree from the University of Georgia. Mrs. Turner was a talented singer.

Arriving in Hong Kong, November 15, 1919, this young couple immediately began the language study and the other early studies which each missionary must complete. As soon as his knowledge of the language would permit, he was off to the mainland of China, seeking to become acquainted with the new country, preach the Gospel, and distribute literature to those who could read. An idea of the state of things in those days is clearly given by the following description of a Chinese Inn in which Turner spent a night:

The one we stopped in was as follows, as near as it was possible

⁵W. H. Turner, Pioneering in China (Franklin Springs, Georgia: Publishing House of the P. H. Church, 1928), 20.

to describe it. The front is open. There is a ground floor and an attic. The dirt is the floor for the ground floor. The building is about thirty by forty feet. In about the middle is a furnace, an open one, where all the smoke goes loose in the house, there is no chimney and the smoke finds its way up through the big cracks in the attic and out the top through the tiles which are just laid on without mortar. Well, we stayed in the attic. In the rear of the building was the "sanitary" arrangement, all open, mind you, and on one side was a long muddy pig pen with four or five big hogs therein. Farther over were the cows. The chickens had full run of the place and so did the pigs. And there were literally thousands and thousands of flies. You simply could not sit still for them. They simply covered every object put down which had the slightest hint of food about it and therefore the cooking vessels were literally covered with them. And in these vessels, and from these dishes we had to eat.⁶

These were the days when China was feeling her way towards a new government, when the War Lords were having their sway and Chiang Kai-Shek was on the way up. It was also the time when the Communists were gaining strength. In spite of all this confusion, new work was opened and a fine location secured in Pakoi, near the southwestern boundary of China. Here another Mission was just closing down and the departing missionaries were glad for Turner and the Pentecostal Holiness Church to take over.

Between bandits and Nationalists, life was exciting. More than once Turner and his wife and children were almost killed. On one occasion after they had been preaching in a nearby city called Yanchow, in 1926, a group of bandits knew they would be returning to Pakhoi and determined to waylay, catch, and hold them in the mountains for ransom. Of course, Turner knew nothing about this:

About five in the afternoon we got into our small boat and started down the river to a small village called Lai t'au tsui where we expected to be able to catch a small motor

⁶Turner, Pioneering in China, 145-46.

boat in which to cross the Gulf to Pakhoi. Our would-be captors were waiting in the river about two miles down. But they had been there almost a week and a sampan woman who had occasion to pass there became suspicious and reported them to the military. . . . The authorities lost no time in investigating this matter and just a little while before we arrived on the scene surrounded the boat and opened fire on the bandits who tried to flee . . . they confessed they were waiting to capture Miss Payne, my wife and daughter and myself. Upon this confession they were all executed.⁷

The people as a whole were interested in the message of the missionaries and seemed responsive, even if they had no idea who would be in control over their town or city in the morning, or even if they would be alive. Turner early learned to cooperate with the local authorities and was very careful to keep in harmony with them, whether Chinese or European. It was difficult to build work of substance under such circumstances, but Turner operated in the belief that sooner or later peace would come, and they would be able to use these pioneer stations as a means of consolidation and expansion.⁸

The only portion of the Pentecostal Holiness missionary work in China which is still operative is in Hong Kong, where the Chinese work began. Here at one time was the largest Pentecostal Holiness church in the world, numbering in four figures and consisting largely of what was called the boat-people.⁹ To reach them, the church possessed two ships, one for travel and one for worship. Both were lost during the war. At present Rev. Princeton Cates is Superintendent of this work, with a staff of seven Americans and nineteen national workers organized into an annual conference.

There are nine primary schools, the largest being Wing Kwong, with

⁷Turner, Pioneering in China, 234-35.

⁸Ibid., 238.

⁹Interview with Rev. W. H. Turner by Harold Paul, 1945.

10,080 students enrolled. These institutions are recognized and commended by the authorities of Hong Kong. Some of the early missionaries here were schoolteachers, and their realization of the importance of training has continued. Several of the foreign staff are college graduates, and the mission seems to hold the esteem of the authorities in the British Colony of Hong Kong. The latest available record reports a total of 20 churches, 3,120 church members, with some 5,000 enrolled in Sunday School, and 4,500 in the youth organization known as the Lifeliners. The Women's Auxiliary is also active with some 2,300 members.¹⁰

While there seems to be an open door for such work at present, it is always carried on under tension inasmuch as Communist China is so close; and with countless refugees, there are constant problems as to how best to conduct the work. At the present time, however, conditions seem quite stable, since China evidently needs Hong Kong as a point of contact with the Western world. Just what will happen if there is a sudden change in international affairs remains an open question. At present the Pentecostal Holiness Church possesses property in this area valued at one-half million U. S. dollars.¹¹

Some of the most able Pentecostal Holiness ministers have served as missionaries to India. Among these were Rev. and Mrs. G. A. Byus. Byus later led in the building of the work in California and became Assistant General Superintendent. Others who have labored in that area are Rev. and Mrs. J. M. Turner. Turner currently is Assistant Superintendent of the Georgia Conference. Rev. Marvin Parrish, well known in the Virginia

¹⁰Yearbook, 1963, 18-19.

¹¹Ibid.

Conference and also as a camp-meeting preacher in other sections, has served in India.

Missionary work in India has always been difficult, and the attitude of the national religions has been unfavorable. Already the number of foreign missionaries has declined by 1,000 in five years. No longer can missionaries enter the country unless they have some skill that the natives need.¹² Under the leadership of Rev. and Mrs. Hobart Howard, Pentecostal Holiness work has taken an upsurge and is gaining more recognition than before. Rev. Howard is received favorably in government circles and is making contact with some Christians in high places in the land. With 17 churches, 23 ministers, and only 206 members, one can see that there is a very different picture in India than in either China or Africa. Even the Sunday School enrollment does not exceed 300. There are 11 Pentecostal Holiness missionaries assigned to this area with property valued at \$55,000.¹³

The fastest growing field of Pentecostal mission work is in Nigeria, where Rev. and Mrs. J. W. Brooks, formerly missionaries to South Africa, went in answer to an appeal from the native Christians. Bishop Muse heard of the area and was much interested before he died, but wondered if the funds would permit such an extension of missionary endeavor. But it came about and with the help of a very few.

The Brooks seem to have done their best work in this area in spite of the climate. They rely upon developing native leaders and devote more time at this than in preaching. Rev. and Mrs. John Kelly helped them for

¹²Yearbook, 1963, 19-20.

¹³Ibid., 20.

a term, and Miss Florence Hamilton was also there. Although the mission work is only about 8 years old, there are 23 churches, 1,580 members, 2 ordained ministers, and 26 licensed ministers; most of whom are the product of the Bible school in that field.¹⁴

Bishop Muse was particularly interested in the Mexican missionary work. It did not matter whether these people were in the United States or in Mexico itself, the Bishop was determined to reach them with the Pentecostal message. Bishop King had shared this enthusiasm, and both Bishops visited Mexico on different occasions. The major problem has been to secure native Mexicans to build a stable work. The fact that only native-born Mexicans are allowed by law to preach in Mexico has hampered the development of the Pentecostal Holiness Church there. At first it seemed they had a leader in Rev. Botello Alanis who established several churches near Monterey.¹⁵ But after receiving considerable support from the United States, and building a Bible school to train native ministers, he severed connections with the Church and operated on his own.

In spite of this and other problems, the Mexican work has progressed. Rev. Esteban Lopez is the General Supervisor of this work which includes two Conferences totaling 52 churches. While there are only eight ordained ministers to lead these congregations, they have a total of 73 mission workers to carry on the work until better trained men are available. Just recently another Bible school has been started in Mexico, and it is hoped that this effort will help fill the need for qualified personnel. Since foreign missionaries are restricted, the Pentecostal

¹⁴Yearbook, 1963, 17.

¹⁵Interview with R. L. Rex, March 9, 1965.

Holiness Church has sought to overcome this problem by stationing two missionaries at strategic locations on the Mexican border.

Miss June Carter and Miss Floradell Baldwin are presently located at McAllen, Texas, where they supervise the Bible School which is run with the help of Rev. Tony Ante, a Mexican minister. They make extensive tours of the inland sections and strive to do all they can to build the work, in addition to the teaching in the Bible School. They are both graduates of Pentecostal Holiness schools, Miss Carter of Emmanuel College in Franklin Springs, Georgia, and Miss Baldwin, originally from Oklahoma City, of Holmes Bible College. Miss Carter is also a graduate of Roanoke College in Virginia, from which she received her bachelor's degree.

The ladies representing the Pentecostal Holiness Church in Western Mexico, Miss Violet Webb and Miss Maxine Jones, live in Nogales, Arizona, and travel regularly through that neighboring area of Mexico, promoting their denominational program. The membership of these two conferences numbers 1,742, and it is expected that this number will rapidly increase as better qualified native Mexican leaders are trained.

Within the borders of the United States itself, the problems are different. Most of the Latin-Americans were organized into the Latin-American Conference which spreads from Texas to Illinois and westward to Colorado and California. Rev. Lopez also served as Superintendent of this Conference and was faced with an almost impossible task of supervision. Dr. W. H. Turner, Assistant General Superintendent and Executive Secretary of the Board of Foreign Missions, undertook to help correct this situation:

While presiding over the Latin-American Conference in May, 1961,

the Board of the Conference, with myself, laid the groundwork for dividing that conference into four: the Rio Grande, Colorado, California and Illinois conferences. We worked out the program geographically and otherwise, and it is now my understanding that the Bishop will go down and finalize things at the next annual conference. There was a unanimous vote by the Latin-American Conference approving this division.¹⁶

This Conference consisted of 40 churches, 53 ministers and 1,390 members in 1961. While reporting only 34 Sunday Schools with an enrollment of 1,507, these churches had an unusual situation in that their average attendance was considerably higher than their enrollment: namely, 1,960.¹⁷ According to Rev. R. L. Rex, Assistant General Superintendent and Chairman of the Board of Home Missions, these churches are frequently divided between the old and the young. The older people speak Spanish and want things as they have been, while the younger speak English and tend to wish to belong to English-speaking churches. These young Latin-Americans also usually are better educated and hold better positions than the older group. There is evidently some thought being given to the possibility of turning these problems over to the supervision of the Home Missions Board. The recommendation of Dr. Turner, as well as the request of the Latin-American Conference, has already been carried out so that there are now four Latin-American conferences instead of one. Dr. W. H. Turner will preside over the Illinois Latin-American Conference, while Rev. R. L. Rex will preside over the Colorado, Texas and California Latin-American Conferences.¹⁸

These conferences are small, but they do have assets worth mentioning, inasmuch as their church property is valued at \$250,225. It is also true

¹⁶"General Conference Minutes," Yearbook, 1961, 23-24.

¹⁷Ibid.

¹⁸Advocate, XLVIII (March 13, 1965), 8.

that most of their ministers have to support themselves as well as preach, but many of them have good positions and own cars. All of these things have value in raising the status of this growing movement in the community.¹⁹

Of the three other Spanish-speaking areas, the least has been accomplished in the Argentine, which is the oldest field; whereas perhaps the strongest work was being built in Cuba before Castro. The work in Cuba was pioneered by the Rev. and Mrs. Thornton of Canada and built up under the leadership of Rev. and Mrs. Robert Hough, among the first graduates of Southwestern Bible College in Oklahoma City. Hough remained in Cuba until he was compelled to leave and still keeps in touch with the work, which is directed on the field, of necessity, by Cuban ministers. An annual conference has been established there with 15 churches, 29 ministers, and 345 members. The teaching ministry is being pushed as is revealed by the fact that there are 54 Sunday Schools with an enrollment of 5,325 members. So far the pastors have escaped bodily harm, but they never know what is going to happen or when they may be accused of misdeeds. The churches are active and progressing in spite of the Communist regime, and regular reports are sent to the United States.²⁰

The Costa Rica Mission was opened as doors were closing elsewhere. Two couples labor there, Rev. and Mrs. John Parker and Rev. and Mrs. A. C. Ashford. The work is small but growing and now numbers 7 churches, 5 licensed ministers, and a total membership of 190. Sunday School work is stressed, and the number enrolled totals some 400.²¹

¹⁹Information provided by Rev. R. L. Rex, Assistant General Superintendent and Chairman of the Home Missions Board of the P. H. Church, in an interview with Harold Paul, March 9, 1965.

