

Assemblies of God

HERITAGE™



Surveying the Northeast

By A. Reuben Hartwick

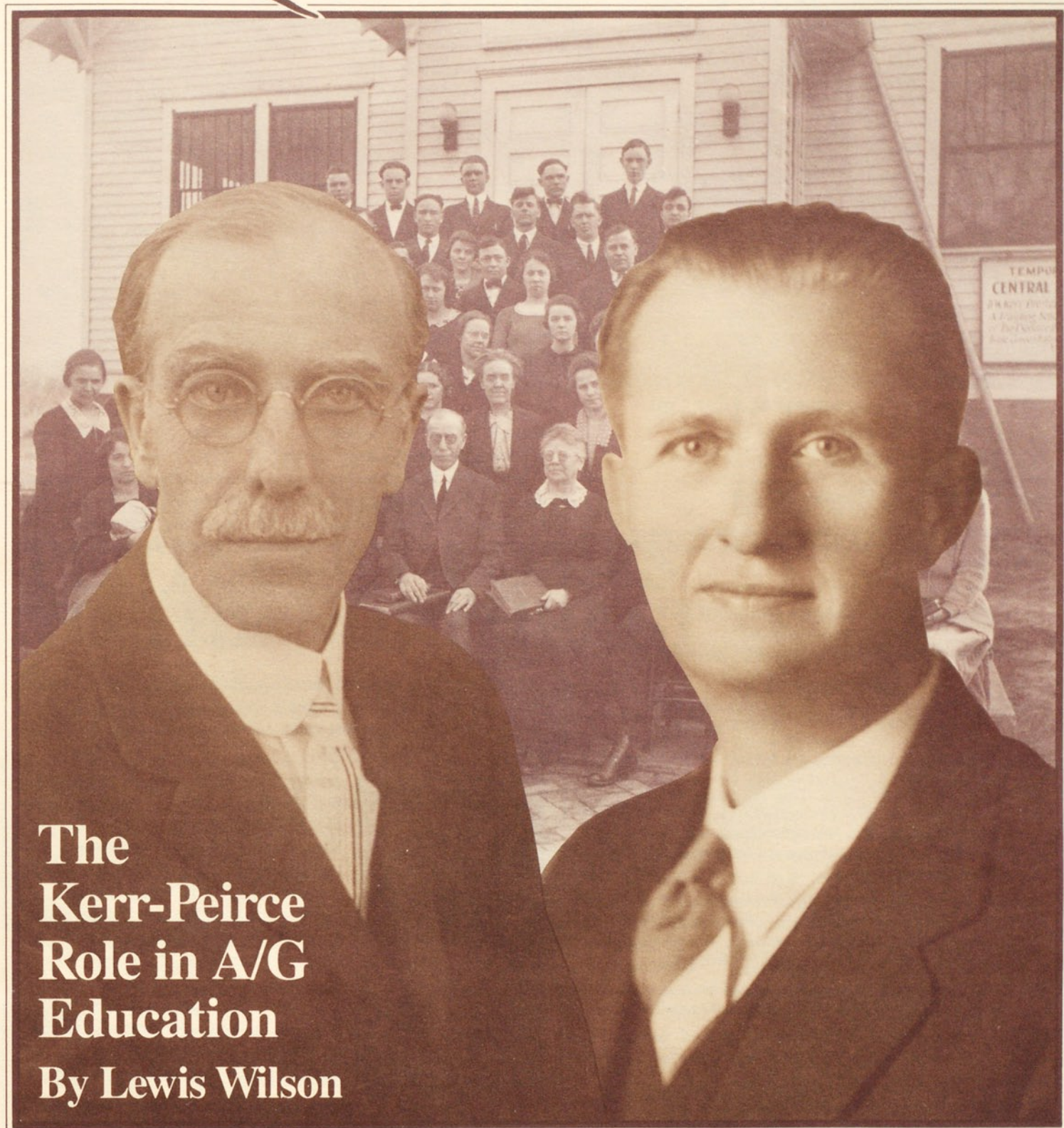
Frank J. Lindquist

By Glenn Gohr

Pioneering in Nebraska

By Ruth Copeland

VOL. 10, NO. 1, SPRING 1990



**The
Kerr-Peirce
Role in A/G
Education**

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COVER: D.W. Kerr, left, and Willard C. Peirce who helped start three A/G Bible colleges. Group in background is Central Bible Institute, 1922-23.

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HERITAGE LETTER

By Wayne Warner

As I frequently do in this column, I want to share information about two new history publications which should get more than passing acknowledgment. *The Sparkling Fountain* is a book with eye-witness accounts of the beginning of Pentecostalism here in the Ozarks. The other is a souvenir issue of *Word and Work*, an important early Pentecostal magazine published in Massachusetts which enjoyed international influence.

The nice thing about the publisher's offer is that you will receive the magazine free if you order the book (\$6.95 postpaid). Of if you prefer, the magazine is available for \$1.

The book and magazine came from two good friends of the Archives, James and Kenneth Corum, sons of the late Fred T. and Lily Holland Corum and grandsons of James and Lillie Harper Corum.

James and Lillie were never credentialed ministers but are considered the pioneers of Pentecost in Springfield—holding together a nucleus for several years until a church was set in order. I have an idea many other lay people throughout our history deserve special recognition for beginning and/or keeping local congregations together (including unfortunate splits) until a pastor assumed the leadership.

To begin with, let's talk about the 278-page book, *The Sparkling Fountain*, started by Fred T. Corum and his sister Hazel E. Bakewell, 92, now a resident of Maranatha Manor, Springfield. James and Kenneth Corum are responsible for preserving this slice of history and seeing it through to production.¹

The Azusa Street Mission story is recapped in beginning chapters, but for our purpose here the story begins in 1905 when Fred and Hazel moved to the Ozarks from Oklahoma with their parents. The Corums soon became active in a Baptist church where Mr. Corum served as Sunday school superintendent.

But in the fall of 1906 they heard about the Pentecostal outpouring and became interested. Then in May 1907 they were introduced to this new experience which would dramatically put their lives on a new course.

It all started when a former Free Methodist evangelist, Rachel Sizelove—who was Mrs. Corum's sister—dropped a bombshell in the Corum home when she came calling, straight from the Azusa Street Mission in Los Angeles.



Rachel Sizelove

Fred, who was 7 years old at the time, remembered it well. "I saw my Aunt Rachel step through our doorway. Her face was aglow and her countenance was radiant. Her hands were uplifted, and she was speaking in a heavenly language."

Later that night the Los Angeles visitor began telling the Corums and several curious neighbors about the revival fires in California. Rachel Sizelove was no stranger to the Ozarks since she and her husband had ministered here with the Free Methodists. Now her dynamic Pentecostal testimony and intense Bible study sent sev-

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Bethel Bible Training School, Newark, New Jersey, 1917. Identified: front row, Margaret Simpson, far right (seated); 2nd row, Louise Simpson, center; 3rd row, Helen Calvert (Mrs. Frank Boyd), 2nd from left; W.W. Simpson; Otilia (Mrs. W.W.) Simpson; W.E. Simpson, 6th from left; 4th row, W.I. Evans, left; Fred Merian, 2nd from right; Fred Rudenbach, far right.

A Survey of the Early Events and Influential Leaders

PENTECOST COMES TO THE NORTHEAST

By **A. Reuben Hartwick**

The Pentecostal revival burst into the Northeast in 1907 just a year after the famous Azusa Street outpouring in Los Angeles. Nyack Missionary Training Institute in New York was the site, and the scenes there were reminiscent of Azusa Street.

The anointed praying was such that it raised the congregation to a fever pitch. This caused the saints to cry out to God for their own empowerment, and strong cryings and tears were seen and heard throughout the gathering. Hands were raised in fervent supplication and the Lord answered as on the Day of Pentecost. Praises were offered to God in other

tongues as they declared the wonderful works of God. The Christian and Missionary Alliance camp meetings that summer at Beulah Heights, east of Cleveland, Ohio, and at Rocky Springs, near Lancaster, Pennsylvania, continued to echo the Nyack scenes.

Glossolalia had appeared sporadically in the Northeast prior to 1907. The Holiness Movement and the Keswick Conferences of the 19th century had aroused a thirst for more of God. In 1875, the "Gift People" led by R.B. Swan near Providence, Rhode Island, had glossolalia in their services with a half dozen from several Northeastern States speaking in tongues. Healings were also witnessed in their services.¹

Mrs. Ruth Steelberg Carter's mother,

Daisy Sanford, a speaker for the Chautauqua Circle of western New York, reportedly spoke with tongues as early as 1880. Therefore the account of the 20th century outpouring of the Spirit and glossolalia cannot be complete until events in the Northeast are surveyed.

