

Assemblies of God

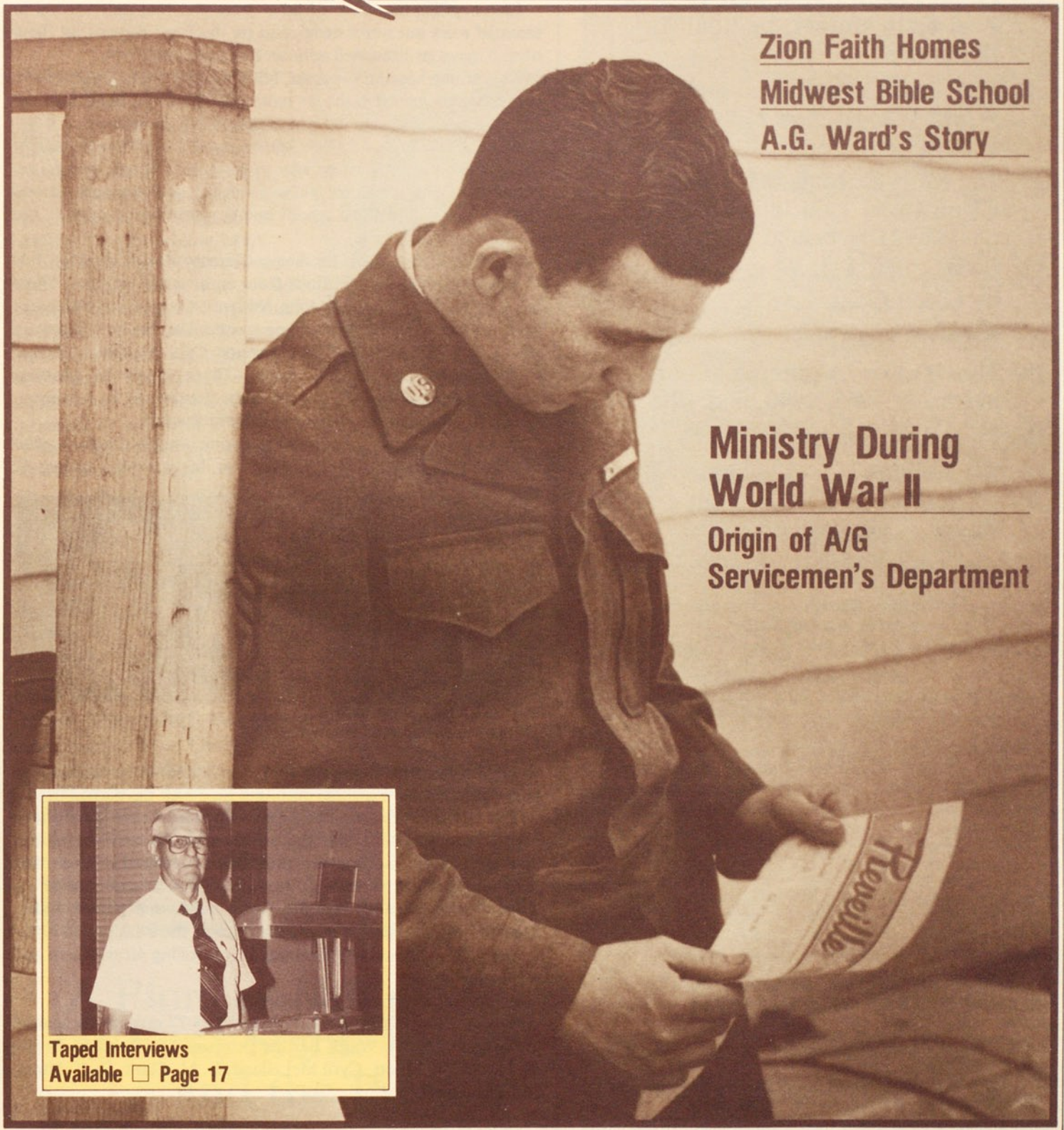
# HERITAGE™



Zion Faith Homes  
Midwest Bible School  
A.G. Ward's Story

Ministry During  
World War II

Origin of A/G  
Servicemen's Department



Taped Interviews  
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# HERITAGE LETTER

By Wayne Warner

**Clarence**

This is a brief story of a special man named Clarence. Not that I ever heard anyone call him Clarence. It was usually a more informal "C. T." or a respectful "Brother".

Clarence was like a lot of other believers, faithfully serving in essential roles but never mentioned on the front page or on the 6 o'clock news or presented with an honorary doctorate.

Concerning honorary degrees, however, this South Dakota farm boy probably agreed with one man who compared them with the curl in a pig's tail: cute but not adding much to the meat.

Some people in recent years knew Clarence as a friendly man in overalls with a hammer or saw in his hand. That's because he volunteered his carpentry skills to build and remodel several church, camp, and Bible school buildings after retiring from the Radio-TV Department.

We learned more about the devout Clarence at his funeral last July in touching personal reflections from an array of notables. These included Missouri Governor John Ashcroft, General Superintendent G. Raymond Carlson, *Revivaltime* speaker Dan Betzer (Clarence's son-in-law), *Revivaltime* Choir director Cyril McLellan, former Radio Department director E. M. Clark, Southern Missouri District superintendent W. Nelson Sachs, pastors, E. B. Adamson, Edwin Black, Reuben Griep, and David Buettner.

What carpenter would attract that many notable people to offer tributes at his funeral? Even if I tell you this one was Clarence T.



C. T. Beem, center, with *Revivaltime* speaker C. M. Ward, left, and D. V. Hurst, national secretary of Radio Department, 1963.

Beem, former office manager and *Revivaltime* program director, you still might have trouble putting a face with the name.

That's because during the 23 years Clarence served *Revivaltime* his role was something like that of the control tower operator at your airport. These people peer into sophisticated radar screens and communicate with pilots hour after hour. You probably never see them in your terminal nor hear their instruction to your pilot. They're not recognizable at the mall nor at the PTA.

But they are absolutely essential in controlling air traffic in and out of the airport.

That's the way it was with Clarence.

Regular *Revivaltime* listeners from 1954-77 quickly recognized the names of C. M. Ward, Bartlett Peterson, Lee Robbins, Denise Power, Gloria Elliott, Cyril McLellan, E. M. Clark, D. V. Hurst, and Lee Shultz.

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# Lights and Shadows on the Pilgrim Way

By A. G. Ward

**E**arly in life I was introduced to the "Pilgrim Way." It was love almost at first sight—the plainness, the simplicity, and the purity of the "Pilgrim Way" appealed to my young heart.

Some time later I proposed to the "Pilgrim Way" that we be united in bonds of spiritual wedlock. The eventful hour arrived. On a starlit night with the moon shedding her pale light upon the sacred scene, I pledged my love to the "Pilgrim Way"—for better for worse in sickness and in health, in poverty, or wealth, forsaking all others, I said I would be true to the "Pilgrim Way."

From my heart I yielded every fiber of my being, every faculty of my mind, every power of my spirit, and gave my word of honor that I would never say "no" to the "Pilgrim Way." Believe it or not, down from the star-lit heavens, like a wedding gift from Glory, there came to my waiting heart that night something as pure as a lily, as sweet as a dewdrop, as lovely as the snowy heights of the highest peak in the Canadian Rockies, and as dear Gypsy [Smith] used to say, "as enchanting as the air of a spring morning when wafted by an angel's wing."

Down through the years, we have experienced both "lights and shadows," both "clouds and sunshine"—of course, many more "lights" than "shadows," and so much



Elder A. G. Ward

more "sunshine" than "clouds." It has been a great deal better than I anticipated. Years ago an old gentleman in my church said to me: "Pastor, when I married my wife, I took her for better or for worse, but it has been a lot worse than I expected!" Not so with the "Pilgrim Way." I never dreamed in those early days of my "wedded life" that I would find the "Pilgrim Way" so delightful.

There have been shadows, some very dark shadows—clouds so thick and black that at times I have been fearful, very fearful—but slowly I have learned that even shadows or clouds have their own peculiar ministry. It is true they do hide the sunshine, but they also help to keep the pastures green.

I loved the Methodist church and was so glad to be a young Methodist preacher, but the "Pilgrim Way" led on beyond and I followed. A preacher of another denomination invited me to join him in the work of a

Rescue Mission in Western Canada. I accepted the call, received a warm welcome from the preacher and his wife, and was given a comfortable room in the parsonage, but for some unknown reason the work did not succeed. Seeing the need in the home, I tried as best I could to meet it until at last my funds were completely exhausted.

Gradually the atmosphere of the home changed. I was

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**A Pioneer Minister Says It Was Love Almost  
at First Sight: the Plainness, the Simplicity,  
and the Purity of the Pilgrim Way.**



“In the first decades of American Pentecostal history, faith homes were frequently hubs which provided hospitality to itinerent workers and training for would-be ministers, offered a regular schedule of services, and sometimes commissioned missionaries and published tracts and other religious literature.”





# Life on Faith Lines

## PART 2: ZION FAITH HOMES

By Edith L. Blumhofer

**O**n the snowy evening of Sunday, December 12, 1909, a few hardy worshippers made their way to a Pentecostal meeting in a Toronto home. That night, Martha Robinson, one of several ministers present, announced unexpectedly that a faith home would be opened in Toronto on Wednesday. No preparations had been made, and no building had been secured, but she was convinced that God had instructed her to announce the venture. To her surprise, a man immediately donated \$75. The next day, two of her co-workers secured a house. By Wednesday, a small group who felt "called" to be part of the home had assembled. Over the next few days, groceries were donated, furnishings were offered, and by Christmas, with no solicitation of funds or supplies, the faith home was in full operation.<sup>1</sup>

Martha Robinson and her husband Harry, who together headed the home, had arrived in Toronto early in 1907, summoned by Charles Parham who had just concluded several weeks of meetings in the city. Parham had arrived in Toronto from Zion, Illinois and had proceeded to the Christian Catholic Church's Zion outpost where he had won the pastor, Elder Eugene Brooks, to the Pentecostal movement. (Brooks' wife, Sara, had already embraced Pentecostalism, but he—put off by reports of barking and crowing at Azusa Street—had hesitated, not wanting "the Los Angeles kind.")<sup>2</sup> A handful of local Pentecos-

tal missions had then united for an evangelistic crusade at the city's downtown Wolesley Hall, and Parham invited the Robinsons to lead the new mission that resulted. Like the Brookses, the Robinsons had been ordained by John Alexander Dowie. They had first encountered Pentecostalism during Parham's visit to Zion. By early 1907 they had embraced Pentecostal teaching, although they had not yet experienced the baptism with the Holy Spirit.

The next 2 years were difficult as the Robinsons and Eugene Brooks "tarried" for the baptism with the Holy Spirit. Brooks probably expressed a consensus when he reminisced, "This was the beginning of three years of conflict with the world, the flesh and devil that put us through every conceivable test." Sometimes separately and often together, the couples struggled to learn the meaning of entire consecration and faith living.

Both couples moved frequently, usually rooming in others' homes and often prayed desperately for daily necessities—5 cents for carfare; a loaf of bread; anything to eat. Both considered that commitment to Pentecostal experience mandated a life of implicit trust in God for the full supply of physical, spiritual, and temporal needs. They spent long hours—sometimes weeks at a time—in prayer, and in time all received the Holy Spirit baptism. They preached occasionally in various missions, sometimes accepting several months' responsibility, but they frequently set aside everything else to "tarry." Of the Toronto missions, they favored the thriving one known as East End, which was run by Mr. and Mrs. James Hebden, but for the most part, they kept to themselves, convinced

that God had a particular plan—a somewhat different "light" or a "deeper" way—for them than perhaps for others.

