



D. W. Kerr, portrait, circa 1920s.

Daniel Warren Kerr: Thinking, Speaking and Acting Scripturally

By P. Douglas Chapman

Daniel Warren Kerr (1856-1927) possessed an indomitable ministry spirit.¹ He was slight in stature and rather shy, a man of few words who seldom indulged in laughter, yet he stood as a giant among early Pentecostal leaders.² Kerr may be best-remembered for his pioneering leadership in the Assemblies of God, including his work in drafting the Statement of Fundamental Truths. However, in his lifetime, Pastor Kerr served the Lord within four evangelical denominations. He functioned as a pastor, teacher, church planter, educator, conference coordinator, musician, administrator, missionary ambassador, fund-raiser, theologian, and apologist. Despite these enormous contributions, very little has been written about the life and ministry of this humble man who did so much for the cause of Christ.³

Ministry in the Evangelical Association

Daniel Warren Kerr was born May 13, 1856 in Potter Township, Centre County, Pennsylvania. He was the youngest of nine children born to Daniel (1802-1871) and Rebecca Rishell Kerr (1809-1865).⁴ His family was devoted to the Lord, with a long history of ministry in the Evangelical Association, a small Wesleyan denomination with German-American roots, beginning in 1806.⁵

In 1874, Kerr graduated from the Cumberland Valley State Normal School.⁶ By 1880, he was living and working on a farm in Florence, Illinois with his sister Susan Kerr Reifsnnyder and her family.⁷ In March 1883, D. W. enrolled at North-Western College in Naperville, Illinois, where he studied for the ministry and met his future wife.⁸

Matilda “Mattie” Zeller was born in July 1860, in Union

Township, Hancock County, Ohio. She was the youngest of nine children born to Paul Frederick Zeller (1820-1903) and Christina Barbara Koener Zeller (1819-1896). Her family was also active in the Evangelical Association. For more than forty years, her father preached in German language congregations

throughout Ohio and Michigan.⁹ D. W. and Mattie were married on February 4, 1886.¹⁰ To this union were born two children, Jesse Zeller Kerr (1887-1970) and Christine Idele Kerr (1891-1975).

Kerr was licensed by the Illinois Conference of the Evangelical Association in 1886,

spending the next four years ministering in rural Illinois.¹¹ In the early 1890s the Evangelical Association experienced a denominational split over the office of the bishop. Rather than join sides in the dispute, the Kerrs withdrew from ministry in early 1891, departed Illinois and returned to Mt. Cory, Ohio, Mattie’s hometown.¹²

Kerr may be best-remembered for his pioneering leadership in the Assemblies of God, including his work in drafting the Statement of Fundamental Truths.

Ministry in the Christian And Missionary Alliance

In 1894, the Kerrs began an eighteen-year partnership with A. B. Simpson and the Christian and Missionary Alliance (CMA) to promote the speedy evangelization of the world, where D. W. served as a pastor, evangelist, and conference speaker. Their association with the CMA proved to be a beneficial relationship for all parties—the Kerrs’ ministry flourished in ways previously unimaginable, and the scope of the CMA was greatly expanded. Formerly, the Kerrs’ ministry was confined largely to the western wilderness and central farmlands of Illinois; now they would be engaged in ministry across the industrial heartland of America. Formerly, they were employed

in circuit ministry among small isolated congregations; now they would minister before thousands. Formerly, they labored in relative obscurity; now they would serve side-by-side with national church leaders.

Ministry at Beulah Park

The focal point of the Kerrs' ministry within the CMA was Beulah Park, in Cleveland, Ohio, located on the shores of Lake Erie. For at least sixteen summers, "Father" and "Mother" Kerr were fixtures there and served in a variety of leadership roles. D. W. was a frequent speaker, Bible teacher, leader of prayer meetings, and a beloved member of the renowned "Ohio Quartette."¹³ Mattie taught women's Bible studies, led worker's meetings, conducted testimony services, coordinated children's classes, ministered to young people and led prayer meetings.¹⁴ And of course, each convention concluded with a great missionary service, in which thousands of dollars were raised for global missions.¹⁵

Another important component of

their Beulah Park ministry was the Summer Home and Bible School, which was conducted over a three-month period. "Designed as a retreat for rest, Christian fellowship, Bible study and spiritual help," the school offered three daily lectures on important Bible topics.¹⁶ The Kerrs took an active role in this Bible school, teaching Bible classes and training in practical ministry.¹⁷

Regional Ministry

As a result of his ministry at Beulah Park, D. W. was invited to minister in some of the largest CMA conventions across the Northeast and Midwest. He was a featured speaker and frequently sang with the Ohio Quartette in New York City,¹⁸ Pittsburgh,¹⁹ Cleveland,²⁰ Columbus,²¹ Indianapolis,²² Chicago,²³ and the premier CMA convention conducted annually in Old Orchard, Maine.²⁴ Additionally, he routinely participated in convention tours throughout Pennsylvania,²⁵ Ohio,²⁶ Indiana,²⁷ and Kentucky.²⁸ As an example of his travel schedule, Kerr participated in "a series of twenty-

five official conventions" throughout Ohio in 1902.²⁹

The Missionary Church Association

Though no longer affiliated with the Evangelical Association, Kerr retained a passion for ministry within the German-American community. He joined thirteen other men, all of German extraction, to establish The Missionary Church Association, in 1898.³⁰ Kerr had an active, fourteen-year association with the Missionary Church, speaking at their conventions and services, dedicating their churches, and joining them in ministry at Beulah Park.³¹