²⁰Yearbook, 1963, 20.

²¹Ibid.

Two other areas are classified among the foreign missions of the Pentecostal Holiness Church, although both are now within the Union: namely, Hawaii and Alaska. Only a small work is maintained in Hawaii, while the work in Alaska both among the natives and the whites is small.

The numbers in Alaska are growing slowly, but the work seems to be well-established, with 8 churches, 93 members, 7 ordained ministers, 2 licensed ministers, and 10 missionaries. In 10 years the property purchased and built had grown to a total value of \$53,000. Rev. and Mrs. James Gamble have pioneered several of these churches and are currently building a work at Bethel, one of the most isolated locations in all Alaska.²²

To summarize Pentecostal Holiness foreign missions, according to Rev. W. H. Turner, there are some 488 churches in all fields abroad, with a total membership of 25,521 as of 1963. There were 155 local Lifeliners Associations with a membership of 7,129. The Sunday Schools were larger and more numerous, listing a total of 380, with a membership of 21,313. To lead and supervise this membership and related auxiliaries, there are a total of 85 missionaries and 1,150 native pastors, ministers, and teachers. Seven Bible schools supply a better trained leadership, and the Pentecostal Holiness Church holds property in the mission fields valued at \$1,241,820.

According to Dr. Turner who has visited all the fields and is in constant touch with the missionaries in every part of the world:

You are not supporting a dead or dying work. We have the largest and best staff of missionaries we have ever had and never have we had such wise statesmanlike leadership.

²²Yearbook, 1963, 20.

If Jesus tarries, the next ten years will double our staff and our membership on these farflung mission fields.²³

Turner is an authority of the missionary picture of this Church. His prominence around the world is shown by membership as a Fellow of the Royal Geographical Society of England and as former foreign correspondent to several ranking newspapers and periodicals. He is in a position to evaluate situations, conditions, and features of mission work and is still active.²⁴

Not only is he acquainted with missions from the Pentecostal point of view but also from the world standpoint, and is a member of the Missions Board of the National Association of Evangelicals, which speaks for millions of people both in America and every part of the world. It was just such connections as this that made it possible for the Pentecostal Holiness Church to place chaplains in the armed forces of the United States.

Before leaving the foreign mission story it should be stated that Pentecostal Holiness Educational Institutions have influenced every mission field, and every office of the Church at home as well as abroad. Every member of the Executive Committee is a graduate of the denominational schools, with the exception of Bishop Synan. The same is to be said of the mission fields of Africa, China, India, Mexico, Hawaii, Alaska, Cuba, Puerto Rico, and Mexico, where scarcely a representative is to be found who was not trained in one of the Church schools, or who has not married someone who was. This also can be said of the chaplains serving in the armed forces. While Holmes Bible College leads in numbers of persons trained for the denomination, Emmanuel College, Southwestern College, King's College, Sharon Bible and High School, and the Pacific Coast Bible Institute all have contributed to the success of the Pentecostal Holiness Church.

²³Yearbook, 1963, 20.

²⁴Personal Interview with Dr. W. H. Turner, July, 1962.

CHAPTER XIII

DAN T. MUSE AND THE CHURCH AUXILIARIES

Every denomination as it grows tends to become more complex in organization, and more and more of its work is assigned to special administrators. The first effort to establish Holiness work in downtown Oklahoma City was the attempt to get children to Sunday School. The Southern Baptist emphasis on Sunday School work about this time influenced the Muses.

Apparently, the first Pentecostal Holiness Sunday School Convention was held in Oklahoma City in the early days of this denomination. The Muses were involved in the workshops. When Muse pastored the First Pentecostal Holiness Church still located on California Avenue, he gave special emphasis to Sunday School work and built a large school. Hence, one could expect this phase of church life to grow under his leadership as Bishop.

While the Pentecostal Holiness Church is primarily evangelistic, there developed a great interest in the teaching ministry. However, this growth was slow and for years the Sunday School was not considered of particular prominence in many churches. There are those who believe that the change at this point was certainly aided, if not entirely due to Bishop Muse. It is worthy of note there were no General Sunday School officials in the denomination until 1945. Furthermore, it is rather surprising that the youth organization, now known as the Lifeliners, as well as the Women's Auxiliary, had General Conventions before the Sunday School Association functioned.

There were many conferences that did not even have a Conference

Sunday School Association. Thus, the Oklahoma Conference set a significant example which has continued to the present day.

It was at the General Conference at Oklahoma City in 1945 that the Sunday School Committee brought in a report recommending that an educational executive be elected for the whole denomination, and that such be done at that Conference. More than this was not done since the new executive was left with the job of formulating the program in harmony with the organization except that certain guide-lines were laid down as to how Sunday Schools should be set in order. Bishop Muse was elected President, Rev. T. L. Aaron, Assistant, and Rev. D. M. Tarkenton, Secretary-Treasurer.¹ Each Sunday School was to pay a tithe into the Conference Sunday School Association, and each Conference Sunday School Association was to pay a tithe into the General Sunday School Association.²

There has often been opposition to the development of a separate teaching arm in the church, regardless of denomination. It seems as if this attitude was not so much opposition as indifference. For some reason, several large conferences such as Western North Carolina, South Carolina, and Upper South Carolina did not even organize a Sunday School Association during the first quadrennium, and did not support the general program. East Oklahoma, Oklahoma, California, and the Panhandle all supported the program and were active in Sunday School work.

It seems that the areas where the two Eastern Schools were located, and where Rev. T. L. Aaron presided, were the slowest to make progress in this matter. Two things may have caused this situation: Aaron was

¹Yearbook, 1945, 52.

²"Report of the Sunday School Committee," Yearbook, 1945, 37.

very busy. Second, it had been the custom to leave this matter up to the local church, and many did not see the value of a separate organization to direct this phase of the overall program. The area where Bishop Muse labored was proportionately more interested, and progress was also made in the North and East where Dallas M. Tarkenton was given authority.

Tarkenton, a Holmes Bible College graduate, received his bachelor's degree in education at Wilson Teachers College, Washington, D. C., and later his master's degree from the University of Georgia. He became interested in the Sunday School Department and gave the subject the time and interest it required during his first tenure of office in this section of the Church. He kept in close touch with Bishop Muse and pushed his own part of the program. Thus, he was able to report as follows:

It has been my privilege to organize Sunday School Associations in four of these conferences where no Sunday School Association was in effect, as such. There is only one conference boundary within my area now without a Sunday School Association--Maritime. I have conducted Sunday School Teacher-Training Schools as follows: Eastern Virginia 2, Virginia 1, Ontario 1, Pennsylvania 1. I have spoken in and presided over Maryland 1, Pennsylvania 1, Ontario 1.

At the authority of the General Sunday School officials, I attended the National Sunday School Association meeting in Denver, Colorado in the fall of 1948.

In my duties I have traveled about 15,000 miles in the interest of the Sunday Schools.

This is the first time for our Church to have General Sunday School officials and to have the Sunday School emphasized as it is in this gathering. It may be that we have been late in starting, but by the help of the Holy Spirit we shall make up for lost time.³

This same General Conference took steps to carry out the prophecy

³Yearbook, 1949, 34.

which Tarkenton had made concerning future growth in the Sunday School. Here again the West made its contribution. Under the guidance of Bishop Muse, Regional Sunday-School rallies were held in the west. Rev. C. E. Means of the Oklahoma Conference helped in this development becoming influential in Sunday School matters and assisting in the development of the movement. This experience seems to have linked with that in the East and produced the Sunday School report which was adopted by the Conference.⁴

Thus, a General Sunday School Association was strengthened; and Associations were required to be organized in all the annual conferences, to meet regularly, and to be presided over by some appointee of the General Sunday School Board. This was enlarged and given more importance than in the past. Recommendations were brought in to systematize the organization and set up national standards and methods. The use of the denominational Sunday School literature was emphasized and a goal of 100,000 was set for Sunday School membership to be reached during the next quadrennium. It was urged that proper literature be provided in Spanish for the Sunday Schools in sections using that language and that provision be made for a curriculum for Vacation Bible Schools.⁵

Just how rapidly this advancement took place was revealed in the minutes of the General Conference held in Memphis, Tennessee in 1953. Bishop Muse had passed on by this time, but the momentum picked up in the last quadrennium of his leadership seems to have carried over and extended. As of 1949, 816 Sunday Schools were listed with a Church-wide enrollment of 66,375, with an average attendance of 47,422.⁶

⁴Interview with Rev. C. E. Means, Superintendent Oklahoma Conference, January 5, 1965.

⁵"Report of the Sunday School Committee," Yearbook, 1949, 34-35.

⁶Yearbook, 1949, 6.

The officers-elect were acquainted with modern techniques in religious education and experienced. D. M. Tarkenton was returned as President; C. E. Means, Vice President; T. M. Oliver, Secretary-Treasurer; and H. P. Robinson and G. W. Wassom completed the Board.⁷

Not only had progress been made, but the First General Sunday School Convention was held, preceding General Conference, in Memphis June 15-17, 1953. This gathering received a congratulatory letter from the National Sunday School Association, which was read to the Convention.⁸

According to authorities in this field, a healthy growing church has far more members in Sunday School than in church. There is a widely held idea that when a church membership roll greatly exceeds the Sunday School membership, the church is declining and is potentially decadent.⁹ Thus, Pentecostal Holiness Sunday School leaders were very much concerned about the enrollment, and President Tarkenton declared:

I am very happy to report to you that the growth of the Sunday School, thanks to the blessings of God and the cooperation of our pastors and laymen, has been phenomenal. Since 1949 we have gained 27,073 members, an annual average gain of 6,763. Since 1945, the year when we first elected General Sunday School officials, we have gained 51,943, an average gain of 6,493.

Six years ago, when serving as General Sunday School secretary and treasurer, I set a goal of 100,000 members.

Since that time we have gained slightly more than 100 percent. The records of 1952 show that we had a Sunday School membership of 93,448.

It is safe to assume that as of this date-1953-with only 6,552 to gain during the year now pending, we have reached our goal of 100,000.¹⁰

⁷Yearbook, 1949, 3.

⁸"Minutes of the First General Sunday School Association of the Pentecostal Holiness Church," Minutes, 1953, 91.

⁹C.H. Benson, Sunday School in Action (Chicago: Moody Press, 1941), 37-41.

¹⁰Minutes, 1953, 92.

One feature of this convention was that it was not only a place of business, but also one where workshops were conducted, and information and training given much like Teachers' Conventions in various states. President Tarkenton initiated many improvements during the years of his leadership, one of which emphasized teacher training. Rev. and Mrs. Karl Bunkley were contacted and arrangements made for them to visit many conferences and hold teaching sessions in the local churches. Rev. Tarkenton contacted the President of the Sunday School Association in the Georgia Conference where the Bunkleys were scheduled to visit almost every church. Such were the results of this effort that Bunkley eventually became President of the General Sunday School Association.

By 1961 when the Pentecostal Holiness General Convention was held in Oklahoma City, there were over 1,167 Sunday Schools listed with a total enrollment of 103,239, and an average attendance of 77,526. When the Sunday Schools in the Foreign Mission Conference were added to the figures mentioned previously, the total enrollment in Pentecostal Holiness Sunday Schools is seen to be 128,541. It has increased since then but this figure given is the latest available until the next General Convention in 1965.¹¹

II. THE LIFELINERS

Whereas most churches develop their Sunday School before their youth work, the opposite was the case with the Pentecostal Holiness Church. The youth work had been in existence for several years and had grown to sufficient strength to obtain its own convention before the Sunday School and

¹¹Minutes, 1961, 11.

Women's Auxiliary achieved prominence.

As far back as 1921, Miss Margaret Conley undertook to organize the young people in the church in Atlanta, Georgia. According to Rev. T. L. Aaron she was a very talented person, dedicated to young people, and capable of planning many programs particularly suited to youth. This ability was later recognized by the Methodist Church where she eventually labored and where she won the praise of Bishop Candler.¹²

Church-wide recognition was given to the Youth Society by the General Conference of 1925 when the original constitution was adopted. Mr. A. M. Taylor, a member of the faculty of Franklin Springs Institute and General Treasurer of the Pentecostal Holiness Church at one time, was the first General President. Criticism was heavy, and a certain section of the Church seemed to feel that harm might come out of this new organization. Taylor resigned in 1927, and T. L. Aaron accepted the leadership.