Harry Robinson in particular seemed torn by several options that seemed more promising than the limited and small opportunities he and his wife found in Toronto. He recalled years of successful pastoral leadership and sometimes yearned for their return. But by 1909, with Martha Robinson acknowledged as a minister who was remarkably able to discern God's will and operate in the gifts of the Spirit and her husband and the Brookses evidencing varied ministry gifts, the Robinsons, the Brookses and a few others considered that they had been divinely called to abandon other projects to live in the new faith home and work together in a mission.

The Toronto faith home was, in a real sense, a training school for the workers who would soon respond to the conviction that they were called to open a faith home in Zion, Illinois. From praying for their own needs, the couples expanded their horizons to exercise faith for the needs—temporal, physical and spiritual—of others. Meanwhile, their contact with Zion remained close. Sara Brooks had several relatives near Zion, all of whom had been devoted followers of John Alexander Dowie. With confusion and disillusionment rife following the community's economic collapse and Dowie's disgrace, her relatives had turned from the ministry to farming. In 1909, however, Eugene and Sara Brooks had spent 3 months ministering in Zion, and had encouraged Sara's sister and brother-in-law, George and Lydia Mitchell, to anticipate future ministry. Several months later, Sara Brooks (who had returned with her husband to Toronto) mailed her relatives instructions she believed God had given her for them all. God, she wrote, wanted a home open to anyone to stay for as long as God chose. She specified the section of Zion in which a house should be secured and stated that she and her husband would arrive to supervise the new home in March 1910.<sup>3</sup>

The Robinsons, meanwhile, remained in the Toronto faith home.

Opposite page: Leaders of Zion Faith Homes, Zion, Illinois. Top, George and Lydia Mitchell; center, Martha Wing Robinson; bottom Elder Eugene and Mrs. Sara Brooks.



During the summer of 1910, Martha Robinson traveled to Zion to conduct tent meetings. Shortly after she arrived, the Brookses and several others left the Zion faith home to

**Despite a well-kept low profile, visitors—including A/G people—from around the world were attracted to the Faith Homes.**

assist in the work in Toronto during her absence. As one who understood the despair of Zion residents, Martha Robinson seemed adept at offering encouragement and renewing faith.

In the fall of 1910, with the Brookses and Martha Robinson having returned to their homes, the efforts centered in the Zion faith home expanded, and the Toronto faith home moved to larger quarters. In Zion, a larger home on the city's Emmaus Ave. was secured, and by spring a second home on Eshcol Ave. had been rented. In June 1911, the Robinsons closed the Toronto faith home and moved to Zion. During the summer, they again conducted tent meetings which helped establish their ministry in Zion. The leaders renovated one of the homes so that the entire first floor could serve as a large, year-round meeting hall. As more and more visitors arrived, they acquired still another residence in August 1911.

By the fall of 1911, the Zion Faith Home had assumed their permanent form. Each of the three homes maintained its own family life under the supervision of a ministerial couple, but the founding ministers together administered all the homes, praying for divine guidance in every detail. No man or woman was officially the head, although Martha Robinson was acknowledged as a primary spiritual leader and Bible teacher, and Eugene Brooks generally represented the homes in an official capacity. Sara Brooks and George and Lydia Mitchell, together with others these ministers agreed God brought their way, made the decisions affecting the work.

The Zion faith homes were operated by faith. The leaders took no collections in the meetings and charged

guests and trainees nothing. They advertised no services, following a pattern the workers had set in Toronto. They believed that God would send the people He wanted to be there. They had no sign outside the homes, no official publication and no letters soliciting support.

Nonetheless, people from around the world visited the Zion faith homes. Since the leaders had been part of Dowie's Zion, they had a wide circle of acquaintances through that network, many of whom also embraced Pentecostal teaching. The Booth-Clibborns—grandchildren of Salvation Army founder General William Booth—were frequent guests as were missionaries and evangelists like John Lake, Seeley Kinne, and Cyrus Fockler. During one of his American tours, the faith homes welcomed Smith Wigglesworth, the popular English evangelist.

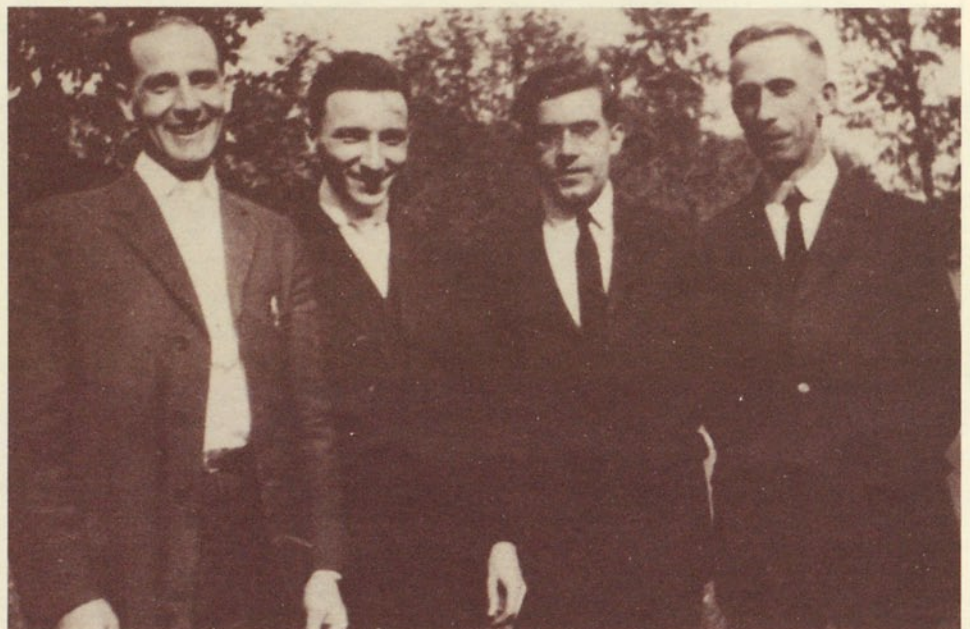
The ministers conducted three services daily (except Saturdays). Some local residents attended services and then returned home. Others stayed for shorter or longer visits. All were welcome for 2 weeks. Those who wished to remain longer submitted their request to the ministers who prayed to ascertain God's will. Some remained for months at a time to receive training for Christian service. On average, some 50 people lived in the three homes at any given time.

The Zion faith homes identified with the Pentecostal movement but not with several of the most commonly held Pentecostal beliefs. Although they did not stress doctrinal differences, the leaders considered that undue emphasis on tongues speech as "uniform initial evidence" of the baptism with the Holy Spirit was unwise. They also rejected the dispensational premillennialism that became one of the movement's popular hallmarks. Instead, they emphasized the reign of Christ within the soul—full surrender—"inwardness"—the "single eye." "Just as long as there are things and doings in our vision, Jesus cannot be so mighty," Eugene Brooks wrote to John Lake in 1916. "When He alone is seen, he takes care of the things and doings ... We are absolutely useless without Him ... I once looked for power, wanted equipment, sought usefulness ... But one by one these faded ... and when they had passed I saw Jesus only."<sup>4</sup>

Martha Robinson had been influenced by reading the writings of Madame Guyon, the 17th-century French Quietist, and much of her teaching resembled that of Guyon, Thomas a' Kempis and Brother Lawrence:

When Jesus first sets souls to love Him, He wants them to see Him all the time, every moment, and if

Zion Faith Homes devotees in 1920s. First man unidentified, Joseph Wannemacher, Hans Waldvogel, and George Finner.





they are very much in earnest, they live that way—moment by moment.

In the beginning of such experience, most of the time they praise, wait on God, commune, and often, if at work, see Jesus in the soul.

If they grow in this experience and become vessels of God for His use, they begin to seek more for Him, and He comes more to them, for He does to all who seek Him from the heart.

Also, He begins to draw their thoughts all the time—every moment—to Himself, causing them to find Him within. This is the beginning of the inward or deeper life.

As soon as this change takes place, He then teaches, if He can make them to get it, either by teachers or by their light, how to “practice the presence of God”—that is, to keep the mind stayed on Jesus—each wandering thought, act word or feeling being called back by the will of the vessel in the love of God.

However, this takes care. Often the mind lingers over a subject not of God. Turn the mind back to God. Words come not appointed by Him. Check such words at once, as soon as remembered. Look within and tell Jesus He rules, you will act, think, and speak as He would, and He will look after you to help you to be like that.

Also, you need to watch and pray to be in God, wait in God, etc. To

so live for a time makes the inward change to abide in anyone who will go down to thus live; but if you keep to this lowliness, rest and faith to be all the time in God so, then the voluntary act of dwelling in God, seeing God, thinking of God, and keeping in God is done altogether by the Holy Ghost, which is the true inwardness called for in every Christian.<sup>5</sup>

Meetings in the Zion faith homes ran Quaker style. Nothing happened until someone felt moved on by the Holy Spirit. Leaders emphasized the importance—even the power—of stillness, and prolonged periods of silence were not uncommon. Each meeting was different, and all were unpredictable. Faith home ministers were also known for their use of spiritual gifts, especially prophecy, wisdom, knowledge, and tongues and interpretation. But their primary emphasis was on knowing, obeying, “living” the Bible. To those who questioned balancing spiritual gifts and scripture Martha Robinson responded: “Never go by messages alone. Use the Bible ... and when Jesus gives a message, take it and go right to God and carry it out, but do not lay your Bible down.”<sup>6</sup> “If you miss this Book,” she wrote, “you miss everything. ... Live it, obey it, and it will deliver you from the world, the flesh and the devil. It will be your passport into glory.”<sup>7</sup>

Many Assemblies of God pastors

A group at the Zion Faith Homes in 1920s. Front row, first two unidentified, Martha Wing Robinson, and Mr. and Mrs. Worthington Judd; back row, George Finner, unidentified, Mr. and Mrs. George Mitchell, Mr. and Mrs. Eugene Brooks, and John Robinson.



## What Is a Faith Home?

FAITH HOMES—“As the term ‘faith’ implies, residents of faith homes lived lives of simple trust in God for their temporal needs...[the term describes] facilities in which groups of Christian workers under the supervision of acknowledged leaders lived and ministered.”

ZION—Zion Faith Homes originated in Zion, Illinois, the Christian community founded by John Alexander Dowie in 1901 along Lake Michigan north of Chicago. Dowie, who had migrated from Australia via Scotland, was a prominent advocate of faith healing and founder of the Christian Catholic Church. Edith Blumhofer wrote in the *Dictionary of Pentecostal and Charismatic Movements*, “Dowie’s end-time expectations, his message of divine healing, and his restorationist vision made him an important forerunner of Pentecostalism. Many of his followers accepted Pentecostal views; some became prominent leaders in a movement that regarded itself as an end-time restoration. Most Pentecostal leaders with roots in Zion affiliated with the Assemblies of God.”

LEADERS—The early team leadership of the Zion Faith Homes included Eugene and Sara Brooks, George A. Mitchell, and Harry and Martha Wing Robinson.

OAKLAND—Another faith home which survives, Home of Peace, Oakland, California, will be featured in a coming issue of *Heritage*.

and missionaries spent time in the Zion faith homes during the homes’ first few decades. And Elder Brooks extended the work through his prolonged visits to many places. In Detroit and Toronto he returned to places of earlier ministry. He regularly visited the Apostolic Faith mission in Indianapolis where John Price was pastor, and where Thomas and Elizabeth Zimmerman were reared. He often went on to Cincinnati, where O. E. Nash and his family were devoted friends. The faith homes supported outreaches in the Kentucky mountains, where faith home workers

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The Assemblies of God Servicemen's Department, above, the heart of the outreach ministry to the military during World War II. The files held names of 100,000 military personnel. At left, the department director, Harry Jaeger, with two sailors. Below left, Emil Balliet, second from left, pastor of Springfield's Central Assembly, and others (unidentified), looking over a new issue of *Reveille*. Below, Fred Vogler, director of Home Missions, dictating to secretary and assistant Servicemen's Department editor Gwen Jones.