Pastoral Ministry

Amid all these activities, Kerr also served as a pastor of several CMA congregations and mission stations. From 1894 to 1899, he led the Alliance Mission in Findlay, Ohio and hosted several Alliance conferences.³² The Kerrs then moved to Fort Wayne, Indiana to assume leadership of that mission.³³ They faith-



Alliance leaders and workers at Old Orchard, Maine, August 1900. Members of the Ohio Quartette are seated together in the second row from the top, on the right (l-r): E. L. Bowyer, James M. Kirk, D. W. Kerr, and D. W. Myland.

fully led Sunday services, Friday prayer meetings, hosted Alliance meetings, and participated in a county-wide Sunday School conference.³⁴

In 1901, the Kerrs moved to Dayton, Ohio to pastor the Alliance Tabernacle.³⁵ “Brother and Sister Kerr have been hard at work,” their state superintendent wrote. “New people, hungry hearts from many of the churches here are fed. Drunkards and harlots have been brought into the kingdom.”³⁶ In the autumn of 1908, D. W. and Mattie relinquished their duties in Dayton and moved back to Findlay, Ohio.

The Baptism in the Holy Spirit

Reports of the outpouring of the Holy Spirit at the Apostolic Faith Mission on Azusa Street in Los Angeles, stirred the hearts of many within the CMA. The annual convention at Beulah Park in the summer of 1907 was a scene of great expectancy and anticipation. As the Kerrs were side-by-side in the prayer room, seeking more of God, they “came through to a beautiful baptism of the Holy Spirit, speaking and singing in other languages, as the Spirit gave them utterance.”³⁷

For the next five years, the Kerrs proclaimed the message of Holy Spirit baptism and empowerment in many cities, including Chicago, Cleveland and Toronto.³⁸ In early 1911, D. W. conducted an evangelistic tour of the West Coast. There he participated in Pentecostal ministry with William H. Durham, Frank Bartleman, George and Carrie Judd Montgomery, and George B. Studd.³⁹

Embracing the Pentecostal experience led to a separation from the CMA.⁴⁰ “Some of our friends who had stood by us threatened to starve us out,” Mattie later wrote, “because we had dared to accept the Pentecostal Baptism ... we were soon dropped from the conventions, and were compelled to seek other places of ministry.”⁴¹ However, their ministry was far from over. “Many larger places of ministry were opened to us,” Mattie wrote, “a larger ministry than we had



The Ohio Quartette. (L-r): E. L. Bowyer, Prof. James M. Kirk, Rev. D. W. Myland, and Rev. D. W. Kerr, circa 1900.

ever known before we had received this glorious Baptism.”⁴² That ministry would be found within the Pentecostal community.

Ministry in the Assemblies of God

The springboard for the Kerr’s “larger places of ministry” was found in Cleveland, Ohio, when the Christian and Missionary Alliance Church elected D. W. Kerr as its pastor in October 1911.⁴³ The congregation eagerly desired the work of the Holy Spirit, and many received the baptism, accompanied with speaking in other tongues. The following year, 100 voting members of the Cleveland congregation unanimously adopted a doctrinal position in favor of the Pentecostal experience as described in Acts 2:4 and changed their name to The Pentecostal Church of Cleveland. Pastor Kerr subsequently resigned from the CMA.⁴⁴

When the Pentecostal delegates met in Hot Springs, Arkansas, and organized the General Council of the Assemblies of

God, the Kerrs did not attend.⁴⁵ Having experienced the pain of separation from two religious affiliations, Kerr questioned whether “spiritual liberty could be maintained with another group.”⁴⁶ Nevertheless, the quality of his reputation was well-known within the newly-formed General Council, and Kerr was invited to join the Executive Presbytery, a position he held through 1925.⁴⁷

General Council Ministry

As a member of the Executive Presbytery, Kerr served on several committees for the General Council: the Conference committee, November 1914⁴⁸; the Resolutions committee, 1916, 1917, 1918 and 1920⁴⁹; the Nomination committee, 1917 and 1919⁵⁰; the Foreign Missions Committee, 1920 and 1921⁵¹; the Home Missions Committee, 1921⁵²; a committee on business regulations in 1918⁵³; and the Doctrinal Committee for the Gospel Publishing House in 1921.⁵⁴ It was also reported in 1923 that he “made a trip of 17,000 miles and had visited seven different District Councils” while



General Presbytery standing on the steps of the Stone Church, Chicago, Illinois, September 1919. First row (l-r): J. Roswell Flower, S. A. Jamieson, E. N. Bell, J. W. Welch, J. T. Boddy, Stanley H. Frodsham, Ellis Banta. Second row (l-r): Frank Gray, J. R. Kline, John Goben, David McDowell, Robert A. Brown, Joseph Tunmore, F. A. Hale. Third row (l-r): O. P. Brann, E. R. Fitzgerald, E. N. Richey, John Coxe, D. W. Kerr, R. J. Craig, C. O. Benham, A. P. Collins, and T. K. Leonard.

doing deputational work for the General Council at the request of the Chairman.⁵⁵

Perhaps his most significant contribution came in 1916, when he served on the committee that drafted the Statement of Fundamental Truths.⁵⁶ Although the committee also included E. N. Bell, S. A. Jamieson, T. K. Leonard, and Stanley H. Frodsham, William Menzies indicates that Kerr was the primary drafter of this document: “Each member of the committee contributed to the eventual committee report, but the greatest contribution came from D. W. Kerr, pastor in Cleveland, Ohio.”⁵⁷ Kerr had spent much of the time during the previous year “poring over his Greek Testament” and had even wavered somewhat at one point on the question of the Oneness issue.