Many people did not understand the needs of youth, but T. L. Aaron successfully educated many of the denomination to this need. He carried this attitude with him to Oklahoma City where he publicized his youth department. When Aaron moved on to the Presidency of King's College, Muse took over at First Church where youth work became an integral part of church life.

In 1930, the Pentecostal Young People's Quarterly began publication. Aaron served as editor. The profits from this venture went to help Franklin Springs Institute and further youth work. By 1941 church opposition had largely disappeared. The youth organization had been perfected

¹²Campbell, Pentecostal Holiness, 378.

and it was clear that the Society did not run contrary to the Church. As friction diminished, the accomplishments increased.

The East Oklahoma Conference encouraged youth work. Rev. Virgil Gaither was prominent as its leader. He filled the office as Conference President of the Youth Society of the East Oklahoma Conference during the period 1938-1941.

Pentecostal Holiness youth became so active that they sought their own General Convention with their own representation. There was considerable opposition to this, but Bishop Muse was for it. Writing to Regional President Gaither he stated:

Virgil, I do believe that a separate convention as I suggested is the only logical thing, for a half-day General Convention or a full day General Convention is not half long enough. It hardly justifies the money and effort of the young people. If the suggestion meets with your approval let's agitate it. Of course, you understand that I cannot during the Conference sessions, but I intend to offer it in the Conference message.¹³

Had it not been for the attitude of Bishop Muse it is doubtful if the First Youth Convention of the Pentecostal Holiness Youth Society would have been held in 1945. It was wartime and special arrangements were necessary. But with the help of the Bishop it succeeded, and the way was opened for the greatest advancement in youth work up to that time.

At that Convention Virgil Gaither was elected General President and was expected to give his full time to promoting this program. He was to be paid \$175 a month and four cents per mile for traveling expenses. The

¹³Muse to Virgil Gaither, April 11, 1945, Muse Papers.

Convention outlined a full program with many committee reports carefully worked out and finally adopted. The objectives were outlined under the subheadings of Christian Experience, Worship, Study, Service, and Christian Fellowship. This work was reviewed and passed by the General Conference which met while the Youth Convention was going on. Unity was preserved, and a program presented.

Gaither was faced with a tremendous responsibility in seeking to energize and direct the whole movement. Despite many problems he and his wife succeeded. The youth wanted not only a separate convention but also at a separate time and place. There was much discussion about the matter, and the PHYS President from Florida, Rev. Jake Till (now Lt. Col. Chaplain J. E. Till, retired) published an article in the local conference periodical which seemed to reflect on some of the officials and thoroughly aroused the ire of the editors of the official organ of the Church. The Bishop soon had the problem under control.

There can be no question as to the interest Bishop Muse had in the youth of the Pentecostal Holiness Church. He made this fact perfectly clear by stating in a letter to Gaither:

. . . I feel a vital interest in our young people and the work amongst the tiny tots and the teen-agers. It is our hope and not our sole hope for survival and for increase. I am not "feeling myself." I recognize that the days of my ministry is narrowing. Years are creeping by, and what I do for the youth must be done quickly. And I would like to see a great upturn in our reaching the young people in reality both in the Sunday School, in the Youth Societies, and in the Local Churches. I can see great things ahead for our young people. And as long as we have people like Virgil and Deannie we have nothing to fear.¹⁴

¹⁴Muse to Gaither, March 24, 1947, Muse Papers.

The Pentecostal Holiness Church seems united in its support of the Lifeliners. Almost all General Officials attended the General Pentecostal Holiness Youth Society Convention at Franklin Springs, Georgia, in 1949 and have kept up their interest and cooperation since.

III. THE WOMEN'S AUXILIARY

In the Pentecostal Holiness Church, women are not only recognized as members but also admitted to the pulpit, and occasionally pastor churches. They have been elected to positions of official capacity on conference official boards. This is usually the exception to the rule and practiced only because of the lack of suitable men to fill the position.

Some women have been outstanding in pulpit ability, and have been often acclaimed as evangelists rather than charged with administrative and judicial responsibilities. Women have always been active in the Church, doing many things that are of great importance but which men are not so apt to do. Almost every denomination has what they call a "Ladies' Aid Society" or some similar group. Since originally many women had come from other groups to join the Pentecostal Holiness Church, they often brought administrative and organizational ideas from their former denominations.

Thus it was that, without any denominational leadership, groups of ladies were organized formally or informally at the local level to do deeds of mercy and kindness. This was true from Greenville, South Carolina, where Mrs. Nina Holmes led in such activities, to Vancouver, Canada, where Mrs. Ella Paul headed up this practical ministry, before the Canadian church ever entered the denomination.¹⁵ But eventually something more systematic

¹⁵Campbell, Pentecostal Holiness, 388; information provided by Harold Paul, a later pastor of this Canadian Church.

was devised. Mrs. Lila W. Berry, an effective evangelist, pastor's wife, mother of eight, and community leader wherever she went, described what took place in North Carolina:

On May 10, 1944, a small group of women (nearly as many men) met in the historic little church in Falcon for the purpose of organizing something. I hardly think any of us knew just what we wanted, but out of a yearning heart to do something to help the church, and with a determination to find our places in God's great harvest field, we met to plan and exchange ideas. We invited Brother T. A. Melton (soon to be Bishop Melton) of Durham to speak to us. When he had finished we had no trouble getting started and with our Conference Superintendent acting as chairman we had soon organized the WOMEN'S AUXILIARY OF NORTH CAROLINA CONFERENCE OF THE PENTECOSTAL HOLINESS CHURCH.¹⁶

In due season this development was brought to the attention of Bishop Muse who wished to see this movement expand. Since General Conference was at hand, he had the matter placed before the gathering. An official communication was sent to Mrs. J. W. Berry, April 30, 1945, informing her that she was to be Chairman of the First Ladies Auxiliary Committee in the history of the Pentecostal Holiness Church. Furthermore, she was given a strong committee, composed of women selected from every part of the nation, to assist in bringing this matter before the highest legislative body of the Church. Muse's comment was:

This will give you an opportunity to present to the General Conference the program you have mothered in North Carolina and started the fires rolling through other conferences. You may be able to have the framework of your report ready before you start to Oklahoma, inasmuch as you will naturally be expected to sponsor the program on the floor of the Conference.¹⁷

¹⁶Lila W. Berry, "Our General President's Message," Advocate (May 8, 1947), 2.

¹⁷Muse to Mrs. J. W. Berry, April 30, 1945, Muse Papers.

A few days later, May 2, 1945, Bishop Muse wrote Mrs. Berry again and let her know his thinking in more detail and also gave her advice which was timely and revealed how extensive he thought this new auxiliary might become:

I would suggest that you enlarge the Constitution to read, "A Church-wide Organization," and then break it down to Annual Conferences, and thence to local churches. I like the Constitution you have. It appears to me that it includes virtually everything that is needed anyway.

I would suggest, however, that you keep its objects and purposes broad and never let it be confined to one phase of Gospel work. You can, of course, make special drives, etc., but always keep it broad enough to maintain the interest of every woman. It can dip into community affairs where it is advantageous and to the glory of God. There is such a vast field of endeavor at your door in this Society. Its possibilities are virtually unlimited.

I want you to know that I am 100 percent for it, and will certainly give you an opportunity to present the matter thoroughly. It might be good for your State Organization assembling at Falcon, to send a letter requesting such a church-wide organization.¹⁸

The ladies got busy and within a few days the suggested request was in the hands of the Bishop. It read as follows:

May 22, 1945

To the General Conference:

We, the Women's Auxiliary of the North Carolina Conference of the Pentecostal Holiness Church, having seen the efforts of the women of the world carried forth in an organized manner to accomplish their purposes, and realizing that organization has a voice that can be heard, and seeing the need of waging war against the encroachment of sin in the home and church, and in view of the place the women are assuming in the world generally, and feeling that with an organized effort we can better further the truths of Pentecostal Holiness, do hereby petition the General Conference of the Pentecostal Holiness Church now in session to recognize the "Women's Auxiliary" as an official

¹⁸Muse to Mrs. J. W. Berry, May 2, 1945, Muse Papers.

organization of the Pentecostal Holiness Church as organized in the North Carolina Conference in Falcon, North Carolina, May 1, 1944, and given the above name.

We humbly solicit the support of all the ministers and lay members in this great work, for both advice and encouragement.

Respectfully submitted,

Mrs. J. W. Berry, President
Mrs. Ralph R. Johnson,
Secretary-Treasurer¹⁹

As the Bishop had suggested, so the matter developed. The report was received and adopted. Mrs. Berry became the first General President of the Women's Auxiliary, as it was officially named, Mrs. Dan T. Muse, first Vice-President, and Mrs. J. H. King, Secretary-Treasurer.

The Auxiliary grew even more rapidly than expected. Within two years there were Auxiliaries organized in 21 different annual conferences. Furthermore, project after project was announced and completed.

Scarcely a need can be mentioned but what some Auxiliary was soon striving to help meet it. Churches were remodeled and painted. Parsonages were modernized. Food was gathered for the needy, and even missionary families sent to the foreign field when funds otherwise were unavailable.

Every year food and funds were gathered for the various colleges while Christmas gifts were sent to all the missionaries and their families. The Falcon Orphanage was especially dear to the women of the Church, and every year the children were made to realize that the Church cared for them by the Harvest Train project in which hundreds of people

¹⁹Petition from Women's Auxiliary of North Carolina to the General Conference P. H. Church, Muse Papers.

took part, and thousands of dollars were contributed to the children in the home.²⁰

By the time the next General Conference convened in Jacksonville, Florida in June, 1949, the women were not only organized, but they held their first General Convention. The reports indicated that some 356 Women's Auxiliaries had been organized with an enrollment of 4,987 and an average attendance of 3,143. In addition, a weekly page in the Advocate had been edited by Mrs. J. H. King, which materially helped in keeping the Auxiliary before the Church and explained its plans and purposes.²¹

The reports of the President and Vice-President revealed how enthusiastic they had been in pushing their new organization. Mrs. Berry reported that she had traveled 18,200 miles, presided over 29 conventions, and received \$1,387 with a traveling expense of \$875.

Mrs. Muse had also been busy. At times, as she phrased it, she hitch-hiked rides with her husband to save traveling expenses. She traveled 20,300 miles while presiding over 31 conventions besides several other gatherings. She received \$862.76, while her travel costs amounted to \$417.22. Mrs. Muse reported having organized nine Conference Auxiliaries in addition to one Regional Fellowship. She edited a page in the Southwestern Pentecostal Holiness News and spoke at various ministerial gatherings. She was also happy to report that she had featured both Mrs. Berry and Mrs. King at important gatherings. Although Bishop Muse had been very near death with a serious heart attack, he had recovered

²⁰Lila W. Berry, Advocate (May 8, 1947), 2.

²¹Yearbook, 1949, 8.

enough to carry on his work until he passed away in February, 1950.²²

He had wanted his wife to keep pushing the work; and since she had been elected General President at Jacksonville in 1949, she kept at her post, traveled widely on her own, and went to Memphis in 1953 where she presided over the Second General Convention of the Women's Auxiliary. By this time the Auxiliary had more than doubled with 611 local auxiliaries, a total membership of 9,616 and an average attendance of 5,809.²³

Once again both leaders had been very busy with Mrs. Muse presiding over 37 Annual Conventions and 3 Board Meetings, and traveling a total of 36,025 miles during the quadrennium. In those four years she received, apart from the mileage allowed for transportation, the sum of \$814.30, less tithes of \$83.02.

Mrs. Berry had also been busy having traveled 31,050 miles, receiving less than \$700 when all expenses had been deducted. In addition, she had helped her husband in his pastorate. Both women resigned their positions of leadership with great hopes for the future and the expectations that the Auxiliary would move on.²⁴

In 1960 there were 654 auxiliaries with a total membership of 11,205 and an average attendance of 7,991. Other activities progressed proportionately so that each year reveals growth in the number of services this Women's Auxiliary renders.²⁵

IV. CHURCH PUBLICATIONS

Bishop Muse was interested in the effect of the printed page. He

²²"Minutes of the First General Convention, Women's Auxiliary, Pentecostal Holiness Church," Yearbook, 1949, 66.

²³Ibid., 16.

²⁴Minutes, 1953, 104-5.