# The Assemblies of God and World War II

## *An All-out Offensive With New Servicemen's Department*

### Part 2

By Wayne Warner

The year 1944 marked a turning point in World War II. Some nations had been under the guns for 5 years; others had fallen and were under the control of Axis powers. Allied commanders finally could see the light in the end of the long tunnel as they continued their relentless counteroffensive against the aggressors.

But the war was far from over. Thousands more young men and women would leave civilian life for the military, right out of high school. Americans would become familiar with faraway Anzio, Kwajalein, Omaha and Utah Beaches, Saipan, and Yalta. Many more beaches, cities, and fields would become bloody battlefields. Scores of ships would yet be sunk. Hundreds of fighters and bombers would be blasted out of the sky. Millions of military personnel and civilians would die.

That would be only part of the sorrow before the world's worst war would finally come to an end on August 14, 1945.

American evangelicals, including the Assemblies of God, were deeply concerned about the huge military

*Some of the material for this article is from unpublished papers in the A/G Archives: "Saints Aglow: Fourth Decade, Twentieth Century," by Ruby M. Enyart, and "The History of the Organizational Development and Ministry to the Military," by Leon G. Kircher, Jr.*

mission field. They could agree with Civil War General William Sherman's view that "War is hell." Millions of men and women in khaki and blue were in need of the gospel.

The Assemblies of God had been ministering to the military since 1941 through its literature program, primarily *Reveille* magazine, and through its 17 active duty chaplains (34 at the end of World War II). And local churches were actively ministering through service centers and evangelizing near military bases.

But it didn't satisfy Fred Vogler, secretary of the Home Missions Divi-

### **The Executive Presbytery early in 1944 called Harry Jaeger to direct a four-pronged ministry to the military.**

sion. Not enough people were being reached, and the Division was being stretched too thin to effectively reach the military.

Something more was needed.

Part of the solution would come out of Florida where Vogler would find a man who would give the A/G military ministry the "roar"—as Churchill had done for Great Britain.

Vogler and General Superintendent E. S. Williams had seen a military operation in Tampa under the direction of Harry A. Jaeger that had fueled their own vision for the A/G.

Jaeger, an A/G evangelist who was as creative as a Madison Avenue advertiser yet dedicated and skilled in confronting fighting men with the

gospel, headed an organization which distributed Scripture portions, New Testaments, literature—including *Reveille*—and was well known for its bold and aggressive evangelism program.

At the invitation of the A/G Executive Presbytery, Jaeger agreed to transfer his operation to Springfield early in 1944 and become director of the newly created Servicemen's Department, which was to operate within the Home Missions Division.<sup>1</sup>

It was the beginning of what is now a part of the Chaplaincy Department, under the Division of Home Missions, and directed by former Air Force chaplain (Col.) Lemuel McElyea.

A native of California, Jaeger entered the evangelistic field following his graduation in 1937 from Glad Tidings Bible Institute (now Bethany College, Santa Cruz, California). In 1940 while conducting services near Fort Ord, California, he saw great opportunities in reaching servicemen with the gospel. At that time Fort Ord and other bases were being reactivated and preparing men for the possibility of war.

Seeing the need at Fort Ord, Jaeger began a program of providing New Testaments and gospel literature to the men. He also evangelized among the military wherever he could find openings.

Believers across the country shared his vision and began providing funds for the purchase of the New Testaments and literature.

In 1942 Jaeger—with the encouragement of a college classmate, Curtis





## Will the Real Writers Please Stand!

Ringness, then pastor of Tampa's Bethel Temple (A/G)—relocated his ministry in Tampa. Ringness, who later became director of the A/G Division of Home Missions, offered Jaeger a room in his home and helped in the ministry office during the 2 years it was based in Tampa.<sup>2</sup>

The YMCA provided the second floor of its building for office and

**Numbering as high as 60 volunteers and paid workers, the A/G Servicemen's Department operated one of the most effective ministries among the military.**

storage space for the ministry. Several denominations got behind Jaeger, furnishing volunteers and support, and Bible societies provided New Testaments at cost.

Jaeger, always the personable promoter, got in to see base commanders and other people in high places to make arrangements for mass distribution of the Scriptures to military personnel. And the newspapers usually took note of the impressive stacks of New Testaments being distributed.

"The stories and pictures in the media," Ringness recalls, "opened doors to churches of all denominations; and other organizations supported the program as well."<sup>3</sup>

A *Tampa Tribune* story in 1942 published a feature on Jaeger and his work, stating that he had distributed 40,000 copies of the New Testament during the year.<sup>4</sup>

A promotional brochure Jaeger produced while in Tampa claimed more than a half million "volumes of Scripture" had been distributed to military personnel to date. Jaeger never knew from whom or when calls for New Testaments would come.

Once while he conducted a revival meeting near Ft. Bliss, Texas, an army executive officer called him at midnight and asked him to be at the base at 4 the next morning. There Jaeger found 1,500 coast artillery men ready to "ship out." "They were on the way to the Aleutian Islands," he said, "and the army wanted them to have New Testaments

Because articles in *Reveille* were unsigned, few people of the millions who have read or heard "Melody in F" knew that two *Reveille* staff members combined their talents for its creation. Although credit is often given to or taken by others, the composers were actually Gwen Jones and John Garlock.

Gwen remembers the person and the incident which prompted the alliterated piece. "J. Roswell Flower [general secretary at the time] gave us the idea when he commented that the story of the Prodigal Son had an unusually high number of words which began with the letter 'f'."

It was then that Gwen and John Garlock sat down to co-write a creative, catchy, clever, convincing, capering, and contemporary (1940s) paraphrase of the Luke 15:11-32 passage. (Alliteration is communicable and charming; even a 1990 editor falls into the pattern.) "Melody in F" became probably the most remembered contribution to *Reveille*. It has been



Gwen Jones



John Garlock

reprinted and recited many times, and someone even put it to music. But no credit is ever given to the creators simply because the writers were unknown to the publishers.

*Reveille* was not copyrighted, so "Melody in F" went into public domain. Gwen and John agree that

before they left."<sup>5</sup>

Recently Jaeger, now retired and living in Nacogdoches, Texas, looked back on his military ministry, before and after he came to Springfield. "It was a miracle of God," he wrote. "I did not have qualifications for the task, but God in His infinite grace and wisdom by the Holy Spirit helped us day by day." The only qualification he thought he possessed

had they been paid royalties, they might have become rich.

Gwen Jones retired in June after serving 50 years at the Assemblies of God Headquarters, the past 25 years as editor of *Advance* magazine. John Garlock is a former A/G missionary and for the past several years has ministered with Christ for the Nations in Dallas.



**F**eeling footloose and frisky, a feather-brained fellow forced his fond father to fork over the farthings. He flew far to foreign fields and frittered his fortune, feasting fabulously with faithless friends.

Finally facing famine and fleeced by his fellows-in-folly, he found himself a feed flinger in a filthy farmyard. Fairly famishing, he fain would have filled his frame with foraged food from the fodder fragments. "Fooy, my father's flunkies fare far fancier," the frazzled fugitive fumed feverishly, frankly facing facts.

Frustrated by failure and filled with foreboding, he fled forthwith to his family. Falling at his father's feet, he floundered forlornly, "Father, I have flunked and fruitlessly forfeited family favor . . ." But the faithful father, forestalling further flinching, frantically flagged the flunkies to fetch forth the finest fatling and fix a feast.

The fugitive's faultfinding frater frowned on the fickle forgiveness of former folderol. His fury flashed but fussing was futile. The far-sighted father figured, "Such filial fidelity is fine, but what forbids fervent festivity—for the fugitive is found! Unfurl the flags. With fanfares flaring, let fun and frolic freely flow. Former failure is forgotten, folly forsaken. Forgiveness forms the foundation for future fortitude."—Adapted from Luke 15:11-32. ♦

was "a burning drive to bring Jesus to our servicemen."<sup>6</sup>

Qualified or not, Jaeger—seeing the great potential of having a denomination behind him—closed the Tampa operation and headed north to Springfield, Missouri, to begin his most important ministry.

A few of the people who had worked in the Tampa office were

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## The Midwest Bible School Remembered on Its 70th Anniversary

PHOTOS FROM NINA RENICK, ADELE CARMICHAEL, MALINDA SHOTTS, FLORENCE MEGEE, NEBRASKA STATE HISTORICAL SOCIETY, AND A/G ARCHIVES

By Glenn Gohr

### PART 2

The spring term opened on January 4, 1921, with about 12 new students and a few new staff members. Mr. and Mrs. Dront returned home to New York after the first semester and a new matron was secured for the spring session. The music instructor, Eva Groomes, did not come until January. By the spring semester about 40 students were enrolled.

The students gave glowing reports of the many benefits they were receiving from the Bible training and

**UPDATE.** The first General Council Bible school was opened in Auburn, Nebraska, in the fall of 1920. Part 1 of this story was published in the summer *Heritage*. Glenn Gohr concludes the story with the account of the school's demise after only one year of operation.

spiritual atmosphere at Midwest Bible School. Some of their comments were published in the *Evangel*. There is no doubt the school helped to prepare and nurture these young people to be capable ministers of the gospel.

Sad to say, though, in March, *Evangel* readers were told that a critical need existed. The announcement stated: "None of the teachers have received enough to cover their personal needs while the school has been in operation. Ten dollars a month is the very most that any of them have been given so far...None of them can continue long at the present rate."<sup>18</sup> These instructors really knew what it means to count the cost of discipleship.

At the close of the school year, D. W. Kerr, from Southern California Bible School, came to teach a 2-week course on dispensational truths. This special course was made available to anyone who had been unable to attend during the regular school year. Then from May 26 to June 5, 1921, a special "Mid-West Bible School Camp-Meeting" was held with evangelist

Jack Saunders, D. W. Kerr and others in charge.<sup>19</sup> A newspaper account reported that Saunders, his wife and 2 children had traveled 2,068 miles by car to arrive at the camp meeting. It took them 2 weeks of travel through wind, snow, rain, and hail, following the Old Sante Fe Trail at times and going through plowed fields. The students carried folding chairs from the school over to the big gospel tent for this revival campaign. The school's board of directors also met during this time to discuss the future of the school.

Despite financial needs which weighed heavy on the school during its first year, and problems relative to running a new enterprise such as this, the board of directors and the faculty made plans for a much better school year for 1921-22. Jamieson must have carried a heavy load as Bible instructor and principal in the first year, as the board proposed that E. N. Bell take on the duty of principal for the coming year. This would allow Jamieson to concentrate



his energies toward his Bible teaching. O. E. McCleary intended to continue on the faculty, with a new matron, new English teacher, and a new music teacher to be added.

The school was advertised in the *Evangel* with such comments as: "This is not a school to manufacture preachers. We believe in an old-fashioned, God-given call from heaven to the ministry. No amount of education can take the place of the Spirit of God and a call from the Lord... We are only God's helpers in aiding these students to obey God's command to 'study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'" <sup>20</sup>

Applications were received that summer and plans were made for the second school year to commence after the General Council, with October 3 designated for registration and orientation and October 4 as the day classes would begin. New students were expected to pay in advance \$5.00 per week for board, lights, and steam heat for the coming year. As late as October 1, 1921, advertisements still appeared in the *Evangel* to promote the second year of the school's operation, but at the last minute the term was canceled.

Over the course of the summer, badly needed funds did not come in. Another factor was that Auburn was too small to provide adequate employment for the Bible school students. Last of all, the school was unable to secure enough teachers and staff to operate for another year. Considering the meager offering the teachers received (less than 10 dollars a month), it is no wonder the school was unable to obtain faculty for a second year.

