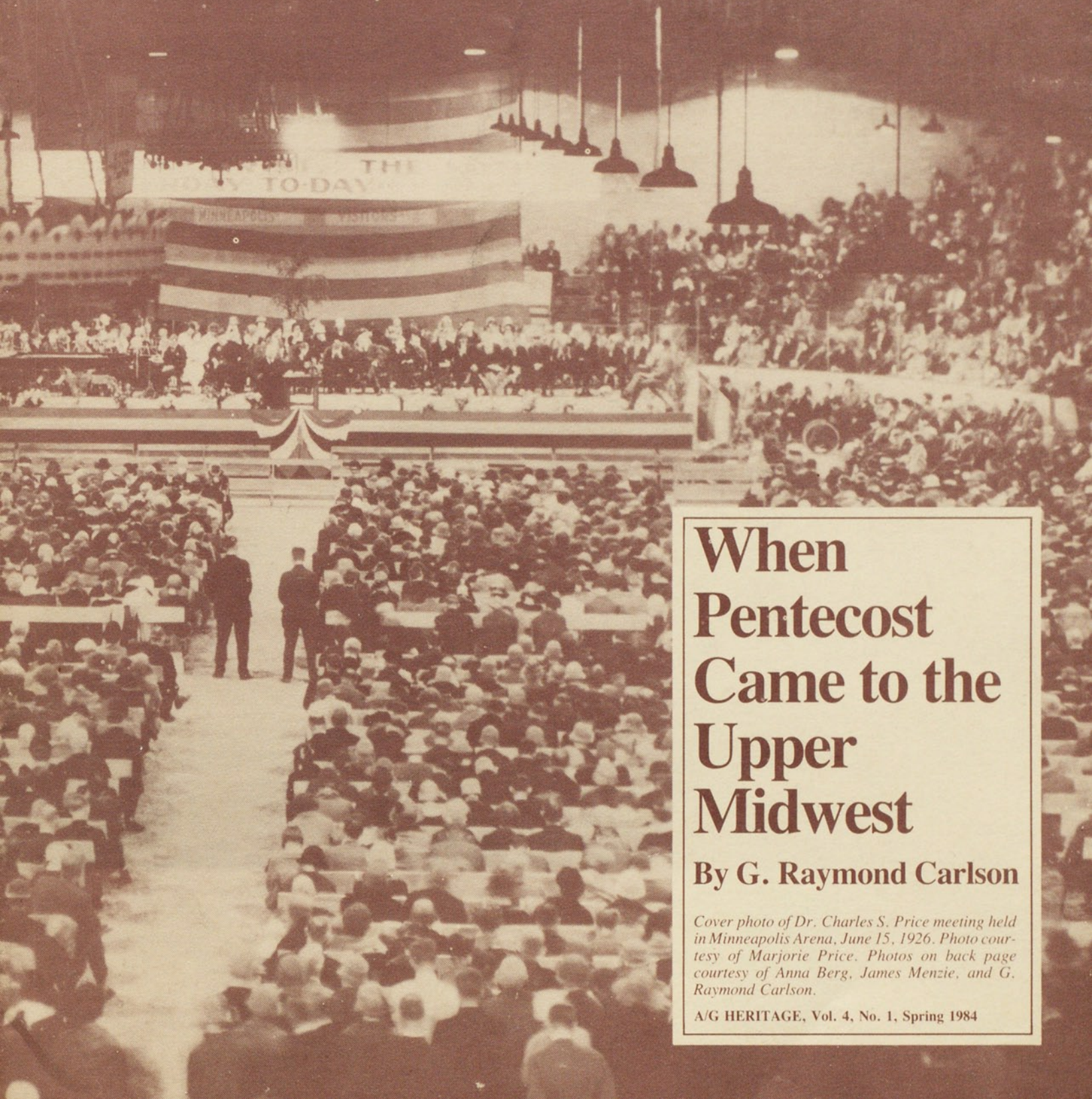


Assemblies of God  
**HERITAGE**<sup>TM</sup>

70th Anniversary  
of the A/G  
Page 6



## When Pentecost Came to the Upper Midwest

By G. Raymond Carlson

*Cover photo of Dr. Charles S. Price meeting held in Minneapolis Arena, June 15, 1926. Photo courtesy of Marjorie Price. Photos on back page courtesy of Anna Berg, James Menzie, and G. Raymond Carlson.*

A/G HERITAGE, Vol. 4, No. 1, Spring 1984



## THE HERITAGE LETTER Wayne Warner

Are you old enough to remember when Pancho Villa was terrorizing Mexico? when you could buy a solid oak buffet for \$16? when a well-dressed man could look that way for under \$30? when a woman could buy a pure silk dress for \$5.98? when butter was selling for 24¢ a pound? when you could get 24 pounds of sugar for \$1.00? when you could get a set of dentures from \$5 to \$12 (gold fillings \$1.00 each)? when you could drive in style in a Studebaker for \$800? when you could send a missionary to Africa for a few hundred dollars?

If you can, you're old enough to remember the organizational meeting of the Assemblies of God. That was in April 1914 — 70 years ago.

Maybe you can help us identify some of the people pictured on pages 6 and 7. We have a long way to go in identifying this Hot Springs group, so your help will be appreciated.

The last issue of *Heritage* carried a brief story and photo concerning the 100th birthday of Frank M. Boyd, December 24.

Perhaps you have heard by now that Brother Boyd did reach the century mark — plus 20 days. He died Friday morning, January 13.

Willard Scott, of NBC's *Today Show*, mentioned Brother Boyd's birthday and the *Springfield News and Leader* published a feature and editorial following his death.

Maybe you sat in Brother Boyd's classrooms or studied his books. I am sure you count it a privilege and thank God that Frank M. Boyd was chosen to teach the Book of Books.

Happy Anniversary! It's belated, but we still want to congratulate three congregations who observed important anniversaries in 1983. The Assembly of God in Galena, Kansas, is now 80 years old. First Assembly in Memphis is not far behind at 75, and Parway Assembly (formerly Laurel Street Tabernacle), Indianapolis, celebrated its 70th anniversary.

First Assembly in Malvern, Arkansas, will observe its 75th anniversary, June 24 — July 1. If you were ever associated with

the church, pastor Raymond J. Phillips would like to hear from you.

We are pleased to add a beautiful new pictorial history of the Ohio District Council to our collections. Superintendent Robert Crabtree and J. Donald McManness, executive secretary, presented the 200-page volume to the Archives. The history was published in honor of Arthur H. Parsons who retired last year as superintendent.

Ever since the Archives was established in 1977 there has been an interest in collecting materials from individuals who had a part in the origin and development of the Assemblies of God.

