

Assemblies of God

# HERITAGE™

**The Great  
Oneness-  
Trinitarian  
Debate**

Story Begins  
On P. 6

Vol. 5, No. 3, Fall 1985



**BEGINNING IN 1900**

## **The Revival in Wisconsin**

By G. Raymond Carlson

**A UNIQUE PRISON MINISTRY**

## **Mother Daisy Robinson**

By Gordon P. Gardiner

**A HISTORICAL REVIEW**

## **The Pentecostal Movement**

By J. Roswell Flower

*Cover. 1913 tent meeting in Milwaukee. John G. Lake in front; from right, Hugo Ulrich, Rex Andrews, and Florence Lake; others unidentified. Inset, Camp Byron, Wisconsin, 1936. Courtesy of David M. Carlson.*



# THE HERITAGE

## LETTER *Wayne Warner*

Someone wondered if we would run out of interesting stories to publish in *Heritage*. My answer is that we will never run out of material to fill these pages each quarter. In fact, if this were a weekly magazine and we had the writers and researchers, we would have no trouble filling these pages with inspiring and thought-provoking articles on the history of the Assemblies of God.

This is a unique publication, and I hope you enjoy the articles and features we run each quarter.

And I think you will enjoy this issue.

The General Superintendent elect, G. Raymond Carlson, researched and wrote the story, "Pentecostal Outpouring Dates Back to 1900," which is about the Pentecostal revival in Wisconsin. Edith Waldvogel Blumhofer's article on the "New Issue" or Oneness is must reading if you want to know more about that controversy which began even before the Assemblies of God was formed. We are reprinting the address the late J. Roswell Flower delivered at the Pentecostal World Conference in 1955; it is a good overview of the origin of the Pentecostal movement by one who was there.

Then the other major article is "A Woman Behind Prison Walls," the story of an amazing woman who baptized more than 500 inmates in 8 years. Her name was Daisy K. Robinson, better known by the older generation as Mother Robinson.

Mother Robinson's husband, Charles Elmo Robinson, was associate editor of the *Pentecostal Evangel* from 1925 to 1947. His own story is important but less dramatic than that of his wife's prison ministry. In addition to his duties with the *Pentecostal Evangel* he wrote books for children and advised the Assemblies of God in legal matters since he was an attorney.

It is doubtful whether anybody ever came to work at the Assemblies of God headquarters in a more unusual manner than Robinson did.

He was pastoring a small church in Arkansas in 1925 but was praying about working at the Headquarters in Springfield. The General Council was held in

Eureka Springs, Arkansas, so Robinson attended. But he did not share with anyone his prayer about Springfield. He knew none of the officials in Springfield.

After the General Council gave Editor Stanley Frodsham authorization to hire an associate editor, Frodsham made his way to Robinson. "He placed his hand on my right shoulder," Robinson wrote later, "and said to me, without a word of introduction or preface, 'You are the man I want for associate editor.'"

Robinson added that Frodsham didn't wait for an answer but returned to the platform. "God had taken over the proceedings of the General Council sufficiently at least to get me the job we had prayed for."

So the former attorney and small town preacher found himself in new surroundings and a new career—associate editor of the *Pentecostal Evangel*. For 22 years—until he was 80 years of age—he worked with Stanley Frodsham to help make the *Pentecostal Evangel* one of the most popular church publications in America.

Many of these years his wife Daisy ministered to men and women behind prison bars. You can read all about it in this issue.

When David Carlson and Roy Sharnick represented the newly formed Wisconsin-Northern Michigan District at the 1935 General Council, they met the well-known Ralph M. Riggs. After they introduced themselves as district officials, Riggs commented that they looked quite young to be leading the district. Carlson answered, "Yes, we are quite young, but we're going to get older some day."

Riggs and others were to see that despite Carlson and Sharnick's youthfulness, they were capable and dedicated men—and there were more just like them back home in the Wisconsin-Northern Michigan District.

It is interesting to note that the Pentecostal pioneer in Milwaukee, Cyrus B. Fockler, believed that each city should have but one Pentecostal church. This philosophy is reflected in his changing the name of his Christian Assembly to The Church at Milwaukee.

Joseph Wannemacher remembers that when Hugo A. Ulrich wanted to start a Pentecostal church in Milwaukee, Fockler pressured him into operating a German-speaking church only. The same was true later when Wannemacher wanted to start a church. Fockler reluctantly put his blessings on the church if Wannemacher would conduct services in Hungarian, his first language.

Both of these churches, however, later became strong English-speaking centers as well as German and Hungarian, proving that Milwaukee was big

enough to support more than one Pentecostal congregation.

Fortunately, Fockler's "one church" theory was not widely accepted, but the idea is still held by some Christian groups some 60 years after Fockler tried it.

Despite the difference with Fockler, Wannemacher admires this Milwaukee pioneer as the one who paved the way for the Pentecostal movement in that area of Wisconsin. Wannemacher is not alone in his appreciation for Fockler. Lucille Erdmann, an employee at the Assemblies of God headquarters and formerly a pastor's wife in Wisconsin, remembers the great ministry Cyrus B. Fockler had in Milwaukee when her family attended his church.

"It was estimated," Lucille told me one day, "that no building in Milwaukee would hold the people who were healed under his ministry."

That's saying a lot when you remember his ministry was without the benefit of the modern communication means we take for granted.

Let us know what you think of the articles we run, and let us know if you have suggestions for improvements. If you find errors, be sure to write because we certainly don't want to perpetuate wrong information. If you have suggestions for an article, please drop us a card or letter or give us a call.

One last request. Don't hide your copies of *Heritage* in a locked file, far away from the inquiring minds of people who should be reading about our great heritage. Pass the issues around. Get a second membership for the church if you want to preserve your own copies.

There are a lot of people who know very little about our heritage. You can help get the word out by circulating this magazine.

Thanks for your support. ♦

### ASSEMBLIES OF GOD HERITAGE

*Heritage* is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802. Phone (417) 862-2781. This paper is free to members of the Assemblies of God Heritage Society. Yearly memberships are available for \$10; lifetime memberships are \$100.

Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

### ARCHIVES ADVISORY BOARD

Joseph R. Flower, Chairman  
G. Raymond Carlson  
Thomas F. Harrison  
Bartlett Peterson

©Copyright 1985 by the General Council of the Assemblies of God, Springfield, MO 65802.



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

## Another in a Series on Regional Pioneers and the Pentecostal Revival

The oldest Pentecostal church on record in Wisconsin is at Dallas, a small town just east of the Twin Cities of Minnesota. Services began in the farm homes of Nels Kringle, Gilbert Wahl, and John Wahl in 1900. Among those who were saved and baptized in the Spirit were Julia Wahl and Nora Severude.

Nels Kringle served as the presiding elder of this Pentecostal work from 1900 to 1914. Among the early pastors were Axel Eckman, the James Cardiffs, R. S. Peterson, Vernon Cardiff, Oscar Klingsheim, and August Anderson. Many other well-known pastors have served this pioneer assembly which affiliated with the Wisconsin-Northern Michigan District in 1940.

The Dallas church has sent more than 30 of its members into the ministry. Included are E. N. O. Kulbeck, Toronto, well known as a leader in the Pentecostal Assemblies of Canada; the Olson brothers: Harley, immediate past superintendent of the Wisconsin-Northern Michigan District; Melford, former assistant district superintendent of Minnesota; John, known for his musical ministry; and Kenneth, the current pastor of the Dallas church. Their sister Esther is the wife of a minister, Albert Taxdahl.

Other groups similar to the Dallas Assembly may have been organized at



Early tent meeting near Dallas, Wisconsin. Courtesy of Kenneth Olson.

# Pentecostal Outpouring Dates Back to 1900

*The Story of the Pentecostal Revival in Wisconsin*

BY G. RAYMOND CARLSON

the turn of the century and closed without leaving traces of their existence.

We do have records that show Pentecostal churches were formed at Gleason in 1908 and at Wasau in 1914. O. W. Johnson was the first resident pastor of the Wasau Christian Assembly, which has had a notable history during these past seven decades. Many well-known ministers have pastored the church, and several members of the church have gone into the ministry.

Probably the most important Pentecostal church in the early years was the Milwaukee congregation which Cyrus B. Fockler organized in 1909. Fockler was elected as an executive presbyter at the organizational meeting of the Assemblies of God in 1914.

The congregation was first known as The Christian Assembly. Then it became The Church at Milwaukee, and later the Milwaukee Gospel Tabernacle.<sup>1</sup> Today it is Brookfield Assembly of God and pastored by Samuel C. Peterson.

Another church of note is the Full Gospel Church of Milwaukee (now Calvary Assembly of God), which Joseph Wannemacher pioneered as a Hungarian church in 1921.

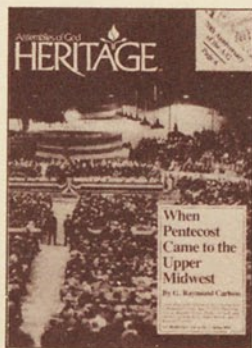
In 1917 while on the way to a theatre where he was the orchestra leader, Wannemacher stopped at a German-speaking prayer meeting in an old

church basement. During the service Wannemacher was convicted of his sins, and he answered the altar call. He was not only saved but also marvelously healed. For 17 years he had suffered with an incurable disease that was consuming his bones. A doctor told him his infected foot must be amputated. But Wannemacher left the altar perfectly well in body and soul. A few weeks later he was baptized in the Holy Spirit in his music studio.