E. N. Bell, who was chairman for the Assemblies of God, was reelected at the 1921 Council, so he was unable to take on duties as principal of the school. By the end of the summer, O. E. McCleary decided to return to his hometown of Findlay, Ohio. He had previously taught at T. K. Leonard's Gospel School there which had been closed for several years. Now, with the fall term of 1921, Leonard had decided to reopen the Gospel School, so he had enlisted his old friend O. E. McCleary to help in this

venture. McCleary became principal of that school and taught there for several more years before becoming principal of Peniel Bible Institute which opened at Dayton, Ohio, in 1928.

The official decision to close the Auburn school was made on the last day of the General Council meeting in St. Louis: "On account of being unable to secure suitable teachers at the



President of the short-lived Midwest Bible School was former Presbyterian S. A. Jamieson, shown here with Mrs. Jamieson.

present time for the 'Mid-West Bible School,' at Auburn, Neb., it was decided that the school would not be opened for the fall term."<sup>21</sup>

This announcement undoubtedly came as a surprise to new applicants and to students who had made plans to attend a second year. Some of the students continued their studies at other recognized school and others entered evangelistic work.

The Midwest Bible School was destined to never open its doors again. On April 28, 1922, the Assemblies of God sold the building back to George W. Hawley for \$3,325, an amount lower than the original price paid 2 years previous.<sup>22</sup> Presumably the General Council officers felt indebted to Hawley for his aid in securing this property for a Bible training school, and likely they were glad to have a willing buyer when the school closed its doors. Two months later, Hawley was able to resell the structure for \$7,000.

The building was operated again as the Avenue Hotel from 1922 until the

early 1940s when it was converted into apartments. At that time the kitchen, dining room, lobby, and other rooms on the lower floor were remodeled to form five separate apartments, one of which boasts two enormous thermo-pane picture windows in its living room.<sup>23</sup> The dome on the building always leaked and was removed after a hail storm did further damage around 1940. The structure is still standing in downtown Auburn and today is known as the Auburn Apartments. The First Presbyterian Church, where the students met for Sunday worship, is also still in use.

**T**he Midwest Bible School only operated for one year, but as far as Adele (Boatright) Carmichael is concerned, it was ordained of the Lord. Not only did she receive Bible training, but she met her husband, the musically gifted Richard Carmichael. He and two of his brothers were students at the school. About 40 students attended Midwest, and according to Adele, "Most of the students of the Auburn School became active ministers and missionaries."<sup>24</sup>

Although the closing of the school was a shock, had Adele continued at the school she perhaps would have missed out on a great blessing God had in store for her that next year.

She joined her father and Evangelist Maria B. Woodworth-Etter in a camp meeting in Des Moines and was healed of a goiter during this campaign. "Mrs. Woodworth-Etter came to the piano while I played, kissed me on the head, and laid her hand on my neck. She told the goiter to go. It went, never to return!"<sup>25</sup> That experience gave her strength in praying for others with similar needs as she ministered with her husband in later years.

After the Midwest Bible School was closed, the Assemblies of God officials immediately began looking for a more suitable location for a General Council school. They visited a number of towns in Missouri and strongly considered two sites in Webb City, about 75 miles west of Springfield. However both buildings were badly in need of repairs.<sup>26</sup> Having learned from the financial problems faced at the Auburn, Nebraska, school, the offi-



cials ruled out the Webb City location. It was also decided that the school should be in a large city where the students would have greater opportunity for missionary and evangelistic work.

Then in August 1922 the Commercial Club of Springfield donated a 15-acre tract of land on the north side of town to be used for a Bible school. Thus the new General Council school was located in the headquarters city.

That fall Central Bible Institute was started in the basement of Central Assembly, and the students lived in the homes of church people. By 1924 the campus was ready for occupancy and classes were held in what became known as Bowie Hall.

Midwest Bible School at Auburn, Nebraska, not only left an impact on the students during its one-year existence, but it left its mantle on Central Bible College, the second school to be fully owned and operated by the General Council, which has now trained thousands for Christian work.

Thus the educational needs of the Assemblies of God which were voiced at Hot Springs over 70 years ago are being fulfilled through the impact of the Midwest Bible School, Central Bible College, its successor, and through many other recognized schools in our fellowship.

#### NOTES

18. J. W. Welch, "Just A Word to Members of the Family," *Pentecostal Evangel*, March 29, 1921, p. 9.
19. "Mid-West Bible School Camp-Meeting," *Pentecostal Evangel*, May 14, 1921, p. 11.
20. "Mid-West Bible School, Auburn, Neb.," *Pentecostal Evangel*, June 25, 1921, p. 11.
21. *General Council Minutes*, 1921, p. 64.
22. Nemaha County, Nebraska, Deed Book 54, p. 225.
23. Edna M. Bachle, letter, April 22, 1990.
24. Adele Carmichael, telephone interview, April 12, 1990.
25. Wayner Warner, "Still Going Strong," *Pentecostal Evangel*, January 10, 1988, p. 13.
26. "Church to Accept Site Offered Here," *Springfield Daily Leader (Springfield, MO)*, August 5, 1922, p. 2.



Glenn Gohr is a staff member of the A/G Archives.



The Avenue Hotel, home of Midwest Bible School 1920-21

Nebraska State Historical Society

## Fruit of the Auburn School

By Glenn Gohr

Although the Midwest Bible School operated for only one year, it was not a failure. Many of the students became active ministers and missionaries.

Adele (Boatwright) Carmichael held revival campaigns in Iowa and other places during the next year after the school closed. She enrolled in Central Bible Institute when it opened its doors in the fall of 1922 with D. W. Kerr as president. Richard Carmichael played the trombone and piano, traveling on the evangelistic field for the next couple of years. After becoming reacquainted when he started playing the piano in Adele's father's church, Richard and Adele were married in November 1923 at Mercer, Missouri. Together the Carmichaels launched a fruitful ministry holding revival meetings across the U.S. and in foreign countries. They planted a number of churches, including Bethel Assembly in Quincy, Illinois, where they pastored from 1925 to 1935. Their son is Ralph Carmichael, the well-known composer who has impacted evangelical music for many years.

At age 88, Adele is still active in ministry and lives at Thousand Oaks, California. She attends First Assembly at North Hollywood, California, and teaches a Sunday school class there.

Richard's brother, George Carmichael, left the Auburn school to attend Southern California Bible School and then pastored in Ewing, Missouri, and Mattoon, Illinois. Charles's son Donald Carmichael broadcast a religious radio program in Mattoon for many years.

Charles Leaming and Elmer Simbro were both from David Boatwright's church

in Des Moines, Iowa. They traveled by train with Adele, the pastor's daughter, when all three enrolled in the Auburn school in October 1920. Charles Leaming, who was a cousin of the Crouch family, evangelized and pastored churches in Iowa, California, Florida, and Illinois. He had a popular radio ministry in Florida and started a Bible school there. Elmer Simbro pastored in Iowa and Missouri.

O. E. McCleary, one of the instructors at Auburn, had quite a background as a Bible teacher and administrator. He began teaching at the Gospel School at Findlay, Ohio in about 1909, shortly after the school began. At that time T. K. Leonard's church and school were called "The Mission," with the Bible classes meeting upstairs. McCleary taught homiletics, church history, and Bible geography, and served as assistant superintendent of the school. In 1917 the school merged with Andrew Fraser's Mt. Tabor Bible Training School in Chicago. He taught at Fraser's school before coming to Auburn in the fall of 1920. From 1921 to 1928 he again taught at the Gospel School in Findlay. He accepted the position as principal of Peniel Bible Institute when it opened its doors in October 1928. This school met in facilities at A. B. Cox's Bethel Assembly in Dayton, Ohio. He taught and administered at Dayton until June 1931, when he moved to Plant City, Florida, to establish a Bible school there. This school never became a reality for McCleary when he contracted malaria and died November 27, 1932.

Eunice and Althea, daughters of O. E. McCleary, continued their studies at the Gospel School in Findlay, Ohio. Eunice later graduated from Peniel Bible Institute in Dayton, Ohio. She had polio when she was 3 years old and was in a wheelchair most of her life. Her handicap did not hold her back from the ministry, for she began preaching when she was 14 years of age. Not only did she have a vibrant personality, but she was quite musical. She played and taught piano, and played the violin and



marimba. She was a member of the orchestra at the Auburn school.

Eunice was ordained in 1939 and together with a co-worker, A. Belle Terrell, she pioneered and pastored churches in Fremont, White Cloud, Grant, and Nashville, Michigan. Eunice married Horace Stitt who was an active layman.

Althea met her husband, James Earls, at the Gospel School and they were married in 1927. She has supported her husband in various pastorates in Ohio, Florida, and West Virginia. Althea, age 88, and husband James Earls are now living with their daughter, Dolores Richardson, in Piqua, Ohio. Another daughter, Wilma, is the wife of Willie Royce Nimmons of Crestone, Colorado. He is executive director of Teen Challenge for the Rocky Mountain District.

Alexander Benjamin also continued his studies at the Gospel School. Originally



Alexander and Robert Benjamin

from Persia, he served as an evangelist and pastor in Michigan, Illinois, Missouri, and California. His brother, Robert Benjamin, was in charge of a Persian Mission in Chicago for several years.

Florence Stanley was the daughter of H. D. Stanley, a member of the school's board of directors. He had been a student at Charles Parham's Bible school at Topeka, Kansas, and was filled with the Holy Spirit in 1901 along with a host of other students. He opened a Pentecostal mission at Lawrence, Kansas, which reportedly was the second Pentecostal church opened in the U.S. He served as a pastor in various places in the Midwest and spent many years as an evangelist. His daughter Florence went out into evangelistic work and married Floyd Megee. She lives at Ft. Smith, Arkansas.

Malinda (Yost) Shotts, originally from Osborne, Kansas, is 89 years old and lives with her husband, Oliver Shotts, at San Dimas, California. She only attended the school during the second semester. Florence Stanley had encouraged her to enroll. After leaving Auburn, she helped in a church in Alton, Illinois, and pastored in Osborne, Kansas. When her father died in 1926, she helped her mother with the family farm. She raised chickens and, with the Lord's help, they produced exceptionally well that year. (She tried raising

chickens another time and they did not produce very well.) She was able to use the profits to continue her Bible training at Southwestern Bible School at Enid, Oklahoma, the next year. Malinda was married to Oliver Shotts in 1933, and they reared a large family. They had a ministry to shut-ins for many years.

The Rediger family had a great influence on the school. Joseph C. Rediger was a pastor and farmer in Milford, Nebraska, but when the Midwest Bible School opened, he moved his family to Auburn. He was chairman of the school's board of directors and was a good friend to the students. Two of his daughters, Margaret and Martha, attended the school. After Midwest closed, Rediger sold his farm and moved to Southern California where he became one of the pillars of First Assembly of North Hollywood, California. All of the Rediger family became active in the North Hollywood church. An older daughter, Lydia, was a missionary in North India. Martha married Winthrop Stewart, and they were very active laymen in the church. Four generations of Redigers have been active members of First Assembly in North Hollywood.

Nina (Englund) Renick served as a missionary in Brazil and pastored churches in Northeast Missouri and in Illinois. She was in the evangelistic party with Adele and Richard Carmichael which was the start of Bethel Assembly in Quincy, Illinois. Nina married Glenn Renick in 1929, and they pastored churches in Hannibal, Nelsonville, Edina, and Ewing, Missouri. Glenn Renick served as superintendent of the Northern Missouri District. Nina, age 92, lives in Springfield, Missouri. Their son Glenn, Jr., is secretary of the Church Loan Department of the Assemblies of God.

Daisy Renick was Adele Carmichael's roommate at Auburn and was a close friend of Nina Englund. They kept in contact, and eventually Nina married Daisy's brother, Glenn Renick. Daisy pastored at

**Nina (Englund) Renick, a former student at Midwest, at her desk while serving as a missionary in Brazil.**



Adele Boatwright Carmichael and Daisy Renick

Edina and Newark, Missouri. In later years she was married to Harold Beville, and they lived in San Diego, California for many years.