One of the important methods being used to capture the stories significant to the organization is oral history. Someone has referred to this method as "capturing history in the 'Sony Age.'" "

These taped interviews are of interest to

researchers and others who want to know more about our dynamic history.

The audio tape collection now numbers over 500, which includes interviews, sermons, and historically significant events. We have over 40 video tapes in our collection.

Regrettably, many of our Pentecostal pioneers died before we had a chance to record their stories. Many others, however, could be interviewed right now if you would help.

But time is short.

How can you help capture these important stories on tape before they are lost forever?

Do you have video or audio taped services or interviews which you would like to donate to the Archives? Do you have access to recording equipment which you would use to interview an Assemblies of God pioneer in your area? Would you like to contribute a tax-deductible gift to help finance our oral history project?

Please write and let me know how you wish to help in this project while we still have time.

Thank you for your concern. ✿

## LETTERS FROM OUR READERS

### From a New Subscriber

I am a new subscriber to *Heritage*, and I am delighted with the quality of the journal's content and format. Your audio tape of radio programs brought back memories of *Revivaltime* under C. M. Ward's early ministry and allowed my first exposure to the earlier broadcasts. Thank you!

You are to be commended for providing a service of countless worth to the Assemblies of God and the worldwide fellowship of Spirit-filled Christians.

Ralph G. Leverett  
Professor of Special Education  
Trevecca Nazarene College  
Nashville, Tennessee

### Gift Membership Goes to French Professor

Thank you very much for your recent letter, and for taking care of enrolling Professeur Jean Ségué as a lifetime member. Perhaps a first for the Archives to have a French professor as a member!

I am exceedingly well pleased with the issues of *Heritage*; keep up the good work.

George R. Stotts  
Bois d' Arcy, France

*Editor's Note.* Yes, as far as we know, Professeur Ségué is the first French pro-

fessor to become a member of the *Heritage Society*. Thank you, George, for your interest in the Archives.

### Testimony of a Pioneer

Find enclosed check for one-year membership to *Heritage Society*. Looking forward to receiving the Hot Springs photograph. Cyrus B. Fockler, one of the ministers in the photo, was my first Pentecostal pastor in Milwaukee, Wisconsin, in 1914.

God has been so good to us down through these many years.

Fred Snyder  
Brooks, Oregon

### 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  
Pam Eastlake, Assistant Editor

©Copyright 1984 by the General Council of the Assemblies of God, Springfield, MO 65802.

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







Baptismal service at Brainerd, Minnesota, in early 1920s. Inset photo is of two early evangelists, Ben Hardin (left) and W.T. Gaston.

# When Pentecost Came to the Upper Midwest

*A Look at the Early Revivals Throughout Minnesota, the Dakotas, and Montana*

By G. Raymond Carlson

The year was 1896. An itinerant lay preacher came into a farmyard at Grafton, North Dakota. Meeting the young housewife at the door, he indicated his desire to hold a gospel service. Her response was enthusiastic. She was a Christian and had been praying for just such a happening. The country was new and was settled by couples with young children.

That housewife was my maternal grandmother, Mrs. H.N. Russum. She invited the entire neighborhood to the ser-

*This article touches some of the high points of the Pentecostal beginnings in four of the five states which made up the old North Central District. Unfortunately, not all the people who contributed to the early history of this area can be mentioned in this brief article. In a later issue the author will look at the fifth state, Wisconsin, and its great heritage.*

vice. And what a meeting it was! For 3 days and nights the meeting continued. Many were converted, including my grandfather. Marvelous things took place. My mother was one of the many children present. When hungry the children fixed meals for themselves; when sleepy they retired. But the adults, including young people, sought God.

Those in attendance were staid Scandinavians and were not given to extremes of emotionalism. They were well ordered in whatever they undertook. But because of what God was doing, they forgot about the several teams of horses belonging to the guests as well as my grandfather's horses and milk cows. When the meeting concluded 3 days later they found the horses contentedly in the stalls and the cows chewing their cuds. No harm had come to the valuable milk cows which should have been milked morning and evening every day. God had reached down into the stable as He did into the house which stands to this day.

Among those present was a young girl who was prostrated for hours, seemingly in

a trance. Suddenly the preacher heard her speak at length in a language which he did not understand. Finally, as he prayerfully listened, he declared, "This must be that which was spoken by the prophet Joel."

The lay evangelist began to search the Bible and became convinced that the experience was Scriptural. Shortly, he too became a recipient of the baptism of the Holy Spirit with the accompanying sign of speaking in other tongues.

That preacher was C. M. Hanson, a man mightily used of God. When the North Central District (Wisconsin, Minnesota, North and South Dakota, and Montana) of the Assemblies of God was organized in 1922, in a meeting chaired by E. N. Bell, Brother Hanson was chosen as the district superintendent. One of his children is Anna Charlotte Berg, who currently resides at Maranatha Village, Springfield, Missouri.

Anna Charlotte Berg is the widow of Arthur F. Berg. During 4 years residence in Minneapolis she attended a Christian mission pastored by F. A. Graves, the father of Carl and Arthur Graves, and Irene (Graves) Pearlman. Arthur Berg was converted in a meeting conducted by William F. Durham in Minneapolis. Following missionary service in Africa the Bergs pioneered and pastored two churches in South Dakota — Sisseton for 4 years and Sioux Falls for 29 years. After several years of serving as the assistant superintendent of the North Central District, he became the first superintendent of the South Dakota District when it was organized in 1936.

Many other revivals broke out in various places in the North Central area prior to the formation of the Assemblies of God. In the Holt community near Thief River Falls, Minnesota, several families were converted with no particular minister in charge. The converts gathered regularly for prayer and fellowship. On one cold winter day in 1903, only the men ventured out to a country school house for a prayer meeting. That day Pentecost became real and Herman Heinze and Anton Peterson received the Baptism. Later they became members of the church I pastored at Thief

*Mr. and Mrs. Hendrick Russum. The revival started in their farmhouse in 1896.*





River Falls, Minnesota. Heinze's son, B. C., served in various leadership capacities in the Assemblies of God in Minnesota, Nebraska, and the Dakotas, including teaching at Trinity Bible Institute, then located in Jamestown, North Dakota.

A Pentecostal outpouring came to the Swedish mission church in Moorhead, Minnesota, in 1892. John Thompson, the pastor, was the grandfather of John Thompson, Assemblies of God pastor in Colorado Springs. Mrs. David Flower of Dayton, Ohio, and Mrs. Philip Wannemacher of Springfield, Missouri.