This article will briefly examine Pentecost in the Northeast from several angles, namely the Bible conferences toward the close of the 19th century, a few churches that predated the organization of the Assemblies of God, the influence from Bible training schools through the students who left their classes and went out to teach and preach what they had been taught, and, finally, some of the prominent individuals who helped shape the Assemblies of God in the Northeast and elsewhere.

The Close of the 19th Century

The thirst for renewal had been aroused by prominent revivalists in the Northeast. Dwight L. Moody had emphasized prayer and the fullness of the Spirit at summer conferences held at Northfield, Massachusetts. Baptist A. J. Gordon had taught that empowerment was available by the further work of the coming of the Holy Spirit to the individual. Presbyterian educated A. B. Simpson was preaching the Four-fold Gospel of Jesus as the Saviour, Sanctifier, Healer and Coming King. He had founded the Gospel Tabernacle in New York City, organized the Christian and Missionary Alliance, and established Nyack Missionary Training Institute to prepare workers for this Alliance.

Donald W. Dayton wrote that "Popular Evangelicalism was indeed at the time [the turn of the 20th century] but a hairsbreadth from Pentecostalism. That hairsbreadth of difference was the experience of speaking in tongues as the evidence of having received the baptism with the Holy Spirit."²

There were many who were proclaiming the imminency of the pre-millennial return of our Lord at Bible conferences such as the Niagara Bible Conference in western New York. The urgency of the times and the emphasis on preparedness, evangelism and missions led people to search the Scriptures and brought introspection. Another influence was the National Camp Meeting Association for the Promotion of Holiness, founded in 1867 with headquarters in Vineland, New Jersey. Early Pentecostals had attended these camp meetings and patterned their lives after the preaching they heard. Others conducted camp meetings in their own cities and hamlets.



A. Reuben Hartwick is associate professor and chairman of the Bible and Theology Division, Valley Forge Christian College, where he has served since 1969. He graduated from North Central and Central Bible Colleges and received an M.A. in history at Duquesne University and an M.Div. from Reformed Presbyterian Theological Seminary. Published writings include *Holding Forth the Word of Life in the Eastern District for 50 Years* and a chapter on the Assemblies of God in *Penn's Example to the Nation*.



Cottages at Maranatha Park, Green Lane, Penn., about 1930.

Early Assemblies

After the famous call to assemble in Hot Springs, Arkansas, was given, quite a number of established missions and churches in the Northeast joined the newly formed Assemblies of God. Highway Mission Tabernacle in Philadelphia, Pennsylvania, was an independent congregation that had held its first service on Thanksgiving Day in 1894. They accepted the Pentecostal message in the first decade of this century and affiliated with the Assemblies of God in 1918. (See *Heritage Fall*, 1989.)

The Free Gospel Church in Queens, New York, began in 1896 and affiliated with the General Council in 1917. Aimee Semple McPherson's evangelistic work helped to strengthen and enlarge this assembly. Bethlehem Church, now in Richmond Hill, New York, was a Lutheran congregation that had been formed in 1888. However, it did not embrace the Pentecostal message until the late twenties.

There were a number of Christian and Missionary Alliance congregations that accepted the Pentecostal message after the revivals at Nyack and the camp meeting at Rocky Springs, near Lancaster, Pennsylvania. Three Alliance congregations that joined the Assemblies of God were: Chambersburg, Pennsylvania, organized in 1902; Clairton and Waynesboro, Pennsylvania, both formed in 1906. Pentecost in the Chambersburg and Waynesboro

churches spread across the Mason-Dixon Line when hungry individuals came to hear Brothers Brinzer and Rojan preach. As a result churches were started in Maryland, Virginia, and West Virginia.

The message of Pentecost was preached in the Christian and Missionary Alliance churches in the steel towns of western Pennsylvania by Alliance pastors and evangelists who had been at Beulah Heights. In cities from New Castle to Pittsburgh reports appeared in early periodicals of their successful efforts.³

Frank and Will Casley were demonstrative Alliance pioneers in the Pittsburgh, Pennsylvania, area. They had received their personal Pentecost and proclaimed it in the churches they had started. These churches formed their own organization, The Free Gospel Churches, in 1916 and today have their executive office in Export, Pennsylvania.

In New York City a new Pentecostal mission was formed on May 5, 1907, by Marie Burgess who had received her Pentecost at Zion City, Illinois. She later married a stern Irish policeman of the city, Robert Brown. Together they pastored a successful congregation that bought a Baptist church building in 1921 across from the Pennsylvania Railroad Station in Manhattan and named it Glad Tidings Tabernacle.

It is interesting that this assembly has had only three pastors in its long history and all from the same family. Marie Brown

was joined by her husband Robert, and after he passed away, Mrs. Brown's nephew, R. Stanley Berg, came to assist her. He is still the pastor. The organizational meeting of the Eastern District Council of the Assemblies of God was held in this church in 1917 at the invitation of Robert Brown.

The hard coal area of Pennsylvania was influenced by an evangelist from Highway Tabernacle in Philadelphia in the early teens. One of the first meeting places was in the Episcopal Church of the Good Shepherd in Scranton. The resulting church affiliated with the General Council in 1916.

The New England area was also waiting for the Pentecostal message. William J. Mitchell left Zion City, Illinois in 1905, went to Chelsea, Massachusetts, and opened a mission in a former saloon. The people heard of the revivals of 1907 and Pentecostal evidences were manifested in their services shortly thereafter.⁴

Bible Training Schools

The small Bible institutes that sprang up were not the East's "Ivy League" colleges, but their influence in religious circles was disproportionate to their size. Frank Sanford's Holy Ghost and Us Bible School and Faith Home in Durham, Maine, was visited by many early leaders of the Pentecostal Movement such as Charles Parham.

The 2-year Rochester Bible Training School in New York, founded by the Duncan sisters, embraced the teaching of the Pentecostal baptism in 1907. The list of Assemblies of God workers who studied there is significant. (See later in individual biographies.) The year it closed, 1923, Ivan Q. Spencer, who briefly held credentials with the Assemblies of God, founded Elim Bible Institute to continue the influence of the Rochester School.

A. B. Simpson's Missionary Training Institute at Nyack, New York, and the revival of 1907 has been alluded to and chronicled by many. Quite a few early leaders of the Assemblies of God are registered as alumni of his school. (See later in individual biographies.) Agnes Ozman had attended Nyack before enrolling in Parham's School in Topeka, Kansas. Carl Brumback noted that the Assemblies of God had a seven-fold debt to the Christian and Missionary Alliance, including doctrines [with the exception of glossolalia], polity, and the name used by many local churches, "Gospel Taber-

nacle," to which "Full" was added by the Pentecostals.⁵

Early Pentecostals founded their own Bible schools as well. Beulah Heights Bible and Missionary Training School was founded in 1912 in North Bergen, New Jersey, by Virginia E. Moss. She had received the baptism in the Alliance revivals at Nyack. It was later called Metropolitan Bible Institute. Nicholas Nikolof was the principal before going to Eastern Europe as a missionary. In later years Stanley M. Horton taught there before going to Springfield, Missouri, in 1948.

Metropolitan merged in 1950 with New England Bible Institute, formed in 1942 at Framingham, Massachusetts. Eventually both merged in 1957 with Eastern Bible Institute in Green Lane, Pennsylvania. Eastern Bible Institute had been founded by J. Roswell and Alice Reynolds Flower in 1932 as the Maranatha Summer Bible School to fill the void created when Bethel Bible Institute became a part of Central Bible Institute in Springfield, Missouri. (See below.) There were three more name changes: Northeast Bible

Pentecostal Bible schools played a big part in training workers to spread the gospel in the Northeast.

Institute when it became the Northeast regional school in 1962, Northeast Bible College when it received a degree granting status from the state of Pennsylvania in 1977, and Valley Forge Christian College in 1978 when it moved to the former Valley Forge General Hospital in Phoenixville, Pennsylvania. This College continues as the only accredited Pentecostal Bible college in the Northeast.

Bethel Bible Institute of Newark, New Jersey, was founded in 1916 by Minnie Draper, another Christian and Missionary Alliance speaker. W. W. Simpson was the principal, and when he returned to China after World War I, Frank M. Boyd became the principal; both were Nyack graduates. When Boyd left to help form Central Bible Institute, William I. Evans, a former Methodist from Philadelphia, and also a graduate of Nyack, became the principal. In 1929 he and his school followed Boyd, and Bethel merged with Central Bible Institute. A Bethel graduate, Paul J. Emery, served as president of Northeast



Paul J. Emery, a Bethel graduate, served as president of Northeast Bible Institute for almost 10 years.