By 1928 Wannemacher pastored two congregations in Milwaukee, one English and the other Hungarian. He also was the superintendent of the Hungarian Branch of the Assemblies of God.

Known widely for his "singing" violin, Wannemacher has thrilled thousands at General Councils, camp meetings and conventions in America, and other meetings in foreign countries. At the age of 90 he still plays at Calvary Assembly, now pastored by his son John, and he also directs the orchestra at the Wisconsin-Northern Michigan camp meeting each summer.

Having been a part of the Zion (Illinois) Faith Homes, as were many other early Assemblies of God leaders, Wannemacher developed a rich ministry of praying for the sick. It was his practice to knock at a door and ask, "Is there anybody sick here?" At one place the woman of the house replied with



The spring 1984 issue of *Heritage* featured the article "When Pentecost Came to the Upper Midwest," by G. Raymond Carlson. The article touched some of the high points of the Pentecostal beginnings in Minnesota, North and South Dakota, and Montana, four of the five states which made up the old North Central District of the Assemblies of God. In this article the author takes a look at Wisconsin—the fifth state—particularly the formation of churches up to 1932.

The Wisconsin-Northern Michigan District was formed in 1934.



Ministers at the organizational meeting of the Wisconsin-Northern Michigan District at Appleton, Wisconsin, May 2, 1934.

District presbyters in 1938. Left to right, R. S. Peterson, R. S. Scharnick, Garfield Unruh, David M. Carlson, Robert Spencer, Stafford Anderson, and Joseph Wannemacher.



Right, some of the boys at the Spencer Lake youth camp, July 1951.

Below right, the Dallas congregation in the 1920s. Building constructed in 1904.

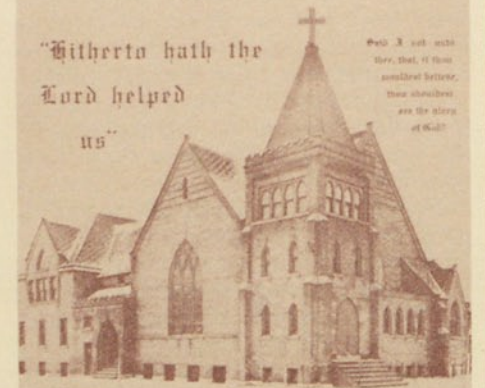
Below, Christian Assembly which later became the Milwaukee Gospel Tabernacle and is now Brookfield Assembly of God. Established in 1909.



From Walter and Ann (nee Wannemacher) and Family

"Hitherto hath the Lord helped us"

"We'll not make thee, O thou soul's best friend, these churches are the glory of God"



The Full Gospel Church W. Walker and So. 12 Sts.

Christmas card from the Joseph Wannemacher family, Milwaukee, 1938.

Photos courtesy of D. M. Carlson, Lucille Erdmann, and Harley Olson.

vehement antagonism against the idea of divine healing.

"She went at me with two fists," Wannemacher recalls. But he noticed a retarded boy in the room and showed compassionate interest in him. The mother's antagonism was broken down and both were converted.

**W**ilbur H. Sproule organized the Assembly in Baraboo in 1928. In the same year, R. S. Peterson pioneered the church in Rice Lake. Roy P. Davidson was the first regular pastor in Ripon beginning in 1928. Roy K. Reed held tent meetings in Shawano in that year resulting in the formation of that well-known assembly.

Appleton First Assembly was begun in 1929 by Peter Jepson. In the summer of 1930 Bert Webb responded to an invitation to hold tent meetings. Carl Brumback records this story regarding those meetings in his book *Suddenly From Heaven*.

How often in these pioneering days expected help failed to materialize while last-minute assistance came from the most unexpected sources. A persistent gentleman had begged Bert Webb to come to Appleton, Wisconsin, but when Webb finally accepted the invitation, his would-be-host had moved to Chicago, leaving Webb to pay for the freight of the tent and other miscellaneous items. The meeting which began so dismally for the young evangelist got even worse. No crowds, no conversions, no money. Webb was ready to leave, but, despite the forbid-

*In 1917 Joseph Wannenenmacher was not only saved at a German-speaking prayer meeting but also was healed of an incurable bone disease. He still plays his "singing" violin at age 90.*

ding circumstances, he felt that God was not through with him in Appleton.

A quartet of negro youths from the Piney Woods School, in Piney Woods, Mississippi, came by the tent, and seeing the young evangelist, said, "We would like to sing at your meeting."

Webb protested: "There aren't enough people to hold church, and no money either."

They looked at each other: "We still feel that God wants us to sing here."

"Well, all right," Webb replied, "but all I can do is to put an ad in the paper and give you half of whatever comes in."

The price of the ad was saved by the editor who printed the story as a news item. And lo! the tent was full, and how the quartet sang! The evangelist, unaccustomed as he was in Appleton to speaking to a crowd, gave a rousing message on repentance. Twenty came to the altar for salvation, as the quartet sang, "Come Home, O Sinner." The revival was on, and another Assembly of God planted. "God moves in mysterious ways, His wonders to perform."<sup>2</sup>

Emil Lindquist followed Webb and later was the first resident pastor at Stevens Point which began with meetings in a tent and in private homes in 1929.

Alice (Nichols) Rapp shares the following regarding her parents and the early days in Eau Claire:

My parents were married in December 1926. They had planned a wedding dance but decided to put that off until spring because of the weather. In the meantime, the Lord got "ahold" of them and the wedding dance never materialized.

One evening during some special meetings my grandfather came to my dad's house and said that Dad's sister was lying on the floor "under the power" and had a burden for my parents to get saved. My parents, therefore, went to the church and to the altar. They "got acquainted" with salvation but didn't really give their hearts to the Lord until a week or so later.

Shortly after their conversion, they became involved in cottage prayer meetings in Dallas, Wisconsin. My father had been instructing my mother on how to receive the baptism of the Holy Spirit. A couple of weeks after her conversion, although she didn't understand much about it, she prayed, "Lord, if the Holy Spirit baptism is for me, let me receive it"—and she did! My father ate humble pie and was a recipient of this experience soon afterwards.

My parents moved to Eau Claire, Wisconsin, in 1928 and were actively involved in cottage meetings. Some of these meetings were held in their home on Dewey Street. Brother Averill was the first pastor. He was followed by Brother Gibbs. The Lord was very present and many were filled with the Holy Spirit.

The Wisconsin Rapids assembly was organized in 1929 with R. L. Scharnick as the first pastor. Lyle E. Curtis, later district superintendent, was for many

*Continued on page 13*

## Spencer Lake Bible Camp Has Interesting History

**D**istrict camp meetings in Wisconsin are as old as the district itself. When the district was organized in 1934, the newly elected officials agreed that a camp meeting should be conducted that summer. They reasoned that a camp meeting would unite the newly organized district and give impetus to home missionary projects.

The district rented Camp Byron from the Methodist Conference, and the opening service was held August 26, 1934. Speakers for that historic meeting were J. N. Hoover, William Gierke, Carl Kinderman, and Loren Staats.

For 10 years Camp Byron served as the district camp grounds. It became the favorite meeting place of the summer, the scene of great inspiration and blessing as hundreds were saved, filled with the Spirit, and called

into various ministries. The 1940 camp meeting was especially memorable as nearly 100 received the Pentecostal experience.

The district officials, however, experienced a sudden shock when they learned that their favorite meeting place would not be available after 1944. But the apparent setback would open the door for the district to have its own camp.

When the 1944 camp concluded, David Carlson, then the district secretary, visited friends in the Chain-O-Lakes area. His mind was on a camp grounds to replace Camp Byron.

He looks at an experience that week as a miracle, for it would be the key that would give the district the present grounds, Spencer Lake Bible Camp.

Carlson talked with a real estate agent in Waupaca and learned of a 200-acre farm on Spencer Lake which was for sale. When Carlson saw the property, he said he had a definite feeling that "this is the place."

He called E. A. Beck, then district superintendent, and he too was impressed that it was what the district needed. The board of presbyters met for prayer and a discussion of the property.

To make a long story short, the district purchased the farm for \$8,500—which is only \$42.50 an acre!

Immediately lots were leased to members of the district and plans were drawn for permanent buildings.

Old-timers fondly recall July 24, 1946, for that was the day the Wisconsin-Northern Michigan District conducted the first service at Spencer Lake Bible Camp. And they will tell you that the messages Carl Steffens, Watson Argue, and William Kirschke delivered at the first camp meeting "rang the bell" and helped unite the district into a closer fellowship.

The district has since added more property and developed the former farm into one of the finest camps in the Assemblies of God.

**SPENCER LAKE BIBLE CAMP**  
5 miles South of Waupaca in County Frank, W.

**July 27th through Aug. 7th**



**Speakers**  
The Camp Evangelist will be William E. Anderson, the Holy, Unholy, Powerful from Longfellow, Washington. He anticipates an exciting time, has received a great blessing and we are sure that he has answered to return this year.

Our Bible Teacher will be Introduction, having ministered twice at our camp in this capacity. The ministry of the Word of God will prove a great blessing to every one who hears Him.