Menzies further expounds on Kerr’s

contribution to the Statement of Fundamental Truths:

This shy, somewhat retiring individual, hardly the image of a great contender for the faith, had already compiled a quantity of notes, and was well prepared for his assignment even before he arrived at the Council. Because of his careful preparation, the committee was enabled to furnish the Council with a statement of faith in a relatively brief span of time.⁵⁸

During the 1918 Council, Kerr played a central role in defending the “distinctive testimony” that tongues operates as the “initial physical sign” of the “Bap-

tism in the Holy Ghost.”⁵⁹ And because of his important role in defining these doctrines, his other theological writings are helpful in interpreting the original version of the Fundamental Truths.⁶⁰

National Speaker

Numerous ministry opportunities abounded for D. W. Kerr within the Pentecostal community. Between 1914 and 1925, Kerr crisscrossed the continent, preaching at camp meetings, missionary conventions, district councils and revival services. He ministered in twelve states and four Canadian provinces, speaking in many of the most prominent Pentecostal congregations of his day.⁶¹ At several General Councils, the national leadership looked to him for biblical wisdom and pastoral guid-

ance on a wide range of topics.⁶²

The Pentecostal Missionary Conferences

In 1918, Pastor Kerr was elected chairman of the Second Annual World-Wide Missionary Conference, an interdenominational Pentecostal event that attracted broad support.⁶³ The *Latter Rain Evangel*, described Kerr's sterling credentials in the following manner:

The new chairman ... is a world-wide missionary from his innermost being to his very finger tips. The church of which he is pastor is without doubt the foremost church in Pentecost in sacrificing for missions. He touched the keynote of their success when he made this statement: "That church will become a missionary church whose pastor is a missionary, and I am a missionary at home, but I live my life in the world around, and am glad to devote all my energies in that direction."⁶⁴

One of the conference attendees was equally enthusiastic over Kerr's selection, noting that he was pastor of the "Banner Missionary Church of the Pentecostal movement," a church where, as he himself says, they make "a business of missions."⁶⁵

Over the next five years, Kerr would serve as the chairman of this annual Missionary Conference, introducing some innovations to the Pentecostal missionary movement.⁶⁶ He developed a missionary prayer calendar containing daily prayer suggestions, a daily list of countries to pray for, a complete list of Pentecostal missionaries, maps of the various continents, and a variety of Scriptures, poems, and pithy comments.⁶⁷ Drawing upon his experiences in the CMA, Kerr introduced the missionary pledge offering concept to Pentecostals in the early 1920s.⁶⁸ Conference participants were encouraged to complete a pledge card,

listing their future missionary offerings. In 1923, Kerr was appointed by the General Council's executive presbytery to the post of Missionary Field Secretary and assigned the task of conducting mis-

Lectures" at the Gospel School (Findlay, OH) and the Mount Tabor Bible Training School (Chicago, IL).⁶⁶ Late in life he had administrative duties at the Gospel School and Winnipeg's Central Ca-



Students and faculty of Southern California Bible and Missionary Training School, Los Angeles, California, circa 1920. Identified are: D. W. Kerr (2nd row, 5th from left); Mattie Kerr (2nd row, 6th from left); Wesley Steelberg (back row, 2nd from left); Willard Peirce (back row, 6th from left); and Christine Kerr Peirce (back row, 7th from left).

sonary conventions across the country.⁶⁹ According to E. N. Bell, "[Kerr] is at his best in a Missionary Convention, since his heart is in missions and since he is an experienced hand at holding such conventions."⁷⁰

The Bible Schools

Training and equipping persons for ministry was a passion for D. W. Kerr.⁷¹ He was a fixture at the Beulah Park Summer Home and Bible School.⁷² For a time, he served the CMA as a member of the Committee on the Missionary Institute.⁷³ He taught short-term classes at the Bluffton Bible School (OH) and the Fort Wayne Bible School (IN).⁷⁴ Once he experienced his personal Pentecost, teaching opportunities opened for him at the Rochester Bible Training School (Rochester, NY) and the Beulah Heights Missionary Training School (North Bergen, NJ).⁷⁵ He presented "Special Bible

nadian Bible Institute.⁷⁷

In 1919, he resigned the pastorate of The Pentecostal Church to teach full-time at the Pacific Bible and Missionary Training School in San Francisco.⁷⁸ In addition to his ministry among the thirty-five daily students and a much larger class of evening students,⁷⁹ Kerr also taught a Sunday afternoon Bible class at Glad Tidings Pentecostal Assembly in Oakland, where his son-in-law, Willard Peirce, was the pastor.⁸⁰

Upon completion of the winter term in San Francisco, the Kerrs and Peirces moved to Los Angeles in May 1920 to assume leadership of the Southern California Bible and Missionary Training School where they served for the next two years.⁸¹ About fifty students were enrolled that first year; they engaged in significant "practical work" by conducting services in churches, missions, hospitals and on street corners; distributing