Bible Institute for almost 10 years. For a number of years, "Old Bethelites" held an alumni reunion each year.

Another Northeastern Bible school, Zion, an independent Pentecostal institute, was founded by Christine A. Gibson, who brought the vision of her late husband Reuben Gibson, to fruition. It was founded in 1923 and has trained many Assemblies of God pastors and missionaries.

An interesting observation in view of the history of the founding of most of the above schools is Resolution #5 of the minutes of the first Eastern District Council of the Assemblies of God in June 1917. It stated: "Resolved, that we regard it unscriptural for a woman to be head of a Bible school for the training of ministers and missionaries."⁶

Prominent Pentecostal Individuals

Influential and sometimes colorful individuals have ministered in the Northeast. T. B. Barrett of Oslo, Norway, received the baptism in New York City while on a fund raising tour for his Methodist Church in Christiania. He received what cannot be bought or given by any man and returned with a message he spread in Scandanavia, England, and in Europe.⁷

Maria Woodworth-Etter, though she did not hold credentials with the Assemblies of God, helped in the spread of the message of healing and Pentecost in the Northeast. Before the turn of the century, she had been in New York City and several other cities of the Northeast.

She later returned with Pentecostal evidences in her services. During 1913 she was arrested at the Framingham, Massachusetts, camp in the Boston area, along

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The Kerr-Peirce Role in A/G Education

D. W. Kerr and Willard Peirce Worked Together to Help Found Three A/G Schools

By Lewis Wilson

Two Pentecostal pioneers, Daniel Warren Kerr and his son-in-law, Willard Chester Peirce, have the distinction of participating in the founding of the three oldest Assemblies of God colleges, Bethany Bible College (1919), Southern California College (1920), and Central Bible College (1922). At the time the schools were very small and neither Kerr nor Peirce remained with them for long, but these men and their contribution to Assemblies of God education deserve to be remembered. Recognition should also be given their gifted and dedicated wives, Matilda Kerr and Christine Peirce, who worked and sacrificed with their husbands in each of the schools.

The Kerrs met in 1878 while they were both attending North Central College in Naperville, Illinois, a school then operated by the Evangelical Church. Matilda Kerr, better known as Mattie, had already attended a normal school and taught for several years. Upon Daniel Kerr's graduation two years later, they married and began 5 years of pastoring with the Evangelical Church in northern Illinois. After Kerr was healed of a long standing ailment, they affiliated with the Christian and Missionary Alliance in which they ministered for 23 years.

Ministry with both groups demanded dedication. Their first parsonage was an abandoned log chicken house which they personally converted to a dwelling. Fortunately, Kerr had spent time as a plasterer before entering college. Offerings often amounted to a few dollars with \$5 considered a special act of God's grace. One Christmas the two Kerr children found two pennies in their stockings and boiled potatoes for dinner.

Kerr was pastoring the Alliance Tabernacle which he had started in Dayton, Ohio, when he learned of events at Azusa Street. A. B. Simpson had particularly influenced him in this regard, as he had traveled with the Alliance founder for several months each summer as a member of the Ohio Quartet. Even so, Kerr's initial

reaction was to reject the new experience of Pentecostalism. However, when in 1907, the Kerr family made its annual trip to the Alliance convention, held at Beulah Park, near Cleveland, Kerr emerged from the prayer room a Pentecostal. His wife, who was his co-pastor in fact if not name, had gone to the prayer room to protect her husband from fanaticism, only to share his experience.

Four years later Kerr was called as pastor of the Alliance Church in Cleveland. By that time the Pentecostal experience had so divided the Christian and Missionary Alliance that a directive from headquarters was perceived as an ultimatum by both Kerr and his church. Though painful for both, Kerr relinquished his CMA affiliation, and, by a unanimous vote, the church became the Cleveland Pentecostal Church.

This explains why Kerr was not at Hot Springs in April 1914. Having so recently

The Statement of Faith approved at 1916 Council was largely the work of D. W. Kerr.

given up denominational membership, he questioned that he could find spiritual liberty in another group. In spite of his absence, he was held in such esteem that he was invited to serve as an executive presbyter in the new fellowship. Learning that the Assemblies of God had been organized on a voluntary, cooperative basis, he enthusiastically joined, and is rightfully remembered as a founding father. For his remaining 12 years, Kerr was to serve the denomination with distinction in a variety of ways.

He did attend the third General Council where the Oneness question first became an issue. In the months following, he spent hours in his Greek Testament and his theology and church history books studying the new doctrine. Satisfied that it was error, he wrote in defense of the orthodox position for the *Weekly Evangel* and worked with the presbytery on a

statement which could unite the young fellowship. At the 1916 Council, he was assigned the opening sermon and was one of a five-member committee appointed to prepare a statement of fundamental truths. The finished product, largely the work of Kerr, assured that the Assemblies would remain orthodoxly trinitarian.

During the summer of 1918 he was again called on to serve the fellowship, this time to deal with the emerging difference on the question of the initial evidence. At the fall Council in Springfield his exposition of the subject is credited with maintaining denominational unity over the issue as even the champion of the opposition voted for Kerr's position.

Perhaps as a legacy of his Alliance years, Kerr was to be a major force in encouraging a strong Assemblies of God commitment to foreign missions. His Cleveland church held annual fall missionary conventions complete with faith pledge offerings, and for several years was the leading congregation in missionary giving. He presided over the missionary services at General Councils and was a member of the Council Missions Committee. His final service was to host the committee in his Springfield home to discuss missions in Russia a few days before his death.

Kerr first met Peirce in 1912 when, as a freshman at Cleveland's Western Reserve University, the 18-year-old electrical engineering major visited the Alliance Tabernacle. Raised in a devout Methodist home, Peirce had made an early decision for Christ and was active in the Epworth League. From boyhood he made it a habit to read the Bible through once a year. His family enjoyed CMA literature and conferences. Apparently, Peirce had actually been baptized in water by Kerr at an Alliance camp 6 years earlier, and now under Kerr's ministry he received the Pentecostal experience. Peirce and Kerr's daughter Christine were almost immediately romantically attracted and were married 3 years later. Peirce left college to take a promising position with a Cleveland company, but soon resigned



D.W. Kerr, seated on right, sang with this Christian and Missionary Alliance Ohio Quartet on summer itinerations with A.B. Simpson.



D. W. "Daddy" Kerr, Bible expositor



Matilda "Mattie" Kerr

PHOTOS FROM ELEANOR KERR PHAY AND A/G ARCHIVES



D. W. Kerr and daughter Christine Peirce



Southern California College Street meeting about 1921. Myer Pearlman is third from left. Willard Peirce is holding trombone on right. Christine Peirce is second from right.

Central Bible Institute's first year, 1922-23, temporarily meeting in Central Assembly, Springfield, Missouri. First row, first two unidentified, Ruth Campbell, D. W. Kerr, Matilda Kerr, Willard Peirce, unidentified, and Helen Atkinson; second row, Hazel Corum Bakewell, 5th from left; fourth row, Myer Pearlman, 2nd from right. Courtesy of Hazel Bakewell.



to enter the ministry. He was ordained in 1917.

One of his first calls was to direct the music for an A.H. Argue city-wide crusade in Toronto. On its conclusion, he returned to Cleveland to serve as Kerr's assistant pastor for 3 years. Over the next 6 decades, the Peirces would have a varied and fruitful ministry.