*Please to attend the entire Camp!*



**Special Days**

- \* Ordination Service Aug. 5th
- \* Anniversary Service Aug. 6th
- \* Sunday School Rally Aug. 6th
- \* C. A. Rally Wed. July 29th
- \* Home Blessing Day Aug. 2nd
- \* Holy F. Service Sunday
- \* W. H. C. Day Aug. 2nd

**DISTRICT COUNCIL MEETING**  
Continued at 7:00 p.m., July 28th

1946, SPENCER LAKE, Wisconsin

*Camp advertisement, 1955. Courtesy of John Ohlin.*

# The Great Oneness-Trinitarian Debate

## 1916 "New Issue" Splits the Young Assemblies of God

By Edith Waldvogel Blumhofer

While some Pentecostals hesitated to participate in organizing efforts, increasing numbers responded favorably to the "cooperative fellowship" concept of the Assemblies of God. By the end of 1914, the ministerial list had increased to 531. In the months following the General Council in Hot Springs, district councils began to form. For his scattered readers E. N. Bell used the *Word and Witness* to develop the Biblical principles for religious "order."

Some situations needed order so desperately that even Charles Parham, as opposed to denominationalism as he was, called the leadership "religious anarchists." They tended to respond to any situation they could not control by saying, "God is not having His way in this meeting. I am going home."<sup>1</sup> Bell agreed that such expressions were far too numerous. Even so, people claimed, "The Holy Ghost has carried on this work for seven years and is able to continue it on, and control it in the future."<sup>2</sup> In response, Bell published articles throughout the summer of 1914 that insisted that Bible order called for cooperation, counsel, and fellowship.

In the course of his efforts to describe "Bible order," Bell made an early try at affirming the beliefs of the Assemblies of God. They included the preaching of salvation, Spirit baptism, spiritual gifts, premillennialism, divine healing; the observance of baptism and Communion; and the gathering of believers in local assemblies. "No rolling or nonsense," he further clarified (in response to the frequent description of Pentecostals as "holy rollers").<sup>3</sup>

In a friendly gesture, he invited all workers willing to spread this "full gospel" to attend the Councils and camps promoted by the General Council of the Assemblies of God. "Nothing was ever more manifestly approved of God," he assured his readers, than the first General Council of the Assemblies of God. The fellowship it had chartered was to

be "a servant of the saints; a mere channel through which to work for God's glory; advisory in its capacity, and not a set of bosses."<sup>4</sup>

To some, refraining from a statement of faith was vital. This assured their spiritual freedom. In time, however, it became apparent that the lack of such a statement also jeopardized the Movement. Three doctrinal issues soon demonstrated the need for theological guidelines. The three were the "Finished Work" of Calvary; the "New Issue" or Oneness; and the Initial Evidence.

During 1913, an issue appeared which by 1915 would endanger the life of the young Fellowship. At a camp

---

*"You'll never get this by studying it out like some other doctrine. This comes by revelation."*--Advocates of the New Issue

---

meeting in Arroyo Seco, California, some became fascinated with a "revelation" that exalted the name of Jesus. Before long they would introduce a theology drawn from it. Proponents of a "new issue," they became known as Oneness, or "Jesus only," Pentecostals. As the sanctification controversy had divided American Pentecostalism, so the new issue challenged the Assemblies of God.

To understand this readiness to accept doctrinal "revelations," it is necessary to keep in mind two facts. First, there was a lack of centralized organization in the Pentecostal movement. In some places this situation resulted in the virtual absence of discipline or a standard of authority.

Second, new insights, or revelations, were widely looked upon as indicating spiritual vitality. As apostolic faith preacher Howard Goss said: "A preacher who did not dig up some new slant on a Scripture, or get some new revelation to his own heart ever so often; a preacher who did not propagate it, defend it, and if necessary, be prepared to lay down his life for it, was considered slow, stupid, unspiritual."<sup>5</sup>

Advocates of the new issue unabashedly admitted: "You'll never get this by studying it out like some other doctrine. This comes by revelation!"<sup>6</sup>

A minor influence in entertaining, if not accepting, the new issue may have

been the general tendency in the evangelical community to sentimentalize Jesus. Popular gospel songs and preaching failed to include a careful explanation of the Trinity.<sup>7</sup> In the Pentecostal movement, the new awareness of Christ that accompanied the focus on the Holy Spirit made some people overly responsive to so-called revelations about Christ.

At the Arroyo Seco camp meeting, a small group of participants had objected to the selection of the well-established evangelist Maria Woodworth-Etter as main speaker. They desired to see a "forward move" of God rather than to hear Woodworth-Etter's "predictable" message.

As predictable as her message may have been, it likely made an unconscious contribution to the feeling that people needed to be awakened to the power of Jesus' name. The miracles that thrilled her audiences came in response to her prayers "in the name of Jesus."

In any case, two events brought on the crisis. One John Scheppe claimed a revelation of the power in the name of Jesus. As a result, people studied the Bible on the subject of "the name." They focused on verses like "Do all in the name of the Lord Jesus" and "Whatsoever ye shall ask in my name, that will I do."

Amid this concentration on THE NAME (which, later, often appeared in print in all capital letters), the apostolic baptismal formula in Acts got special notice. In a baptismal service, R. E. McAlister, a Canadian Pentecostal, claimed publicly that the apostles had never used the terms "Father, Son and Holy Ghost" at baptisms but had rather baptized "in the name of Jesus Christ."<sup>8</sup> This view stimulated further discussion of the name.

Apparently everyone at the camp did not share the excitement over these insights. The main speaker, Maria Woodworth-Etter, and several other participants did not mention these events in their accounts of the services.

After the camp meeting, groups of believers along the west coast accepted rebaptism in Jesus' name. Rebaptism was not uncommon among the early Pentecostals; when they discerned some new truth and committed themselves to it, they were rebaptized. (A. J. Tomlinson, leader of the Church of God, for example, was baptized at least three times.) Rebaptism was viewed as leading to greater blessing.

---

Dr. Edith Waldvogel Blumhofer is an instructor at Evangel College and the Assemblies of God Theological Seminary, Springfield, Missouri. This article is an excerpt from her new book *The Assemblies of God: A Popular History*.



J. Roswell Flower. Would not budge from orthodox position. Helped keep Assemblies of God in Trinitarian camp.

D. C. O. Opperman. Became Oneness leader. His son Joseph is an Assemblies of God minister.

Howard A. Goss. Became Oneness leader; served as general superintendent of United Pentecostal Church.

M. M. Pinson. Remained a loyal and vocal supporter of Trinitarian position.

## How the First Executive Presbytery Reacted to the New Issue

This photograph of the first Executive Presbytery of the Assemblies of God was taken at Hot Springs, Arkansas, in 1914. Others named to the Executive Presbytery but not pictured were John C. Sinclair, A. P. Collins, R. L. Erickson, and D. W. Kerr, all of whom remained in the Trinitarian camp.



J. W. Welch. Was general chairman at time of controversy. Remained Trinitarian.

T. K. Leonard. Remained staunch Trinitarian. Very outspoken against Oneness proponents.

E. N. Bell. Was rebaptized but then returned to orthodox camp. Was general chairman, 1914; 1920-23.

Cyrus B. Fockler. Remained loyal to Trinitarian view but left Assemblies of God shortly after controversy started.

Those who had been baptized by sprinkling or pouring often chose to be immersed; those who had been immersed by someone who had not received the baptism in the Holy Spirit occasionally sought rebaptism by one who had received the Spirit.

Gradually, however, a few people began to consider what an emphasis on Jesus' name implied. They examined the healings, miracles, and exorcisms recorded in the New Testament as well as the baptismal formula in Acts 2:38. On the basis of that passage, they concluded that water baptism in the name of Jesus was not optional—it was necessary if one was to be saved. If apostolic Christianity was to be fully restored, the sequence presented there must be followed in the 20th century: water baptism in Jesus' name for the remission of sins, followed by Spirit baptism with the sign of tongues. So water baptism became a basic part of being born again rather than merely an outward sign of an inward work.

Frank Ewart, an Australian who had migrated to Canada and then come to the west coast, began to preach "Jesus only" sermons in which he tried to prove that the Christ of the New Testament was Jehovah of the Old. The terms "Father, Son and Holy Ghost" were titles for one Person, Ewart insisted, Jesus.<sup>9</sup> In this way the baptismal formula of Matthew 28—"baptizing them in the name of the Father, the Son and the Holy Ghost"—was reconciled with the new teaching. "What is the name?" Ewart would ask. "There is only one person in the Godhead—Jesus Christ," he would answer.<sup>10</sup>

In April 1914 Ewart was pastor of Durham's mission in Los Angeles and one of the most prominent Pentecostals on the west coast. The Wesleyan Pentecostals, however, found him an easy target for criticism. Pointing to his Oneness views, they said such heresy was an outcome of his acceptance of the

---

***"The Pentecostal movement is now facing a crisis, probably the greatest crisis which has ever been and which will ever be in its lifetime."***--J. Roswell Flower

---

equally heretical "finished work" teaching. One's lack of a definite "second work," one's denial of crisis sanctification, the argument ran, meant that sin remained in the soul; spiritual confusion and delusion logically followed.