²⁵Minutes, 1961, 13.

was a printer in Texas and Oklahoma. In his early years in the Pentecostal Holiness Church he urged others to read, write, and print tracts, papers, and other items for the Holiness cause. For years he edited The Pentecostal Holiness Faith, and the Foreign Mission page in the Pentecostal Holiness Advocate, and was virtually the voice of Foreign Missions in his own denomination. In those pioneer days, when the people of the Church were poor and support was hard to get, it was his aim to get every man, woman, and child to give one penny a day to help the cause abroad. This goal was never reached, although mission support grew under his leadership.

With his years of experience, the Bishop was aware of the possibilities of the printing business and anxious to see the denomination accomplish what he knew could be done. When the Pentecostal Holiness Church purchased the publication and printing business which G. F. Taylor had built in connection with the publication of the Advocate at Franklin Springs, Georgia in 1929, a step forward was taken. Thereafter the Pentecostal Holiness Church had its own publishing plant and was in the church literature business. Furthermore, it used this business to earn money to support the cause of religious education and Franklin Springs Institute.

This was good business for the school, but it had some bad implications for the future of the Publishing House. Operating on a limited budget as was the whole Pentecostal Holiness Church, every department was money hungry because of immediate needs. Consequently, the problem of plant maintenance, and modernization was not adequately planned. Thus, a day of reckoning was bound to come. Editors were never a problem. The ministers were always pleased to work, write, and help as they could. Among the Advocate contributors were Rev. G. F. Taylor, Bishop J. H. King,

and Rev. Paul F. Beacham. Mr. A. E. Robinson was the skilled printer who ran the plant. Rev. R. H. Lee managed the plant for over 25 years. Accustomed to the most meager supplies and assistance, these men kept the machinery running. A few dollars profit showed, and the people at large were happy because there was one part of the Church that was paying its way and actually helping the whole Church. The Advocate never paid for itself, and the Publishing House had to underwrite its cost, as well as sponsor education.²⁶

At the General Conferences of 1937 and 1941, appreciation was declared for the accomplishments at the Publishing House. From 1933 to 1937 the Advocate subscriptions increased from 1,425 to 4,574. In spite of this, the Advocate had to be subsidized to the extent of \$6,811.33 in order to balance the books. While the Publishing House made a profit of \$15,969.50, the deductions reduced this profit to a mere \$5,406.44. These were depression years, and it was good to accomplish even this. Had Franklin Springs Institute been operating during these years, the profits would no doubt have been even less.²⁷

In 1941 it was revealed that the Advocate subscriptions declined from a high of 4,574 to 4,540. However, 202,050 more copies had been printed and circulated with the result the Advocate went even farther behind and required \$11,168.20 from the Publishing House to take care of the deficit.²⁸

No doubt there were many causes for this rise of cost of production,

²⁶Campbell, Pentecostal Holiness, 537-47.

²⁷Yearbook, 1937, 14-16.

²⁸Yearbook, 1941, 12.

but it cut profits which saw the four years finish with a net profit of only \$780.22 after paying the several required deductions. Apparently, the Sunday School sales were kept under a separate account, since it was from this source that Emmanuel College was supposed to gain its support. These funds it was revealed had done quite well, Emmanuel College having received a total of \$16,682.04, a sizeable supplement for those years. Nevertheless, it reduced the profits on this large account to a mere \$1,659.36 for the four-year period. Obviously, something would eventually have to be done. By the time of the next General Conference, held in Oklahoma City in 1945, the problem concerning the Publishing House had become a major one.

Bishop Muse told the Conference delegation that unless there was a change for the better, the future of this phase of the Church's outreach was dark. The publications committee recommended that there be a full-time editor of the Advocate, a Board of Publications, and Editor-in-Chief of all publications and that the program be made more efficient. Furthermore, it was recommended:

That the Board of Publications encourage qualified men to write books and give them assistance in printing and distributing them.

That there shall be a Year Book published annually, compiling all Annual Conference Minutes, Mission Conference Minutes, and other General information; and that the Board of Publications shall be responsible for the publication of a condensed Year Book.²⁹

These were important suggestions among many made by this report. But

²⁹Yearbook, 1945, 45.

the real significant implications were implied by the following paragraphs:

That the Publishing House be moved to a large and centrally located city and that it be enlarged and modernized. Further, that the General Board be instructed to take immediate steps to bring about this accomplishment.

That a print shop foreman be elected by the General Board and that his duties shall be clearly and definitely specified.

That the General Board, in collaboration with the Publishing House manager and print shop foreman, set up a cooperative system of operation, to establish an equitable wage rate to be applied impartially to all employees, and to improve the condition of employees in general.³⁰

When these recommendations were adopted, it was only a matter of time until more information became public, or at least was drawn to the attention of the officials in a more emphatic manner. Bishop Muse was displeased that when General Conference adjourned, the officials failed to make provision for proper organization. This he revealed in a letter to a member of the General Board:

Our failure to remain over and get thoroughly organized in every department under the new program has to my mind greatly affected us and crippled us. If we had studied the new program thoroughly and organized and got together as a Board we could all have been doing more efficient work. What we did do was with a token of the General Board membership, and the Board is not in harmony in everything.

I feel keenly the effect upon the work of the Board of Publications. Our work was not clarified and one need only look at the reports to see some of the complications. If the General Board of Administration is to control and operate the Publishing House then the Board of Publication should know it so no complications will develop. I certainly do not wish to encroach upon the work or authority of any other Board.³¹

³⁰Yearbook, 1945, 45.

³¹Muse to George A. Byus, November 6, 1945, Muse Papers.

It was not only a matter of handling a problem, but in addition the integrity and independence of each department was at stake. This was not satisfactory to Muse. He expressed himself accordingly:

And making additional complications at the joint meeting of the Executive Board with the Board of Foreign Missions, the two Boards voted to take money from the Board of Publications only source of income to pay for printing of Minutes and the opinion was expressed that the Publishing House should furnish gratis all stationary, etc. If the General Board of Administration sustained that action then the Board of Publications might as well resign and let the entire General Board of Administration handle it. No use having a Board that is powerless to function, and if these two Boards mentioned can appropriate funds from another Board then any other two Boards can meet and appropriate funds from another Board. If funds can be appropriated from the source of income of the Board of Publications then funds from the Board of Foreign Missions and from the Board of Education or the Board of Home Missions can be done the same way. Then we would have a lawless setup and no harmony at all.³²

Leading men wanted Bishop Muse to take over the Publishing House and solve the problem. They felt that he could do so since he had had more experience in that line of business than perhaps anyone else in the denomination. He refused, declaring:

We have a serious difficulty now before us. I have been urged to take over the situation. But that I cannot do for I will not usurp authority knowingly. There is too much work to be done to encroach upon the work of another person. . . . the General Board of Administration appointed the Manager and also the Foreman, and I shall not even attempt to annul the work of the General Board of Administration. That's not my nature.³³

Bishop King replaced Bishop Muse as Chairman of the General Board

³²Muse to George A. Byus, November 6, 1945, Muse Papers.

³³Ibid.

of Administration while Muse was elected Chairman of the subsidiary Board of Publications. Since the Discipline stated that "The General Board of Administration shall employ the Business Manager of the Official Organ and the Publishing House," Muse felt it was King's place to handle the problem and not his own.³⁴ This he did, and Muse agreed with his decision to do so.

Meetings were held and changes were made; but when the next General Conference convened in Jacksonville, Florida in 1949, difficulties persisted in the Publishing House and related activities. A committee had been appointed to select a new location and had traveled many miles coming up with several requests:

1. Immediate steps for relocation of the Publishing House.
2. All profits from the Publishing House products, sales and transactions to be turned back into the Publishing House to promote an aggressive expansion program, including a new plant and new machinery, and that this plan be followed for the next four years.
3. That the Board of Publications be authorized to proceed with such a plan at once, and that the judgment of the Board be trusted in the matter of selecting the location, setting up offices, establishing policies of procedure, operation, etc.³⁵

However, the Education Committee had something to say about losing the major source of its income. Its members believed that the proceeds from the Sunday School literature was to be used for education. Furthermore, they were sustained in this contention by vote of the General Conference. Realizing the predicament in which the Publishing House found itself, while not surrendering their rights, the leaders of

³⁴Discipline, 1945, 29.

³⁵"Findings of Committee on Publishing House Expansion," Yearbook, 1949, 24-26.

education, nevertheless, recommended that half the income usually paid to education be returned to the Publishing House to assist in its development. Furthermore, since a moratorium had already been declared on the funds as of January, 1948, the amount of money owing the schools was forgiven.

It was plain that while the Committee on Education was striving to retain its rights, it was anxious to cooperate in the publication program. However, the members were not willing to hand the Sunday School literature profits back to the Publishing House forever, and they made this fact clear.³⁶

For several years the Publishing House struggled on. Rev. D. M. Tarkenton was elected Editor of the Advocate and made Manager of the Publishing House. The moratorium on the payment of the funds to education being extended, he was able in the course of time to completely renovate the plant, erect a new building, and put the whole business in the best financial condition. Apparently, the opportunity for profit had always been present since the following development was reported.³⁷ Whereas in 1949 the Manager reported a profit of \$3,197.53 and a deficit in 1953 of \$14,568.53, by 1957 the net profits had risen to a total of \$127,303.26 and \$136,101.83 in 1961.

The comparative net worth had increased accordingly, rising steadily from \$49,752.74 in 1949 to \$338,032.05 in 1961. At that time the business reached the point where, after building the headquarters and homes of the General officials, a portion of the profits were once again to be returned to the educational department of the Church. Another dream of

³⁶Yearbook, 1949, 56.

³⁷Interview with Bishop Dan T. Muse by Harold Paul in the fall of 1949, Oklahoma City; Minutes, P.H.C., 1961, 104.

the Bishop had come true.³⁸

There remains one other major department of the Pentecostal Holiness Church in which Bishop Muse was interested although not so directly perhaps as in some: namely, the Falcon Orphanage.

V. THE FALCON CHILDREN'S HOME

From the earliest days of the Pentecostal Holiness Church, its leaders had been interested in providing a home for the destitute child. The early days of the Church were times of hardship and poverty. And while efforts were made to start orphanages in Georgia, Oklahoma, and North Carolina, no institution of this type survived except the Falcon Orphanage, supervised for many years by J. A. Culbreth, charter member of the consolidated Pentecostal Holiness Church.

For many years Falcon Orphanage was operated as an independent institution. The Falcon Camp Meeting, one of the oldest in that section of North Carolina and attended by thousands of people each year, was conducted in association with the orphanage. When this operation was handed over to the Pentecostal Holiness Church on March 30, 1943, the farm, buildings, tabernacle, and all other properties were evaluated by the Duke Foundation at \$108,000.³⁹ Rev. A. C. Holland was appointed Superintendent and Treasurer. Mr. Holland had been head of the old Falcon Holiness School and came back to manage the Orphanage. Many improvements were carried out, and a public school was operated on orphanage property by the State of

³⁸Minutes, 1961, 104.

³⁹Ibid., 16.

North Carolina. The capacity of the Orphanage was about one hundred children and was usually divided about equally between boys and girls. Some progress was made in this department; but before the next General Conference Mr. Holland resigned, and Rev. J. W. Brooks, returned missionary from Africa, was appointed Superintendent January 20, 1949.

It seems to have taken several years and many changes to get this Orphanage where the Church desired it to be so far as efficiency and equipment were concerned. However, by 1961 things at the Orphanage were reported as being in a very satisfactory state; while the number of children cared for had not increased, property value had risen until it was then worth \$400,000 with only \$15,000 indebtedness. The efficiency of the operation seems to have also improved accordingly.⁴⁰

While no provision was made for the care of the aged in the early years, it is important to note that by 1965 three institutions had been opened, one at Carmen, Oklahoma, one at Silver Springs, Florida, and another at Falcon, North Carolina, adjacent to the Falcon Children's Home, as the Orphanage had come to be known. According to all reports, these institutions are located in suitable buildings, well-organized and approved by the appropriate authorities in the states in which they are located.

While Bishop Muse was not directly connected with these efforts as much as some other parts of the work of the Church, he was always intensely interested and did all he could to see that each section received due recognition, proper financing, and efficient operation.⁴¹

⁴⁰Minutes, 1961, 18.

⁴¹Interview with Rev. C. H. Williams, former member of the General Board of the P. H. Church and Dean Emeritus of Southwestern College, Oklahoma City.