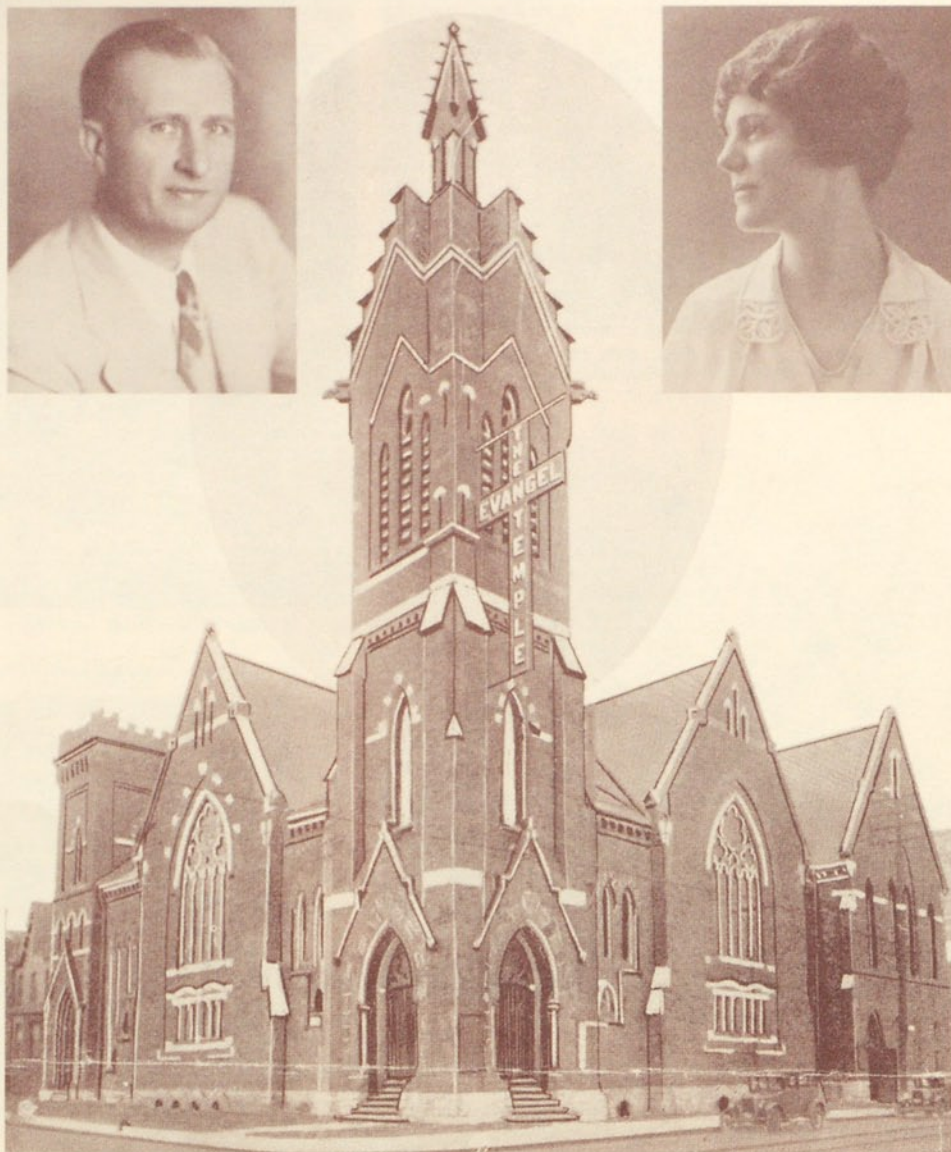
Returning to Toronto in 1923, after 2 years of evangelistic ministry, they pastored Evangel Temple one of the largest Pentecostal churches of that day. Peirce was the pastor-teacher and his wife was the Sunday night evangelist. In 6 years an estimated 10 thousand were converted, 2500 filled with the Spirit, and 125 entered the ministry.

In the early 1930s they traveled as evangelists, began a church in San Jose, California, and pastored three Canadian churches before Christine's failing health forced her to give up public ministry.

Willard and Christine Peirce pastored Evangel Temple, Toronto, one of the largest Pentecostal churches in 1920s.

Much of Peirce's later life was spent in Bible school teaching. He taught at each of the three west coast Assemblies of God colleges, serving as dean at two of them, and began three local Bible schools. His *Going with the Gospel*, published by the Gospel Publishing House in 1948, was widely used in teacher training classes. In his 70s, he remained active with his "Christ the Living Word" Bible teaching program which was broadcast on radio and television three times a day on both the east and west coasts.

The combined ministries of Kerr and Peirce extended over a remarkable 97 years. Although they were related in marriage, traveled, lived, and ministered together for nearly a dozen years, and maintained a spiritual father-son-relationship, the two men were very different. Kerr was reserved and unassuming, ready to take up his plaster trowel or Greek New Testament. He laughed little, but his warm smile was contagious. He was considered a spiritual father by many including some who would take denominational places of leadership. His motto was to think, speak, live, and die scripturally.



Willard and Christine Peirce led Evangel Temple, Toronto, during 1920s and early 1930s. In 1927 the church bought this former Congregational building at Bond and Dundas Streets. In 7 years a reported nearly 10,000 people made professions of faith.

Peirce deeply admired and was greatly influenced by his father-in-law. He was distinguished in appearance, always wore a big smile, and was a fluent speaker. Although he completed his B.A. at San Francisco State University, earned a B.D., and was awarded a D.D. from Los Angeles Baptist Theological Seminary, Dr. Peirce, as he was known for much of his ministry, was a communicator rather than a scholar. He ministered to many different constituencies, all of which respected and admired him.

Peirce's youthful vigor and enthusiasm along with the maturity and experience of Kerr made them an ideal team for arguably the most important task they were to undertake. At the time Kerr was approaching the end of his ministry and Peirce was beginning his, but it is unlikely that any

of the other contributions of either man exceeded in importance or influence their work in founding schools.

From the time he affiliated with the Assemblies of God, Kerr was concerned about the lack of schools to train Pentecostal youth. Unlike some of his brethren, he retained a deep appreciation for formal education in spite of his doctrine of "spontaneous theology" which suggested that some knowledge was directly imparted.

Although he had been trained in a denominational school, he was unwilling to rely on outsiders to train Pentecostal ministers. He had taught in the Alliance summer school at Beulah Park, and while pastoring in Cleveland served as a visiting

Continued on page 21

TIME FRAME

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

1965—25 Years Ago

The 1965 World's Fair season will open April 21 and run through October 17. The Assemblies of God booth, which is in the Protestant Pavilion, is staffed by personnel from churches in the New York City area every day from 10 a.m. to 10 p.m.

The booth attracted 69,000 visitors from all states and many foreign countries during the 1964 season. Copies of the *Pentecostal Evangel*, Scripture portions, and tracts were given to the visitors. Charles W. H. Scott, executive director of the A/G World's Fair Witness, said a number of people accepted Christ in the exhibit and others showed interest in attending local A/G services.

* * *

Four regional Sunday school conventions scheduled in April will give teachers and other workers opportunities to study new methods and gain inspiration. The first will open April 6 in Sioux Falls, South Dakota; followed by conventions in Hot Springs, Arkansas; Panama City, Florida; and Long Beach, California.

Speakers for the 3-day conventions include Jimmy D. Brown, T.E. Gannon, G. W. Hardcastle, Jr., C. W. Denton, Jesse Smith, James Kofahl, and William E. Kirschke.

* * *

Elsie Peters, 66, the first A/G minister to the deaf, died March 13. She began her ministry to the deaf in 1924. In recent years she has ministered at the Maywood Assembly of God, Maywood, California. In 1963 she wrote, "Our prayer is that God will continue to call young men and women to carry on with the ministry to the deaf until Jesus comes."

1940—50 Years Ago

The worldwide Pentecostal movement lost one of its most influential leaders with the death of Thomas Ball Barratt, Oslo, Norway.

In 1906 Barratt, who was then a Methodist minister, came to America to raise funds for his ministry in Norway. The fund raising was unsuccessful, but Barratt



Thomas Ball Barratt

1862-1940

was baptized in the Spirit while here and returned to Norway as an ardent proponent of the Pentecostal experience.

He founded the Pentecostal movement in Norway and was influential throughout Europe and other countries. In 1916 he left the Methodist Church and founded the Philadelphia Church in Oslo.

Barratt was a prolific writer, publishing *Korsets Seir* magazine; his own story is told in *When the Fire Fell*.

* * *

Because of current world conditions, the Gospel Publishing House is advertising several books under the heading "Light on the End Time." Probably the most intriguing is Nicholas Pirolo's *The Pope, Mussolini, Babylon, 666*.

The author recently visited Italy and "brings to our attention valuable information concerning the beginning of the resurrection of the Roman Empire."

Other books in the advertisement include *The Rebirth of a Nation*, by Jacob

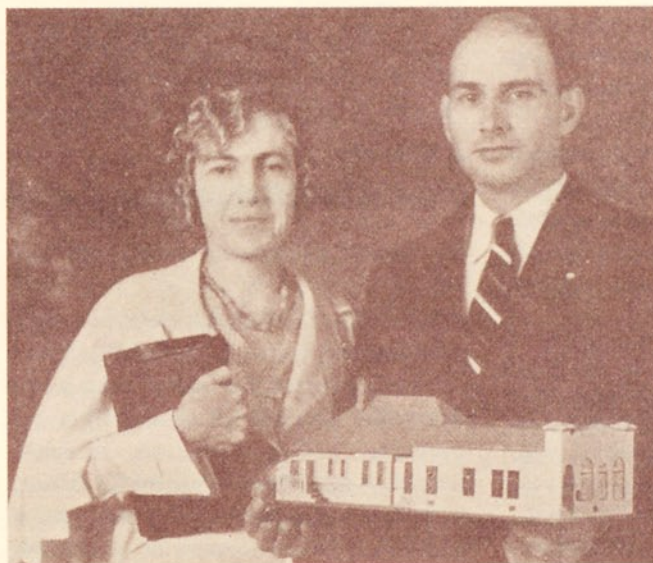
Gartenhaus; *The Path of Prophecy*, by Ralph M. Riggs; *What Will Happen Next?* by Harry J. Steil; *The Lamp of Prophecy*, by H. A. Ironside; and *The Mark of the Beast*, by Sidney D. Watson.