Opal Penneck, from Grand River, Iowa, was a pianist and played the trumpet in the school's orchestra. Afterwards she traveled with John Goblen, former superintendent of the West Central District, in an



Robert Morris and Charles Leaming

evangelistic party. One of their meetings was conducted in the Willard country schoolhouse near Gerard, Oklahoma. A mighty move of God transpired in this farming community 19 miles northwest of Buffalo, Oklahoma. Whole families came to the altar with more than 61 people being saved and filled with the spirit. A number of these converts went out into full-time ministry. Roy D. Harmon, his parents, and all his brothers and sisters were saved at this meeting. Opal Penneck and Roy Harmon were married in November 1923. They lived and farmed near Buffalo, Oklahoma, until they moved to a farm south of Creston, Iowa, in 1941. Opal was the church pianist for many years and also taught Sunday school. Roy was a deacon. Three of their sons have gone into the ministry. Dale Harmon, now retired, pastored churches in Iowa, Washington, and Nebraska. He also was D-CAP for the Iowa District and worked in the CA Department in the A/G Headquarters. Milo Harmon pastored churches in Nebraska and Texas, and Gordon Harmon ministered in Iowa, Wyoming, New York, and Virginia. Gordon currently is pastor of Word of Life Church in Columbus, Nebraska.

Pat King became a good friend of Glenn Renick, and they worked together in



evangelistic meetings in Battle Creek, Michigan. Pat worked behind the scenes fixing lunches, setting up the tent and chairs for the meetings, and greeting visitors. He worked in a garage as a mechanic and was active as a Christian layman. He later lived in Detroit, Michigan and in California.

Louise Albach, the school's English teacher, had been ordained by John Alexander Dowie at Zion, Illinois, in 1899 and was also with Charles F. Parham at Topeka, Kansas, in 1901 and later at Houston, Texas. After leaving Midwest Bible School, she served as an evangelist and pastor in Kansas, Missouri, and Illinois.

During the 1929 General Council in Wichita, these former Midwest students and faculty members got together for a reunion. First row, from the left, Adele Carmichael, Nina Renick, S.A. Jamieson, Louise Albach, Opal Pennock, Mrs. Brown, and Malinda Shotts. Back row, Richard Carmichael, George Carmichael, and Robert Benjamin.



## ARCHIVES ACTIVITIES

**Mary Waldon:** September 1936 *Pentecostal Gleaner*; newspaper article on Louisiana District Officers, 1944. **Philip D. McLeod:** *Children's Bible Course for VBS* (3 volumes), by Frances Axtel, 1939-41. **Peninsular Florida District:** book, *Sequel to Chronicle of the Past 50 Years, 1950-1990*. **E. M. Trygg:** songbook, 1937 Lakewood Park Camp Meeting; *North Dakota District Echoes* (40th Anniversary Issue); 1930-1931 CBI Catalog; 1937 Glad Tidings Yearbook. **Ron Frazier:** *Apostolic Faith* (Baxter Springs), December 1943. **Jim Teuber:** transcription of a recording on the life of Letta (Teuber) Hansen. **Marvin Smith:**

photo, 1936 Central District Council. **Robert C. Spellman:** materials on the Church of Our Lord Jesus Christ of the Apostolic Faith, Inc. **Adele Dalton:** books, songbooks, sheet music, eschatology chart, tracts, and poem written by Alice R. Flower for Myer Pearlman's funeral. **Harley Vail:** books on his life and ministry. **Florence Megee:** photos, report card, and class notebook from Midwest Bible School. **Omer V. Kallevig:** photo of Wisconsin/Northern Michigan District Camp Meeting. **J. Wesley Jones:** paper, "It Happened in Jacksboro, Texas." **James Corum:** manuscript, "A Sketch of My Life," by Rachel Sizelove

and "History of the Pentecostal Church of Springfield, Missouri," by Lillie Corum. **Dr. and Mrs. P. N. Klingsheim:** eulogy of Oscar Wilbert Klingsheim. **G. Raymond Carlson:** 1990 dedication booklet from 1st Assembly of God, N. Little Rock, Arkansas; other historic materials. **Carol Duvall:** booklet of the P. C. Nelson revival in Coffeeyville, Kansas, 1922. **Walter E. Zurfluh:** minutes of the Christ Covenant Church, Chicago, Illinois. **Cecil M. Robeck, Jr.:** materials on C. W. Doney. **William E. McGuire:** periodicals, *Word and Work*, *Gospel Call*, and *Redemption Tidings*. **Mrs. Albert Pyle:** books and periodicals. **Cornelis van der Laan:** maps of China. **Harold Kohl:** extensive collection of Foreign Bible School materials. **Martha Jacobson Bauer:** book, *Escape from Suicide* (Arnold Beckwith); autobiography, *Hey, This is Fun!* **J. Ellsworth Kalas:** books and several issues of *Golden Grain*. **John Knoles:** photos of Central Indian Bible College. **Mrs. Melvin Hodges:** photos of Charles E. Hodges; 1920 postcard; books by Melvin Hodges (annotated). **Hattie Hammond:** two wire recorders; wire recordings of Hattie Hammond and John Wright Follette. **International Pentecostal Church of Christ:** periodicals for micro-filing, *The Bridegroom's Messenger*, *The Pentecostal Witness*, *Good Tidings*, and *The Gospel Messenger*. **John Garlock** (via John Carver): silent video, Ambassador I-Maiden Flight (1948). **Brooks Darner:** *Pentecostal Evangel*, 1916-1928. **Southern Missouri District:** book, *Perpetuating Pentecost* (a history of the district). **Virginia Mancil:** *Pentecostal Evangel*, (1940s and 1950s). **Denver Crandall:** John Alexander Dowie materials; materials from the Shakers. **Talmadge McNabb:** article by Billy James Hargis about Jim Bakker. **Almer Harris:** books, *Revivaltime Pulpits*, *Revivaltime Radio Sermons*. **Edith**



### Archives Receives Early Copies of Pentecostal Evangel

Assemblies of God Archives Director Wayne Warner, left, looks over an old issue of the *Pentecostal Evangel*, one of about 300 Brooks Darner, right, Ottumwa, Iowa, donated to the Archives. In the center is Don Twiford, pastor of First Pentecostal Assembly of God, Ottumwa, who took initial delivery on the collection. Darner's father Phil was an early Pentecostal who attended the organizational meeting of the Assemblies of God in 1914 and began collecting the *Evangel* and other periodicals in 1916. The donation includes issues which the Archives did not have, and according to Warner, most of the donated issues are in better condition than those in the Archives collection.

Continued on page 22



# Military Ministry / from page 10

closely bonded to the ministry and moved to the Ozarks to continue reaching military personnel. Others, such as Gwen Jones, Pauline Adams, Martha Braxton, Irene Jolliff, John Garlock, Harry Myers, Del Grant, Irene Rose, to name only a few, would give many hours to the ministry—sometimes working far into the night.

Often people describe the A/G headquarters city as Jerusalem. But not Harry Jaeger. In 1944 it was Bethlehem—no room in the inn!

The old Headquarters building at 336 West Pacific Avenue was already overcrowded. A war was being fought, and new construction was almost out of the question—even if funds were available. On top of that, salaries and office desks and equipment would be needed if the operation was to succeed.

For office space, the Department moved skids of paper out of a second floor warehouse and put up temporary partitions. Taking his vision to Washington, D.C., Jaeger—with the help of Texas friends—appealed to Donald Nelson, director of the War Production Board (WPB) for help.

Soon a triple supply of paper for *Reveille* was on its way to Springfield, which would boost circulation from 500,000 copies to 1,500,000. Then office supplies, desks, and typewriters followed.

Williams could promise Jaeger only \$6,000 to start the operation; expenses above that amount would have to be covered by donations—which would be Jaeger's responsibility to raise.<sup>7</sup>

When Jaeger was asked to give a dollar amount for the first year's estimated budget, his \$50,000 response was taken from thin air and proved to be a little short—by \$99,000. "We had nothing to guide us as far as expenses were concerned," he chuckled, "so it was only a guess."<sup>8</sup>

But by the year's end, thanks to Christians across the nation who rallied with their support, a cash balance of \$121 kept the operation in the black. Not much of a cushion, but at least in the black.

Jaeger and his dedicated staff—which, including volunteers, numbered as high as 60—used a variety of means to communicate with contributors and make new friends who were likely to support the military ministry with their prayers and gifts.

Articles and promotions appeared in the *Pentecostal Evangel* and the *Christ's Ambassadors Herald*, the two periodicals with widest circulation among A/G constituency. And colorful brochures printed in red and blue on white paper identified their work with other patriotic efforts.

A six-page brochure, "That They May Live Victoriously," explained the Department's ministry, requested names and addresses of servicemen so they could be added to the mailing list, and appealed for financial help.



The reader learned that costs for producing *Reveille* alone ran \$200 every 24 hours.

When the new department was created in 1944, approval was given to focus the ministry in four areas: A Servicemen's Directory, Victory Service Centers, field workers, and *Reveille*.

Aimed at maintaining correspondence with military personnel, the Directory gave office personnel names and addresses of 100,000 men and women—one of the largest military lists in civilian hands. Men and women would receive personal letters, gospel literature, Bible study courses, and could meet with field workers if desired.

Victory Service Centers were set up in key cities across the country to meet spiritual and social needs of military personnel. Most of the more than 40 in operation were set up by local churches, ministers, and districts but with the help and encouragement

of the national office.

Harry Myers, an associate pastor in Tulsa, was brought to Springfield to represent the Department in helping to start and maintain the centers.

A total of 11 field workers represented the department as evangelists, visiting camps and hospitals, conducting evangelistic services, doing personal work, and distributing New Testaments and other literature.

*Reveille*, which had been launched only months before Pearl Harbor was bombed in 1941, continued to go everywhere, even to a remote farm house on one of Germany's battlefields. That story came from a chaplain of another denomination who was attached to the 95th Division. He told about the U.S. troops closing in on Hitler's forces, checking every building, including the farm house. "Frankly I didn't know whether to expect a German bayonet or an old gray rooster," he wrote. "The interior was a bit dark but we were soon assured of safety. Can you imagine my surprise when there in the center of the room on a table, very carefully weighed, I found a well-worn copy of *Reveille*. Some fighter had left it behind as a guide of life for a buddy."<sup>9</sup>

With its four-pronged offensive set in motion early in 1944, the newly created A/G Servicemen's Department began to move toward the front lines.

## TO BE CONTINUED

### NOTES

1. Letter from E. S. Williams to Harry A. Jaeger, Jan. 6, 1944. Starting salary for the new position was \$50 per week, plus expenses when away from home. Jaeger (pronounced Yaeger) accepted the offer in a letter dated Jan. 11, 1944. J. Roswell Flower, general secretary-treasurer, continued in his role as a one-man chaplaincy commission—approving applications and then sending them to the National Association of Evangelicals for processing.

2. Letter from Curtis Ringness, to Wayne Warner, June 28, 1990. Ringness now lives in Southern California.

3. Ibid.

4. "Evangelist Hands Out 40,000 Bibles to U.S. Servicemen," *Tampa Morning Tribune* clipping, 1942.

5. Telephone call, June 1990.

6. Letter July 19, 1990.

7. Williams letter to Jaeger, Jan. 6, 1944. Williams later estimated that the General Council subsidized the new department by about \$22,000 to get the ministry started.

8. Telephone call Sept. 6, 1990.

9. Harry A. Jaeger, compiler, *Reveille* (Springfield, MO: Gospel Publishing House, 1946), p. 8.



# Oral History Tapes Available



Roy Donelson, 94, Princeton, Missouri, at the pulpit of the Fairview Church, near Princeton, Missouri. Donelson gave the editor a tour of the church and cemetery during a taped interview last July. The retired minister was converted here October 9, 1920.