Several other outpourings early in the century touched a number of communities in northwestern Minnesota, such as Stephen, Lake Eunice, Fosston, Eagle Bend, and in larger centers such as Duluth and the Twin Cities. The lists of converts

---

**Scores of young people were called into the ministry as a result of these outstanding revivals.**

---

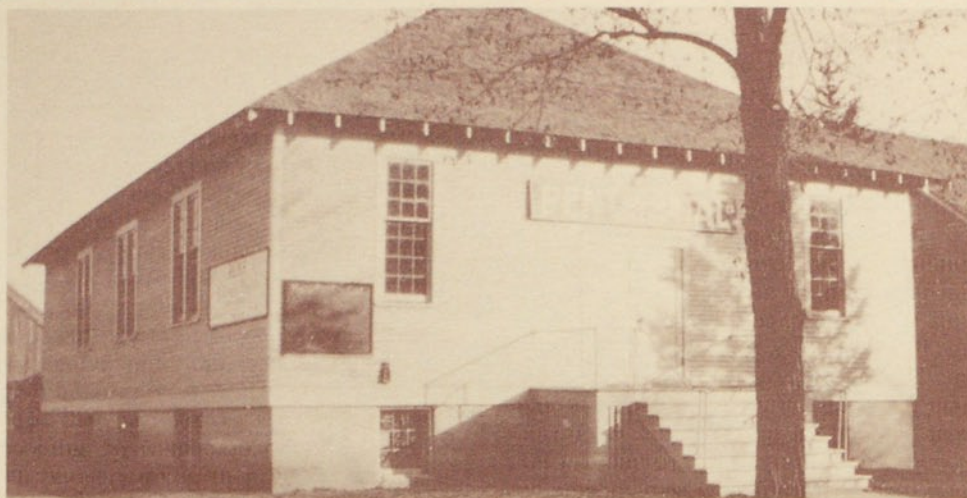
bear the names of many who have been well known in the Assemblies of God for decades.

**T**he North Central District, composed of five states previously mentioned, came into being largely through the ministry of three young men from Pennsylvania — Frank J. Lindquist, James Menzie, and Ben Hardin. Arriving from McKeesport, Pennsylvania, in 1921, they pitched a tent in the pines at Brainerd, Minnesota. They had hauled the tent from Pennsylvania on an old Reo truck. From Brainerd Menzie and Lindquist opened churches in several neighboring towns. Within a few years there were 1,000 Pentecostals in the general area. Among the many young people converted was a 14-year-old boy, Bartlett Peterson, who for many years was the general secretary of the Assemblies of God.

Frank J. Lindquist was elected district superintendent at the second district meeting and gave 23 years of able leadership to the post. As pastor of the Minneapolis Gospel Tabernacle for 42 years, he founded North Central Bible College in the church in 1930. He also led in the founding of Lake Geneva Bible Camp at Alexandria, Minnesota.

Other men whom God used include Henry H. Ness, Ivan O. Miller, D.E. Collins, E. E. Krogstad, Bert Webb, Bartlett Peterson, R. S. Peterson, Howard S. Bush, and C. C. Beatty, to name a few.

Maria Woodworth-Etter left a great impact in the region prior to and after World War I. Later Aimee Semple McPherson was significantly used of God in meetings in Minneapolis. Possibly the greatest im-



*The sign on the Kalispell, Montana, Pentecostal Mission invites passersby to hear Evangelist E. E. Krogstad, about 1929. (Photo courtesy of Doris Rasmussen.)*

pact for Pentecost in Minneapolis came through the ministry of Dr. Charles S. Price in 1927 and later in 1930. Hundreds of people came into Pentecost through his ministry.

**F**ollowing the meeting in my grandparent's home, the next penetration of Pentecostal activity in North Dakota was possibly about 1908 when A. H. Argue held meetings in Bathgate, a small town in the northeast part of the state. This is where the Argues lived and where their children, Harvey and Zelma were born.

In this meeting a Nazarene girl received the baptism in the Holy Spirit and later became a missionary to China where she was used of God to reach China's first lady with the gospel.

Later, the Holy Spirit fell in Regent and a Lutheran minister by the name of Ole Severson received the experience and became a great Bible teacher, wonderfully used of the Lord in the early days of Pentecost in North Dakota.

Before World War I a Brother Overmoen of Fosston, Minnesota, shared the testimony of his Pentecostal experience with a Mrs. Thulien, who lived at Kenmare, North Dakota. Shortly, a layman came to Kenmare to hold tent meetings. Mrs. Thulien's brothers had received the Baptism in his meetings in Canada about 1912.

Mrs. Thulien's sister heard about the meetings and took the train from Tioga to Kenmare to find out more about this experience. The first sermon she heard was on the need of water baptism by immersion. Believing this to be false teaching, she left the meeting in a huff. Sitting on a large rock near the depot while awaiting the evening train, she was confronted by the preacher. Recognizing her he asked why she had left the service so abruptly. When she told him he was teaching false doctrine, he took his Bible and showed her the Scriptural pattern.



*C. M. Hanson and daughter Anna, 1910.*

Suddenly her spiritual eyes were opened. She apologized for her rudeness and like the Ethiopian of Acts 8, she requested baptism. Acting as in Acts 8, the ordinance was performed immediately in a pond near the depot.

The minister then told her about the baptism in the Holy Spirit. He laid hands on her and prayed and almost immediately she began to speak in other tongues. She took the message back to Tioga, although for the most part her testimony was refused. Only her 13-year-old daughter was known to have received the Baptism. About 1918 she moved to Anacortes, Washington, and helped pioneer the work there.

But that's not the end of the story.

For several years someone sent the *Pentecostal Evangel* to her brother in Tioga. In 1928 E. E. Krogstad came to Tioga to hold a tent meeting. When a brother of the lady, a Mr. Strom, discovered that Krogstad belonged to the group that published the *Evangel*, he, with his family, attended the last Sunday night service. He reasoned that since the magazine is so good, these people must not be all that bad. The entire family, along with about 15 to 18 others, was saved that night. One of the sons is C. L. Strom who has two grandchildren ministering in the Assemblies of God.