Nonholiness Pentecostals, on the other hand, responded more positively. Not wanting to risk "missing out" on "God's best" for them, some accepted rebaptism in Jesus' name without accepting a denial of the Trinity. Others identified more fully with the evolving "Jesus only" doctrine, trying to spread it throughout the movement.

However, when Ewart won over some of the most prominent Pentecostal lead-

ers around the country, earnest orthodox believers concluded that they, too, should accept rebaptism. The confusion that followed immediately affected the Assemblies of God. The optimism and excitement generated at Hot Springs were replaced in 1915 with uncertainty and concern. Rumors of who had—and had not—endorsed the "new issue" abounded, and letters requested E. N. Bell to provide some guidelines in the *Word and Witness*.

Bell and J. R. Flower responded with articles defending Trinitarian views and supporting baptism "in the name of the Father, the Son and the Holy Ghost." Then in July 1915, Bell surprised everyone by accepting rebaptism in Jesus' name at a camp meeting in Tennessee. Within a short time, many Assemblies of God pastors and leaders had followed suit.

When the Third General Council convened in St. Louis, neither the chairman nor the assistant chairman attended the first meeting. It was left to the general secretary, J. R. Flower, to open the session. After 3 days of prayer and testimony, the Council began the difficult task of discussing the "new issue."

Representatives of both sides spoke at length. In the end, the Resolutions Committee proposed accepting both baptismal formulas, but it also formu-

lated a resolution about the distinction of Persons within the Trinity. No decisive action was taken, although the adoption of the Trinitarian resolution encouraged the orthodox faction.

Nevertheless, it became apparent in the next months that further action was needed. Oneness advocates became more aggressive, threatening judgment and ruin for those who resisted their teaching. Their persistent emphasis on revelation over Scripture also troubled

---

*Ministers who could not accept the Statement of Fundamental Truths were dropped from the rolls. More than 150 (of the 585 on the roll) were dropped after the Statement was adopted.*

---

many. Their insistence on teaching their controversial doctrine violated the General Council's consensus that new teachings should first be approved by "the brethren." "The Pentecostal movement is now facing a crisis," warned J. R. Flower, "probably the greatest crisis which has ever been and which will ever be in its lifetime."

The newly elected chairman, J. W. Welch, responded by announcing the Fourth General Council for October 1916. Meeting again in St. Louis, the Council would address the need for a Statement of Fundamental Truths that would define for its constituency the accepted doctrines of the Assemblies of God.

The move ran contrary to the intentions of those who had convened in Hot Springs just 30 months earlier; it is a measure of the desperation they felt over the Oneness controversy. Most concluded that such a statement was essential.

When the Council convened, Welch appointed a committee to prepare the statement. One of its members was E. N. Bell, having admitted his error of accepting rebaptism and returned to the Fellowship. Bell had never really endorsed the unorthodox inclinations of Oneness. Rather, he had sincerely hoped to experience more of God by accepting baptism according to the apostolic formula.

D. W. Kerr of Cleveland, Ohio, was responsible for much of the language of the Statement of Fundamental Truths that was presented to the Council. Like Chairman Welch, Kerr was a former member of the Christian and Missionary Alliance. He led the committee in drawing up a detailed section on the Godhead that explicitly excluded the Oneness position. During the sessions, Oneness followers had challenged the right of the Council to formulate a creed. When that failed, they voted against the



Glen Cook rebaptizing L. V. Roberts, Indianapolis, March 6, 1915. Said to have been the first Jesus' name service east of the Mississippi River. Courtesy of United Pentecostal Historical Society.

document, but were unable to block its passage. At the end of the Council, they left in defeat to create their own Oneness Pentecostal fellowships.

Their assertion was essentially a revival of an ancient heresy. Originally it had held that there were no permanent distinctions in the Godhead. One Noetus of Smyrna had claimed, in about A.D. 200, that "Christ was the Father Himself, and that the Father Himself was born, suffered and died." Con-



*D. W. Kerr, who made important contribution to doctrinal statement.*

cerned that their polytheistic culture might see three gods in their beliefs, Monarchians, as they came to be known, introduced a variety of nonorthodox concepts into the Early church. Their teachings had helped provoke the formulation of the doctrine of the Trinity.

The Statement of Fundamental Truths so effectively expressed the doctrinal consensus of the Assemblies of God that it has remained largely unchanged. During this Oneness crisis, the Assemblies of God was particularly enriched by the contributions of former Christian and Missionary Alliance men, some of whom now replaced Oneness people in positions of leadership. The Statement of Fundamental Truths was largely a statement of conservative evangelical theology and in many ways resembled Alliance thinking. Although it was written to meet a specific need, it became a major step in stabilizing the Assemblies of God.

Those ministers who could not accept the Statement of Fundamental Truths were no longer carried on the rolls of the Fellowship. The ministerial list lost 156 names, reaching a low of 429. But in the Pentecostal movement at large the decisive stand of the General Council of the Assemblies of God in this crisis won the denomination new supporters. Only 2 years later, the number of ministers and missionaries stood at 819.

After this difficult beginning, the Assemblies of God experienced several decades of impressive growth. The adoption of a doctrinal statement made the recurrence of a similar threat unlikely. In the turmoil, the firm and consistent leadership of J. R. Flower and others had given the Movement stability and direction. When a new challenge (the Initial Evidence issue) arose within its ranks in 1917 and 1918, the way it would be addressed had been set in place.

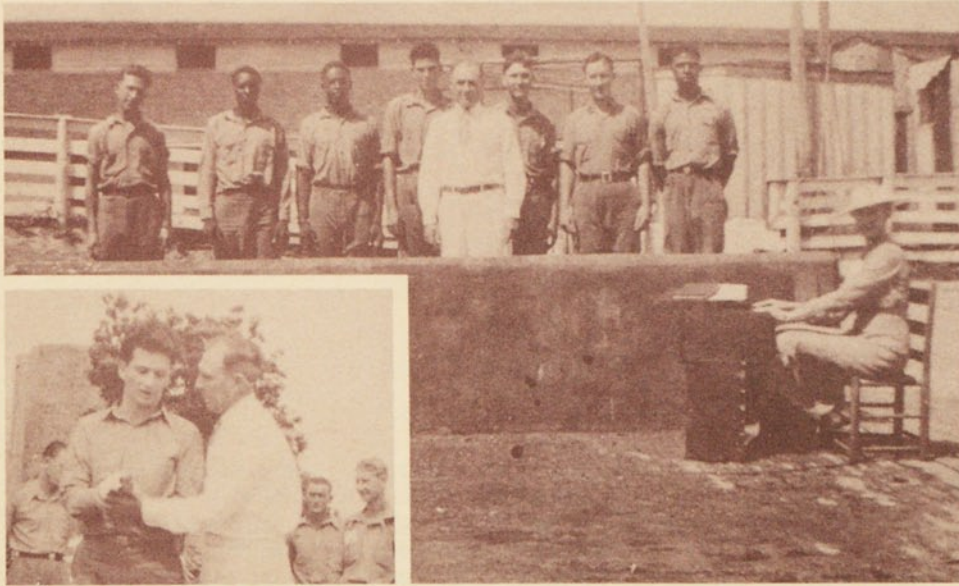
#### Notes

1. Charles F. Parham, undated excerpt from the *Apostolic Faith*, editorial office files, Apostolic Faith Report, Baxter Springs, Kansas.
2. E. N. Bell, "Bible Order Versus Fanaticism," *Word and Witness*, March 20, 1914, p. 2.
3. E. N. Bell, "For Strangers, Who Are We?" *Word and Witness*, May 20, 1914, p. 1.
4. E. N. Bell, "General Council Special," *Word and Witness*, May 20, 1914, p. 1.
5. Ethel Goss, *The Winds of God* (New York: Comet Books, 1958), p. 155.
6. Quoted in Carl Brumback, *Suddenly... From Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 202.
7. See, for example, David Reed's discussion of this in "Origin and Development of the Theology of Oneness Pentecost in the United States," Ph.D. dissertation, Boston University, 1978.
8. Quoted in William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 111.
9. See Frank Ewart, *The Phenomenon of Pentecost* (St. Louis: Pentecostal Publishing House, 1971); undated pamphlet, "Truth vs. Tradition," Pentecostal Evangel files, Springfield, MO.
10. *Ibid.*



# Behind Prison Walls

*The Story of Mother Robinson and Her Prison Ministry*



Mother Robinson at the portable organ while LeRoy Munyon prepares to baptize inmates in drinking tank at Alcoa Prison, August 1938. Inset, baptism in June 1937. Courtesy of Vashti Robinson Francis.

## By Gordon P. Gardiner

Charles Elmo Robinson was the associate editor of the *Pentecostal Evangel* for 22 years (1925-47). At the same time he was the consulting attorney for the Assemblies of God and wrote a number of books and articles.

But this story is of the ministry of his wife Daisy Katherine Robinson, known to everybody as "Mother Robinson." She was so well-known in Springfield that letters addressed simply to "Mother Robinson, Springfield, Missouri" always reached her.

She was a minister in her own right, a very successful prison chaplain and evangelist. She was a brilliant and valiant woman who was not afraid to try anything she was assured was the will of God.

By nature Mother Robinson was shy and retiring, but at the same time she had a commanding presence and was absolutely fearless when she had work to do for the Lord. This attitude is reflected in an axiom she taught her daughter Vashti: "If there is anything you want to do for God, you can do it."