A program to capture the stories on tape of people whose lives were intertwined with the Assemblies of God was started about 10 years ago. Now nearly 200 audio interviews—from 30 minutes to 5 hours—are in the A/G Archives oral history collection. Duplicates of the tapes are available for \$3, postpaid. Or they can be picked up at the Archives for \$2.50. Please allow a month for processing and shipping.

List below has names of persons interviewed, or a narration by these persons, the interviewers' initials, and years recorded. Unless otherwise indicated in parentheses, each interview is on one tape.

Ahlf, Ann (2)—WW, 81  
 Alber, Albert—LM, 81  
 Anderson, Edwin (5)—WW, 89  
 Arnold, L. H. and Wilma—WW, 84  
 Baker, Hugh and Betty (2)—WW, 87  
 Bakewell, Hazel Cerum (2)—WW, 80  
 Ball, Henry C.—GM, 81  
 Bard, Ada Bolton—DB, GB, 78  
 Bates, A. C.—SAGC History Class, 74  
 Bell, Leonard—WW, 81  
 Berg, Anna—WW, 80  
 Berg, Arthur—DT, 81  
 Berry, Faith Montgomery—WW, 85  
 Bicket, Paul J.—WW, 83  
 Bishop, J. Bashford (3)—WW, 84  
 Bowman, Bond (2)—WW, 84  
 Brann, O. Kenneth—WW, 89  
 Bryant, Sydney—WW, 85  
 Burgess, John—GM, 83  
 Byrd, Ralph P. (5)—WW, 86  
 Callentine, Gene—WW, 85  
 Campbell, Faith Frodsham—WW, 81  
 Cantel, Francis (3)—WW, 83  
 Carlson, Reuben J.—WW, 87  
 Carter, Ruth Steelberg (2)—WW, 80  
 Catley, Lawrence—S.P.S. Meeting, 74  
 Cawston, Alfred and Elizabeth (2)—WW, 89  
 Christiansen, Lloyd—WW, 89  
 Coletti, Alfred—WW, 81  
 Collins, M. E.—MA, 75  
 Collins, Mabel and Ruth Rose—WW, 83  
 Compton, Benson (2)—WW, 82  
 Cooley, Everett—WW, 84  
 Coyle, Felix O.—WW, 87  
 Crawford, Ruth—WW, 87  
 Crouch, James—WW, 81  
 Cunningham, T. C. (4)—WW, 90  
 Darner, Joseph (2)—WW, 84

Davidson, Howard and Martha—WW, 87  
 Dement, Warren (2)—RR, 88  
 Despain, S. L. and John M. Sharer—WW, 81  
 DiBella, G. Frank and Genevieve—WW, 90  
 Donelson, Roy (2)—WW, 90  
 Downing, Rose Pittman—CR, 84  
 DuPlessis, David (3)—WM, 67  
 DuPlessis, Justus—WW, 86  
 Durham, Ralph and Lucille (2)—WW, 84  
 Edwards, Adam—WW, 86  
 Elsea, Phillip and Grace (2)—WW, 88  
 Ferguson, Paul—WW, 83  
 Filbert, Estella—GE, 75  
 Finkenbinder, Gladys Knowles (2)—WW, 84  
 Flattery, George, Sr. (2)—WW, 81  
 Flower, Alice R. (4)—CBC student, 77  
 Flower, J. Roswell—WM, 67  
 Floyd, David Lee (3)—WW, 81  
 Forrester, Hazel—WW, 81  
 Foster, E.R. (3)—WW, 82  
 Franklin, Paul—WW, 81  
 Frazier, Troy—WW, 84  
 Gameson, Thomas C.—WW, 83  
 Gannon, T. E. (3)—WW, 80  
 Garr, Meryle—WW, GW, 86  
 Gortner, Vernon (2)—WW, 87  
 Gott, Joshua G.—WW, 87  
 Gressett, James K. (2)—WW, 88  
 Griesinger, Fred W.—narration, 85  
 Halvorson, L.E. and Beryle—WW, 86  
 Hardcastle, G.W., Sr.—JH, 81  
 Hardin, Ethel—SR, 83  
 Harrell, J. Otis (2)—WW, 80  
 Harrell, J. Otis and Sarah—WW, 83  
 Harris, J. W.—CCR, 82  
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# TIME FRAME

## National and World Events

**1965** • Pope Paul VI becomes the first pope to visit the United States. An electric power failure November 9-10 in the Northeast affects 30,000,000 people.

**1940** • Congress passes the Selective Service Training and Service Act. President Franklin D. Roosevelt is elected to a 3rd term.

**1915** • American bankers agree to lend Great Britain and France \$500,000,000 to help them in the European war. Georgia grants a charter to the "new" Ku Klux Klan.

## 25 Years Ago—1965

Unusual building materials in New Mexico are being used in Jemez Valley Assembly's building project. Pastor William Barbara reports in the *Pentecostal Evangel* that his Indian mission is using ammunition boxes for the church walls. The finished walls will be covered with stucco and paneling. (Current pastors of the church are Marguerite Shaw and Barbara Wellard. The old building is still being used as a dining hall, beginner department, and children's church. A new sanctuary was completed in 1981.)

The Division of Foreign Missions announces that two former missionaries have been named editors at Headquarters. David Womack, former missionary to Colombia, will succeed John Garlock as editor of *Global Conquest* and *The Missionary Forum* and contribute to the *Pentecostal Evangel*. Former missionary to Nigeria, Rex Jackson, is the new missions education editor and coordinator of African literature.

Deaths of pioneer missionaries Benjamin H. Caudle, 76, and John G. Warton, 72, were reported in the *Pentecostal Evangel*. Caudle and his wife in 1925 were the first A/G missionaries appointed to the Philippine Islands; he also pastored in several districts. Warton pioneered A/G missions in Northern Iran in 1924; he and his wife served in other Middle East countries and pastored in the U.S.

## 50 Years Ago—1940

Repentance, A. A. Wilson said in his message at the Interstate Camp Meeting, is the need of the hour. "I believe, my friends, that there is a letting down on the preaching of old-fashioned, Holy Ghost repentance. There is too much hedging and

equivocation; too much trying to get people into the church, when we need to get God to grip hearts until they want to be delivered from sin. To hear some people preach on sin and hell today you would think it was a health resort."

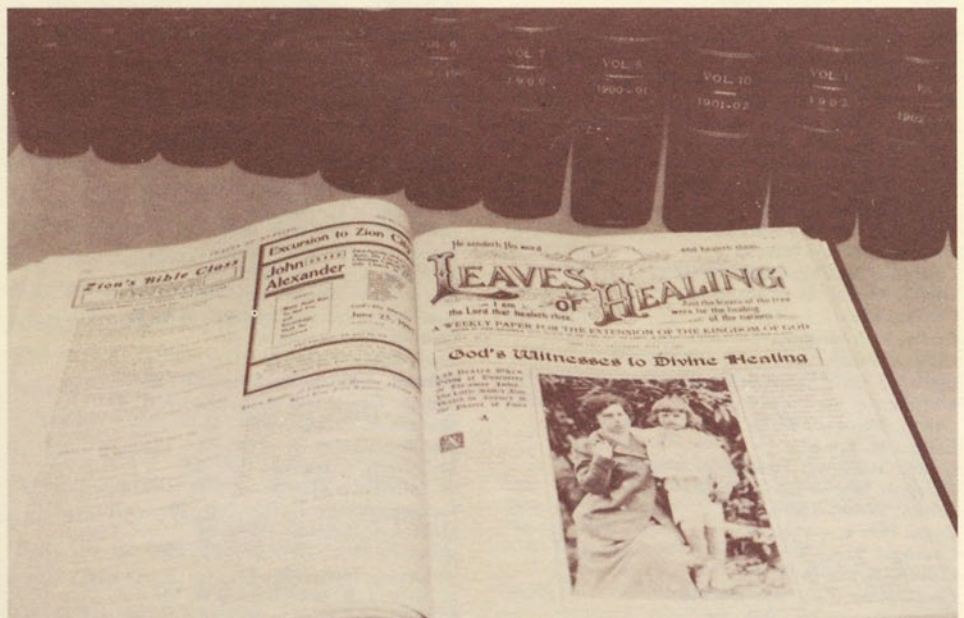
The *Pentecostal Evangel* is keeping its readers abreast of the devastating war raging in Europe. One of the reports comes from Alice Wigglesworth Salter in England who writes of the German bombings. Dr. Phair's church was hit, but the members "swept up the rubbish and broke bread, remembering His victory for us." Several other churches have been hit, including the Elim Publishing House and church. "We read Psalm 91 and Psalm 46 almost daily," Mrs. Salter wrote. She concluded her report with a note about her father, 81-year-old Smith Wigglesworth: "He is wonderfully active in the ministry and is more alive than the young ones."

## 75 Years Ago—1915

Reports in the *Latter Rain Evangel* tell of an outstanding revival in C. B. Fockler's Milwaukee church where many are being saved, healed and baptized in the Spirit. Hardy W. Mitchell, one of the ministers working in the meeting, wrote that many of the people being converted were Lutherans and Roman Catholics. Others assisting in the meeting include E. N. Richey, Fred Bosworth, Jessie Wengler, and Pastor Fockler.

A British Pentecostal minister and now a military chaplain, Sterling Gahan, ministered to Edith Louisa Cavell in her cell the night the Germans executed her for helping some 200 Allied soldiers escape. A nurse in charge of a hospital in Brussels, Miss Cavell was arrested by the Germans and sentenced to die by a firing squad. Gahan wrote that Miss Cavell told him, "Patriotism is not enough. I must have no hatred or bitterness towards anyone." After a Scripture reading and communion, Miss Cavell smiled and told Gahan, "We shall meet again." (A statue was erected for Nurse Cavell in London and Mount Edith Cavell in Jasper National Park, Canada, is named in her honor.)

This outstanding bound set of John Alexander Dowie's *Leaves of Healing* magazine (1894-1906) is a donation to the A/G Archives from the estate of Gordon P. Gardiner, author of *Out of Zion, Into All the World*.





## Heritage Letter/ from page 2

You probably don't remember hearing Clarence's name mentioned on radio. And he probably never uttered a word on that program.

But don't think his presence was unknown. As office manager and director of *Revivaltime*, he had a hand in the production of more than a thousand *Revivaltime* releases from 1954 to 1977.

Comparatively few people knew about his behind-the-scenes contribution. But Clarence seemed to like it that way and adapted well.

On the set or on location tapings around the country, you could spot the no-nonsense Clarence under a headset expertly giving hand signals to the narrator, choir director, engineer, and the speaker.

His was a ministry of helps but no less important than the speaker's if you come right down to it. At least that's what I picked up from 1 Corinthians 12.

Clarence was concerned that the very best production went into that little spool of magnetic tape whose words and music would zing out over the more than 600 radio stations carrying the ministry (*Revivaltime* from 1953-68 was live on the ABC network).

He knew that listeners were waiting for an encouraging word to help them through difficult times. He knew the message would find needy people down the street and around the world. Many, he knew, would make eternal choices based on what they heard through their radio receivers.

Clarence would never be satisfied with a sub-par ministry. Not when souls were at stake. And that's the attitude he demonstrated at *Revivaltime* right up to the day he retired in 1977.

Even in retirement, Clarence continued his interest in the broadcast and would often become burdened whenever listener support lagged. His widow Mildred can tell you about that.

Clarence took up his carpentry tools again once his *Revivaltime* responsibilities ended. But his work on a rural church foundation, rafter, or restroom was no less exacting than it was in producing *Revivaltime*.

Today his craftsmanship can be found on church, school, and camp buildings in

Florida, South Dakota, Arizona, and Missouri. And maybe some places in between.