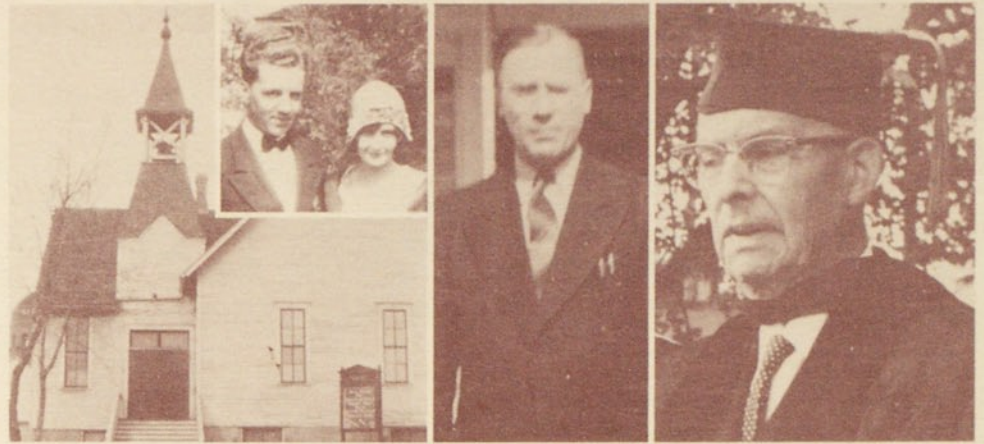
About 1915 a great revival came to Aegeland, North Dakota, when about 80 received the Baptism in the Holy Spirit. Among the many converts was James Rasmussen, who went to Kalispell, Montana, to plant the message, and then on to pioneer the effort in Spokane, Washington. A goodly number of ministers, including several missionaries, came out of this revival.

At the same time the Spirit of God moved mightily in the small mining and wheat-growing community of Noonan. Scores were saved and filled with the Spirit. I remember when there were 60 young people alone in the Noonan assembly. Many answered the call to preach, including the H. M. Johnsons who became some of the very first Assemblies of God ministers in Wisconsin. They were charter members of the North Central District. Others included the D.R. Millers who pioneered in Scobey and Livingston, Montana; the Adoniram Dotys, who opened the church in Wolf Point, Montana; and Otis Harrell, who was for 14 years the manager of the Gospel Publishing House in Springfield, Missouri.

The pastors in Noonan, the Sam Reckleys, went to the neighboring town of Crosby to pioneer the Pentecostal work in 1923. As was the case almost everywhere, there was great opposition to these meetings by the "Holy Rollers." The local priest incited a parishioner to burn the tent. Defeat seemed evident. But shortly Blanche Brittain, the North Dakota "sod buster," came to Crosby. Scores were saved and filled with the Spirit. When a new church building was dedicated in 1929, it was recalled with triumphant joy that it stood on the very site where the tent had been burned. God had answered the prayers and vindicated the efforts of the pioneers. My wife and I were reared in this church. Eleven members of our immediate families are Assemblies of God ministers, some being missionaries.

The name of Blanche Brittain is synonymous with the Assemblies of God in North Dakota. She pioneered many churches in the state and contiguous areas. From these churches a goodly number of converts became pastors, evangelists, and missionaries. Other pioneer ministers remembered with appreciation include Fred Frank, Etta Reckley, and Clara Van Gilder.

Shortly after World War I, Pentecostal meetings were held near Bismarck, North Dakota. Among those receiving the Pentecostal experience were Mildred (Trygg) Smuland, Clare (Rue) Trygg, Elmer Trygg, and Herman G. Johnson. Johnson launched into evangelistic and pastoral ministry in Kulm, Bismarck, and Minot. He was secretary-treasurer of the North Central District, serving until his



Early Dakota ministers. On the left, Bartlett and Lydia Peterson and their Sisseton, S.D., church (photos courtesy of B. Peterson); center, Herman Johnson, first superintendent of North Dakota; right, the late Henry H. Ness.

election as superintendent of the North Dakota District when it was formed in 1936. He held this position until 1951. Mildred Smuland's husband Roy was an Assemblies of God district superintendent in the Northeast and later she served as the national secretary of Women's Ministries. Elmer Trygg, Mildred's cousin, was an Assemblies of God pastor for many years; Clara Rue became his wife.

A revival in the twenties stirred Fargo, North Dakota. A Standard Oil salesman, Henry H. Ness, was called from Minneapolis as pastor. God gave him a fruitful ministry there with large numbers finding Christ. Many entered the ministry, including the Miller brothers, Ivan, Marvin, and Ed; the Olson and Hild families; the Penningtons; and a number of others.

When looking at the origins of the Pentecostal movement in South Dakota, the name of W.J. George must be surfaced along with that of Arthur F. Berg. The Georges, singing preachers, through their many years in Meckling, brought many to Christ. Like produces like, and many of the young preachers from the Meckling Assembly were tenor soloists as was their spiritual father. Examples are C. T. Beem, Thomas Hollingsworth, E. B. and Floyd Adamson, and M. C. Nelson.

The name of Bartlett Peterson also is on the South Dakota record as the pastor who followed Berg in Sisseton. Peterson went on to Minnesota to serve with great distinction as a pastor and district superintendent before becoming president of Central Bible College in 1948.

Montana was touched by Pentecostal meetings at several points following World War I. The first established efforts were at Kalispell in 1915 by James Rasmussen, at Great Falls by Joseph Lantz shortly after 1916, at Westby by Blanche Brittain in the early 1920s, at Scobey by the D.R. Millers in 1924, and at Wolf Point by the Dotys in 1926.

Morris McGinnis and Luther M. Powell, brothers-in-law, opened churches

in Miles City in 1923, in Sydney in 1927, and in Hamilton in 1930. Powell also pioneered the church in Missoula in 1930.

The Havre church was started in the twenties and was chartered in 1929 with a roster of 92, becoming an Assemblies of God church in 1930. Nell Funk and Edith Goetz, whose names often surface in Montana's early Assemblies of God church openings, pioneered Butte First Assembly beginning in 1930. The Livingston Assembly was begun in 1930 by M. D. Jeffers.

Paul Jones was elected as the first district superintendent when the Montana District was formed in 1936, a position he held for 7 years.

One of the characteristics of the early revivals was the passionate desire to take the gospel to the next town. People responded by joining forces with evangelistic parties in town after town to help spread the Good News. My father within months after his conversion sponsored tent meetings in my mother's hometown of Grafton, North Dakota, which resulted in the establishing of a church and in turn spreading to the founding of churches in other towns nearby.

The next year he sponsored tent meetings in his hometown in southeast Minnesota where again many people found Christ. My wife's family did the same thing. This seemed to be part and parcel of the desire to share the Pentecostal experience.

Other characteristics of the early days may be summarized as follows:

1. Joyful singing, compared to the almost doleful songs that many of the people in that area had been used to.
2. Deep exposition of Scriptures in the power of the Spirit.
3. Interspersory prayer.
4. Waiting in the presence of the Lord. Time was not a factor; waiting upon God was felt to be necessary.