CHAPTER XIV

PENTECOSTAL HOLINESS AND THE FUTURE

The test of any organization is its ability to perpetuate itself without losing its purpose or identity. In one four-year period, from 1946 to 1950, the Pentecostal Holiness Church lost its two most distinguished leaders, elected a third, and made more progress than ever in its history.

Bishop King, who returned to the leadership of the denomination in 1945, died on March 31, 1946. Bishop Muse became the leading figure in the Church. He was regarded as the statistician of the Pentecostal Holiness Church, and during 1946 he applied this talent to determine if the Church had accomplished that for which it was organized. He found that out of 773 local congregations in the United States and Canada, 348 or 45 percent did not report one person being filled with the Holy Spirit. From this he believed that many local ministers were not doing their job in a proper manner. While 12,651 persons were reported as having joined the Church, the net gain in membership was only 1,909; in other words, 10,742 members had been lost in four years. Bishop Muse was alarmed and wrote to Bishop Synan:

The same general condition prevails over the entire church, and therefore is not confined to any one geographical section.

Whatever may be the remedy in one section will, of course, work in every section of the church.

These conditions bother me, and it has been a subject of much prayer and waiting on God.

Think this matter through and pray about it, and let me know what you think can be done to provide a remedy for the situation.¹

¹Muse to King, et al. March 4, 1946, Muse Papers.

Bishop Synan grasped the significance of the information provided by Muse and sensed the advantage of using his methods of research for the benefit of the Church in the future. He revealed this in a letter to Bishop Muse:

I made good use of the figures which you had compiled in the McLean convention. They were very impressive and had a profound effect upon the brethren there. And I believe we shall realize some improvement as a result of the information and exhortation which was passed on to them, together with the measures adopted in the convention.²

Synan expressed his appreciation for the information Muse provided: "I certainly appreciate the fine work you are doing ferreting out these facts. No one else has ever done this, as you are doing it, that is bound to help us; for it lets us know exactly where we stand."³ He seemed to sense that some day this sort of investigation should be carried on at a national headquarters, where with proper secretarial help much constructive research could be conducted:

I was thinking that a number of surveys directed to both groups of churches and pastors -- the successful and the unsuccessful -- inquiring of the first as to the factors leading to their success and of the second as to the number of evangelistic services held yearly, as to whether the pastor gives his full time to the work, as to the amount of cooperation of all groups in the church, etc., might give us a clearer view of the things that contribute to both success and failure and thus place within our hands definite clues to follow in correcting the defects.⁴

Muse, as senior Bishop, went all out to rejuvenate the Church.

²Synan to Muse, April 9, 1946, Muse Papers.

³Ibid.

⁴Report of Dan T. Muse to the General Board of Administration meeting at Toronto, Canada, March 4, 1946, Muse Papers.

During 1946 he traveled 30,000 miles, spoke 459 times, and wrote 1,521 letters.⁵

Muse emphasized the need of caring for children and young people. He discovered that more than 70 percent of the ministers were converted before the age of 17, while almost 82 percent below the age of 26, with only slightly over 20 percent in the older group. He pointed out that the future of the Church depended upon the care exercised in watching over and providing for the retention and development of the children and young people.⁶

Muse, and those with him, kept up a torrid pace through the next year, ending July 1, 1948, when he reported having preached again 485 times, traveled 36,972 miles, and written 1,131 letters.⁷ The whole Church seemed to have begun to move anew. When he made his report on February 1, 1949, after almost dying with a severe heart attack, every aspect of work was on the move. The membership was at an all-time high of 30,873, and religious experiences were definitely on the rise:

Many of the churches are reporting successful revival campaigns. New fields are being evangelized. And, since the round of Annual Conferences, reports reach me of the organization of numbers of Pentecostal Holiness Churches. There is an ever-increasing trend upward in most every department of the church. Our Church schools are full, and our Pastors and Evangelists have an enlarged vision; and the membership of the General Board of Administration and Conference Superintendents are planning and praying and leading to even greater things.⁸

⁵Muse, Report to G.B.A. Toronto; also Muse, "Is the Church Casting Its Young?", Sermon Notes, Muse Papers.

⁶Muse, Report to G.B.A., Muse Papers.

⁷Muse, Circular to G.B.A. and Conference Superintendents, Feb. 1, 1949., Muse Papers.

⁸Synan to Muse, March 15, 1949, Muse Papers.

While Muse was ill, he had turned all his authority to Bishop Synan, who sought to carry on in the manner Muse would have desired. He seems to have been well accepted in the Church and to have continued the growth and progress. When Muse recovered, Synan seemed delighted to relinquish leadership to Muse, admonishing him "not to undertake any strenuous work such as traveling, preaching, etc., until your physician advises you that such is safe for you, and even then, with the greatest moderation."⁹

Muse died on February 4, 1950. The full impact of his leadership in revitalizing the Church was not felt until the end of the quadrennium, when the General Conference met at Memphis in 1953. The whole picture was aptly portrayed by Bishop Joseph A. Synan when he presented his message concerning the State of the Church:

. . . we would like to point out the fact that our membership has almost doubled in the past eight years. (It was 24,509 in 1945: that is, in the homeland). Our Sunday School enrollment and average attendance have both more than doubled in that time. This is true of our young people's organization, although much greater progress was made by it in 1945-1949, than in 1949-1953 quadrennium. While our Church property valuation has quadrupled in the past eight years, it has doubled during the past quadrennium.

In other words, we as a Church have made about as much progress in all phases of our work during the past eight as was made during the past forty years. It is with deep humility and gratitude to God, and with no spirit of boasting, that we report these things.¹⁰

To answer the question as to how this progress came about; there was no simple answer. For instance, the Church organization had grown to the point where more men were involved; and these men were better

⁹Synan to Muse, March 15, 1949, Muse Papers.

¹⁰Joseph A. Synan, "State of the Church," Minutes: General Conference P. H. C., 1953, 3.

trained and seemingly as devout as those in the past. New emphasis had been placed on Sunday School work as the greatest membership building force of the Church.

In the post-war period there was a general upsurge of church membership in all denominations. But the evangelistic phase of the ministry had never been more prominent. Pentecostal churches were producing evangelists who merited interdenominational recognition. Among the outstanding was Oral Roberts, a member of the East Oklahoma Conference of the Pentecostal Holiness Church. Many new members were received into churches where union campaigns were conducted, and great inspiration was given to the more ordinary men as a result of the success being achieved by the few.¹¹

According to Rev. R. L. Rex of the Oklahoma Conference, Assistant General Superintendent of the Pentecostal Holiness Church, who came to the front under the leadership of Bishop Muse, "The most progressive step the Pentecostal Holiness Church ever made was when it organized the General Home Missions Department at the General Conference in 1941."¹² Although the initial successes were small, and it took time to publicize and build interest in the Home Missions program, it eventually succeeded: "From that time until the present, the interest has so increased in our Church, in General Home Missions and Evangelism, that we have enjoyed a phenomenal growth in numbers of churches and National membership."¹³

By the time Rev. Robert L. Rex reported to the General Conference at

¹¹Union campaigns were united evangelistic efforts in which many churches shared the sponsorship and likewise shared in the results.

¹²Robert L. Rex, "Report", Minutes: General Conference P. H. Church, 1953, 41.

¹³Rex, "Report", Minutes: General Conference P. H. Church 1957, 39-40.

Oklahoma City in 1957, the Home Missions program was moving. This department had helped organize the Pentecostal Holiness Church in England, the Great Lakes Conference, the Arizona Conference, the Northwest Conference aimed at the Oregon and Washington areas, and finally the Ozarks Conference, bringing in new churches in Arkansas and linking them with some already organized and donated for this purpose from the East Oklahoma Conference. In addition to helping organize the new Home Missions Conference, assistance was given to fourteen other Conferences, either in helping build new churches or helping sponsor evangelists to enter needy areas where there was not sufficient funds available to take care of the project.¹⁴

It was found that some sections of the world were interested in the Pentecostal Holiness Church, but they did not wish to be classified as being helped by the Foreign Missions Department. This was true of the British Conference and also of the White Conference in South Africa. Thus, the Home Missions program found new opportunities for expansion overseas, but in a manner different to the usual foreign program.¹⁵

One great difference between Home Missions Conferences and other Conferences is the fact that the Superintendents of the Home Missions Conferences were first appointed by the Home Missions Board, but later nominated by the Board and elected by the Conference. An additional difference was that support of the Conference Superintendent was supplied, in whole or in part, by the Home Missions Board. Experienced persons

¹⁴Rex, "Report", Minutes: General Conference P. H.; 1957, 39-40.

¹⁵Rex, "Report", Minutes: General Conference P. H.; 1961, 29-30.

were needed to establish the new conferences. Such persons often would not be available but for the help from the Home Missions Department.

The work continued to grow throughout the next quadrennium, so that by 1961, when the General Conference convened at Richmond, Rev. Robert L. Rex could report that sixteen conferences had been helped: "five in the South, four in the East, and six in the West, England and Italy." Rex reported on his trip to England that things were progressing, that the leader, Rev. Noel Brooks, was doing an efficient piece of work and that, "The money we have spent there is bringing forth fruits unto God; and the influence of our church has been made stronger throughout the world as a result of this new work."¹⁶

A new venture of far-reaching potentialities was started in 1957, when the Church Extension Loan Fund was established. After four years of operation under the leadership of Rev. R. L. Rex, this fund contained \$139,023 and had made twenty loans to churches for new buildings. This fund also provides an income for those who invest their savings in this form of church promotion.

After the General Conference of 1961, the Home Missions Department became known as the Department of Evangelism, established to work in three major areas: local churches, small conferences, and new fields.

In the local church area the aim was to double every church in ten years. Where a church was reasonably strong it was urged to sponsor a new church in another section of the city or community. The Church Loan Fund was available to help new churches, and an architect was secured to assist by having available stock plans for buildings. Of

¹⁶Interview with Robert L. Rex by Harold Paul, March, 1965.

course, evangelists were to be provided as needed.

Help for the smaller conferences was arranged by the larger conferences adopting them. In this way, evangelists could be made available and rallies conducted simply by having the pastors in the larger areas take time off to help the smaller conferences.

The most noteworthy development at the 1961 session was the decision to concentrate new field efforts on the larger cities, both where Pentecostal Holiness Churches had already been established in the general area, and also where they had not. Church leaders drew up a plan to organize a conference in every state in the Union.¹⁷

As the Pentecostal Holiness Church grew, its relationship with other churches became more important. As indicated, the founders of the Pentecostal Holiness Church had not intended to start a new organization. Indeed, the Holiness movement had arisen through a re-emphasis of doctrines taught for many years in the older churches. However, when those who believed these teachings were not allowed to remain in their churches, they had to organize to meet the needs of their people.

The Assemblies of God, the largest of the Pentecostal denominations, reported 17,761 members in Oklahoma and property valued at \$12,238,467 as of October, 1964, verify this non-schismatic attitude as characteristic of the whole Pentecostal movement in the beginning.¹⁸ Carl Brumback, their official historian, expresses this idea as follows:

¹⁷Interview with Robert L. Rex by Harold Paul, March, 1965

¹⁸Mrs. Bonnie Wollard, Secretary to District Superintendent Robert E. Goggins, Oklahoma District Council of the Assemblies of God, Oklahoma City, to Harold Paul, March 5, 1965.

Early Pentecostals envisioned a mighty revival sweeping the Church. It was their fervent hope and conviction that the whole Church should be Spirit-filled and supernaturally equipped to meet the twentieth-century challenge. There was no intention of establishing a Pentecostal branch of the Church, but an insistence that the entire tree was to be Pentecostal. This was the "ecumenical spirit" which pervaded the hearts of the Pentecostal pioneers - one Church - in "one accord" of Spirit fullness.¹⁹

But the full responsibility for isolationism that developed cannot be placed upon the older churches. Donald Gee, editor of Pentecost, the official voice of the Pentecostal World Conference, aptly summarized both the fears and desires of those involved in the Pentecostal movement in general:

Many sincere believers within the Pentecostal Revival regard participation in any ecumenical movement as a sharing in a subtle drift toward a final apostasy foretold in the Apocalypse. Others fear that the fellowship with non-Pentecostal bodies must inevitably weaken our distinctive testimony and injure our spiritual power. Some sections would boycott a World Council of Churches purely on the ground of objection to all organization beyond local assemblies. . . .