He turned 79 a couple of years ago, and only because of cancer did he hang up his tools.

Clarence was probably in pain whenever I saw him in recent months, but he would always have a friendly greeting and compliment us on the work going on in the Archives. He appreciated *Heritage* magazine and knew how important it is to keep our heritage alive in each generation.

His labor, like that of millions of others—well, most of us, for that matter—was behind the scenes, but certainly not in vain.

### "Out of Zion..."

Shortly after becoming director of the Archives in 1980, I became acquainted by telephone and correspondence with Gordon Gardiner (1915-86), the editor of *Bread of Life* magazine, published in New York. At the time I was not familiar with the magazine but then after my introduction, I looked forward to its monthly publication.

About that same time Gardiner started a biographical series of articles, "Out of Zion, Into All the World." The subjects of these articles had a common bond: they were linked to the Pentecostal revival which erupted in Zion, Illinois, beginning in 1906. (See *Heritage* summer and fall 1986 for stories on Zion and its founder, John Alexander Dowie.)

Now a collection of Gardiner's *Bread of Life* stories have been published in book form as *Out of Zion, Into All the World*. It is an excellent addition to the growing list of literature documenting the Pentecostal movement.

Today if you should drive north of Chicago along Lake Michigan, past Waukegan, and on toward Kenosha, Wisconsin, you'll pass through Zion, the Christian city Dowie founded in 1901.

Few landmarks survive to give strangers clues that Zion was once a Christian city. True, the Biblical street names indicate that someone with a knowledge and love for the Bible had selected them: Bethel, Ezra, Galilee, Gabriel, Gilead, and Shiloh, for examples.



A recent photo of an intersection in Zion, Illinois. The big house was built for John Alexander Dowie at the turn of the century, and during the 1940s and 1950s was home for the Great Lakes Bible Institute (A/G). It now houses the Zion Historical Society.

And if one happens to notice the city seal with its Christian symbolism, he would guess that the city had strong Christian roots. (The use of the seal is being challenged in court at the present time.)

Except for the street names and the city seal, Zion today is about as secularized as any other Illinois community, even boasting a nuclear power plant along Lake Michigan.

Since Dowie took what many of his contemporaries termed an extreme view on certain issues—including divine healing—controversy was his middle name.

The sick should be healed and continue in health, Dowie preached with fervor. Consequently, he saw no need for the medical profession to practice in his city. Not even veterinarians could set up shop within the city limits. (To this day, the selling of tobacco and liquor are forbidden in Zion.)

Tragically, Dowie's own child was burned in a fire; he prayed for healing, but—true to his convictions—would not permit medical people to intervene. After the child died, his already long list of critics grew even longer.

More divisions came to the Christian city when Pentecostal Charles F. Parham began holding meetings there.

After Zion residents experienced the baptism in the Holy Spirit, several key figures in Dowie's Christian Catholic Church were attracted to the meetings. The Zion leadership, as expected, tried to discredit and drive the Pentecostals from the city.

Several Zion people who were baptized



in the Spirit during the early years and later in faith homes established there became outstanding leaders in the Pentecostal movement. (See Edith Blumhofer's article in this issue on faith homes.)

Editor Gardiner, who could trace his roots to Zion, always had a fascination and love for the community, and it was only natural that he write about the many who at least had Zion influence and who moved into the wider Pentecostal stream—or, as he put it, “into all the world.”

You'll probably recognize names of several leaders Gardiner featured in his series and who were among the first A/G generation.

These include Marie Burgess Brown, founder of Glad Tidings Tabernacle, New York City; Harry E. Bowley, missionary and pastor; Fred Vogler, pastor, Kansas district superintendent, and assistant general superintendent; Hugo Ulrich, founder of the German Branch of the A/G; Daniel C. O. Opperman, one of the five who signed the A/G organizational call; L. C. Hall, early pastor-evangelist; Evangelist Lilian Yeomans, formerly a medical doctor who was delivered from drug addiction; *Pentecostal Evangel* assistant editor Charles Robinson and his wife Daisy; the E. N. Richey family; missionary Katherine Cooke; Milwaukee pastors Joseph and Helen Wannemacher; longtime A/G general secretary J. Roswell and his wife Alice R. Flower; and several others.

Also included in the book are chapters on Charles F. Parham, founder of the Apostolic Faith; John G. Lake, missionary-evangelist; Fred Hornshuh, a founder of the Open Bible Standard Churches; Emma M. “Mother” Whittemore, founder of Door of Hope mission; Gerritt Polman and his wife Wilhelmina, Pentecostal pioneers in Holland; Martha Wing Robinson and Eugene and Sara Brooks, leaders in the Faith Home; and several others.



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

The book is 382 pages and illustrated with dozens of photographs.

If you are interested in Pentecostal history—and obviously you are since you are reading *Heritage*—you'll want to get a copy of *Out of Zion, Into All the World*, by the late Gordon P. Gardiner. It is available in either soft cover (\$11.50) or hard (\$13.50) plus \$1.50 postage and handling. Copies are available from Robert D. Kalis, Pilgrim Camp, Rte. 1, Box 134, Brant Lake, NY 12815.

#### Thank You!

If I haven't said it personally, please allow me to use this column to thank

you for your support of the Archives and *Heritage* magazine. Many of you have contributed materials to our various collections. Others of you have encouraged us with letters, telephone calls, and in person—at District and General Councils and here in our office.

Henry Ford supposedly said, “History is bunk!” Surprisingly, even people who preach and teach from a Bible that has a fair amount of historical information, share Ford's view when it comes time to look at their own history.

Thank you again for rejecting that view. We sincerely appreciate your support. ❖

## FROM OUR READERS

### Heritage Takes Her Down Memory Lane

Enclosed is a check for \$100 for lifetime membership to the Heritage Society. I was visiting my sister [Ruth Sennese] and enjoyed looking through her copy of *Heritage*. It took me down memory lane.

I was saved at the age of 10 [1924] in the old Stone Church and received the Holy Spirit a little later. I was just a little farm girl but would sit on the front pew listening to the missionaries tell how the Lord saved souls. With tears streaming down my face I wanted to be a missionary, but God chose a different path. The main thing is to be in His will. Souls are still my desire.

Lena DeVries Randolph  
Evergreen Park, Illinois

*In a follow-up telephone call, the editor learned that women from the Stone Church brought the gospel to Mrs. Randolph's widowed mother in 1924. They began attending Stone Church under the ministry of Philip Wittich. Mrs. Randolph's husband was killed by a drunk driver, but with assurance she says, “He was ready to meet the Lord.”*

### Appreciates Pentecostal Heritage

It was certainly a great joy to read your edited accounts *Touched by the Fire* (I couldn't put it down). Again, as I said by phone, my early Pentecostal experience was so very near to these early men and women who pioneered

in the Latter Rain [early Pentecostal] awakening.

This I didn't realize when I sat and listened to the teachings of men like Smith Wigglesworth, and one of the teachers I had at Glad Tidings [now Bethany College] in San Francisco, W. E. Moody. This is our heritage;



F. Wesley Pope

and lest it be lost, the heritage of today's Pentecostal movement.

*Heritage* should be required reading in every Assemblies of God Bible school, seminary, and youth group so that we are not lost by our attempts to analyze and understand the human mind by trying to turn out Christian counselors instead of relying on the Fire that burned in the hearts and lives of our early brethren.

F. Wesley Pope  
Stockton, California  
(1935 Class, Glad Tidings Bible Institute)



## □ Zion Faith Homes/ from page 7

mingled with Assemblies of God home missionaries. Closer to Zion were the congregations in Chicago, Waukegan, Milwaukee, as well as Kenosha and Racine, where workers from the Zion faith homes had pioneered the Pentecostal missions.

Those who chose to train for ministry in the Zion faith homes came for varying lengths of time. They attended all the meetings as well as Bible studies taught by various ministers and did their share of the cooking, cleaning, and maintenance. They also opened Sunday schools, pioneered missions, and engaged in other forms of ministry.

Probably the most influential Assemblies of God ministers to train for several years in the Zion faith homes were Joseph and Helen Wannemacher, long-time pastors in Milwaukee who in the course of over 60 years of ministry sent more than 60 full-time ministers and missionaries from their congregation into Assemblies of God pulpits around the world. The Wannemachers remained attached to their roots in Zion and to the friends they found there even as their growing efforts opened wider horizons of ministry in the United States and then in Europe.<sup>8</sup>

The faith homes thrived during the 1910s and 20s. During World War I, Eugene Brooks, George Mitchell, and Martha Robinson, acting in behalf of the homes, declared themselves pacifists and sought exemption for male trainees from the draft.<sup>9</sup> Otherwise, the records show little concern about public issues but rather an overwhelming emphasis on the Holy Spirit as revealer of Christ within. For many years, Martha Robinson kept a supply of tracts in a rack at the busy railroad station. In their quest for Christlikeness these people did not neglect evangelism, and discouraged or struggling fellow workers often testified to finding renewal in the faith homes that revitalized their evangelistic efforts.

The 1930s brought predictable changes. In 1933, George Mitchell died, and the original circle of

workers was broken. (Harry Robinson had died shortly after the faith homes in Zion were established and had never given much leadership in Zion.) In January 1936, Martha Robinson—who had relinquished public ministry several months earlier to spend her time in prayer—died. Eugene Brooks, assisted by his wife and others continued the work. But Brooks was 80 years old in 1936, and it was clear that



Elder Eugene and Mrs. Sara Brooks

**“They emphasized the reign of Christ within the soul—full surrender—‘inwardness’—the ‘single eye.’”**

change was imminent. By World War II, the faith homes had a new leader whose emphasis and abilities were different. Although the Brookses lingered for some time (she died in 1949, he in 1954), age and frailty limited their ministry. When Eugene Brooks died at age 98, the homes were no longer the thriving hub they had once been. Their influence was far narrower, and the new leadership’s

extreme emphasis on the mercy of God had begun to marginalize the homes doctrinally. The gifts and teaching that had once attracted wide audiences largely ceased with the passing of the founders. The faith homes continue, however, albeit on a smaller scale. The presence of Ruth Brooks, daughter of two of the founders, is perhaps the last link with the past.

The Zion faith homes combined all of the functions other faith homes filled. They welcomed guests who sought spiritual help; trained would-be workers; offered public services, Bible teaching and prayer meetings; and sent out missionaries. Nearing 90, Eugene Brooks mused:

What was the purpose of a Faith Home? I answer: The Lord desired some place where His children might come to find Jesus in a deeper way ... The years since 1910 have been a marvelous record of the grace and glory of God.<sup>10</sup>

The Zion faith homes were a place in which some dared to work out the meaning of living by faith in ways that others deemed reckless or fanatical. But those involved had a different perspective. They believed that God would provide for them if they yielded themselves and their families, time and goods unreservedly to God. And without exception the early leaders of the Zion faith homes testified that God did.<sup>11</sup>

### Notes

1. Gordon P. Gardiner, *Radiant Glory: The Life of Martha Wing Robinson* (New York: Bread of Life, 1962), 197-8.

2. Handwritten notes under the title “Baptism of the Holy Ghost” in a private collection of Brooks papers recount Parham’s visit and Brooks’ experience. A typescript of Brooks’ autobiography, *Conflicts in the Narrow Way*, was assembled by the Zion faith homes. Born in 1856, Brooks became a minister in the Christian Church, turned to Dowie’s Zion for prayer for healing in the 1890s, and was ordained an evangelist of the Christian Catholic Church in 1898 and an elder in 1900. During ministry in Canada, he was imprisoned several times when people for whose healing he had prayed died. In 1907, he was in charge of Zion’s mission in Toronto.