First faculty and student body of Central Bible Institute in front of Central Assembly of God, Springfield, Missouri; 1923. Front (l-r): unidentified woman with a baby, unidentified, Miss Ruth Campbell, D. W. and Mattie Kerr, Willard Peirce, Mother Josephine Peirce, and Miss Helen Atkinson. Second row (l-r): three unidentified, Mrs. Arthur Graves, Hazel Corum (Bakewell), two unidentified, and Carolyn Larsen (Unruh). Third row (l-r): two unidentified, Billie Mahaney (Long), four unidentified, Dr. Lilian Yeomans, Adele Boatwright (Carmichael), and Mrs. Lily Babcock. Fourth row (l-r): four unidentified, Mary Watkins (Blair), Myer Pearlman, and Richard Babcock. Fifth row (l-r): four unidentified and Finis Dake. Sixth row (l-r): unidentified, Arthur and Jenny Wilson. Seventh row (l-r): unidentified, Roy Smuland, and four unidentified. Eighth row (l-r): five unidentified.

tracts; and engaging in soul winning.⁸²

In 1922, Kerr helped to establish Central Bible Institute (CBI) in Springfield, Missouri. He wrote a series of articles published in the *Pentecostal Evangel* which carefully outlined the biblical justification for a centrally located Bible school.⁸³ “The purpose of Pentecostal Bible schools,” Kerr wrote, was “to cause people to get God’s viewpoint of things and to impart the same to others.”⁸⁴ Kerr served as CBI’s principal for its first two years.⁸⁵

In the remaining four years of his life, despite declining health, Kerr did not slow down. He continued as a faculty member at CBI and resumed his work on the Missionary Committee.⁸⁶ He wrote a book and had many of his

sermons published.⁸⁷

On April 2, 1927, the strain of his many labors overtook him and D. W. Kerr died at the age of 70 in Springfield, Missouri. His wife Mattie moved to Cleveland, Ohio, and continued to advance their life’s work—preaching⁸⁸ and writing,⁸⁹ until her death on February 2, 1946. Both are buried in the Riverside Cemetery in Cleveland, Ohio, where their bodies await the resurrection of the saints.

From this distance, it is impossible to calculate the full influence and impact of the life and ministry of Daniel Warren Kerr and his beloved wife, Mattie Zeller Kerr. This much is known: The churches they faithfully shepherded in Illinois, Indiana and Ohio were soul-saving sta-

tions where hundreds found Christ and grew in faith. The missionary conferences which they planned, promoted, and preached, introduced thousands of people to the worldwide work of Christ and raised untold thousands of dollars for missionary evangelism at home and around the world. The Bible schools they established have trained tens of thousands of students for a life of service in the church and the world. And as primary drafter of the Statement of Fundamental Truths, D. W. Kerr helped to lay the theological foundation for the Assemblies of God. Brother Kerr once wrote that Spirit-filled Christians should “learn to think, speak, live, work and die scripturally.”⁹⁰ He was the living embodiment of this Pentecostal philosophy. ❖



P. Douglas Chapman serves as Family Care Pastor at Chapel Springs Assembly of God (Bristow, Virginia) and is an adjunct faculty member

at University of Valley Forge. He holds a Ph.D. in Higher, Adult, and Lifelong Education from Michigan State University.

NOTES

¹Daniel W. Kerr was affectionately called D.W. or Brother Kerr by his ministerial associates. In the interest of conserving space, I shall from time to time use this appellation, with the same respect they accorded him.

²Carl Brumback, *Suddenly... From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961): 205.

³Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism, Volume 1 - To 1941* (Springfield, MO: Gospel Publishing House, 1989): 204, 209, 235-236, 316-318; Brumback, 78, 80, 90, 94, 178, 194, 204-205, 220, 222-223, 234, 235; C. E. Jones, "Kerr, Daniel Warren," in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed., ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids, MI: Zondervan, 2002), 820; Paul L. King, *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance* (Tulsa, OK: Word & Spirit Press, 2006): 61, 68, 71, 90-92, 112-113, 129, 133, 157, 168-169, 272, 318, 327; Gary B. McGee, "This Gospel Shall be Preached": *A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, MO: Gospel Publishing House, 1986): 63-67, 118-121; William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971): 70, 108, 118-119, 129, 139-141, 173; Lewis Wilson, "The Kerr-Peirce Role in A/G Education," *Assemblies of God Heritage* 10:1 (Spring 1990): 6-8, 21-22.

⁴Early sources from the nineteenth century use the Germanic spelling of the surname, which is rendered as Kehr, rather than the Anglicized

spelling, which is Kerr. In the 1860 Census and on the tombstones for D. W. Kerr's parents, the spelling is Kerr. So far as I can ascertain, D.W. always spelled his surname Kerr.

⁵Sylvester C. Breyfogel, *Landmarks of the Evangelical Association* (Reading, PA: Eagle Book, 1888): 62-63, 67; Ammon Stapleton, *Annals of the Evangelical Association of North America and History of the United Evangelical Church* (Harrisburg, PA: Publishing House of the United Evangelical Church, 1900): 65, 71-72, 86, 90, 95, 244-245, 249-250, 252, 263, 277-278, 280, 286, 289-290, 301, 303. Kerr's father and two uncles, Jacob Kehr (1805-1861) and David Rishel (1817-1847), were ministers. Two of his mother's sisters were married to Evangelical ministers of prominence: Susan Rishell (1811-1900), to Bishop William W. Orwig (1810-1889) and Sarah Rishell (1816-1892), to John Kreamer (1817-1886).

⁶*Catalog, Cumberland Valley State Normal School, 1873-1874* (Philadelphia: Charles A. Dixon, 1873): 14.