1915—75 Years Ago

An editorial in the *Latter Rain Evangel* calls for an end to division among Pentecostals and a return to its roots.

"When the Pentecostal Movement turns aside from its great mission of teaching the blessed truths which gave it birth and allows itself to be drawn into contentions over doctrine; into discussions on 'literal' instead of 'spiritual' it will surely be shorn of its glory and power.

"We often hear people speak longingly of the beginnings of Pentecost, when the Holy Spirit fell like rain and the Word went forth in power that was irresistible to the sinner and the backslidden Christians, and we covet these same results today. There is only one way to obtain them and that is by preaching the same Gospel we preached then. God forbid that we should turn aside from the great work of soul-saving whereunto we were called, to preaching doctrines and theories that divide the assemblies of God. Sad indeed is the fact that in many instances the very men who have been used of God in building up a work, are now become the tool of Satan, causing division and strife—creating warring factions which destroy the very souls that have been gathered in, and becoming a reproach in the eyes of the world and the nominal church."



Elsie and Grover Peters with a model of their church for the deaf in Los Angeles, 1934. See 1965, left.

A Harvest in Minnesota

The Story of A/G Pioneer Frank J. Lindquist—Evangelist, Church Planter, Pastor, Bible College President, and Friend



By Glenn Gohr

Much of the early history of the Assemblies of God in Minnesota revolves around Frank Lindquist. He pioneered a number of churches and contributed greatly to the ministries of Minneapolis Gospel Tabernacle and North Central Bible College. His labors in Minnesota's harvest span more than 65 years.

Frank J. Lindquist was born in McKeesport, near Pittsburgh, Pennsylvania, on November 26, 1898. He was raised in a predominantly Swedish community and attended the Evangelical Free Church where his father was a deacon.

A Pentecostal revival group came to town when Lindquist was 16, and he was saved and baptized in the Spirit as a result of the meetings. But after Lindquist's family and about 30 others were baptized

Editor's Note: This article on Frank J. Lindquist was being prepared for publication when news of his death came on October 24, 1989. We know many of his old friends—and many who are meeting him for the first time through Heritage—will appreciate Glenn Gohr's focus on this upper Midwest pioneer.

in the Spirit, they were forced to leave the Evangelical Free Church. They subsequently rented a hall and conducted Pentecostal meetings.

Traveling evangelists such as Will and Frank Casley and Ben Hardin influenced Lindquist in his formative years.

As a youth, Lindquist worked in the steel mills of Pittsburgh just as his father did. He was later employed by a Mr. Menzie in the dairy business. Young Frank won his employer to the Lord, and then

The only higher education he received was through correspondence, but it was his vision and leadership which put North Central Bible College on the map.

the rest of the Menzie family was converted.¹

Lindquist developed a close friendship with James Menzie, a younger brother of his employer, and the two of them joined evangelist Ben Hardin in holding a tent meeting in Gary, Indiana, in 1920. Lindquist and Menzie took off for Indiana in a Reo truck, hauling the tent, chairs, and other items for use in the campaign.

After some weeks in Gary, Lindquist and Menzie set out for Minnesota in 1921. Menzie had disposed of nearly all of his assets to use for the Lord's work, and Lindquist joined him as song leader and co-evangelist. They had been told by Ben Hardin that Minnesota was one of the neediest fields for the gospel. Indeed it was.

Tent meetings were held in Staples, Brainerd, Pillager, Motley, Crosby, Ironton, and Casino, Minnesota. New works were started in each of these communities as a result of the evangelistic campaigns.

While pioneering at Casino, someone threw acid on the tent to try to stop the meetings. The tent was ruined, but the converts got mad and said, "We're gonna have a church." There was a mighty outpouring of the Holy Spirit after that, Lindquist told an interviewer in 1983, and the people worked together to establish a church at Casino.²

After a year of evangelizing, Lindquist and Menzie took over the pastorate of the Brainerd church they had established. They purchased an old church building from the Methodists for \$1300 for their meeting house. Then they helped form the North Central District Council in 1922. Lindquist and Menzie were both ordained at the organizational meeting of the

district. General Superintendent E. N. Bell and the other executive officials were eager to ordain Lindquist and Menzie, for the fruit of their ministry was evident by the many churches they had already established in the harvest field of Minnesota.

At the organizational meeting, the states of Montana, North and South Dakota, and Wisconsin were included with Minnesota in the district. C. M. Hanson was elected as the first superintendent. The next year Lindquist was elected to the office and served 22 years, from 1923 to 1945. Menzie later returned to Gary, Indiana, and established a strong church there.

In 1923 Lindquist pastored a small church at Minot, North Dakota. It was downtown in a basement, with a beauty parlor upstairs. Lindquist used to tell people to "come on downstairs and God will beautify the meek with salvation."³ With a slogan like that, doubtless several came to investigate this basement church.

During the following year he was asked to fill in as pastor at the Full Gospel Tabernacle in Minneapolis. The pastor, Paul Ralstin, was on a trip to Oklahoma. Shortly afterwards Ralstin resigned and took up ministry in California. The Minneapolis congregation asked Lindquist to be their pastor, and he accepted. His duties as pastor began in June 1924. From that time on, his ministry is closely linked with Minneapolis Gospel Tabernacle and North Central Bible College. For a number of years he carried a triple responsibility as pastor, Bible college president, and district superintendent.

At the time of his arrival, the Full Gospel Tabernacle had a membership of about 41 people.⁴ The building, located at Lake Street and 13th Avenue, was called a "glory barn." It was a frame building with tar paper and shingles. It had no basement. Later the name was changed to Minneapolis Gospel Tabernacle. The church was struggling to meet financial obligations, with only a few faithful ones carrying the burden. But during 1924, Lindquist's old friends James Menzie and Ben Hardin held campaigns in the church. The assembly increased in numbers, and the financial pressures were lessened. A basement was added to the Tabernacle in the fall of that year, and an additional heating system was installed.

Besides attending his duties as pastor, during 1925 Lindquist engaged in considerable evangelistic work in Montana



Above, Frank J. Lindquist, Fred G. Frank, and R. S. Peterson, Minot, North Dakota, 1925. Courtesy of Eunice Frank Trulin. Right, Lindquist and "T" Model Ford, Bismarck, North Dakota, 1923.

and a few other states with splendid success. He also started the district paper in 1926 called the *Gospel Herald*, and became its editor. The paper now is called the *Fellowship Tidings*. This bulletin became a powerful means of arousing interest in a district camp meeting site. The Lake Geneva Camp at Alexandria, Minnesota, was purchased in the fall of 1926. The first camp meeting held there was in June 1927. Lindquist's congregation had a large part in making the first meeting a success.

At one time he was pastor, college president, and district superintendent.

In the summer of 1926 evangelist Charles S. Price held a 5-week crusade in the Skating Arena in Minneapolis. With the Arena seating 6,000 people, he reached thousands with his message of healing and the baptism in the Holy Spirit. After the meetings concluded, many began to attend the Minneapolis Gospel Tabernacle to hear more of the Pentecostal message. During the first 12 months after Price's meetings closed there were more than 157 baptized in the Holy Spirit at the Tabernacle. Several hundred sought the Lord for salvation, and the membership was greatly increased.⁵ Other evangelists who came that year included E. J. Axup, Lilian Yeomans, Ed Roberts, and James Menzie.

Also in 1926 Lindquist began broadcasting on radio station WRHM and later on WDGY in Minneapolis. Each Sunday



morning he could be heard preaching the Word. The theme song the Lindquists used to sing was "With Him as Our Helmsman." Then for many years the church broadcast on KTIS at noon on Saturday. Beginning in 1963 the Sunday night services were broadcast on KNOF-FM.⁶ The church currently has a weekly radio broadcast on Sunday evenings.

In February 1928, Frank J. Lindquist and Irene Gunhus of the congregation were united in marriage at the Tabernacle. Irene was from a Lutheran background. She had been saved and filled with the Spirit at Charles Price's meetings in the Arena. A great crowd was present to witness the marriage of their pastor and bride.