3. Half of the early leaders of the Zion faith homes were part of the Leggett family. This family had embraced Zion’s teaching under Dowie after seeking his prayers for several healings. Those who later joined in the leadership of the Zion faith homes were Sara Leggett Brooks and her husband, Eugene; Lydia Leggett Mitchell and her husband, George; and William Leggett and his wife, Eva MacPhail Leggett. The other principal leaders of the Zion faith homes, Martha and Harry Robinson and Loretta M. Judd, though



unrelated, had also been associated prominently with Dowie's Zion.

4. Eugene Brooks to John Lake, July 1, 1916, in private collection of Brooks papers.

5. This selection, titled "Inwardness," is quoted from Martha Robinson's papers, which are privately owned. It was published as well in Gardiner, *Radiant Glory*, 220-221. She apparently offered it as advice to ministers. It aptly summarizes her teaching on the "inward life."

6. Gardiner, *Radiant Glory*, 337.

7. Martha Robinson, "The Bible," *Bread of Life*, March 1952, 11.

8. For the story of the Wannemachers' ties to Zion, see Edith L. Blumhofer, *Pentecost in My Soul* (Springfield, MO: Gospel Publishing House, 1989), 171-89.

9. Copy of letter addressed to President Wilson, Aug. 7, 1917, from Eugene Brooks, George A. Mitchell, and Martha Robinson.

10. Eugene Brooks, *Conflicts in the Narrow Way: As Experienced in the Lives of Elder and Mrs. Eugene Brooks* (Zion, IL: Zion Faith Homes), 1944, 30.

11. Most of the information on which this article is based comes from a substantial private collection of Brooks and Robinson materials, Elder and Mrs. Brooks' autobiographical writings, large parts of which were published in *The Bread of Life* in 1963, and extensive interviews. Among those interviewed recently were Ruth Brooks (February 1990); N. Lawrence Olson (March 1990); Thomas and Elizabeth Zimmerman (March 1990). From 1984-1989, I frequently discussed with Joseph Wannemacher his experiences in the Zion faith homes. My father,

Edwin Waldvogel, spent some years in Zion and knew most of the homes' leaders. Over the years I have known many people very well who trained for the ministry in the Zion faith homes. My home church was substantially molded by Martha Robinson's and Eugene Brooks' teaching, and it is impossible to cite all of those who have shaped my perceptions of the faith homes' early ethos.



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*, *Pentecost in My Soul*, and *The Assemblies of God: A Popular History*.

## Attended Council 76 Years Ago



Allie Jane (Grooms) Hughes

When Allie Jane (Grooms) Hughes was 21, she attended the organizational meeting of the Assemblies of God at Hot Springs, Arkansas. That was 76 years ago. Later she helped start the Assemblies of God at Wellston, Oklahoma. Now 97, she recently moved into a care center at nearby Chandler. Last year *Heritage* listed 19 living people who attended the 1914 organizational meeting.

## □ A. G. Ward / from page 3

asked to give up my room in the parsonage for a bed in a tent. It was winter, and the tent was pitched along the riverside. There was not sufficient covering to keep me warm; and so about midnight of the first night in my new quarters I arose, dressed, and walked the streets of that snow-bound city until morning.

When morning came, I was sorely perplexed—what was I to do? I was entirely out of money, not well in body, adrift from the Methodist church, and two thousand miles from my boyhood home. I finally went back to the parsonage, but as the hours of the day passed I felt like an intruder. When night came once again, I got up enough courage to ask permission of my preacher friend to sit up in the kitchen all night. He and his wife were very gracious and kindly gave their consent. Shortly afterwards they retired, leaving me to spend the night alone with God.

It was a long night! Long enough for me to have thought hard things of my friends and also of the "Pilgrim Way," but God helped me not to do

so. Instead of murmuring, I rejoiced that I was counted worthy to suffer just a little for His name's sake.

The following day I decided to part with some of my books, hoping that in this way I would be able to raise enough money to reach some of my friends who lived farther north in the Province. I made my way slowly, and with a heavy heart, to a second-hand store, and in as few words as possible explained to the proprietor my peculiar position. He agreed to take my books, but a moment later turned to me and said: "Brother, you seem to believe much as I do." He then informed me that for some time a number of the Lord's true children in that city had been praying that God would send them a man who would preach the Word. He assured me that in his mind he thought I was the answer to their prayers. I prayed and felt he was right, and thus I became acquainted, and later affiliated, with the Christian and Missionary Alliance. Soon afterwards I was set apart by that great and good man, the late Dr. A. B. Simpson, as a Field

## □ Archives / from page 15

**Blumhofer:** articles from *The Free Methodist*, (1906, 1907). **Ruth Fox:** interview of Lorne Fox by Wesley Hurst in the *Global Conquest*, (May/June 1967). **Corene Spilman:** paper, "The Life of H. M. (Horace Martin) Reeves." **Jim Dempsey:** paper: "Leadership Training Among Native Americans," 1990. **North Texas District Council:** photos, Richey family, brush arbor, and baptismal service, etc. **John Carver:** wire recordings. **Wayne Warner:** books; historical material from North Texas District Council; cassette interviews with Roy Donelson, T. C. Cunningham, and William A. McCann.

Evangelist of the Alliance. Now the dark clouds were gone, and the sun was shining ever so brightly—plenty of work, good friends, and encouraging prospects.

As time passed, I heard of a strange thing which was happening in Los Angeles, California. Some people were receiving the Baptism in the Holy Ghost, and speaking in other tongues as the Spirit gave utterance. I began to pray: "Lord, make me as holy as a pardoned sinner can be made, and fill me as full of Thyself as Thou art



willing to fill me.”

A year later, on a never-to-be-forgotten night, the Comforter came to my heart in Pentecostal fullness and power. Soon afterwards I was married to the woman who has ever since graced my home, and to whom I am more deeply indebted than words will enable me to state.

Through the long years of married life, many shadows have settled down over our home. Sometimes the clouds have been so dark it has been difficult to see through them, but never have we been sorry for giving our word of honor to walk the “Pilgrim Way” regardless of the cost.

In the providence of God, we later returned to western Canada after our

**Instead of murmuring, I rejoiced that I was counted worthy to suffer just a little for His name's sake.**

first two children were born. We did so in response to a very pressing invitation from one who wrote that they needed our help, and that they were in a position to comfortably provide for us. How very true it is that many promises are more easily made than kept! We soon found ourselves without money and without food. The “shadow” was dark—very dark, for in addition to my wife and two children, I now had an aged aunt who had come to live with us, and for whom I was largely responsible.

It was Saturday morning, the time for getting Sunday provisions, but there was no money with which to buy food and our cupboard was bare. I felt the situation keenly! My wife, walking across the bedroom floor, had her attention drawn to a penny lying on the carpet. She stooped, and picked it up. Then she saw another penny, and still another. She looked up and asked the Lord what lesson He had for her in finding these pennies. He said: “My child, I want you to know that if need be I can turn every spot in the carpet into money, and that I can keep you and your family in the city quite independent of human help.”

Soon there was a knock on the

*Continued next page*

# READERSHIP SURVEY

1. What do you like best about *Heritage*?  
\_\_\_\_\_
2. What do you like least? \_\_\_\_\_
3. In this issue, what articles did you find most interesting?  
(List your two favorites.)  
\_\_\_\_\_  
\_\_\_\_\_
4. Which articles previously published in *Heritage* stand out in your memory?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What topics would you like to see covered in future issues?  
\_\_\_\_\_  
\_\_\_\_\_
6. How would you improve *Heritage*?  

____ longer articles	____ more photos
____ shorter articles	____ fewer photos
____ published more frequently	____ more pages
____ other _____	
7. Approximately how many people read your issue? \_\_\_\_\_
8. If you described *Heritage* to a friend, what words would you use?  

____ inspiring	____ factual
____ educational	____ entertaining
____ boring	____ other _____
9. How do you rate *Heritage* with other magazines which you receive?  
\_\_\_\_\_
10. How do you rate yourself in knowledge of A/G and Pentecostal history?  
(1-10, with 10 being highest) \_\_\_\_\_.
11. Please add other comments if you wish.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
12. Where do you fit? Use more than one if needed.  

____ student	____ pastor	____ minister's spouse
____ layman	____ evangelist	____ housewife
____ missionary	____ teacher	____ retiree
13. What is your age bracket?  

____ under 24	____ 25-40	____ 41-65	____ over 65
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## □ A. G. Ward's Pilgrim Way/ from page 23

front door. When I opened it, a strange woman stood before me. She asked if I were Pastor Ward. She said: "This morning the Lord spoke to me in my home" (her home was several miles away) "and told me to

**A strange woman stood at the door and said, "The Lord spoke to me...and told me to go out and locate Pastor Ward and give him a sum of money."**

go out and locate Pastor Ward and give him a sum of money." She gave the money to me. I never learned who the woman was; but that was the beginning of the fulfillment of what God had spoken to my wife's heart only an hour earlier, and for the four years following He provided for us in that city without anyone knowing how much we received or where it came from.

Later, when our youngest daughter was born, we moved east again. After a time I became pastor of what many of our older friends will remember as the Robert Street Assembly [Toronto].

While we were at this assembly, our little girl Ruth developed a bad knee. At first we were not unduly

alarmed, but as it grew worse we began to fear it might be serious. Finally, I took her to an outstanding physician. He examined the knee and told me it was a tubercular knee. This was afterwards confirmed by Dr. Harris, a bone specialist. That was one of the "cloudiest" days in my life! Dr. Harris said it would be very difficult, even with medical aid, to obtain a complete cure. I paid him for his advice, and walked from his office with a very heavy heart.

On our way home Ruth looked up at me and said: "Daddy, you need never preach Divine Healing again. You have had me to the doctor."

The following Sunday morning, our little girl, of her own accord, came forward in our church to be prayed for, and so far as I know she never doubted after that moment that she would be healed. Often as the weeks passed and she seemed no better, she would watch my face, and when she discerned that I was troubled, she would say: "Daddy, why are you looking like that? Don't you know the Lord will heal me?" And He did—so perfectly that there has never been any return of the trouble—but not until we ceased asking Him for healing and began to praise Him for deliverance. So, this "shadow" passed and the sunshine broke in upon us again.

I might continue for hours, but I must not weary you. The "Pilgrim

Way" has been very, very wonderful! Suffice it to say, if you want a job big enough to engage all your energies, and an adventure great enough to demand all your courage, and a Leader worthy of your loyalty and devotion, you will find all these in the "Pilgrim Way," and in that alone. ♦

## Two Books Available With New Titles

**B**ooks previously published by two Assemblies of God ministers are now available in new editions and change of titles.

*Look At Your Hand*, the story of the Rufus Nicholson family, is now available as *Covered Wagon Days of Evangelism*. Written by one of the Nicholson daughters, Jewell Cunningham (Mrs. Tom C.), the book covers one family's pioneering evangelism in Oklahoma, Arkansas, and Texas, beginning in 1913.

*Covered Wagon Days of Evangelism* is available for \$4.95 from Jewell E. Cunningham, P.O. Box 4489, Tyler, Texas 75712.

Clara Davis's *The Move of God From Azusa Till Now* is available in a new edition, and the title has been shortened to *Azusa Street Till Now* (Harrison House, \$3.95; can be ordered from Gospel Publishing House).

The author's parents, Mr. and Mrs. W. H. McGowan, were at the Azusa Street outpouring early in this century. She is the widow of R. L. Davis, an Assemblies of God minister in Texas. ♦

*Alfred George Ward (1881-1960) was respectfully known as "Elder" Ward during his ministry both in Canada and the United States. After several years as an evangelist, he became pastor of Central Assembly, Springfield, Missouri (1926-28), and later taught at Central Bible College and North Central Bible College and was an executive with the Pentecostal Assemblies of Canada. His son C.M. Ward was the Revivaltime radio speaker for 25 years. The article beginning on this page is reprinted from the Pentecostal Evangel, July 8, 1951, pp. 5,6.*