⁷1880 United State Census, Florence, Stephenson County, Illinois (Washington, D.C.: Government Printing Office, 1880): 20.

⁸Kimberly Butler, Archivist, North Central College (Naperville, IL), E-mail to the author, June 17, 2014.

⁹"Obituaries," *Bluffton News*, November 14, 1896; "Union Township's Octogenarian Pioneer Passes Away," *Bluffton News*, September 17, 1903.

¹⁰"Boys and Girls Abroad," *North-Western College Chronicle*, February 1, 1886, 9; *Hancock County Marriage Records*, February 4, 1886, 98.

¹¹John George Schwab, *History of the Illinois Conference of the Evangelical Church 1837-1937* (Harrisburg, PA: Evangelical Press, 1937): 55-56, 62, 244; "Boys and Girls Abroad," *North-Western College Chronicle*, 9; Stapleton, *Annals of the Evangelical Association*, 575; Mattie Z. Kerr, "Valleys and Mountain Peaks," *Pentecostal Evangel*, June 20, 1931, 1, 7.

¹²Schwab, 66.

¹³"Report of the Convention at Beulah Park, Ohio," *Christian Alliance and Foreign Missionary Weekly* XVII:11 (September 11, 1896): 229; D. W. Kerr, "The Bible," *Christian and Missionary Alliance* XIX:9 (August 25, 1897): 201; "Beulah Park Convention," *Christian and Missionary Alliance* XXI:2 (July 13, 1898): 40; A. B. Simpson, "Beulah Park Convention," *Christian and Missionary Alliance* XXIII:12 (August 9, 1899): 189-190; "The Ohio Convention," *Christian and*

Missionary Alliance XXXI:14 (September 5, 1903): 193; "Beulah Park Convention," *Christian and Missionary Alliance* XXX:17 (July 25, 1908): 282; *Christian and Missionary Alliance* XXXVI:23 (September 2, 1911): 360; "Report of the Beulah Park Convention," *Alliance Weekly* XXXVII:2 (October 14, 1911): 27; Donna Stratton, "Beulah Park Convention," *Alliance Weekly* XXXVIII:24 (September 14, 1912): 398; Carrie Judd Montgomery, *Under His Wings: The Story of My Life* (Oakland, California: Office of Triumphs of Faith, 1936), 187.

¹⁴"Report of the Beulah Park Convention," *Alliance Weekly*, 27; Montgomery, *Under His Wings*, 187; Carrie Judd Montgomery, "Days of Service and Blessing," *Triumphs of Faith* 30:9 (September 1910): 194; "Report of the Convention at Beulah Park, Ohio," *Christian Alliance and Foreign Missionary Weekly*, 229; "The Ohio Convention," *Christian and Missionary Alliance*, 193.

¹⁵A. B. Simpson, "The Beulah Park Convention," *Christian Alliance and Foreign Missionary Weekly* XV:9 (August 28, 1895): 136; "The Ohio Convention," *Christian and Missionary Alliance* XXI:7 (August 17, 1898): 156; "Beulah Park Convention," *Christian and Missionary Alliance* XXIII:12 (August 19, 1899): 189-190; "The Ohio Convention," *Christian and Missionary Alliance*, 193.

¹⁶D. W. Myland, "Ohio Convention," *Christian and Missionary Alliance* XXXI:3 (June 20, 1902): 39.

¹⁷*Ibid.*; "Beulah Park," *Christian and Missionary Alliance* XXVIII:3 (July 20, 1907): 34; "Beulah Park Home and Bible School," *Christian and Missionary Alliance* XXXIV:10 (June 4, 1910): 464.

¹⁸"The New York Convention," *Christian and Missionary Alliance* XX:11 (March 16, 1898): 252; "Convention Reports from Nyack Heights," *Christian and Missionary Alliance* XXI:10 (September 7, 1898): 223, 225; *President's Report of the Christian & Missionary Alliance for the Year 1905-6* (New York: Christian and Missionary Alliance, 1906): 135.

¹⁹F. H. Senft, "Pennsylvania State Convention," *Christian and Missionary Alliance* XX:24 (June 16, 1898): 568; F. H. Senft, "Conventions in Western Pennsylvania," *Christian and Missionary Alliance* XXVIII:9 (March 1, 1902): 125.

²⁰George B. Alldridge, "Cleveland Correspondence," *Christian Alliance and Foreign Missionary Weekly* XII:23 (June 8, 1894): 630-631; "Conventions in Ohio,"

Christian and Missionary Alliance XXV:1 (January 6, 1906): 12.

²¹D. W. Myland, "Convention Notes," *Christian and Missionary Alliance* XIX:22 (November 24, 1897): 161; I. H. Patterson, "Convention in Columbus," *Christian and Missionary Alliance* XXIV:13 (March 31, 1900): 208.

²²G. N. Eldridge, "Indiana and Kentucky," *Christian and Missionary Alliance* XXIII:1 (June 3, 1899): 12; D. W. Kerr, "Report of The Pine Lake Convention," *Christian and Missionary Alliance* XXIII:9 (July 29, 1899): 140-141; "Linn Grove," *Decatur (IN) Democrat* XLIII:27 (September 14, 1899): 8.

²³"The Alliance Work in Chicago," *Christian and Missionary Alliance* XXI:20 (November 19, 1898): 468; "The Chicago Convention," *Christian and Missionary Alliance* XXIII:9 (November 11, 1899): 380; "Chicago Convention," *Christian and Missionary Alliance* XXX:16 (July 18, 1908): 267.