This is not to say that Christian Councils, even on a world-wide scale, are uncalled for or useless. . . . There are inestimable benefits from brethren speaking face to face who otherwise might become estranged. . . . We have no praise for those misguided isolationists, within or without the Pentecostal movement, who deliberately hold aloof from Councils.²⁰

Many small denominations have not been willing to go along with the World Council of Churches because of its breadth of creed and alleged tendency towards a super-church which might restrict religious liberty.

¹⁹Carl Brumback, Suddenly . . . From Heaven: A History of the Assemblies of God (Springfield, Missouri: Gospel Publishing House, 1961), 151.

²⁰Donald Gee, Pentecost, No. 6 (December, 1948), 17; quoted in Kendrick, Promise Fulfilled, 203.

Various Pentecostal groups had cooperated with the National Association of Evangelicals from its inception and received assistance from this association. This was particularly true in placing chaplains in the Armed Forces and assisting missionaries in various parts of the world where a united voice was listened to, whereas a weak isolated one would have been ignored. The Pentecostal Holiness Church had not only shared in these benefits but had also contributed to the support of the National Association of Evangelicals. Rev. R. L. Decker, President of the N. A. E., expressed the Association's thanks to Bishop Muse in a very cordial manner:

Your fellowship in the financial support of the great Evangelical Cause is especially appreciated by those of us who are responsible for the raising and apportioning of these funds. We think you will agree with us that a great deal has been accomplished with an amount of money not larger than the annual budget of many local congregations.²¹

Meanwhile, the Pentecostal Holiness Church sought closer relations with denominations similar to itself. The Church of God of Cleveland, Tennessee, had approached the Pentecostal Holiness Church with an idea to developing closer relations. While the idea appealed to many in both churches, especially among the younger men, nothing definite was accomplished. Although the question was dropped for several years, it has now been revived and a study commission is laying the groundwork for closer relations.

More success was achieved in another area. The Congregational Holiness Church had organized in 1920 from among those who had withdrawn

²¹R. L. Decker, President, National Association of Evangelicals, to Muse, March 30, 1948, Muse Papers.

from the Georgia Conference of the Pentecostal Holiness Church over a doctrinal dispute concerning divine healing. Strong feeling had lingered over this problem, and much harm resulted as a consequence. But this was brought out into the open, proper amends made, and the causes of the friction between these two churches removed. The two groups moved closer together, and soon showed signs of coming even closer together in the future.²²

This growing tendency to appreciate members of other religious organizations was undoubtedly encouraged by the National Association of Evangelicals, and nowhere more than among the Pentecostals. All Pentecostal churches meeting in these large gatherings had felt themselves under the scrutiny of the older denominations. This very fact tended to draw these groups closer to each other. This tendency was further stimulated when other groups began to meet together and raised the question as to why the Pentecostals did not also do so. As a result, after the adjournment of the N. A. E. Convention in 1948, "There was a meeting of six different Pentecostal groups, represented by about 18 or 20 preachers, I believe," wrote Bishop Spence later, "that God brought us together and that much good can result through a better understanding and cooperation between all of us."²³

Rev. E. S. Williams, General Superintendent of the Assemblies of God, had just returned from an International Conference in Switzerland, where representatives of Pentecostal churches from 22 nations had assembled.

²²Minutes of the Meeting of the Joint Committee representing The Pentecostal Holiness Church and the Congregational Holiness Church, convened at Franklin Springs, Georgia, July 17, 1946, Muse Papers.

²³H. T. Spence to Muse, May 8, 1948, Muse Papers.

Williams reported that these independent groups were coming together for their own protection and perpetuation. He also pointed out that "one indictment against the Pentecostal Movement had been that it cannot be of God inasmuch as the movement is so divided."²⁴

The leaders of the Pentecostal organizations present seem to have expressed much the same sentiment. Rev. J. C. Jernigan, General Overseer of the Church of God:

expressed amazement that we know so little about each other, and hoped this will be a forerunner of another meeting. He said the Pentecostal bodies may never be one organization, but that should not prevent a working agreement among us.²⁵

Since there had been so much competition among these groups, it was significant when the leader of one of the largest stated that he did not like it when these churches built close to one another but felt that new churches should be "located properly to reach unchurched sections of the city, and not located on the same street or too close together."²⁶

Just what some of the other Evangelical Churches were thinking was revealed by Bishop Spence of the Pentecostal Holiness Church when he reported that:

one NAB leader said to him, "Why are you Pentecostal brethren not closer together? We get together, why can't you? Clyde Taylor (a world authority on missions) said, "If the Pentecostal people get together in a fellowship, they can make an impression second to none."²⁷

²⁴Minutes: Conference of Pentecostal Leaders: Chicago, Ill., J. Roswell Flower, Secretary, May 7, 1948, 3.

²⁵Ibid.

²⁶Ibid.

²⁷Ibid.

There were many reasons why these groups were not closer together, some of them organizational and some of them doctrinal. While the Pentecostal Holiness Church had followed the Methodist position theologically, the Assemblies had tended more towards the Baptist. Much friction had developed between these two and the Pentecostal Holiness Church was not about to abandon its traditional position regarding sanctification in order to join an ecumenical association.

This problem was very real to Bishop Muse who was strongly in favor of fellowship so long as it was what it was declared to be. The Bishop had had unhappy experiences in the past which he had not forgotten and did not wish to see repeated. He stated his position clearly when he wrote Bishop Spence:

For years back I saw the need and had a desire that some form of working agreement could be effected that would benefit all honest-hearted Pentecostal groups.

My mind is jammed full of the unethical and unchristian practices of professed Pentecostal ministers and laymen back in 1913 to the 1920's and down through the years. My heart has been made sick at the methods followed by many ministers. . . . Confidence and fellowship were destroyed until rarely could a pastor permit a minister from another group to occupy his pulpit with a feeling of safety. The unChristlike practices of supposedly Pentecostal preachers in the past years has done more to hinder the spread of Pentecost than all of the opposition from other churches. In fact, they furnished ammunition for opposers.²⁸

But Spence was able to answer Muse that "The Assemblies showed a fine spirit and it was definitely understood that only in some kind of a fellowship would matters be discussed, certainly not with any thought even of approaching the matter of a merger."²⁹

²⁸Muse to Spence, June 11, 1948, Muse Papers.

²⁹Spence to Muse, June 18, 1948, Muse Papers.

Although Bishop Paul F. Beacham was opposed to the forming of any association of the kind under discussion, he became willing to go along with the others and see what would come to pass. Bishop Synan, on the other hand, with Bishop Spence, advocated the formation of some association among Pentecostals. When the Pentecostal Holiness Church missed one meeting of an exploratory nature and was immediately contacted by those who had previously met with them, Bishop Synan wrote to Bishop Muse:

I have had a letter from Brother Flower of the Assemblies of God. I had written him and Jernigan in a tactful way, so as to avoid leaving them entirely in the dark as to our lack of representation in the second Chicago meeting, and he says that the constitutional committee will be meeting on the 26th, and expressed strongly the feeling that they would like for us to be represented in that meeting.³⁰

When the various representatives met at Des Moines, Iowa, on October 26-28, 1948, the Pentecostal Holiness delegation was present and heartily concurred with the report published by the Assemblies of God, that, while the chief task before this meeting:

was the formation and adoption of a constitution and by-laws, this was accomplished easily and quickly due to the warm spirit of brotherhood and mutual confidence that was manifested. Decisions were reached by unanimous vote; not a single time was a voice of dissension heard.³¹

From this point on, all question as to the advisability of such an organization seems to have subsided in the Pentecostal Holiness Church and with Bishop Muse. Instead of hesitation there was confidence and eagerness

³⁰Synan to Muse, September 8, 1948, Muse Papers.

³¹Pentecostal Evangel, (November 20, 1948), 13.

expressed by the aging Bishop as he authorized Bishop Synan to represent the Church and himself at the Board of Administration meeting of the Pentecostal Fellowship of North America, as the new group was called. This gathering was to be held in Chicago, April 18, 1949. Muse wrote Synan as follows:

Personally, I am anxious that we affiliate with this Fellowship for the days which are ahead . . . we may feel the need of a closer fellowship with other Pentecostal groups.

Also, I desire that you take the lead as Chairman of the Pentecostal Holiness representation at the NAE meeting. Feel free to exercise any authority as needed as Chairman of the GBA. You may be confronted with some problems that will necessitate some authority as Chairman of the GB of A. You have my permission.³²

Thus, Synan was given full authority to consummate membership for the Pentecostal Holiness Church in the Pentecostal Fellowship of North America and also to lead in what manner he deemed advisable in the larger arena of the National Association of Evangelicals.

By the time the second annual conference of the Fellowship met in Oklahoma City, October 18-20, 1949, it embraced fourteen Pentecostal groups and represented a constituency of more than one million Pentecostals. Rev. G. H. Montgomery, editor of the Pentecostal Holiness Advocate, was present and described the convention:

In this meeting it was difficult to detect whether a leader was a member of the Church of God, the Assemblies of Canada, the Foursquare Gospel, the Pentecostal Holiness Church, the Open Bible Church, the Assemblies of God, or one of the other groups. There was not the slightest infringement upon minor differences, nor was there any tendency toward the organization of a super-church. At the same time there was a deep

³²Muse to Synan, April 5, 1949, Muse Papers.

undergirding spirit of fellowship that seemed to transcend the boundaries of dogma with a consuming love for the brethren.³³

This official relationship brought about beneficial changes on the local level where the most friction used to exist. This was true both in the United States and also on the mission fields. In the majority of cases all related churches were finding that it was profitable to cooperate with each other rather than to compete.

Periodically, and under suitable circumstances, the Pentecostal denominations cooperate in city-wide rallies, tent meetings and special crusades. In many instances the largest auditoriums are required to house the congregations which assemble on such occasions. A memorable occasion was marked when six Pentecostal groups secured the Hollywood Bowl for a youth rally on September 27, 1948. A crowd of 21,000 filled the amphitheatre.³⁴

The old day of religious isolation is rapidly drawing to a close. Pentecostal members are welcomed into the service clubs, whether it be the Lions, Kiwanis or Rotary; and they do not have to dilute their creed in order to be present. When city-wide drives are organized in the local communities, leaders of these new denominations are to be found in the positions of leadership on various occasions. For instance, Dr. R. O. Corvin, founder and past President of Southwestern Pentecostal Holiness College in Oklahoma City, was a charter member of the Northside Lions Club and helped organize the Northside Chamber of Commerce. He was long a member of the Oklahoma Chamber of Commerce and was chosen on two

³³G. H. Montgomery, "How Pleasant the Unity," Pentecostal Holiness Advocate (December 1, 1949), 3.

³⁴Kendrick, Promise Fulfilled, 214.

occasions to serve as chaplain when a delegation from Oklahoma City toured a section of Oklahoma.

In Yukon, Oklahoma, two successive Pentecostal Holiness pastors, Clifford Sampier and S. N. Greene, served on the City Council, while in Oklahoma City, Dr. S. J. Scott, pastor of Faith Tabernacle of the Assemblies of God, set an outstanding record of public service as Chaplain of the State Senate; Chaplain of the City Council; Regimental Chaplain of the 45th Division; and Wing Chaplain of the Civil Air Patrol.³⁵

Perhaps nothing reveals the benefits of this new spirit of cooperation among Pentecostals more than the Oral Roberts Crusades which have been held in most major centers in the United States and at several points abroad. His policy is not to go to any area where the major Pentecostal denominations will not support him or are unable to work together among themselves.³⁶ For instance, in Jacksonville, Florida where he held a meeting in 1952, twenty-five churches cooperated; and an estimated 152,000 attended the sixteen-day meeting with 3,863 professed conversions.³⁷

This attendance did not all come from Pentecostal churches. Indeed, the facts are that the finances which support the program of the Oral Roberts Evangelistic Association come from all types and sources and from all parts of the nation. While numbers of those who received prayers for healing in the large services are from supporting churches, the vast percentage are from denominations not involved in the direct sponsorship of the meetings. Roberts' aim is to reach the people of all churches.

³⁵Lee Sheaffer, The Story of Faith Tabernacle (Oklahoma City: Lee Sheaffer Copyright, 1962), 28.

³⁶Information provided by representatives of Oral Roberts Evangelistic Association: George Fisher and Robert Lowry.