Walking erectly and energetically in almost military fashion, she appeared to have any situation at hand in control. "Everybody had terrific respect for her," Adele Flower Dalton remembers. Mrs. Dalton, a former missionary and presently employed with the Division of Foreign Missions of the Assemblies of

God, assisted Mother Robinson in her prison ministry for about a year and a half while she was a student at Central Bible Institute (now Central Bible College).

Ordained on October 15, 1925, Mother Robinson had already been active in the ministry with her husband in Arkansas before they moved to Springfield.

In Springfield she conducted a youth group every Sunday afternoon in Central Assembly. She exerted a very

## Mother Daisy Robinson



strong influence over these young people.

But while she continued to exert a strong influence over young people in the church, this influence was to find its primary outlet in ways of practical Christian service and in the lives of those she ministered to as a jail and prison chaplain. The call to this work came about in a supernatural way.

About 3 years before coming to Springfield, Mrs. Robinson was very ill and seemingly died. (A very cautious woman, she made no capital of this experience and spoke of it so rarely that even some who worked closely with her never heard her tell it. It corresponds perfectly to the "near-death" experiences that are being documented by

---

*"Mother Robinson was a brilliant and valiant woman who was not afraid to try anything she was assured was the will of God."*

---

doctors today. See *U.S. News & World Report*, June 11, 1984.) During this time Mrs. Robinson saw herself out of her body. At the same time, she had a vision in which she saw herself ministering to prisoners, some of whom wore an unusual uniform which left a deep, clear-cut impression on her. Naturally speaking this vision was most unusual, for up to that time she had never been in a prison. After a time her spirit returned to her body and she was restored to perfect health. With this restoration came the consciousness that she was called to minister to prisoners. However, she waited for the Lord to direct her steps.

About 1931 she began to work among the prisoners of the county jail in Springfield and eventually came to be its chaplain, a position she held for many years. Every Sunday she held services there assisted by a "jail squad" composed of students from Central Bible Institute. Through the years some of those who worked with her became prominent in Pentecostal circles, such as J. Otis Harrell, former plant manager of the Gospel Publishing House, and Robert C. Cunningham, former editor of the *Pentecostal Evangel*. Cunningham, who worked also with Charles Robinson for about 10 years, called Mother Robinson's ministry "outstanding."

Subsequently the doors of the Missouri State Prison (known as "The

*Continued on page 15*

# Historical Review of the Pentecostal Movement

By J. Roswell Flower

On May 22, 1955, Mrs. Flower and I attended services in the Bethel Pentecostal Church of Newark, New Jersey, and were handed a copy of the current number of the *Pentecostal Evangel*. We observed on page 15 a notice of the death of a pioneer Pentecostal minister, Howard D. Stanley, at the age of 79.

The passing of Howard D. Stanley would have been without particular significance if it were not for the fact that he was one of the students at Bethel Bible College in Topeka, Kansas, who experienced a glorious baptism in the Holy Ghost on January 3, 1901. It was at Bethel Bible College the momentous decision was made by the student body (not the faculty, but by the student body), from its study of the book of Acts of the Apostles, that the scriptural evidence of the baptism in the Holy Ghost is the speaking in tongues as the Holy Spirit gives the utterance.

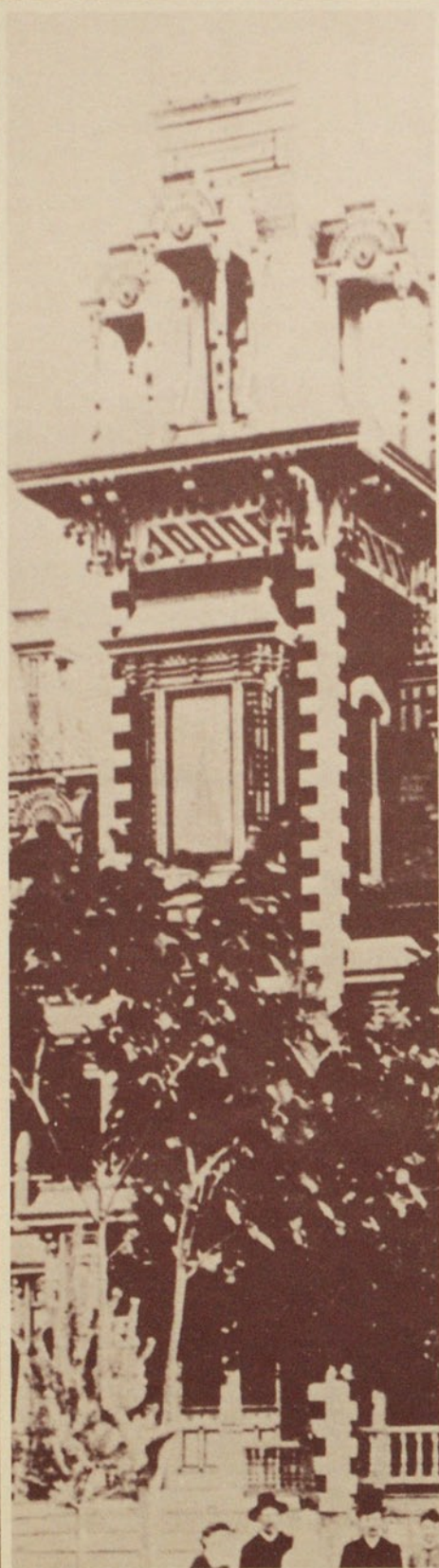
This was not the first time since Apostolic days the Holy Spirit had been outpoured, accompanied by spiritual manifestations including prophecy and the speaking in tongues, as has been noted again and again and recorded in such books as *With Signs Following* by Stanley H. Frodsham.<sup>1</sup> There were many such instances among the early Quakers, the early Methodists, among the Readers (the followers of Lasare), in Sweden in 1841-43, in the Irish Revival of 1858 and the Irving Movement in England in 1830-32.

In the United States of America there were also similar movings of the Holy Spirit as early as 1854 in New England, among those who were known as "The Gift People." At Moorehead, Minnesota in 1892, under the ministry of John Thompson, a minister of the Swedish Mission in that city, the Holy Spirit was outpoured and those receiving the Spirit

spoke in new tongues. The influence of that revival remains with us to this day.<sup>2</sup> Then, we learn from the Church of God that the Holy Spirit was outpoured in the early days of that church at the Shearer School House in Cherokee County, North Carolina and those who were baptized in the Holy Spirit spoke in tongues, others prophesied, and miracles of healing occurred.

But it must be noted that while there were notable movings of the Holy Spirit in which speaking in other tongues, prophecy, and the healing of the sick were experienced, none of these revivals grew into a Pentecostal Movement, such as resulted from the outpouring of the Holy Spirit which took place at the turn of the century in an obscure Bible college in the state of Kansas. It is evident that when the students at Bethel Bible College decided from their study of the Scriptures that the scriptural evidence of the baptism in the Holy Ghost is the speaking in tongues, and then proceeded to tarry and expect that experience, the time had arrived for the inauguration of a movement which in five decades was to encircle the world and to become entrenched in every continent and in almost every nation on the face of the globe.

We are living in the age in which science has succeeded in smashing the atom, and we hear much of nuclear fission and chain reaction. It would seem there is a parallel between the discovery of the secrets of the atom and the outpouring of the Holy Spirit which occurred on January 1, 1901. On that day a young woman, a student at Bethel Bible College, requested that hands be laid upon her that she might receive the Holy Ghost, according to the pattern as set forth in the Acts of the Apostles. Although the leaders of the college had misgivings as to the authority they pos-



*It was at Bethel Bible College that the students decided that speaking in tongues is the initial evidence of the Pentecostal experience. The time had arrived for the beginning of the Pentecostal movement.*

essed, they responded to the request and did lay hands upon her, and God honored her faith by baptizing her in the Holy Ghost, and she spoke in tongues and glorified the Lord.

It was as though a spiritual atom had been exploded, which produced a spiritual mushroom effect, the activated particles spreading out throughout the state of Kansas, into Missouri, then to Texas and finally Los Angeles. From there it spread to all parts of the earth, for (with the possible exception of the Church of God and the girls' home in India operated by Pandita Ramabai)<sup>3</sup> every Pentecostal unit in existence today can be traced back to that obscure beginning in the state of Kansas.

The newly baptized students were inspired to launch out first in the vicinity of the school, then to neighboring towns including Lawrence, Kansas City, Galena, Kansas, and Joplin, Missouri. The story of the Pentecostal revivals in Galena, in 1903, in Orchard and Houston, Texas, in 1904 and 1905, is recorded in *With Signs Following* and is well worth reading again.

The outpouring of the Holy Spirit in Los Angeles, and the revival at the Azusa Street Mission (which many mistakenly have thought was the birthplace of the Pentecostal Movement) was in fact one link in the chain and one effect of chain reaction. William J. Seymour, a black Holiness preacher, came under the influence of the Apostolic Faith Movement (as the Pentecostal Movement was first known) in Houston, Texas, and, although admonished by the brethren in Houston not to go to Los Angeles until he had received the Pentecostal baptism, nevertheless felt impelled to accept the invitation which had been given to him. The result of his

going to Los Angeles is well known, for in Los Angeles, on April 9, 1906, when the first persons in that city received the Holy Spirit according to the pattern, another spiritual atom was exploded, which scattered the Pentecostal message to the ends of the earth.