²⁴A. B. Simpson, "Editorial Correspondence," *Christian Alliance and Foreign Missionary Weekly* XIII:8 (August 24, 1894): 170; "Old Orchard," *Christian and Missionary Alliance* XXI:7 (August 17, 1898): 156.

²⁵F. H. Senft, "Pennsylvania State Convention," *Christian and Missionary Alliance* XX:24 (June 16, 1898): 568; "Conventions in Pennsylvania," *Christian and Missionary Alliance* XXII:4 (March 1, 1899): 113; Senft, "Conventions in Western Pennsylvania," *Christian and Missionary Alliance*, 125.

²⁶"At Home," *Christian Alliance and Foreign Missionary Weekly* XVI:1 (January 3, 1896): 19; David Wesley Myland, "Convention Tour in Ohio" *Christian and Missionary Alliance* XXXIV:5 (February 4, 1905): 77; W. F. Meminger, "Touring Ohio," *Christian and Missionary Alliance* XXX:7 (May 16, 1908): 117.

²⁷Eldridge, "Indiana and Kentucky," *Christian and Missionary Alliance*, 12; Kerr, "Pine Lake Convention," *Christian and Missionary Alliance*, 140-141; "Linn Grove," *Decatur (IN) Democrat*, 8.

²⁸Eldridge, "Indiana and Kentucky," *Christian and Missionary Alliance*, 12; William Davidson, "Work in Kentucky," *Christian and Missionary Alliance* XXVII:16 (October 19, 1901): 221.

²⁹"Conventions in Ohio" *Christian and Missionary Alliance* XXVIII:9 (March 1, 1902): 122.

³⁰Walter H. Lugibihl and Jared F. Gerig, *The Missionary Church Association: Historical Account of Its Origin and Development* (Berne, IN: Economy Printing Concern, 1950): 29-30.

³¹Mrs. J. E. Ramseyer, "German Convention at Groveland, Ill," *Christian and Missionary Alliance* XXXI:19 (October 10, 1903); "Linn Grove," *Decatur (IN) Democrat*, 8; "Obituary," *Christian and Missionary Alliance* XXIV:22 (June 2, 1900): 370-371; Stratton, "Beulah Park Convention," *Alliance Weekly*, 398.

³²Alldrige, "Cleveland Correspondence," *Christian Alliance and Foreign Missionary Weekly*, 630-631; *Fort Wayne News*, April 27, 1899, 3; "At Home," *Christian Alliance and Foreign Missionary Weekly* XVI:1 (January 3, 1896): 19; D. W. Kerr, "Note From Ohio," *Christian and Missionary Alliance* XIII:2 (January 1, 1899): 59.

³³G. N. Eldridge, "Indiana and Kentucky," *Christian and Missionary Alliance*, 12.

³⁴"Fine Program Prepared," *Fort Wayne Evening Sentinel*, December 23, 1899, 11; "Gospel Teachers," *Fort Wayne Evening Sentinel*, December 28, 1899, 2; "Convention Ends," *Fort Wayne Evening Sentinel*, December 30, 1899, 2; "Among the Churches," *Fort Wayne News*, July 7, 1900, 5.

³⁵"Convention," *Hamilton Evening Democrat* 16:26 (January 20, 1902): 8; George A. Murray, "Let the People be Assembled," *Latter Rain Evangel* 1:2 (November 1908): 2.

³⁶F. W. Meminger, "Late Field Superintendent Meminger's Report – Ohio," *Christian and Missionary Alliance* XXXI:4 (June 27, 1902): 53.

³⁷Christine Kerr Peirce, as quoted in Brumback, *Suddenly ... From Heaven*, 79-80. Mattie Z. Kerr, "How I Received My Baptism," *Pentecostal Evangel*, September 5, 1931, 8-9.

³⁸"Chicago Convention," *Christian and Missionary Alliance* XXX:16 (July 18, 1908): 267; W. A. Cramer, "Cleveland Convention," *Christian and Missionary Alliance* XXX:1 (April 4, 1908): 17; George A. Murray, "Toronto Convention," *Bridegroom's Messenger* 2:26 (November 15, 1908): 4.

³⁹William H. Durham, "The Work of God in Los Angeles," *Pentecostal Testimony* 1:8 (1911): 11.

⁴⁰By 1912, the CMA was in crisis over the gift of tongues. For three different perspectives on this crisis see A. W. Tozer, *Wingspread: A. B. Simpson: A Study in Spiritual Altitude* (Harrisburg, PA: Christian Publications, 1943), 133-134; Brumback, *Suddenly ... From Heaven*, 88-97; Charles W. Neinkirchen, *A. B. Simpson and the Pentecostal Movement* (Peabody, MA: Hendrickson, 1992): 81-96.

⁴¹Kerr, "How I Received My Baptism," *Pentecostal Evangel*, 8-9. The Kerrs' last known participation in a CMA event was the

1912 convention at Beulah Park.

⁴²*Ibid.*

⁴³"Who and Where," *Alliance Weekly* XXXVII:6 (November 11, 1911): 94. Don and Christine Groves, *Seeds of Faith* (Lyndhurst, OH: First Assembly of God, 2011): 7-8.

⁴⁴Groves, 7-8.

⁴⁵Glenn W. Gohr, "Who's Who at Hot Springs," *Assemblies of God Heritage* 34 (2014): 29.

⁴⁶Wilson, "The Kerr-Peirce Role in A/G Education," *Assemblies of God Heritage*, 6-8, 21-22.