³⁷Kendrick, Promise Fulfilled, 214.

The day when the teachings referred to in this study were restricted to the churches mentioned seems to be rapidly drawing to a close. The very thing that did not happen in the early years of this century now seems to be happening: many of the people receiving the Pentecostal experience and speaking in unknown tongues are remaining in their old church homes, for the most part, undisturbed. Instead of their having to leave as before, they are spreading their teachings in the older denominations.

One great source of spreading these teachings has been the Full Gospel Business Men's Fellowship International, which was incorporated "in Los Angeles, California, January 2, 1953, as a Non-Profit, Religious, Charitable and Educational Corporation." The official organ of this organization is the Full Gospel Men's Voice, a monthly publication.³⁸

It is a layman's organization, and the Gospel Fellowship conventions emphasize this fact. While the best speakers available are featured in their conventions, so are the personal stories of the business and professional leaders themselves. The emphasis is on personal experience and the teaching of Pentecost and divine healing, rather than on any denomination. In fact, one can hear every type of minister from a former Jewish Rabbi or an Episcopalian priest to a converted night-club band leader like Jamie Brown. On the other hand, such nationally-known religious leaders as Billy Graham and Oral Roberts are often present. Checking the list of denominations registered at one of these gatherings is like making a list of the Churches of America.

Oral Roberts teaches that the blessing of God should rest in a

³⁸Full Gospel Men's Voice, VX (March, 1962), cover.

material manner upon His followers. Business leaders involved in the Fellowship who claim confirmation of this include Demos Shakarian of Downey, California, whose father, Isaac, came to California as a poor boy from Armenia and saw the Reliance Dairy grow from a three Holstein cow operation to what had been considered "the world's largest independent dairy" with a herd of 3,000 cows by 1943. Demos has become the acknowledged leader of the Full Gospel Business men and may be heard at their gatherings in key cities from Miami to Seattle.³⁹ Another prominent member, one of the Vice-Presidents, is S. L. Braxton, formerly of Whiteville, North Carolina, and now of Tulsa, Oklahoma. Lee Braxton, as he is usually known, was a former banker and real-estate promoter who gave up his business career to help promote the ministry of Oral Roberts. He has seen the radio and television ministry grow from a few isolated broadcasts to national coverage, and the television programs are carried on more than a hundred stations.⁴⁰

John L. Sherrill, son of the late Professor Lewis J. Sherrill of Union Theological Seminary, recently published They Speak With Other Tongues.⁴¹ Sherrill is no novice in the field of writing and has had articles appearing in such publications as Saturday Evening Post, Coronet, and Ladies Home Journal. He seems to have set out to discover if this unusual occurrence of glossalalia, or speaking in other tongues, was fact

³⁹Full Gospel Men's Voice, (January, 1965), 7.

⁴⁰Personal knowledge of Harold Paul and reports in Abundant Life, XVIII (April, 1964).

⁴¹John L. Sherrill, They Speak With Other Tongues cover information about author, (New York: McGraw-Hill, 1964).

or fancy.⁴² In the course of his narrative he introduces David du Plessis, one of the best-known ministers among all Pentecostal organizations, and one who has done much to assist in drawing the movement closer together.⁴³ For years he was a minister in South Africa but now lives in Dallas and travels the world on behalf of the Pentecostal movement.

David du Plessis had the usual attitude towards the World Council of Churches, but his attitude was changed during a convalescence in 1948. His experience as reported by Sherrill was:

. . . as the years passed, he began to think more and more about a group of people he had once summarily dismissed; those liberal churchmen who by his lights were taking the heart out of the Gospel. Why should they keep coming into his thoughts: surely God didn't intend him to become involved with the liberals.⁴⁴

Du Plessis felt obliged to change his convictions and to act on the basis of the change. Consequently he thought, "He would try going to the very headquarters of the most liberal, the most intellectual, the most ecumenically minded of modernists. To David this group was not hard to name: it would be the World Council of Churches."⁴⁵

The reception accorded David du Plessis was surprising. One door opened another and, "He found himself being introduced to the very men he had spent a lifetime avoiding. One theologian would call another and introduce him. He was shunted from college to university to seminary."⁴⁶

⁴²Sherrill, Other Tongues.

⁴³Ibid., 47-60.

⁴⁴Ibid.

⁴⁵Ibid.

⁴⁶Ibid.

Within a relatively short time he had spoken to professors from Harvard, Yale, Union, Drew and Chicago. It was only a little while until he was the guest at Seabury House, the headquarters of the Episcopal Church.⁴⁷ Soon he was a guest of the Roman Catholic Church at the Vatican in Rome.⁴⁸ Apparently, even these leaders were interested in what he had to say concerning Pentecostalism.

But no one has gone farther in emphasizing the importance of the Pentecostal revival than Dr. Henry Pitney Van Dusen, at one time President of Union Theological Seminary of New York. Speaking to John Sherrill, the son of his former fellow professor, Dr. Van Dusen stated:

"I have come to feel", he said, choosing his words carefully, "that the Pentecostal movement with its emphasis upon the Holy Spirit, is more than just another revival. It is a revolution in our day. It is a revolution comparable in importance with the establishment of the original Apostolic Church and with the Protestant Reformation."⁴⁹

Evidently both the older and younger churches were changing in their attitudes to each other. Their educational policies were also altering. The older was becoming more tolerant of the younger; and the younger more respectful of the older, particularly their academic standards. This was true of all major Pentecostal organizations. The Assemblies of God received regional accreditation for Evangel College, at Springfield, Missouri, while the Church of God received accreditation for Lee Junior College at Cleveland, Tennessee, and planned to establish a four-year accredited college.

⁴⁷Sherrill, Other Tongues, 47-60.

⁴⁸Interview: David du Plessis with Harold Paul, Tulsa, December, 1964.

⁴⁹Sherrill, Other Tongues, 27.

In Oklahoma, Pentecostal Holiness education was represented by Southwestern Bible College in Oklahoma City, which opened in 1946. This school has developed three phases of work: a state accredited high school, a state accredited junior college, and a school of theology for the training of ministers and Christian workers. This institution has just announced a new program of development. The firm of Bowman, Nicek, and Associates has been retained as the official architects and engineers. Already they have drawn up a program planned to see the junior college expand into a four-year liberal arts institution with buildings capable of housing 2,000 students. The college had its first visit from the North Central Association of Colleges and Secondary Schools recently and received an encouraging report. Workmen are erecting a new men's dormitory and the first unit of the library this year. The high school is being separated from the college and will be developed accordingly.⁵⁰

President W. R. Corvin, the new leader of Southwestern, is just as interested in training Christian ministers and laymen as ever but wants them to have academic excellence in harmony with the age in which they live. But the problem of just how far to go in the matter of academic excellence is very real to each of these denominational colleges. Indeed, it is doubtful if any one of these colleges will ever be able to go beyond the standards required by any one of the regional accrediting agencies for four-year liberal arts institutions, since they must cater to the needs of their own constituency instead of a selected academic group.

⁵⁰Personal knowledge of Harold Paul, Vice-President of Southwestern Bible College, Oklahoma City, 1956-1965.

It is possible that all religious institutions of higher learning were faced with this problem in their early history, but such is not the case today. Thus, other denominations have the opportunity to send their potential leaders to Yale, Harvard, Stanford, or Princeton as the case may be. Up to the present no one of the Pentecostal denominations had succeeded in building a single four-year liberal arts college which had received regional accreditation.

This fact had become a source of concern to some of the Pentecostal leaders, notably Oral Roberts. The thought was not to supplant any denominational institution but to fill a gap at present not being taken care of by any institution: namely, the training of personnel with the spiritual concepts of Pentecost but with the academic standards the equal of any top-ranking university.⁵¹ According to Oral Roberts;

The idea for the university really began on a summer night in 1935 with two boys, age 17 and 19, who stood under an oak tree in Pontotoc County, Oklahoma, and asked the question: "What can I do to make the greatest contribution to this generation and the kingdom of God?"

I said, "I can make my greatest contribution in the field of evangelism." Raymond Corvin said, "I can make mine in the field of higher education."⁵²

Some twenty-seven years passed. These two men went their separate ways, in the same Church, but in very different manners of service. Once again their paths crossed. Roberts continued the story:

After prayer we joined hands and asked the same question and

⁵¹Eye-witness report of Harold Paul present at organizational meetings relating to Oral Roberts University, in Tulsa, Oklahoma, 1962-3.

⁵²Oral Roberts University. (Brochure containing important information. Published by ORU, Tulsa, Oklahoma).

got the same answer. We agreed that under God we would blend evangelism and education together as one inseparable whole within the framework of a great Christian liberal arts university.⁵³

Thus was born the idea of the Oral Roberts University to be located at Tulsa, Oklahoma.

No other thought has been entertained than that this institution must receive the highest form of official accreditation as soon as possible. The services of professional educators highly regarded by the educational world have been secured wherever possible. Apart from Dr. R. O. Corvin, Chancellor of the University and Dean of the Graduate School of Theology, Dr. John D. Messick has shouldered the key portion of the planning.

Dr. Messick was unusually qualified to fill this position. A former licensed minister in the Pentecostal Holiness Church in North Carolina in the pioneer days, he had been on the staff of Falcon Holiness School, where he became acquainted with G. F. Taylor, A. C. Holland, and other important figures in the Pentecostal Holiness Church. With few opportunities available in the young movement, he had joined the Methodist Church, completed his doctoral program at New York University and became President of East Carolina College in Greenville, North Carolina.

Living in semi-retirement after much success in the field, Messick became interested in the Tulsa project, first as consultant, and finally on a permanent basis on a lifetime assignment. Under his leadership every step in planning the academic program has been done, with the advice of the Oklahoma Regents for Higher Education, advisors appointed

⁵³Oral Roberts University. (Brochure)

from the faculty of the University of Oklahoma, and officials of the North Central Association of Colleges and Secondary Schools. In addition, the Department of Health, Education, and Welfare in Washington, D. C. has been kept informed of developments, and much advice has been secured from that source.⁵⁴

Oral Roberts University is to be a \$50-million institution, \$25 million in equipment and an equal amount in endowment. The plans call for an eventual enrollment of 3,000 students, "from all 50 states and most of the nations of the world. We hope," stated the founder, "ultimately to have twenty percent of our student body from overseas, giving the University a true international flavor."⁵⁵

In addition to the academic program, "some 5,000 ministers and Christian workers from both the United States and abroad will study each year in our permanent School of Evangelism in special seminars lasting from one week to three weeks at a time."⁵⁶

This training program has been in operation two years. Ministers and laymen from all states and several foreign countries have been invited to these seminars as the guests of the Oral Roberts Evangelistic Association. They are, as a rule, either ministers who have helped Oral Roberts in his Crusades or some other part of the work of the Evangelistic Association, or persons he is trying to help or encourage to do greater things in their own field of labor. One of these seminars was composed almost entirely of foreign nationals from every part of the

⁵⁴Information provided by Dr. John D. Messick and Dr. Raymond O. Corvin, Tulsa, 1965.

⁵⁵Oral Roberts University.

⁵⁶Ibid.

world, including some from behind the iron curtain. Some of the people invited were not allowed to leave their homes by their governments.

This gathering was certainly a cross section of the Christian world with every type and color represented. The idea back of this gathering was to help these persons go home and do a better job as churchmen than they had done before. This entire seminar, including missionaries who were brought half-way around the world, was sponsored by the Oral Roberts Evangelistic Association at no cost to the participants. It was interesting to note that the food provided many of these guests from abroad revealed that ordinary American diet is so far ahead of what they had been accustomed to that it had to be reduced.⁵⁷

According to Dr. Messick, when the College of Liberal Arts and the Graduate School of Theology open in September, 1965, an instructional staff of some forty persons will be needed. The plan is for all members of the Graduate School of Theology to hold doctor's degrees. In the College of Liberal Arts the proportion is to be 60 percent doctorates and 40 percent master's degrees. School leaders declare that they want only committed Christian people who are interested in helping each student develop himself to the full potential. As of the fall of 1964 Dr. Messick stated, "we feel quite confident that before the first class in the Oral Roberts University opens in 1965 that we shall have a highly competent staff in all areas."⁵⁸

Before discussing key members of the faculty, it should be noted

⁵⁷Information obtained from interviews with Oscar Moore, Acting President OREA, on several occasions, 1963-64.