Continued on p. 10



## Few People Living Who Attended A/G Organizational Meeting, April 1914

Of the 300 people who attended the organizational meeting of the Assemblies of God 70 years ago, at least eight are still living. The Archives has been able to locate the eight and obtain the photographs printed at the right. Another person who attended the meeting, Josie Riley, died in January at the age of 93. She lived in Russellville, Arkansas, and was the mother of Vera Riley and widow of Luther R. Riley.

Of the eight living persons, the four in the top row were children at the time of the meeting. Places of residences for the eight are given below.

Pauline Giles Giesel, St. Louis, Missouri; Sarah Aughinbaugh Harrell (Mrs. Otis Harrell), Springfield, Missouri; David Hastie, Springfield, Missouri; Vera Riley, Russellville, Arkansas; Hattie L. McConnell (widow of John McConnell), Ahwahnee, California; Willie Millsaps, Bristol, Virginia; Grace Ashmore Reed (Mrs. David Reed), Russellville, Arkansas; and Dollie Draine Simms (widow of H.E. Simms), Crossett, Arkansas.

If you know of other living people who attended the meeting, please contact the Archives office. ❖



P. Giesel



S. Harrell



D. Hastie



V. Riley



H. McConnell



W. Millsaps



G. Reed



D. Simms

### Can You Identify People in 1914 Hot Springs Photo?

The familiar group picture taken at the organizational meeting at Hot Springs, Arkansas, in April 1914, has 145 delegates, visitors, and children. But only 29 have been identified by the Archives staff.

If you can identify others, please photocopy these pages, write the names on the copies, and return to the Archives. If you do not have access to a photocopy machine, please mark on your *Heritage* copy. We'll replace your *Heritage* issue by return mail.

The following people have been identified:

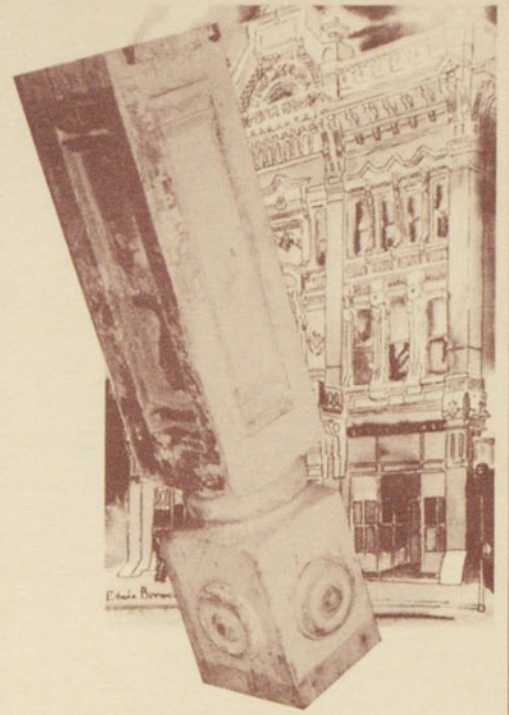
J. W. Welch, M. M. Pinson, T.K. Leonard, J. Roswell Flower, Cyrus Fockler, Howard Goss, E. N. Bell, D. C. O. Opperman, John G. Lake, Sarah Louise Aughinbaugh (Mrs. Otis Harrell), Ralph M. Riggs, Willie Millsaps, Efton Wiley, Dollie Draine Simms, Fred Wilson, John Knell, Stanley Mathews, Ellis Banta, Mother Mary Barnes, Bennett F. Lawrence, F. F. Bosworth, William E. Giles, Blanche Giles (Mrs. William), Mary Pauline Giles Giesel, Harry E. Bowley, Fred Lohman, E. N. Richey, Billy Harrison, and Uncle Jacob Miller. ❖







*One of the first motorhomes used for evangelism. Here are John and Hattie McConnell with their Gospel Car in 1912 at Waco, Texas. Evangelist and Mrs. McConnell attended the organizational meeting in 1914 (see bracket near fence below).*



**Relic From Opera House**

*The above banister post is from the old Opera House, Hot Springs, Arkansas. It was donated to the Archives by the Garland County Historical Society. The Opera House was razed in 1962.*





# The Pentecostal Revival and Early Organizations

## Events Leading to Hot Springs 70 Years Ago

April 2-12, 1984, marks the 70th anniversary of the founding of the General Council of the Assemblies of God. Very few of the 300 people who gathered in Hot Springs, Arkansas, are still with us. The ones who are still living realize that their prayers and dreams have been more than fulfilled in the growth of their embryonic group to a powerful, aggressive, Christ-honoring, Spirit-filled body of Christians more than a million strong who are still carrying out one of the original purposes by spreading the Word at home and abroad.

Events leading up to the organizational meeting go back more than 30 years earlier. In the latter part of the 19th century a spirit of revival swept the world, engendering a deep spiritual hunger among evangelical believers.

The Holy Spirit fell — among other places — in Arkansas on a Holiness preacher, W. Jethro Walthal, in 1879; in Delaware, Ohio, on a Daniel Awrey in 1890; and in Dalton, Minnesota, on C. M. Hanson, in 1899. (See "When Pentecost Came to the Upper Midwest" in this issue for more on C. M. Hanson.)

Then on January 1, 1901, God poured out His Spirit in Charles F. Parham's Bethel Bible College, Topeka, Kansas, where Miss Agnes Ozman became the first of millions in the 20th century to experience the Pentecostal baptism.

Although many religious leaders opposed it, this glorious effusion of God's glory and power could not be kept under a bushel but spread across Kansas, into Mis-

souri, down into Texas and finally to the West Coast, where its holy fire broke out anew in 1906 in the Azusa Street Mission, Los Angeles. Here in the early days many of God's choice servants experienced the Pentecostal visitation — among them a Mrs. Rachel Sizelove who would later bring the news to Springfield, Missouri; Elder C. H. Mason, co-founder of the Church of God in Christ; William H. Durham of the old North Avenue Mission in Chicago who a few years later was to spearhead the great doctrinal discussion of "the finished work of Christ"; G. B. Cashwell of Dunn, North Carolina, who

---

*Some said you couldn't organize the revival, but others reasoned that something had to be done.*

---

was to take the message to the southeastern section of the country; and Elmer Fisher, founder of the Upper Room Mission in Los Angeles.

To trace the stream of Pentecostal history in every direction from this point becomes virtually impossible, so rapidly and almost universally did it spread.

Spontaneously in 1906-07, the revival broke out among students at the Christian and Missionary Alliance school at Nyack, New York, and four early leaders of the Assemblies of God received the baptism in the Holy Spirit: David McDowell, Frank M. Boyd, Gordon F. Bender, and William I. Evans. Pastor D. W. Kerr, another Alliance minister, accepted the message at Beulah Park Camp Ground near Cleveland, in 1907. Marie Burgess, later the wife of Robert A. Brown, carried the message from Zion, Illinois, to New York City in 1908, where she founded Glad Tiding Tabernacle.