During the next 2 years attendance increased to over 200. The need for a bigger and better building was evident. At this same time Lindquist received calls to pastor churches in Winnipeg, St. Louis, and Cleveland, but he felt led of the Lord to stay in Minneapolis.

Early in 1930 the congregation made plans to build a new tabernacle. Several lots just south of Lake Street, about one-half block from the old location on 13th Avenue, were purchased. Excavating was begun in April. In spite of the business depression of 1930, he reported that God

wonderfully provided the necessary finances. Over \$11,000 was pledged to be paid during 1930. About \$25,000 in mortgage bonds were sold.⁷

The old structure was torn down as the congregation moved into the new building the latter part of September. Minneapolis Mayor William Kunze was present at the laying of the cornerstone, and Charles S. Price dedicated the new Tabernacle. The new church seated 800, and it was filled to capacity for the dedication service.

During this same time Lindquist saw the growing need for more Bible training for young people of the surrounding area. On October 6, 1930, a full gospel training school for young men and women was opened in the basement of the Tabernacle. The first year 35 students enrolled in the day classes, and the evening classes averaged 75 students. This was the beginning of North Central Bible College.⁸

By 1937, 500 students had enrolled, and the training school moved to 910 Elliot Avenue, in a building which formerly housed the Asbury Hospital. This building was five stories and almost one block long. It was valued at \$469,000, but the school purchased it for \$125,000—a lot of money during the Depression. At the time it seemed impossible to raise enough money to purchase, repair, and maintain a building the size of the Asbury Hospital. Many described it as “a fool’s venture.” Others said, “It is impossible.” But after much prayer, God answered by providing many thousands of dollars through loans and offerings. The Methodists, who owned the building, even underwrote a \$5,000 loan needed for the transaction.

Then came the herculean task of renovating the building.⁹ Some of the students did electrical work, plumbing, and other repairs to speed up the process. The new facility opened for classes with the fall term of 1937. Lindquist, as president, and Ivan Miller, as dean and later vice-president, labored faithfully for many years until North Central was firmly established. Lindquist served as president for 32 years, from 1930 to 1961. He also was a teacher and later served on the board of regents.¹⁰ In 1973 the school erected a chapel at Elliot and 15th Street which was named in honor of Frank J. Lindquist. The college now has 1,174 students.

Frank Lindquist was a big supporter of education even though he himself never attended a Bible school. In the early

Watson Argue, Sr.

President Argue’s Father Writes About the Lindquist Vision 52 Years Ago

By Wayne Warner

During the 1930s, Watson Argue, Sr., (1904-85) was a noted young evangelist who wrote a monthly feature for *The Latter Rain Evangel* titled “The Get Acquainted Page.” He featured outstanding churches, schools, and individuals for the magazine which Stone Church of Chicago published from 1908-39.

The July 1937 contribution focuses on North Central Bible Institute whose president at the time was Frank J. Lindquist.

Here are some of Argue’s comments concerning Lindquist’s vision for NCBI.

“Thrilling news comes from Minneapolis of the purchase of a large building to be the home of the North Central Bible Institute.

“It has been [my] privilege to visit many Bible school buildings, but none has impressed [me] more than this. Its massiveness and magnitude are inspiring. It is one city block long and five stories high...Within its walls is a splendid chapel that will seat about 450 students. There are also spacious classrooms, reception rooms, libraries, offices, dormitory rooms, an elevator, and quarters for the Northern Gospel Publishing House.



Watson Argue, Sr.



“The building has been purchased for \$125,000 on terms of \$5,000 cash and \$5,000 per year. It is claimed that to build this building today would cost \$846,000.”

Argue noted that people who walk through the front door cannot miss seeing engraved words in the stone masonry (which are still there): “NOT TO BE MINISTERED UNTO BUT TO MINISTER.”

He added, “These words seemed appropriate when the building was a hospital but how very appropriate they are now when it has become a Bible school and soul saving station.”

Little could Watson Argue, Sr., know at the time that he and Mrs. Argue would rear a son, Don, who would grow up to become president of what is now North Central Bible College!

North Central still occupies the old Asbury Hospital building, although many improvements and changes have been made since Watson Argue wrote *The Latter Rain Evangel* feature.

Lots of changes in 52 years, but President Argue will tell you that Frank Lindquist’s vision to prepare young men and women for Christian service at home and abroad remains very much alive.

days education seemed out of place because there was a strong anticipation of the soon coming of Christ. It was deemed more important to go out into the harvest than to make special preparation beforehand.¹¹ Lindquist did take correspondence courses from Moody Bible Institute, but his philosophy was that “you’ve got to have more than a degree to go into the ministry. You’ve got to have an anointing. You’ve got too have a call of God. You must experience the anointing of the Holy Spirit in public, private, and family life.”¹²

From 1924 to 1967 Lindquist continued to pastor the Minneapolis Gospel Taber-

nacle. Under his ministry the church became the largest Assemblies of God congregation in Minnesota, and in 1950 the church added a \$175,000 educational unit. Year after year it was listed among the top churches in missionary giving.

Many young people from the church, numbering in the hundreds, entered the ministry. Some of the scores Lindquist influenced include Henry Ness, founder of Northwest College of the A/G; Howard Bush, formerly an assistant general superintendent; Bartlett Peterson, former general secretary; G. Raymond Carlson, present general superintendent; Curtis W.

Ringness; and Lloyd Christiansen. About 1,800 persons were baptized under his ministry. He officiated at more than 530 funerals and made 8,000 hospital calls during his 43 years as pastor of the Tabernacle.¹³ Since 1981, the church that Lindquist nurtured for so many years has been known as Christ's Church. In the last 65 years Lindquist saw the membership grow from 41 to a weekly attendance of over 650.

“The test of a leader is not what he can do for himself, but what he can inspire other men to do.”
—F. J. Lindquist

The Lindquists were privileged to take several trips abroad. In 1944 they visited Guatemala, in 1947 they spent 5 weeks in Europe, in 1955 and 1961 they made two memorable trips to the Holy Land, and in 1966 they toured the Far East. At the Pentecostal World Conference in Jerusalem in 1961, Lindquist interpreted for Lewi Pethrus, the renowned Swedish Pentecostal leader. He also attended the World Congress on Evangelism at Berlin, Germany, for the launching of the 450th anniversary of the Reformation in October 1966. On each trip the Lindquists visited missionaries and ministered at every opportunity.

Although much has been accomplished through the ministry of Frank Lindquist, a motto that he subscribed to is still worthy to follow: “The test of a leader is not what he can do for himself, but what he can inspire other men to do.”¹⁴

When Frank Lindquist and James Menzie came to the needy field of Minnesota some 68 years ago, they had few earthly possessions to share with the people they met. But like Peter in the book of Acts, who also lacked silver and gold, they gave what they had. This was the love and miracle-working power of Christ. And even as God has promised that His word



Above, Pastor and Mrs. F.J. Lindquist with Gospel Tabernacle building program, 1950. Below, Secretary of the A/G Education Department J. Robert Ashcroft in 1954 conference with North Central's Executive Vice President Ivan O. Miller, center, and President Frank J. Lindquist.



would not return void, so the gospel message prospered in the pristine farmlands of Minnesota. The early tent meetings were a spark that ignited and brought revival to many lives. This revival continues today in the ongoing ministries of Christ's Church in Minneapolis, North Central Bible College, and local churches throughout Minnesota and the North Central states.

Notes

1. Frank Lindquist, interviewed by Brian Bopp, August 4, 1983. Some of the Menzie family spell their name Menzies; Dr. William Menzies, A/G educator, is one of these.
2. Ibid.
3. Ibid.
4. *Historical Sketches of the Minneapolis Gospel Tabernacle, 1907-1930* (Minneapolis: Minneapolis Gospel Tabernacle, 1930).

5. Ibid.

6. *Minneapolis Gospel Tabernacle: 1968 Trumpet* (Minneapolis: Minneapolis Gospel Tabernacle, 1968), p. 8.

7. *Historical Sketches of the Minneapolis Gospel Tabernacle, 1907-1930* (Minneapolis: Minneapolis Gospel Tabernacle, 1930).

8. Ibid.

9. Miller, Ivan O., “North Central Bible Institute a Modern Miracle,” *The Gospel Broadcast* January 1938, p. 6.

10. “F.J. Lindquist Reaches 40th Anniversary as Pastor of Minneapolis Assembly,” *Pentecostal Evangel* May 24, 1964, p. 22.

11. Frank Lindquist, interviewed by Brian Bopp, August 4, 1983.

12. Ibid.

13. *Minneapolis Gospel Tabernacle: 1968 Trumpet* (Minneapolis: Minneapolis Gospel Tabernacle, 1968), p. 15.