⁴⁷*General Council Minutes*, April 1914, 5. Although Kerr's ministerial file lists his date of joining the AG as November 25, 1914, he is included on the ministerial list published just after the April 1914 founding convention and published before the November 1914 General Council.

⁴⁸*General Council Minutes*, November 1914, 9.

⁴⁹*General Council Minutes*, 1916, 4; *General Council Minutes*, 1917, 6; *General Council Minutes*, 1918, 2; *General Council Minutes*, 1920, 35.

⁵⁰*General Council Minutes*, 1917, 10; *General Council Minutes*, 1919, 15.

⁵¹*General Council Minutes*, 1920, 35; *General Council Minutes*, 1921, 60.

⁵²*General Council Minutes*, 1920, 49.

⁵³*General Council Minutes*, 1918, 9.

⁵⁴*General Council Minutes*, 1921, 58.

⁵⁵*General Council Minutes*, 1923, 61.

⁵⁶Menzies, 118-120; Glenn W. Gohr, "The Historical Development of the Statement of Fundamental Truths," *Assemblies of God Heritage* 32 (2012): 62-63; *General Council Minutes*, 1916, 4; J. Roswell Flower, "Historic Record of the Growth of the Assemblies of God" [notes for Church Orientation class at Central Bible College], 1950, 7; Gary B. McGee, "Historical Background" in *Systematic Theology*, rev. ed., ed. Stanley M. Horton (Springfield, MO: Logion Press, 2007), 21; L. William Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden: Brill, 2012), 89.

⁵⁷Menzies, 119.

⁵⁸*Ibid.*

⁵⁹Brumback, *Suddenly ... From Heaven*, 222-223; Oliverio, 89.; Glen Menzies, "Tongues as the 'Initial Physical Sign' of Spirit Baptism in the Thought of D. W. Kerr," *PNEUMA* 20:2 (Fall 1998): 175-189.

⁶⁰Glen Menzies and Gordon L. Anderson, "D.

W. Kerr and Eschatological Diversity in the Assemblies of God,” *Paraclete* 27:1 (Winter 1993): 8-16.

⁶¹For specific documentation of all his travels, see my unabridged paper, “Daniel Warren Kerr: A World-Wide Missionary,” presented at the 44th Annual Meeting of the Society for Pentecostal Studies, March 13, 2015, 16-18, 23-24.

⁶²*General Council Minutes*, 1916, 3; *General Council Minutes*, 1917, 5; *General Council Minutes*, 1918, 8, 12, 13; *General Council Minutes*, 1919, 14, 16; *General Council Minutes*, 1925, 62.

⁶³This Missionary Conference was independent of, but collaborated with, the General Council of the Assemblies of God. In the 1920s it was absorbed into the General Council of the Assemblies of God.

⁶⁴Reiff, “Business Sessions of the Conference,” *Latter Rain Evangel* 10:9 (June 1918): 18.

⁶⁵Stanley H. Frodsham, “The World Wide Missionary Conference,” *Christian Evangel*, June 1, 1918, 2-3.

⁶⁶Zella H. Reynolds, “The Third Missionary Conference,” *Christian Evangel*, November 16, 1918, 2; Stanley H. Frodsham, “The Fourth Missionary Council” *Pentecostal Evangel*, October 18, 1919, 1, 4; Stanley H. Frodsham, “The Recent Great Convention in Springfield, Mo.,” *Pentecostal Evangel*, October 16, 1920, 1, 3-6; “Good Things Said at The Recent Council,” *Pentecostal Evangel*, October 15, 1921, 2; “The Missionary Conference in Springfield, Mo.,” *Pentecostal Evangel*, May 5, 1923, 13.

⁶⁷Stanley H. Frodsham, “Missionary Prayer Calendar,” *Christian Evangel*, June 28, 1919), 4; “Missionary Prayer Calendars,” *Christian Evangel*, August 9, 1919, 4.

⁶⁸Frodsham, “The Recent Great Convention in Springfield, Mo.,” *Pentecostal Evangel*, 5-6; Stanley H. Frodsham, “More About the Tenth General Council,” *Pentecostal Evangel*, October 13, 1923, 3, 8.

⁶⁹“Missionary and Bible Conventions,” *Pentecostal Evangel*, March 17, 1923, 12.

⁷⁰E. N. Bell, “Springfield’s Good Convention,” *Pentecostal Evangel*, June 6, 1923, 4.

⁷¹For greater details of Kerr’s academic influence see: Wilson, “The Kerr-Peirce Role in A/G Education,” *Assemblies of God Heritage*, 6-8, 21-22.

⁷²“The Ohio Convention,” *Christian and Missionary Alliance*, 193; “Beulah Park Convention,” *Christian and Missionary Alliance*, 282; “Beulah Park Convention,”

Christian and Missionary Alliance XXXII:25 (July 31, 1909): 153; “Beulah Park Home and Bible School,” *Christian and Missionary Alliance*, 464.

⁷³*President’s Report of the Christian & Missionary Alliance for the Year 1905-6*, 139-140.

⁷⁴“Obituary,” *Christian and Missionary Alliance*, 370-371; “The Bible Training School at Fort Wayne, Ind.,” *Christian and Missionary Alliance* XXIV:16 (April 22, 1905): 253; “The Special Church Notices,” *Fort Wayne News*, September 16, 1905, 3.