The brilliance of that Pentecostal explosion (if we may use that term) was so great, that many were unaware of the links in the chain. It can be traced back to Houston where a great Pentecostal revival was still in progress, and still farther back to the Bethel Bible College in Topeka which had been closed soon after that initial outpouring of the Spirit. The Apostolic Faith Movement, which was centered in Houston, Texas, was steadily growing in spiritual power and influence. It has been estimated that at that time there were approximately one thousand persons in the Midwest who had received the Pentecostal baptism, and 60 or more recognized Pentecostal ministers. The original Apostolic Faith Movement in the Southwest was destined to form the nucleus of the Assemblies of God some years later. It should be noted that in the December 20, 1913, issue of *The Word and Witness*, a Pentecostal periodical published in Malvern, Arkansas, a list of 352 recognized ministers of the Movement was published, most of whom were laboring for Christ in the Midwestern States.

The great impetus to the spread of the Pentecostal message worldwide came from Los Angeles. It was from Los Angeles the good news was spread abroad by word of mouth and the printed page, and it was to Los Angeles that hundreds of ministers came, received the Holy Spirit in Pentecostal fullness and then scattered out with the message to all parts of the United States and Canada. The periodical *Apostolic Faith*, published in Los Angeles, was also instrumental in bringing the message to many hungry Christians, who, inspired by what was happening elsewhere, sought the Lord diligently, thus spreading the Fire in communities which had not been touched with personalities from Los Angeles.<sup>4</sup>

C. H. Mason, a black Holiness minister, left his home in Memphis, Tennessee, and came to Los Angeles in 1906. There he received the Pentecostal baptism and returned to Memphis to spread the message among his own people. He was the founder of the Church of God in Christ, which, according to claim, rivals in number of constituents the largest of the Pentecostal groups of white people. C. H. Mason is still alive, and is highly revered



J. Roswell Flower (1888-1970) delivered this address at the Pentecostal World Conference held in Stockholm, Sweden, in 1955. It is a reprint from the Pentecostal Evangel, January 29, 1956, appearing originally as "The Genesis of the Pentecostal Movement." Heritage has updated portions of the address by adding notes at the end. The Pentecostal Testimony, Toronto, published the address as "Historical Review of the Pentecostal Movement" in their September 1955 issue. Flower served as an executive officer with the Assemblies of God for many years.

Continued on page 12

## □ Historical Review/ from page 11

by both white and black Pentecostals for his work's sake.<sup>5</sup>

G. B. Cashwell, a minister of the Holiness Association of North Carolina, went to Los Angeles in 1906, received the Pentecostal baptism and returned to his home in Dunn, North Carolina, where he rented a large warehouse and began meetings. G. B. Cashwell was the link in the chain which opened the Southeastern States to the Pentecostal message. It is recorded that before the year 1907 was concluded, all, or nearly all, the ministers of the Fire Baptized Holiness Church had received not only the message, but also a personal experience of the baptism in the Holy Spirit. Three groups in the Southeastern States which had received the message through Cashwell later combined to form the Pentecostal Holiness Church.

A year after Cashwell's return to the Southeast, in January of 1908, he preached in Cleveland, Tennessee, at the conclusion of the General Conference of the Church of God. A. J. Tomlinson, at that time pastor of the church in Cleveland, received the Pentecostal baptism. He had not at the first accepted the Pentecostal message although the Church which he served had

---

*Between 1906-08 the Pentecostal message was spread around the world. It was a spiritual chain reaction.*

---

been Pentecostal since the outpouring of the Holy Spirit at the Shearer school house in 1896. Brother Tomlinson was a strong personality and a capable leader, and was chosen to serve as moderator of the General Assembly the following year, 1909. The church was confirmed in its Pentecostal position and has throughout the years that followed contributed greatly to the spread of the Pentecostal message.

Others were influenced by G. B. Cashwell, including two evangelists, H. G. Rodgers and M. M. Pinson. These men carried the message into Georgia, Alabama and Mississippi. They also carried it to south Florida. Later, these two men joined in the call for a General Council and both were instrumental in bringing into the Assemblies of God a number of churches which had been created under their ministry in the Southeast.<sup>6</sup>

In the meantime, the Pentecostal fire was being carried into Canada by R. E. McAlister, Brother and Sister Hebden of Toronto, and A. H. Argue of Winnipeg; and it was not long until the Pente-

costal message was spread throughout the Dominion.

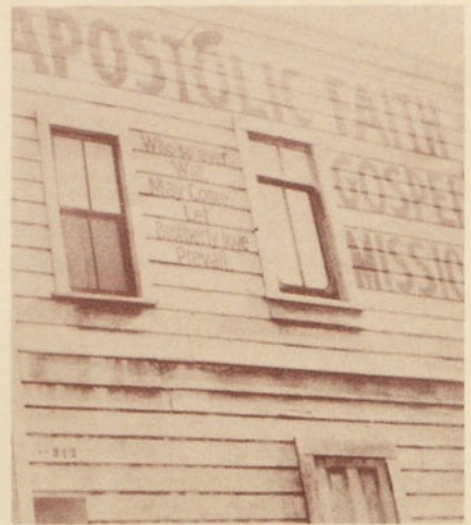
The outpouring of the Holy Spirit in Los Angeles can be likened to the bursting of an aerial bomb, for from Los Angeles the message was scattered almost simultaneously to all parts of the world. Miss Ivy Campbell, a woman of profound piety, received the baptism in the Holy Ghost in Los Angeles and carried the message to Akron, Ohio.

I met Ivy Campbell for the first time in a camp meeting in Alliance, Ohio in the summer of 1907. At that meeting there were present ministers from all over the Eastern States, most of whom had received the message of the Pentecostal experience through the ministry of those who had come from Los Angeles. I can recall such men as C. A. McKinney, Akron; Thomas K. Leonard, Findlay, Ohio; the president and members of the school at Alliance where the camp was being conducted;<sup>7</sup> J. H. King, bishop of the Fire Baptized Holiness Church, Toccoa, Georgia; and Pastor Fischer, Toronto.<sup>8</sup>

Also in the summer of 1907 a glorious camp meeting was held at Beulah Park camp ground in Cleveland, Ohio, in which many of the ministers and laity of the Christian and Missionary Alliance came into the Pentecostal experience. Some of these later aligned themselves with the Assemblies of God. Others remained with the Alliance, modifying their views somewhat on the question of speaking in tongues in conformity with the Alliance position on that subject.

The years 1906-08 were notable years because it was during those years the Pentecostal message was spread all over the world. Los Angeles and the Azusa Street Mission became symbols of Pentecost. The Movement, however, was soon out of hand, for new centers were being established which gave no particular allegiance to the Azusa Street Mission.

Periodicals began to appear following the early periodical published in Houston, the *Apostolic Faith*, and the second periodical bearing the same name, the *Apostolic Faith*, which was published in Los Angeles. Periodicals such as *The Bridegroom's Messenger*, published in Atlanta, Georgia, the *Way of Faith* of Columbia, South Carolina, *The New Acts*, Alliance, Ohio, the *Latter Rain Evangel* and *Pentecostal Testimony*, Chicago, Illinois, *The Church of God Evangel*, Cleveland, Tennessee, *The Pentecostal Holiness Advocate*, Franklin Springs, Georgia. All these contributed to spread the Movement so that it was out of hand so far as the leadership of the Azusa Street Mission or the Houston group were concerned. The



*The Apostolic Faith Gospel Mission at 312 Azusa Street, Los Angeles. Courtesy of Alton Smith.*

Apostolic Faith Movement had indeed become a Pentecostal Movement and a force to be reckoned with in the religious world.

But the spread of the Movement was not confined to the United States and Canada. It was to spread overseas, to every continent, and the rapidity with which the chain reaction took place was startling indeed.

Who can understand the leadings of the Lord! Who would have imagined the outcome of the decision made by Pastor T. B. Barratt to visit the United States in the year 1906. Pastor Barratt, a minister of the Methodist Church in Christiania, Norway, decided to visit America for the purpose of soliciting funds for the opening of a large city mission in the nation's capital. His fund-raising mission was not too successful—but he did come in contact with the Apostolic Faith Mission in New York City, was brought under conviction for his spiritual need, opened his heart and tarried for and received the Pentecostal baptism, October 7, 1906. He returned home and under his ministry a revival broke out in Norway in January 1907.

Christiania, later to be named Oslo, became the center for a chain reaction which carried the Pentecostal message to Sweden, England, Denmark, and many places on the continent. Pastor Lewi Pethrus read of the Barratt meetings in a Stockholm newspaper in January 1907 and went to Oslo. Through this contact the Pentecostal message was introduced into Sweden. A. A. Boddy, rector of All Saints Episcopal

*Continued on page 16*

## □ Wisconsin-Northern Michigan / from page 5

years the pastor of this strong church. Irwin E. Ade opened the assembly in Athens in 1930 and became the first pastor at Berlin in 1932. Harold A. Fischer held tent meetings in Sheboygan in 1930. Hugo Olson organized the Whitehall Assembly that same year.