14. Lindquist, Frank J., “Pioneering in the Midwest,” *Pentecostal Evangel* October 30, 1966, p. 13.

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



FROM OUR READERS

Looking for Military Personnel Who Visited San Diego Home

Rev. and Mrs. I.L. Rattan, of Layne's Hospitality Home for Servicemen in San Diego, California, were a powerful Christian influence in the lives of hundreds of young members of the armed services during World War II, the Korean War, and the 1960s.

Both the Rattans have gone on to be with the Lord: Irvin died in 1968, and Bertha in February 1989. But the inspiration provided by Mom and Dad Rattan continues today, through those who went on to become ministers of the gospel and those who are active lay members of churches around the country.

The Rattans never had children of their own, but we as their children in the Lord want to remember them. So as a memorial, we intend to prepare a collection of testimonies/biographies about the men and women who were beneficiaries of their fruitful ministry. *Heritage* readers who went through the Home are invited to send their written or taped reminiscences to us at the address below.

Howard and Marge Marshall
1044 S. 74th St.
Kansas City, KS 66111

Reflecting on Alabama Heritage

After receiving the back issues of *Heritage*, I enjoyed reading the articles, especially the two on Alabama by Robert Spence (fall and winter 1984). So many names stirred memories of my own early life in Alabama. Then last fall I preached at the homecoming and church reunion of First Assembly, Florala, my first pastorate right out of Bible school.



J. Gene Adkins

My father, Oscar C. Adkins, learned the shoe repair trade from C. Herbert Johnson [an active layman whose wife Sadie was a minister and youth leader] in Enterprise, Alabama. I was born there in 1927, and in 1929 my folks—along with the Johnson family—moved to Dothan. Later Mr. Johnson turned over the little shop to my dad and moved to Andalusia.

We lived for a time in a house just across the street from the old Dothan camp ground. Some time before, the leaders of this Dothan group had put up a rather large (or so I remember it) octagonal-shaped concrete foundation on which to construct a tabernacle.

The Dothan Assembly of God was built next to the foundation. It was a small building, and even that was sparsely filled most of the time. Sister Brown taught a group of us young boys. I bless her memory, for she was faithful despite our mischievousness.

Many of the names mentioned in the articles by Robert Spence (the preacher's mischievous kid!) are familiar to me from those early years and later years as well.

The DuBose brothers, Dan and Jim, were regarded with some kind of spiritual awe, almost a dread. I remember a member in my first pastorate telling me that before he got saved he would spot Jim DuBose coming down the street and go around the block for fear that God would reveal something about him to Brother Jim.

I remember stopping by the home of either Dan or Jim. I was afraid to go inside because the holiness and godliness of these men was so well known.

Many of the pioneers stayed in our home: K. D. Johns, G. C. Courtney, W. F. Hardwick, Edgar Bethany, Grover and Bessie Langston, and many others. Many a night I gave up my bed to a Pentecostal preacher and slept on a pallet on the floor. I also spent many nights on pallets in churches with names such as El Bethel, Mt. Zion, Shady Grove, Piney Grove, Harper's Joy, and Opine. A prominent pioneer layman was Dan Carmichael of Enterprise; his widow Parthena still lives in Enterprise.

Guy Shields conducted many meetings through that area, great healing meetings, with hundreds "slain by the Spirit," and miracles of healings by the scores.

When I stop and think about it, I have some personal memories of 2/3rds of the A/G history.

Thank God for the great job you and your staff are doing.

J. Gene Adkins
The Omega Team
Victorville, California

Vivid Memories From 1939 Council

My wife and I read the winter issue completely. Our thanks to you and the staff for getting out such an interesting periodical.

We were both at the 25th Anniversary General Council in the large frame building at Central Bible College. During the evening services it was so enjoyable to sit outside and hear plainly all the services by means of the PA system.

One could never forget the great song leading by Carl Barnes. He had the folks inside the tabernacle sing, "Throw out the lifeline" while those outside were quiet. Then those on the outside would respond with "Throw out the lifeline." Then together all would sing, "Someone is drifting away." It was really beautiful.

T.J. Jones' message from Haggai is vivid on my mind to this day. Yes, I do recall the preaching of Emma Taylor and J.P. Kolenda.

Since reading about this meeting 50 years ago, I have been reliving it. My wife and I were pastoring Southside Assembly of God in St. Louis at the time.

We have been married 54 years as of August 1. I passed my 78th birthday last November. While not pastoring at present, I am very active. Last year was one of the busiest we have ever had. I do not want to retire and cannot understand some of my ministering brethren who indicate that they can hardly wait till they are 62 years old so they can retire! There is no discharge in this war!

Please keep up the good work. We do pray for you.

Herbert Bruhn
Jackson, Missouri

Reads Heritage Cover to Cover

Heritage is one of the few magazines I ever read cover to cover. Over the past few years I have cut my subscriptions down to only those I consider valuable as solid learning and reference tools. *Heritage* is one that I do not anticipate stopping!

As a relative newcomer in the A/G (approximately 11 years), I appreciate the information *Heritage* offers.

Keep up the good work!

Mike Morris, Pastor
Assembly of God
Caney, Kansas

The Nebraska harvest included Marjorie Ball Brown, Ruth Copeland, and the four Rohde brothers—Clarence, Erwin, George, and Herman.

Pioneering During the Great Depression

*A Convert Remembers
Everette Stanley's Nebraska Ministry*



Above, Nebraska District Camp tabernacle in York, about 1937.
Right, Everette Stanley. Courtesy of Miriam Stanley



By Ruth Copeland

We stood outside with the crowd and watched. Inside, a young man was walking around, Bible in hand, and preaching to a few scattered listeners. Mother practically drooled. “Doesn’t that young man look happy?” she said, “Let’s come tomorrow night and hear him.”

Mother liked heart-felt religion. Converted in a Church of the Nazarene, she learned to love Bible preaching, fervent praying, and the joy of the Lord. We belonged to the Evangelical Church, the one most similar to the Nazarenes in Holton, Kansas, at that time. But Mother believed the Evangelical people had lost their fervency, and their services were cold. She was spiritually hungry.

I was reluctant to go to the meeting and sit with the people inside. What would my

schoolmates think of my appearing to be one of those strange people?

But because Mother was hearing-handicapped, I felt responsible to go with her. So the next evening, we sat inside with the stragglers, and the outside crowd watched.

On the way home, Mother said, “What did they say about a meeting tomorrow?” It was to be a “baptizing,” so the next afternoon we went to the “baptizing.”

The preacher was Everette Stanley. His father, Howard, was one of the students who were waiting on God in Topeka, Kansas, when Agnes Ozman was filled with the Spirit January 1, 1901. His mother, Emma, was a Falley. FALLEYS were prominent among Pentecostals in Topeka.

Young Everette did not share his parents’ interest in spiritual things, but lived a wayward life. His mother’s prayers, however, followed him. After his stint in

the navy, he and his wife, Miriam, settled down in Dallas, Texas, where Everette ran a construction business.

His mother’s prayers prevailed. Miriam went to church and was saved. Everette welcomed the change in her life. But he did not encourage her, and she grew tired of going to church alone. He no longer wanted to live with a wife who was not a Christian, and feared she would backslide. So, to keep her going to church, he went with her. Soon he, too, was saved.

Pastor Albert Ott told him he should seek to be filled with the Holy Spirit. He prayed for the experience, but nothing happened. One day, kneeling beside a kitchen chair, he studied Bible passages on faith. Then he began to seek God in faith, was filled with the Spirit, and was called to preach.

They moved to Topeka and Everette preached in nearby communities, one of

which was Holton. They used a hall above the post office for the services and lived in the basement where there was some warmth from the furnace. Funds were low, and, for awhile, their only food was boiled wheat. Attendance was small, and there was little response, so they gave up the effort.

The following summer, in 1929, they returned to Holton, and secured the use of a room on the ground floor for services. That was when Mother and I met them.

The "baptizing" we went to see was at the home of the Harwoods, poor, but generous people. The Stanleys, with their three children, lived with them, and bolstered the meager food supply as much as they could from their scanty offerings.

Brother Stanley had pitched a small tent under a tree, and spent hours in it, praying and studying the Bible.

They thought the "baptizing" meeting was to baptize new converts in water. Instead it was a tarrying service for the baptism in the Spirit.

During the "baptizing" meeting in Harwoods' home, Brother Stanley gave a Bible study and then directed us to kneel and pray. They prayed so loudly, I peeked to see what they were doing. I was shocked. People lay on the floor. Some stood on their knees with arms lifted. They were talking in "foreign languages."

Brother Stanley noticed my astonishment, and said, "Do you want to receive the Holy Ghost?"