⁷⁵Marion Meloon, *Ivan Spencer: Willow in the Wind* (Plainfield, NJ: Logos International, 1974): 22-24; Lillian M. Jewett, “Beulah Heights Convention,” *Christian Evangel*, June 15, 1918, 12.

⁷⁶“The Gospel School,” *Christian Evangel*, September 19, 1914, 4; “Mount Tabor Bible Training School,” *Weekly Evangel*, November 17, 1917, 16.

⁷⁷*Minutes of the Central District Council* [4th] (Dayton, Ohio, May 8-10, 1923), 4; Advertisement, *Manitoba Free Press*, Winnipeg, October 17, 1925, 27.

⁷⁸“Pacific Pentecostal Bible School,” *Christian Evangel*, September 6, 1919, 8; D. W. Kerr, “Report From The Bible School Department,” *Triumphs of Faith* 39:12 (December 1919): 284-285. This school became known as Glad Tidings Bible Institute and later Bethany University.

⁷⁹Ira F. Surface, “Glad Tidings Bible Training School,” *Triumphs of Faith* 40:8 (August 1920): 188.

⁸⁰“Pentecostal,” *Oakland (CA) Tribune* LXXXI:7 (February 21, 1920): 6; “Pentecostal,” *Oakland (CA) Tribune*, LXXXI:21 (March 6, 1920): 4.

⁸¹“Announcement,” *Triumphs of Faith* 40:4 (April 1920): 96; W. C. Peirce, “Announcement,” *Triumphs of Faith* 40:8 (August 1920): 192. This school is now Vanguard University of Southern California, located in Costa Mesa.

⁸²“The Southern California Bible School,” *Pentecostal Evangel*, April 30, 1921, 11; “The Southern California Bible School of Los Angeles,” *Triumphs of Faith* 41:5 (May 1921): 119.

⁸³D. W. Kerr, “Bible Schools,” *Pentecostal Evangel*, April 1, 1922, 4; D. W. Kerr, “Bible Schools: Bible Schools are Necessary,” *Pentecostal Evangel*, April 15, 1922, 4; D. W. Kerr. “Heart Talks on Bible Schools: Present Day Bible Schools Based on the Bible,” *Pentecostal Evangel*, April 29, 1922,

5; D. W. Kerr, “Heart Talks on Bible Schools: The Purpose of Bible Schools,” *Pentecostal Evangel*, May 27, 1922, 5.

⁸⁴Kerr, “Heart Talks on Bible Schools: The Purpose of Bible Schools,” 5.

⁸⁵E. N. Bell, “Council Bible School Now Certain,” *Pentecostal Evangel*, June 10, 1922, 3; E. N. Bell, “Our Pentecostal Bible School,” *Pentecostal Evangel*, July 8, 1922, 4.

⁸⁶“A Year of Blessed Progress,” *Pentecostal Evangel*, November 13, 1926, 5.

⁸⁷D. W. Kerr, *Waters in the Desert*, (Springfield, MO: Gospel Publishing House, 1925); Advertisement, *Pentecostal Evangel*, September 26, 1925, 16; D. W. Kerr, “Rivers Of Living Water,” *Pentecostal Evangel*, June 23, 1923, 14; D. W. Kerr, “Our Family Physician,” *Pentecostal Evangel*, October 20, 1923, 4-5; D. W. Kerr, “A Thanksgiving Night Message,” *Pentecostal Evangel*, November 24, 1923, 3; D. W. Kerr, “The Relation of the Holy Spirit to Christ and His People,” *Pentecostal Evangel*, June 28, 1924, 2-3, 5; D. W. Kerr “This He Said To Prove Him,” *Pentecostal Evangel*, October 18, 1924, 4; D. W. Kerr “Present Triumphs And Future Prospects,” *Pentecostal Evangel*, November 1, 1924, 3, 5; D. W. Kerr, “Scriptural Holiness,” *Pentecostal Evangel*, December 13, 1924, 5; D. W. Kerr, “The Mind of Christ,” *Pentecostal Evangel*, January 17, 1925, 2-3; D. W. Kerr, “The Practice of The Presence of God,” *Pentecostal Evangel*, February 14, 1925, 2-3; D. W. Kerr, “Meekness and Lowliness in Practical Life,” *Pentecostal Evangel*, May 23, 1925, 2-3; D. W. Kerr, “The Evangelization of The World,” *Pentecostal Evangel*, October 17, 1925, 4-5.

⁸⁸Frank L. Peddie, “Thriving Mission,” *Pentecostal Evangel*, June 23, 1928, 13; “Camp Meeting Opens,” *Findlay Morning Republican* XLII:225 (July 23, 1928): 2; “Revival at the Capital City,” *Pentecostal Evangel*, April 27, 1929, 12; William E. Booth-Clibborn, “Decisions for Christ Reach the Thousand Mark,” *Latter Rain Evangel* 22:6 (March 1930): 17-18; “Forthcoming Meetings,” *Pentecostal Evangel*, March 22, 1930, 13; Martha M. Wuokila, “Detroit, Mich.,” *Pentecostal Evangel*, January 6, 1934, 13.

⁸⁹Kerr, “Valleys and Mountain Peaks,” *Pentecostal Evangel*, 1, 7; Mattie Z. Kerr, “Proving God as Healer,” *Pentecostal Evangel*, July 18, 1931, 6-7; Kerr, “How I Received My Baptism,” *Pentecostal Evangel*, 8-9.

⁹⁰Kerr, “Heart Talks on Bible Schools: The Purpose of Bible Schools,” 5.