The Kenosha Assembly began in home meetings in 1931. Finis J. Dake organized the church in 1933, and Otis R. Keener became the first resident pastor later that year. Stafford Anderson became the first pastor of the Superior Assembly in 1932.

Edwin A. Beck and his sister Ida experienced a remarkable move of God in Green Bay where they organized First Assembly of God in 1932.

State conventions in Wisconsin were conducted by the North Central District leaders beginning in 1932. In 1934 the Wisconsin-Northern Michigan District was organized. The North Central District approved the withdrawal of Wisconsin and the Central District approved transferring Upper Michigan to the new district.

Officers elected were: superintendent,

---

*The Wisconsin-Northern Michigan District was formed in 1934. Elected as officials were R. L. Scharnick Joseph P. Wannemacher, David M. Carlson, Robert Spencer, and John A. Westman.*

---

R. L. Scharnick; assistant superintendent, Joseph P. Wannemacher; secretary-treasurer, David M. Carlson; presbyters, Robert Spencer and John A. Westman. In 1935 four additional presbyters were added, making a total of six. Those elected were: Robert Spencer, Irvin Ade, R. S. Peterson, Garfield J. Unruh, David M. Carlson, and Joseph P. Wannemacher.

Garfield J. Unruh became district superintendent in 1937 and served until 1944. Edwin A. Beck, Robert Spencer, Lyle E. Curtis, and Harley Olson have led the district through the years. These men contributed greatly to the growth

of the district as pastors and district leaders.

David M. Carlson served as district secretary from the founding of the district in 1934 until 1948. He also edited the district paper *Full Gospel Tidings* for many years beginning with the first issue in June 1936.

This article touches briefly on the formation of churches until 1932. Many others were opened during the thirties and to date, giving the Wisconsin-Northern Michigan District a total of 147 churches.

Several names have been mentioned in this review, but like the writer of the book of Hebrews, we could add: "For time would fail me to tell of Victor Hillestad, Erwin F. Erdmann, George Price, the Olson Brothers—Lawrence, Hugo, and Ygnve—John Westland,



David M. Carlson speaking at 50th anniversary banquet of Wisconsin-Northern Michigan District. Assistant Superintendent Samuel C. Peterson on left.

and others. For all are worthy of mention."

They too obtained a good report through faith. ❖

## Pentecostal Origins in Iron River, Michigan

### Reflecting on a Boyhood Church

By Richard E. Orchard

I was a small boy of about 7 when the Pentecostal message came to Iron River, Michigan. It was a mining area of the Upper Peninsula dotted with mine shafts and criss-crossed by long trains of ore cars.

Two young men, Edwin Johns and Emery Johnson came to our town from the Green Bay, Wisconsin, area and held nightly meetings in a club house. The local mining company had built the facility for many uses—church, Sunday school, lodge meetings, and other community activities.

Johns preached, and Johnson played his guitar and sang. One of Johnson's favorite solos was "Ezekiel's Boneyard." I can hear it now!

These two evangelists introduced the people to a new doctrine, the baptism in the Holy Spirit. Soon a number of people became hungry for God, and tarrying meetings were organized in homes. My mother was filled with the Holy Spirit beside her bed, and many prayer meetings were held in the living room of our small house.

A piece of ground near the heart of Iron River was donated by one of the Pentecostal families as the site for an Assemblies of God church building. In 1982 the church celebrated its 50th anniversary.

I cherish the memory of roots I have in Iron River's Assembly of God. When I was 18 I knelt at the front of that first church building and accepted Christ as my Saviour. My pastor, Stafford Anderson, helped lead me to the Lord. Then he took me out of the night club world where I was a musician that I might travel with him in gospel ministry.

After graduating from North Central Bible College and after several years of evangelism across many states, I became a pastor and am now in my 39th year of pastoral ministry.

Thank God for those early Pentecostal beginnings in my hometown. ❖



Richard E. Orchard is pastor of First Assembly, Rapid City, South Dakota. While attending North Central Bible College, Minneapolis, he traveled with an evangelistic team headed by a young faculty member, C. M. Ward. In addition to Rapid City, he has pastored in Chariton, Iowa; Chico, California; Toledo, Oregon; Wilmar, Minnesota; and Minot, North Dakota. He is the author of two prophetic books, *This Is Our Hope* and *Look Who's Coming*.

---

G. Raymond Carlson is the general superintendent elect of the Assemblies of God. He is a product of the early revivals in North Dakota.



# TIME FRAME

A QUICK LOOK INTO THE PAST

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

The Rev. and Mrs. Bruce Williams with their seven children. Left to right, twins Dorris and Morris, Marion, Kay, Harriet, Maxine, and Ward. (See below.)



## 10 Years Ago—1975

Bruce S. Williams, an Assemblies of God minister and teacher since 1930, died in September. All seven of his children are either in the ministry or married to ministers. They are Harriet Bryant, Maxine Williams, Kay Trygg, Marion Brandt, Dorris Kingsriter, Ward, and Morris.

Joseph R. Flower, New York District Superintendent since 1954, was elected to succeed Bartlett Peterson as general secretary at the General Council held in Denver. Peterson, who succeeded J. Roswell Flower—the new secretary's father—in 1959, is retiring.

## 20 Years Ago—1965

*Advance*, a new monthly magazine, has been introduced for ministers and church leaders. Gwen Jones is the editor.

Gayle F. Lewis, an assistant general superintendent, has retired after serving 20 years as an executive presbyter. T. E. Gannon, Iowa District superintendent, has been elected to fill the vacancy.

## 30 Years Ago—1955

Evangel College, the new liberal arts college in Springfield, opened its doors to its first students. Klaude K. Kendrick is president of the school which is located in the former O'Reilly General Hospital facilities.

More than 12,500 people attended the Sunday night rally at the General Council in Oklahoma City. D. L. Sanders preached on "The Continuing Miracle." The service was held at the state fairgrounds.

## 40 Years Ago—1945

After revising the Constitution and Bylaws, the General Council in session

in Springfield elected four assistant general superintendents: Gayle F. Lewis, Ralph M. Riggs, Wesley R. Steelberg, and Fred Vogler.

A request for 200,000 copies of *Reveille*, the paper for servicemen, has been approved. The copies have been sent to Japan for our occupational troops. It is the largest single shipment of *Reveille*.

## 50 Years Ago—1935

The *Latter Rain Evangel* reported the death of Susan A. Duncan, 81, Rochester, New York. She edited *Trust* and helped train ministers at Rochester Bible Training School.

Robert and Marie Brown, pastors of Glad Tidings Tabernacle, New York, recently conducted services at Chicago's Stone Church. Mrs. Brown brought the Pentecostal message to the Stone Church shortly after it was founded by William H. Piper in 1906.

## 60 Years Ago—1925

The Galesburg (Illinois) Gospel Tabernacle Assembly observed its first anniversary with an outstanding report. Under P. C. Nelson's leadership about 600 have been saved, 163 baptized in water, and about 125 baptized in the Spirit.

Meeting under a large tent, the 11th General Council convened at Eureka Springs, Arkansas. Officers elected were W. T. Gaston, chairman; D. H. McDowell, assistant chairman; J. R. Evans, secretary; W. M. Faux, missionary secretary; and Stanley H. Frodsham, editor of the *Pentecostal Evangel*.

## 70 Years Ago—1915

After preaching in an Oklahoma church beset with problems, W. E.

Booth-Clibborn wrote about the importance of establishing strong churches: "I would rather establish one good work with one revival and steady advance than 20 momentary strawfire revivals."

Will C. Trotter reports on a 6-week camp meeting in Portland, Oregon, where at least 90 people received the Pentecostal experience. Others were saved or healed. Trotter gave reason for the success: "Simply holding up Jesus with no doctrinal divisions—just Jesus."

## LETTERS FROM OUR READERS

### Longs for Old-time Meeting

I received my *Heritage* and read it with much interest. Many times I've wished to be in a real old-time Pentecostal meeting like we used to have, but it seems those days are gone forever.

I am nearing 81 years of age, and it has been over 61 years since I was ordained in the Pentecostal ministry. But now I'm on the shelf, just not able to get out and preach any more.

I trust you and yours are well and still enjoying the blessings of the Lord.

Alfred L. Worth  
Ottumwa, Iowa

Along with the above letter we received an early Winsett song book which we have added to our collection. A few years ago Brother Worth stopped by our office, and we taped an interview with him.

### More on the Crouch Family in Egypt

In your summer 1983 issue you published a picture of the Crouch family [in Egypt, about 1913]. Would it be possible to acquire a copy of this picture? [Yes, it can be ordered from the Archives.] Agnes Crouch was my wife's great-grandmother.

Unfortunately, the picture doesn't include her grandfather John Crouch who was also in Egypt.

You might also be interested to know that Philip wasn't the only third generation Crouch to minister in Egypt. Maxine Crouch Gutel (daughter of John) also ministered with her husband Joseph in Egypt from 1945-49.

Thanks for your excellent magazine.

Allen Clayton  
Irving, Texas

### Donates Books to Archives

I saw the list of books [*Heritage*, spring 1985] you desired for the

Archives. I found three books in my library that are needed, and I am happy to donate them.

May God continue to bless your good work for Him and His glory. We pray for all of you [in Springfield] every day.