⁵⁸J. D. Messick, the dean's report, The Outreach of the Oral Roberts University (Fall Issue, 1964).

that the leadership of this University is in the hands of a carefully selected 41-member Board of Regents. So enthusiastic were these men when approached that every one asked accepted the appointment. It was this group that elected Oral Roberts President and Dr. R. O. Corvin Chancellor. Many of these are successful business and professional persons from different denominations who declare they count it a privilege to support such a program.⁵⁹

In the organizational meeting President Roberts set the pace by pegging his own salary at \$15,000 with a President's home provided. At the time he did this he also turned over to the University endowment the funds he had accumulated personally from his ministry during the past years. All his own funds and the funds of the Association, as well as those of the University, are under strict supervision and accounting procedures. These organizations have for years sought by contact with the Department of Internal Revenue, to become acquainted with all legal requirements, both local and federal, that these might be met in the proper manner.⁶⁰

The main source of support for the Oral Roberts Evangelistic Association comes from what he calls the "partner system" which is promoted everywhere the Association is known. People pledge definite amounts from \$100 per year to larger sums. The dinners for the "Partners" where reports on the activities of the Association are given are sometimes very large. The Charlotte, North Carolina "Partners" dinner is reported to

⁵⁹Interviews with several members of the Board of Regents by Harold Paul, 1963.

⁶⁰Information provided by Robert Lowry, representative of OREA, 1957-59, to Harold Paul.

have drawn 5,000 people.⁶¹ It is on these occasions that new pledges are made and old ones renewed. An office is located in Tulsa where the latest IBM equipment is used to keep in touch with the thousands of persons writing to headquarters each month.

An intimation of the ecumenical aspect of this undertaking is given when it is revealed that while all men associated with Oral Roberts accept the doctrines he preaches, and in particular divine healing and the Baptism of the Holy Spirit with the evidence of speaking in tongues, are members of different churches, some old and some young. While Roberts and Corvin are members of the Pentecostal Holiness Church, Messick is a member of the Boston Avenue Methodist Church in Tulsa. Of the consultants in the School of Theology, some of whom may join the staff, Rev. Tommy Tyson is a Methodist Evangelist; Dr. J. Harold Greenlee a Professor of New Testament Language at Asbury Theological Seminary; Dr. Irvine J. Harrison is from the Berkeley Baptist Divinity School and is now on the staff of the seminary at ORU; while a friend and supporter is Dr. Howard M. Ervin, who has his doctor of theology degree from Princeton and currently is pastoring Emmanuel Baptist Church of Atlantic Highlands, New Jersey.⁶²

The same situation is in evidence in the liberal arts college. Dr. Hugh Davis, with a doctor of philosophy degree from Harvard and twenty years at Baylor and Oklahoma Baptist universities, heads the Social Studies Department. He was approached after being highly recommended to Dr. Messick by the United States Office of Education. He was personally interested in ORU, having listened to Oral Roberts on television.⁶³

⁶¹Information provided by Oscar Moore, 1962.

⁶²Outreach: Winter, 1965, 16-26.

⁶³Outreach: Fall, 1964.

Perhaps the key person in the whole liberal arts picture is Dr. Paul McClendon who holds his doctor of philosophy degree from Iowa. He is charged with supervising the Learning Resources Center, which is one of the most unique in the nation. Reported to cost some three million dollars to construct and much more to equip when the cost of the \$500,000 RCA computer is considered, Dr. McClendon has a great responsibility. But he has had experience in all the fields involved, including installation experience of similar equipment while at Westmont College at Santa Barbara, California. He also taught at the University of Iowa and the University of California. He and his family are Baptists but enthusiastic about the concepts behind ORU.⁶⁴

ORU plans to have a strong science department and has selected an eminent scientist to head it. Dr. James C. Cox, with a doctor of philosophy degree in Chemistry from Delaware and experience with Dupont as a research chemist, served with the Army in World War II. Afterwards he was Civilian Professor of Chemistry at the United States Naval Academy at Annapolis. He also served abroad at the University of Bagdad. A Methodist, he summarized his feelings thus:

Many times in the past I had visualized teaching in such a school. Now that this has materialized I feel sure that this is the place where the Lord wants me and I am thrilled every day as I think about it.⁶⁵

The last part of the program to be considered in this brief survey is the Health Resources Center. The fact that Oral Roberts was an athlete

⁶⁴Outreach: Fall, 1964.

⁶⁵Ibid.

himself, playing in the state finals in a high school basketball game when he first knew he had tuberculosis, would explain the interest in athletics at ORU.⁶⁶ And basketball is to be the major sport. Recruiting is already under way by Coach Bill White.⁶⁷ But Oral Roberts' ideas of health go far deeper than this. He is interested in developing the whole man, body, soul, and spirit.

In the Health Resources Center provision is made for just what is stated: health for the whole person.⁶⁸ According to Dr. James C. Spalding this is something new. All students are to be trained to regard their bodies as a temple of the Holy Spirit and to be cared for accordingly. The physician, the psychologist, and the psychiatrist as well as the minister and physical education director, will have a part in this center. Music and art will be used to set the stage for inspiration as well as therapy.⁶⁹

The School of Evangelism buildings are now complete. The Learning Resources Center, will not only house the electronic equipment mentioned, but also the library, where 60,000 volumes are to be ready for use by September 1, 1965. The Health Resources Center is also to be completed as is a large seven-story dormitory.⁷⁰

So far as students are concerned, admission is to be selective

⁶⁶Roberts, My Story, 2.

⁶⁷Interview of Bill White, Athletic Director ORU, by Harold Paul, March, 1965.

⁶⁸Outreach, Fall, 1964.

⁶⁹Ibid.

⁷⁰Oral Roberts University.

intellectually, physically, morally and spiritually, on a basis of merit, rather than personal influence. Students will not be allowed to work but must give their time to study. It is the hope of the administration that a sufficient number of scholarships and loans will be available so that no worthy student is refused admission. The estimated cost is \$1,800 for the two-semester year for room, board, and tuition.⁷¹

The faculty salaries are to be in the upper bracket when fringe benefits are considered. An effort is being made to keep the teaching load at twelve hours, in order to maintain a high standard of classroom instruction. With the most modern equipment available for all types of visual aids, much time will of necessity be put into lesson preparation. It is the hope of Dr. Messick that the faculty will be publishing and carrying on research with regularity.⁷²

According to the First Five-Year Master Plan, the university will open September, 1965 with about 600 freshmen. This number will rise to 800 the second year when classes will be offered for sophomores and juniors. The spring of 1968 will see the first class graduate, and it is anticipated that the enrollment will have then risen to 1,000 students. By 1970 the enrollment is envisioned as reaching 1,500 and 3,000 by 1975. The graduate program is planned to start in 1975 with the education school opening first, in addition to the Graduate School of Theology which opens in 1965. Eventually, additional graduate schools in fine arts, science, humanities, and business administration are planned.⁷³

⁷¹Oral Roberts. Public statements made at Seminars held in Tulsa, Oklahoma, 1963-64.

⁷²Interview of Dr. J. D. Messick by Harold Paul, Tulsa, 1964.

⁷³President Oral Roberts, The President's Report to the Board of Regents (November 20, 1964, Tulsa, Oklahoma), 7.

A little additional financial information may be helpful. So far as indebtedness is concerned, the university administration does not plan a heavy load at this point. The cost of the plant and land through 1965 is estimated to amount to \$11 million, with an extra \$12 million required for the additional buildings in the next five years.⁷⁴

To take care of these developments and to provide for the many other expenses, the Stewardship Department has been set up under the leadership of Mr. Robert Fraley who has had wide experience in directing the raising of funds for endowment purposes. The plan is to increase the endowment in 1965 by one-million dollars and to double that amount annually by 1970. The most promising areas for this type operation are considered to be wills, trusts, life income, insurance policies and special gifts of money, stock, and property.⁷⁵

But the original inspiration for all this development is not to be forgotten. The Learning Resources Center, considered by the Ford Foundation "one of the most creative facilities on the American campus today," with all its beauty, will not be the focal point of the campus. Neither will the seven-story, three-wing dormitory housing 600 students. Rather the point of greatest interest will be the Prayer Tower located in the middle of the campus and rising 200 feet. Here the Abundant Life Prayer Group will be meeting twenty-four hours a day, and the beautiful structure itself will serve both as a beacon and a haven for student, faculty and visitor alike.⁷⁶

⁷⁴President Oral Roberts, The President's Report to the Board of Regents (November 20, 1964, Tulsa, Oklahoma), 7.

⁷⁵Ibid.

⁷⁶Outreach, Fall, 1964. "Where is your place on the Campus?"

It would seem a long distance from the European scenes of religious struggle, disaster, and triumph to the Oklahoma religious frontier. But the problems reached that frontier as definitely as they reached New England and the Old South. Just as Oklahoma received both good and bad from the East, so did it offer both in its own right when the stage of development was set. As in everything else, so in religion, Oklahoma took what she was given and in return made her own contribution as well.

If the teachings which made the Pentecostal movement in Oklahoma possible were imported from surrounding states, and they were, the men and women of Oklahoma accepted teachings, made them their own, built their own churches and conferences, affiliated with the denominations of their choice, and went forth to give something in return for what had been given them.

Thus, if a Joseph H. King or a Francis M. Britton helped establish the Pentecostal Holiness Church in Oklahoma, so a Dan T. Muse strengthened the hands and encouraged the hearts of people from Miami to Seattle and helped spread the accepted teachings of the Pentecostal Holiness Church through Kansas, Arkansas, Texas, Colorado, Arizona and California. Young men went forth from the plains of Oklahoma to fill pulpits and man mission stations in many parts of the United States and several areas of the world.

They first shared the traditional schismatic tendencies of most new groups and were aided in this by the attitude of most of the established religious organizations. But it is interesting to note that two poor farm boys, Oral Roberts and Raymond Corvin, from whom no one expected much, growing up under the leadership of a man who had no

university education but who used every means of self-improvement at his command to enable him to accomplish a lifetime ministry which is still discussed in the remote sections of Oklahoma, are touching the lives of thousands of people in every section of this nation as well as in many corners of the world. It is interesting to think that these two, along with the host of friends made during a quarter century of preparatory labor, could unite to help produce a 50-million dollar University and a Theological Seminary, staffing it with men, highly qualified, and yet deeply religious, and coming from denominations once bitterly opposed to all these two men believe. It is difficult to believe their dreams have come true.

This, then is the consummation of the Story of the Oklahoma Frontier; Dan T. Muse and the Pentecostal Holiness Church; but only in part. Only time can reveal where the Oklahoma influence will go next, and what will be the result of the seed sown and the foundations laid in the harvest to be reaped in the future.

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The chief source of information for this dissertation has been the collection of materials assembled by the late Bishop Muse from 1900 to 1950. Since he preached hundreds of sermons, wrote thousands of letters, read widely and wrote constantly as he edited the Pentecostal Holiness Year Book and supervised the Foreign Mission page in the weekly Advocate, his files contained valuable material.

Muse's collection of material in the Advocate concerning the history and organization of the Pentecostal Holiness Church was of great help in this research. The only complete file of this source is located at the Advocate Press in Franklin Springs, Georgia.

Since Muse wrote to both leaders and laymen, his letters form a rich source of material. No stipulations or restrictions were made by the Muse family as to how Bishop Muse's papers were to be used. Superintendent Paul T. Finchum and Secretary Alfred Spell of the Oklahoma Conference of the Pentecostal Holiness Church permitted unrestricted access to the manuscript minutes of the Official Board of the Conference during the years when Muse was in office. This was also true of the General Church where Bishop Muse served many years. Here Bishop J. A. Synan, the successor of Bishop Muse, gave the writer full permission to carry out the study and authorized Dr. R. O. Corvin to make available the materials

required for this project.

Thus, every possible cooperation has been extended by church officials. Because the Muse Papers are not organized, and time for accomplishing such a task was lacking, they have been referred to as much as possible in descriptive terms and dates have been given where possible.

Muse's ministry touched such a wide area of other Evangelical and Pentecostal groups that it was necessary to consider the Church which he led in its ecumenical aspects. The files are rich on this subject and fitted in well with the other materials available through the Pentecostal Fellowship of North America, the Full Gospel Business Men's Fellowship International, as well as the Oral Roberts Evangelistic Association and the new Oral Roberts University.

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