Glen A. Cook held a revival in Indianapolis in January 1907. J. Roswell Flower, who later would serve the Assemblies of God in several executive positions, was converted. Flower gave up the study of law and began a monthly paper, *The Pentecost*. Assisted by his fiancée, Alice Reynolds, he sponsored a camp meeting in 1909, at which time he too was filled with the Spirit.

Two schoolteachers went to Elder Cossum's Zionist Church in Cincinnati in 1907 which resulted in the entire church accepting the Pentecostal testimony. The church is known today as First Christian Assembly of God.

And so it continued, this dynamic soul-stirring move of the Holy Spirit, making men everywhere conscious of their own unworthiness and of His glorious grace. In short, "a revival had come from God."

And with the revival came many concomitant effects. New converts, blessed beyond measure and eager for every morsel of truth, became unwary victims of those who preyed on the unsuspecting. Doctrinal issues arose to confuse them. Religious leaders with few restrictions and inhibitions led many astray. Others found themselves cast out of the so-called orthodox churches. Congregations without pastors had no one to whom they could turn. Missionary efforts were hampered because the congregations and their leaders had little or no knowledge of the foreign fields. From many sides, from clergy and laity alike, came recognition of the need for some semblance of organization — at least for fellowship and the furtherance of the missionary cause. Organization had been frowned upon, for the most part; with the exception of two small Pentecostal bodies in the Southeastern states there was little semblance of organization anywhere.

Several Pentecostals had banded together at Orchard, Texas, in April 1906, under the leadership of such men as Howard A. Goss, W. F. Carothers, and (at a later date) Arch P. Collins and E. N. Bell.

E. N. Bell, formerly a Baptist pastor in Fort Worth, had received the baptism in the Holy Spirit in William Durham's Chicago mission in 1908 and soon after became the editor of *The Apostolic Faith*. Another early leader was D. C. O. Opperman who conducted many 6-week Bible schools in the Midwest. Other Bible schools of more permanent nature had been established in other parts of the country. One of these established at Plainfield, Indiana, by D. Wesley Myland attracted Flem Van Meter, Fred Vogler and J. Roswell Flower — three men who were to be used mightily in the Assemblies of God. In another school at Hattiesburg, Mississippi, in 1909, Ralph M. Riggs and his mother received light on the Pentecostal testimony. Riggs served in various leadership capacities in the Assemblies of God including general superintendent (1953-59).

G. B. Cashwell went to Memphis in 1907 at the request of a schoolteacher, L. P. Adams. There H. G. Rodgers of Alabama received the Holy Spirit. Likewise, M. M. Pinson accepted the truth. Rodgers, Pin-



*The late Dr. C. C. Burnett wrote this two-part series as a feature of the 40th anniversary of the Assemblies of God. It was published in the Pentecostal Evangel, March 28, April 4 and 11, 1954. We have updated and adapted the material for Heritage.*





**1912 Pentecostal Camp Meeting, Eureka Springs, Arkansas**

*First row (left to right): first three men unidentified; a Miss Hughes; Mr. and Mrs. Frank Anderson; E. N. Bell; next two unidentified; D. C. O. Opperman; Ethel Goss; and "Mother" Mary Arthur. Second row (left to right): a Brother Shipley; unidentified; Hardy Mitchell; Alfa E. Humbar; unidentified; a Brother Cheeseman; Ruth King; Willard H. Pope; W.T. Gaston; unidentified; and Howard A. Goss. Third row (left to right): first two unidentified; J. W. Welch; Mr. and Mrs. Corabelle; M. M. Pinson; George Carriger; a Brother James; and unidentified. Top four men unidentified. Six of the above — Bell, Opperman, Gaston, Goss, Welch, and Pinson — would later hold executive positions with the Assemblies of God.*

son, and a convert of the latter, D. J. Du-bose, evangelized the Deep South while Cashwell took the message to the groups now comprising the Church of God and the Pentecostal Holiness Church. Pinson and Rodgers carried the message to Alabama where the first Pentecostal church in the state was founded in 1910 at New Brockton.

Sometime later Rodgers sent out a call to the ministers in the area for a 3-day convention at Slocomb, Alabama. On February 11, 1911, about 20 ministers, calling themselves the Church of God (with no reference or connection to the group in Tennessee) met at Providence, near Slocomb. They elected H. G. Rodgers as chairman and J. W. Ledbetter as secretary, ordained four men, licensed seven, and issued home missionary certificates to two women. The next day over 100 participated in a glorious communion service; and having agreed to issue a further call for an October meeting in Montgomery, they adjourned. Rodgers wrote of those days:

Up to that time we had never been in conference and knew nothing of parliamentary law. We had no committees — no resolution committee — we did not need one. All of us were living a life of faith and preaching a gospel of love. It was inspiring to hear them give their reports. They had slept on the ground and in stock barns. They had preached under trees in front yards and in brush arbors. They had lived on sardines and vienna sausages... had done

without food for days to get a meeting started... but God was with us. Several times we knelt around our table without a bit of food for wife and children... never one word of complaint out of them about something to eat or wear... God supplied our needs. ...

Shortly after this initial meeting in 1911, this group changed its name to the Church of God in Christ, in agreement with the leaders of the black church with the same name and testimony. That fall they met in Dothan, Alabama, instead of Montgomery.

About this time a merger was effected between this group and the Apostolic Faith movement, the group which had been formed in Texas. Although no record of any official business meeting has been found between the fall of 1911 and summer of 1913, several factors point to this union. For example, ordination credentials issued to J. W. Welch on June 4, 1912, are signed by E. N. Bell, H. A. Goss, W. T. Gaston, Arch P. Collins, and D. C. O. Opperman, all leaders in the Apostolic Faith group.

But the credential is issued in the name of "The Church of God in Christ and in unity with the Apostolic Faith movement." Another ordination certificate issued to Bright Haggard on August 20, 1912, carries the dual name. The *Word and Witness* of January 20, 1913, urges attendance of ministers of both groups at a meeting at Dothan, Alabama, in February 1913.

*"Up to that time we had never been in conference and knew nothing of parliamentary law. We had no committees — no resolution committee — we did not need one." — H. G. Rodgers, writing about an organizational effort in 1911.*

A ministerial list assembled in the summer of 1913 included the names of 352 members of the Church of God in Christ.

While attending the Interstate Camp Meeting at Eureka Springs, Arkansas, in the summer of 1913, M. M. Pinson, editor of *Word and Witness*, and E. N. Bell, editor of *Apostolic Faith*, decided to join forces. Taking the name of the former and the format of the latter, Bell began publishing the *Word and Witness* at Malvern, Arkansas. Subsequent issues refer to the Church of God in Christ and gradually omit reference to the Apostolic Faith group.