Searl W. Stover  
Woodbridge, Virginia

### Response to Los Banos Story

Thank you for sending me the summer issue containing the articles on the liberation of the Los Banos internment camp. As with the previous two you have done a meticulous job of research.

Los Banos is now the seat of the International Rice Research Institute, one of the most remarkable organizations in the world.

Both because I knew Blanche Appleby and Rena Baldwin at Camp Holmes and of my interest in preparing a complete bibliography of the place, I would be most grateful for copies of the articles they wrote for your church publications.

James J. Halsema  
Glenmoore, Pennsylvania

*Copies of the Pentecostal Evangel stories written by the two missionaries above have been sent. The writer was a civilian internee in the Philippines during World War II. His sister (see letter below) was also an internee.*

Thank you for sending me copies of your magazine. It was a surprise to see a picture of myself at liberation time in the Philippines. You did an excellent job of research.

I've kept up with Mildren Tangen. [One of the A/G missionaries interned.] We became close friends living together and bringing up children of the same age. These long-term friendships mean a great deal.

Betty Halsema Foley  
South Pasadena, California

## ARCHIVES ACTIVITIES

### Recent Acquisitions

Books and tapes from Apostolic Book Publishers and Otto Kaiser.

Early issues of Charles Parham's *Apostolic Faith* paper. Donated by Mrs. Pauline Parham.

Master's thesis: "An Analysis of Racial Separation within the Early Pentecostal Movement," by Howard Kenyon.

Master's thesis: "The Holiness and Pentecostal Labors of David Wesley Myland (1890-1918)," by James K. Butcher.

Several papers from Theological Research Exchange Network.

"A Collection of Letters Commemorating the Years of Ministerial Service of Jesse Van Winkle," donated by Leona Key.

"Pentecost Comes to Marlin, Texas," tape narration by Thomas G. Gameson.

## □ Mother Robinson/ from page 9

Walls," in Jefferson City) and those of the nearby Algoa Reformatory (known as "The Hill," for offenders under 24) opened to her. There it was that she saw the exact uniform which she had seen in her vision several years before! As the state law prohibited a woman being paid as a chaplain, Mother Robinson had to support herself. To facilitate travel between Springfield and Jefferson City, her husband bought her a car and paid all the bills associated with her ministry.

In her work, Mother Robinson was exceedingly scrupulous to obey all the prison rules governing visiting the inmates. She never overstayed her time. Her cooperation and the obvious practical results of her ministry gained the confidence of the authorities. In this ministry, she was again assisted by students from Central Bible Institute.

Among these was Adele Flower, now Mrs. Dalton, who accompanied her weekly for about a year and a half. She gives the following account of working with Mrs. Robinson:

"First of all, the 4- or 5-hour trip from Springfield to Jefferson City was most stimulating, for she was well conversant on any subject—music, art, literature, politics, religion. Then, it was amazing to watch her deal with the authorities. She was careful not to ask for permission for something for which she felt might be denied; but when she asked for something, she would always get her request.

"As for meetings, it was an adventure to work with her, for nothing was planned. She endeavored to follow the leading of the Spirit. In the middle of the service, she would turn to me and say, 'I believe you have the message.' And the interesting thing was that I always did! If I hadn't had it before, I had it then. I loved working with her. It was a pleasure."

So beneficial did the authorities consider Mother Robinson's ministry that when gasoline was rationed during World War II, they provided her with an apartment and had her take her meals with them. She would stay a week at a time and Mr. Robinson would join her by train for the weekend.

What was the result of all this?

"Hundreds were saved and baptized in the Spirit and in water," according to her obituary. "Families were united because of these changed lives, and several went into the ministry who were saved in her services."

This was abundantly corroborated by the many letters Mother Robinson received from her "boys" and from the

mothers and wives of those she had helped. Mother Robinson also kept a pictorial record of the baptismal services held.

The first baptismal service was held June 6, 1937, in the drinking tank (for horses) at Algoa where Mother Robin-

---

*She baptized 546 inmates in the Missouri prison system between 1937 and 1945. "For I was in prison, and ye came unto me."*

---

son—"The Walls Chaplain"—baptized eight inmates. The next two baptismal services were held in the Christian Church in Jefferson City. There another 27 were baptized.

The largest number baptized at one time was 47 on November 24, 1942. The first 30 baptismal services (1937-45) a total of 546 inmates followed the Lord in baptism. The records for the years after 1945 unfortunately were destroyed by fire, but the blessing of the Lord followed her labors in like manner through all the years.

Eventually Mother Robinson was forced to retire from laboring in this fruitful field, but her works did follow her. And undoubtedly when she entered the presence of the King on April 16, 1967, He said to her, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was in prison, and ye came unto me." ✠

Gordon P. Gardiner



*This article is adapted from a series published in Bread of Life, June and July, 1984. The series, "Out of Zion...Into All the World," features Pentecostals who were at one time associated with John Alexander Dowie's Christian Catholic Church in Zion, Illinois. Gordon P. Gardiner is the editor of Bread of Life.*

## □ Historical Review/ from page 12

Church at Sunderland, England, spent four days with Pastor Barratt, and then returned home. Under his ministry, showers of Latter Rain began to fall in Sunderland in September of 1907.<sup>9</sup> The first city in Scotland to experience the Latter Rain baptism was the city of Kilsyth, also in 1907. Two missionaries were sent from Oslo to Switzerland, bringing the Pentecostal message to that country in the year 1908.

South Africa was visited with a Pentecostal revival early in 1908. Thomas Hezmalhalch came from Los Angeles to Indianapolis, Indiana in March 1907. He and his party then went to Zion, Illinois, where God gave them an outstanding Pentecostal ministry. The work in Zion had been opened by Charles F. Parham, the leader of the Apostolic Faith Movement of Houston, in 1906, so that the ground was well prepared for the ministry of the Hezmalhalch party. Following this meeting the party returned to Indianapolis and plans were laid for the outfitting of a party to go to South Africa. The party, consisting of Thomas Hezmalhalch and

wife, John G. Lake and wife, J. O. Lehman, Louis Schneiderman, and others, left for South Africa in the spring of 1908, and went directly to Johannesburg. The same signs which followed the ministry of the Word in the U.S.A. were experienced in South Africa, and the Apostolic Faith Mission was born. Later, these workers returned to America, but the seed they had planted continued to germinate until the Apostolic Faith Mission has reached its present proportions.

What more can we say! Early missionaries went to China and to India. A book written by Miss Minnie Abrams titled *The Baptism of the Holy Ghost and Fire*, which described the revival which had been experienced in the girls' home operated by Pandita Ramabai, fell into the hands of W. C. Hoover, a Methodist missionary in Chile in 1907. As a result the Holy Spirit was outpoured in Chile under the ministry of Brother Hoover in July 1909.

During those first few years, the Pentecostal message was to be carried by a spiritual chain reaction into Germany,

the eastern European countries, Russia, Bulgaria, Hungary, Italy, Egypt, many parts of Africa, India, China, Japan, Central and South America, Australia and New Zealand. It would be impossible to tell the whole story. Thousands upon thousands, perhaps millions of souls, have been enlightened as to their privilege in Christ of a full salvation, and have received the baptism in the Holy Ghost according to the pattern. The Acts of the Apostles has been repeated on a grand scale which surpassed the fondest expectations of the early participants. What the end shall be no one can possibly know.<sup>10</sup> But the expectation is that this great outpouring of the Holy Spirit is a forerunner of the advent of our Lord Jesus Christ.

Even so, come quickly, Lord Jesus.

### Notes

1. *With Signs Following* is available from Gospel Publishing House (02-0635, \$5.95 plus postage).

2. John Thompson's son Peter was an ordained Assemblies of God minister, pastoring in the upper Midwest and serving as assistant superintendent of the South Dakota District. Peter's children, John Thompson, Mrs. David Flower, and Mrs. Philip Wannemacher are active in the ministry.

3. For a story on the revival at Pandita Ramabai's home, see "Pentecostal Revival Touches India," *Heritage*, winter 1982-83, which was originally published in the *Chicago Daily News*, January 14, 1908.

4. The original 13 issues of *Apostolic Faith* are available in *Like as of Fire* from the Gospel Publishing House (03-2128, \$8.95).

5. Charles H. Mason died in 1961.

6. For more information on the Pentecostal revival in Alabama, see "When Pentecost Came to Alabama," by Robert H. Spence, in *Heritage*, fall and winter, 1984.

7. Flower undoubtedly refers to Levi Lupton, a former Quaker who had received the Pentecostal experience and who operated a school at Alliance. He also published *The New Acts*.

8. This paragraph of Flower's speech was not included in the *Pentecostal Evangel* and was taken from *The Pentecostal Testimony*, September 1955.

9. Probably the best known Englishman to receive the Pentecostal experience under Boddy's ministry was Evangelist Smith Wigglesworth. Boddy was also editor of *Confidence*; several of the early issues are preserved in the Assemblies of God Archives.

10. It is estimated that in 1980 there were some 62,200,000 "active regularly involved" Pentecostal-charismatic persons worldwide. Source: *World Christian Encyclopedia*, edited by David B. Barrett, p. 838.

*Apostolic Faith Mission, Eugene, Oregon, about 1913. Founding pastor was Fred Hornshuh (left) who was associated at the time with Florence Crawford, Portland. Courtesy of Leonard S. Warner.*