An advertisement in the October 20, 1913, issue urges all ministers of "The Churches of God in Christ" to report their ordination papers so as to be included in the official list for clergy certificates. Thus, it appears that by late 1913 this organization had taken definite shape.

The membership list included several people who would later become influential in the Assemblies of God, including Clyde Bailey, "Mother" Mary Barnes, Harry Bowley, Herbert Buffum, Hugh Cadwalder, A. B. Cox, W. T. Gaston, John Goben, C. A. Lasater, Agnes Ozman LaBerg, B. F. Lawrence, Fred Lohman, Burt McCafferty, Jacob Miller, M. M. Pinson, L. E. Riley, J. W. Welch, and R. E. Winsett.

And so 1913 came to a close. Only one important event of the year was yet to occur. On December 20, 1913, the *Word and Witness* issued the now famous call for a general convention of Pentecostal ministers to convene in Hot Springs in the spring of 1914 — the call that culminated in the founding of the Assemblies of God. The invitation to Hot Springs was signed by M. M. Pinson, Phoenix, Arizona; A. P. Collins, Fort Worth, Texas; H. A. Goss, Hot Springs, Arkansas; D. C. O. Opperman, Houston, Texas; and E. N. Bell, Malvern, Arkansas.

The invitation to Hot Springs was out by Christmas 1913, but it was anybody's guess how many ministers would attend the April meeting.

We'll find out more about the historic meeting in the next issue.

**End of Part 1**



# PRESERVING YOUR CHURCH HISTORY

## How to Salvage Water-damaged Books

By Pam Eastlake

Statistics show that many of our buildings will at some time suffer water damage from broken pipes, flooding, or attempts to extinguish a fire. If you are ever confronted with the spectacle of hundreds of books soaked on the shelves or lying in a foot of water, don't lose hope. With careful planning and hard work many of the books may be salvaged. There are various books and pamphlets concerning salvage of water-damaged materials; many of the following guidelines were derived from *Procedures for Salvage of Water-damaged Library Materials* by Peter Waters and *Disaster Prevention and Recovery Plan* by Judith Fortson-Jones. (Information below.)

The first rule in an emergency is get yourself and others out of danger. If there is a fire, let the professionals handle it. In the case of flooding, you may receive enough advance warning to move your records to a safe area. When you have safe access to your building, your first step will be to assess the damage. What areas are affected? Can the records or books be moved safely? Can salvage be done on site? Can any of the materials be easily replaced and thus save the cost of restoration? Devise a systematic plan for dealing with the damaged materials. Assign capable personnel specific duties: moving the materials, cleaning, packing, labeling.

Due to the cellular structure of paper, books and documents swell as they absorb water. Peter Waters estimates that books printed after 1840 will absorb an average of 60 percent their original weight. As the text block of a book swells, the spine may assume a concave shape. Books on steel shelves may absorb so much water that they will become tightly wedged together between the supports or may even burst apart the sections of shelving. As you can imagine, it will take time and effort to remove water and debris from the books and restore them (as much as possible) to their original shape.

Depending on weather conditions, one problem that will soon develop with wet materials is mold. If the weather is warm,

mold can develop within 48 hours; in cold weather it may be somewhat longer. If left unchecked, mold will do more damage than the water.

Since mold develops more quickly in warm moist areas, it is very important to lower the temperature and humidity in the affected areas through the use of air conditioners, dehumidifiers, and fans. The object is to avoid pockets of stagnant, warm, moist air. You may also need to make arrangements for a portable pump to remove standing water. Electrical lines for fans, air conditioners, and dehumidifiers should be water-proofed and grounded.

If possible and affordable, it is best to freeze water-damaged materials. Freezing the materials will stop any mold growth and give you time to decide what methods to use for cleaning and restoration, as well as deciding what are priority items for cleaning. You will need access to freezer trucks or a large cold storage area. (Depending on the amount of material, you may be able to use conventional home freezers.)

Pack the materials into plastic milk crates (available from your local dairy or grocer) or in cardboard boxes. Fill the crates or boxes only  $\frac{3}{4}$  full in case they collapse. Using a standard size box will facilitate stacking them in the freezer.

If the disaster happens during the winter you may receive some assistance from Mother Nature. Recently a professor at Southwest Missouri State University found his library soaked with water after pipes burst above his office. Since temperatures were below zero in Springfield for over 2 weeks, he wrapped the books in freezer paper and plastic bags and set them outside. The extreme cold prevented mold growth and gave him time to clean and dry each book before returning it to the shelf.

Once you have determined what you are going to do, begin removing the materials from the nearest point of access; form a human chain to move the books and files to cleaning or packing areas. Removing the wettest materials first, if possible, will help lower humidity.

If time allows, rinse the books (instructions in part 2, next issue of *Heritage*), pack them in milk crates, and then freeze them. One of the best methods of reclaiming water-damaged materials is to vacuum- or to freeze-dry the items. McDonnell Douglas Corporation, St. Louis, has a large space simulation chamber which may be used for this purpose. However, cost and distance may be prohibitive.

As the materials are packed into boxes or crates, there should be someone as-



Every 5 hours a church-related building is destroyed by fire. Many others suffer water damage. Is there hope for water-damaged books? Yes, as Pam Eastlake explains in this column and in the next issue. (Religious News Service Photo)

signed to label each box. Included on the label should be a list of contents, location, destination, and value. Careful labeling will facilitate locating priority items for cleaning and restoration.

Fortson-Jones, Judith. *Disaster Prevention and Recovery Plan*. Nebraska State Historical Society, May 30, 1980.

Waters, Peter. *Procedures for Salvage of Water-damaged Library Materials*. Washington, D.C.: Library of Congress, 1975.

(Continued next issue) ♦

### □ Upper Midwest/from p. 5

5. Continual emphasis upon the glorious reality of the baptism in the Holy Spirit.

6. The emphasis on the message of the second coming of Christ. This became a living hope and great reality.

7. Emphasis on the message of divine healing.

8. The burning desire to reach others with the message of salvation and baptism in the Holy Spirit.

So it can be said of these faithful pioneers just as it was said of the Early Church, "They ceased not to teach and preach Jesus Christ" (Acts 5:42). ♦

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



Pam Eastlake is Assistant Archivist, A/G Archives





# TIME FRAME

A QUICK LOOK INTO THE PAST

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

## 10 Years Ago — 1974

Robert H. Spence, pastor of Crichton Assembly, Mobile, Alabama, has been named president of Evangel College. He succeeds J. Robert Ashcroft who has served the school since 1958.

Thomas F. Zimmerman is the Springfieldian of the Year. The award is presented annually to an outstanding member of the community by the Springfield (Missouri) Chamber of Commerce.

## 20 Years Ago — 1964

Lowell Lundstrom and the Message for America team conducted a 3-week meeting in Evangel Temple, Bismarck, North Dakota. A new Sunday school record was set when 268 people attended during the meetings.

South Africa experienced some outstanding meetings during a 5-month visit by Percy S. Brewster, pastor of the City Temple, Cardiff, Wales. Hundreds of people responded to the invitations.

## 30 Years Ago — 1954

The Executive Presbytery has appointed two new field secretaries for the Foreign Missions Department: Melvin L. Hodges, Latin American Division; and Everett L. Phillips, African Division.

Plans for a new administration building, W.I. Evans Hall, have been approved for Central Bible Institute.

## 40 Years Ago — 1944

The Japanese military has interned 16 A/G missionaries in China and the Philippine Islands. They are Mr. and Mrs. Fred Baltau, Mr. and Mrs. George Slager, Mr. and Mrs. Martin Kvamme, Anna Ziese, Blanche R. Appleby, Rena M. Baldwin, Dorris V. Carlson, Elizabeth A. Galley, Gladys L. Knowles, Mr.

and Mrs. Leland E. Johnson, and Mr. and Mrs. Robert B. Tangen. (See photo below.)

The 38th anniversary of the outpouring of the Holy Spirit at the Azusa Street Mission is being observed at Azusa Pentecostal Temple in Los Angeles, April 16-30, under the leadership of Rev. and Mrs. Henry Cotton.

## 50 Years Ago — 1934

Missionary Katherine Cooke, India, is recovering from a serious accident which happened as she was getting into a horse-drawn cart. The horse bolted, dragging Miss Cooke for some distance over a rocky road.

A. M. Alber, Bayard, Nebraska, reports that the church there enjoyed an outstanding revival with Guy Shields. About 50 were saved and 45 received the baptism in the Spirit. The church building could not hold the crowds.

## 60 Years Ago — 1924

A Spirit-filled Methodist, Charles A. Shreve, McKendree Methodist, Washington, D.C., has resigned his church and entered the evangelistic field. The church has grown from 246 to more than 600, with 900 professed conversions, under his ministry.

Lillian Trasher reported recently of God's faithfulness at the Assiout Orphanage, Egypt: "In nearly 14 years of the existence of the orphanage, my children have never missed a meal, and a big full meal at that."

## 70 Years Ago — 1914

A 10-week revival meeting in Osborne, Kansas, has stirred the entire area. Over 100 have been saved, including whole families. Some 200 in the area have been baptized in the Spirit.

Ministers from around the nation are writing to the *Word and Witness*, expressing an interest in attending the General Convention in Hot Springs, April 2-12. (This meeting resulted in the organization of the Assemblies of God.)



This picture of missionaries to the Philippine Islands was taken just before they were interned by the Japanese in 1941. Standing are Bob and Mildred Tangen; seated left to right are Leland Johnson, Helen Johnson, Blanche Appleby, Doris Carlson, Rena Baldwin (holding Samuel Johnson); and Connie Johnson seated in front.



Pauline Parham, daughter-in-law of Charles F. Parham, was guest of Archives.

## ARCHIVES ACTIVITIES

### Recent Acquisitions

Roll of 8 mm film of 1949 General Council. Taken and donated by Willis Deerman.

*The Vineyard*, pictorial history of the Ohio District Council. Donated by Superintendent Robert Crabtree and J. Donald McManess.

Missionary letters, correspondence, photographs, booklets, and four tapes pertaining to missionary service in India. Donated by Sydney and Harriet Bryant.

Church bulletins, magazines, and tapes. Donated by R. D. E. Smith.

Sermon tapes, testimony, and photographs relating to the ministry of Jesse B. Van Winkle. Donated by Leona Van Winkle Key.

Taped interviews with J. Otis Harrell and Everett Phillips, speaking to Evangel College class.

Magazines, newspaper clippings, tracts, etc., relating to Steelberg and Carter families and Aimee Semple McPherson. Donated by Lloyd Colbaugh.

A. A. Allen publications. Donated by John W. Carver.

Clippings from Charles Parham collection. Donated by Pauline Parham.

Tapes of Heritage Week, 1975, at Southern Bible College. Donated by Woodrow Moore.

Tape, 100th birthday reception for Frank M. Boyd, December 19, 1983.

Photographs of William Giles ministry. Donated by his daughter, Lola Giles House.

Oral history interview with former missionary Gladys Knowles Finkenbinder who was prisoner of Japanese in the Philippine Islands (1942-45). Interviewed by Wayne Warner.

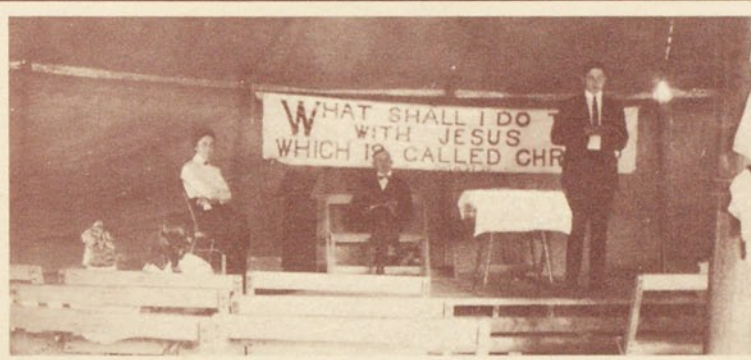
Video interviews with Cyril McLellan, C. T. Beem, Howard Osgood, Eva Bloom, Harriet Bryant, R. C. Cunningham, Bartlett Peterson, and Louise J. Walker. Interviewed by Lee Shultz, Dan Betzer, Gary McGee, and Wayne Warner.

### Recent Visitors From Outside Springfield

Jerry Sandidge, Church in the City, Houston; Pauline Parham, Christ for the Nations, Dallas; Cecil M. Robeck, Fuller Theological Seminary, Pasadena.

Persons wishing to donate historical materials to the Archives are urged to write, giving a description of materials available.





### Upper Midwest Heritage

Clockwise beginning with photo at left. 1. Evangelist Blanche Brittain 2. Lindquist-Menzie tent at Staples, Minn., 1921 3. Frank Lindquist, Bismarck, N.D., 1923 4. C.M. Hanson, John Feuk, and Jennie Olson in Turtle Mountains, N.D. (See story beginning on page 3.)



15 1926