I did not know what or who the Holy Ghost was. The Evangelical Sunday school had given me good Bible teaching, for which I am grateful. But they had somehow missed truths about the Holy Spirit.

Earlier that summer I had begun to reach out to God by having secret bedtime devotions. So I was ready to surrender my heart to God, and said, "Yes" to the invitation to receive the Holy Ghost.

Brother Stanley laid his hands on my head and prayed. I felt a tremendous power, and began to praise God loudly. Later, I received the baptism in the Holy Ghost. I learned that the meeting was a "baptizing meeting," but that the element was the Holy Spirit—not water!

We were too few to start a church. We



Leaders of the newly organized church at Hastings, Nebraska, during 1930s. Kneeling, the first church board, left to right, Melvin Kennedy, Ben Cleveland, Glen McCoy, Pastor Everette Stanley, Carl Hatfield, and Wade Morrison. Standing, Sunday school teachers; the first two are Elsie Smith and Miriam Stanley; first names of other women are unknown: Wells, Morrison, Wild, Neimmemaker, Lightner, Grief, and Gardner. The boy is Darrell Cleveland. Courtesy of Miriam Stanley.

began a "house church" with three meetings and Sunday school each week. We studied Gospel Publishing House quarterlies and the *Pentecostal Evangel*. Sometimes the Trundles took me to Muscotah with them to worship with a small Pentecostal group, led by the Rouths. (Birdie Ruppert, mother of Mrs. Charles Blair, was a Routh.)

Everette Stanley had power with God. His source was prayer with fasting, and living and breathing God's Word. He was mighty in the Scriptures. I have heard him say, "I am going to read the Bible through in six weeks, and then read it right through again." As his ministry matured, he studied theology and read copiously. He was an ardent student of revivalist Charles Finney, and became an authority on church history. I had the joy of inheriting his library, which contained several rare, out-of-print volumes. I have since passed them on to a young pastor whose ministry I believe will be enriched by them.

Once I observed Brother Stanley determining God's will. He said, "Here are two invitations to preach. Let us pray God to show which to accept." In my immaturity, I expected an utterance in tongues with interpretation to tell which to accept. After prayer, Brother Stanley said, "I believe we should go to the Brick community, because people there are already hungry for the Holy Spirit." This was my first of many lessons on manifesting the gifts of the Holy Spirit. It would give me direction when, in later years, I would encounter people who



Everette and Miriam Stanley while pioneering and evangelizing during the Great Depression. Their sacrifices are appreciated by many people today, more than a half century later. Courtesy of Miriam Stanley.

demanded sensational revelations for every little problem.

Sometimes when school schedules permitted, the Stanleys took me with them. They took a camp cook stove and a food box along. Country school yards were good places to cook a meal because of the water and rest rooms.

Usually at night, some "saints" would give us sleeping accommodations. Once, however, near the Platte River in Nebraska, no "saints" were near. The Stanleys spread their canvas revival sign on the dewy ground and laid out blankets. They,

Questions & Answers

Grandma Stanley, 6-year-old Ruth, and I, fully clothed, lay down under the stars. It was cold, and I did not sleep much.

Everette Stanley pioneered several churches in Nebraska. In Burwell, four Rohde brothers received their Pentecost. Hans' sons (Herman, George, Clarence, and Erwin) became ministers. One minister from the Ord church is Marjorie Ball Brown, who, with her late husband Murray, gave 40 years of fruitful service in Africa.

The Stanleys also pioneered churches in Hastings and York. They conducted a daily radio broadcast on a York station which blanketed the state. Miriam was an accomplished pianist, and kept the trio learning new songs. On the program, Brother Stanley publicized revival meetings and district and sectional events throughout Nebraska.

When God would raise up a new church, Brother Stanley would stay with the congregation awhile, then get them a pastor, and move on. He never left a church without building a tabernacle or arranging for a leased building to house the church.

When pioneering a church, the Stanleys would rent a house, furnish it piece-by-piece, and then give it to the incoming pastor. Miriam sacrificed many homes for her Lord.

In later years, Everette conducted revival meetings and pastored.

Everette and Miriam Stanley, and other pioneers, spread the Pentecostal message during times when most of society, secular and religious, was hostile to the ministers and their message. They moved forward despite contrary tides, and we today enjoy the fruits of their labors. ❖



Ruth and Moses Copeland minister through their *Victorious Life Ministries*, Augusta, Kansas. She is a frequent contributor to A/G publications. Miriam Stanley, widow of Everette Stanley, is now 89 and lives in a Tacoma, Washington, nursing home.

Dr. Gary B. McGee is following an early precedent in the *Pentecostal Evangel* with the introduction of this new *Heritage* feature. First it was a Q & A column by E.N. Bell in 1916. Then beginning in 1956 former general superintendent Ernest S. Williams conducted the "Your Questions Answered" column. Readers are invited to send history questions, to Dr. Gary B. McGee, c/o Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.

By Gary B. McGee

1. What academic institution conferred an honorary doctorate on J. Roswell Flower, an early leader of the Assemblies of God?

On June 5, 1946, Bob Jones College (later University), then located in Cleveland, Tennessee, conferred an honorary doctor of laws (LL.D.) on Flower in recognition of his administrative work (but not his Pentecostal perspectives) in the Assemblies of God. Well-known evangelist and Fundamentalist leader R. R. "Bob" Jones, Sr., met Flower during the formative years of the National Association of Evangelicals (1942—) and they became friends, serving on committees together. Flower attended the College's commencement in 1946 where he expressed appreciation for the honor. Given the normally hostile attitude of Fundamentalists toward Pentecostals at the time, this recognition can only be considered an anomaly, nevertheless a tribute to the friendship of two Christians. Predictably, this unusual honor failed to receive mention in the pages of the *Pentecostal Evangel* because Pentecostals had long before discounted the value of such accolades.

2. Was William W. Simpson, famed pioneer missionary to China and Tibet for the Christian and Missionary Alliance (CMA) and later for the Assemblies of God, related to A.B. Simpson, founder of the CMA?

A. B. Simpson (1843-1919) was born at Bayview, Prince Edward Island, Canada, whereas W.W. Simpson (1869-1961) was born and reared in the hills of White County, Tennessee. They were not related.

3. Article VIII, Section 3, of the Assemblies of God Constitution and Bylaws (Eschatological Errors), condemns the doctrine of "the restitution of all things." Where did this teaching originate in Pentecostalism?

A well-known minister in Pittsburgh, Pennsylvania, Charles Hamilton Prid-



Above, W. W. and Martha Simpson with children in 1930s. Below, A. B. Simpson, founder of the Christian and Missionary Alliance.



geon, proposed that hell was of limited duration for the purging of sins, after which all of humankind could experience the love of God (*Is Hell Eternal: or Will God's Plan Fail?* [1918]). Pridgeon became Pentecostal in the early 1920s and continued teaching this unique form of universalism. The doctrine was sometimes referred to as "Pridgeonism" and the "reconciliation" of all things. It was condemned as heretical by the General Council of the Assemblies of God in 1925, and also by the Pentecostal Assemblies of Canada. While it is unknown how many Pentecostals accepted Pridgeon's universalism, the threat was serious enough to warrant official condemnation. Pridgeon's followers later discarded the doctrine. ❖



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A Nomination for "My Most Embarrassing Moment"

C. Stanley Cooke and 1922 Altar Call

C Stanley Cooke, a noted evangelist in later years, suffered a rather embarrassing "Eutychus experience," while serving as song leader in a Swanton, Maryland, revival in 1922.

The meetings were being conducted in a "glory barn" (and this was no mere euphemism). The top of a haystack was the only place young Cooke could find to be seated after his song-leading chore was finished.

Edgar Barrick, missionary to India, preached the message and extended the invitation: "Who will be the first to come?"

High on his lofty perch above the "platform," Cooke blinked sleepily. He shifted his position in the hay. To his consternation, he felt himself slipping. He could not stop his downward flight by digging his heels into the hay, and he would have dropped his guitar if he had tried to grab the hay with his hands. Faster and faster slid the song leader toward the unsuspecting audience below.

"Who will be the first to come?"

With a crash, Cooke hit the altar rail. No longer was "every head bowed and every eye closed."

After all, it is not too often that one who sang like an angel should descend from above in such a startling manner to answer the altar call!



C. Stanley Cooke

Cooke was not only the first but also the last to respond to the invitation that fateful evening.

—Carl Brumback,
Suddenly...From Heaven

C. Stanley Cooke, now 90, lives with his daughter and son-in-law, Jean and Jack Risner, who pastor Foothill Christian Center, Sacramento, California. Jean said that her father broke his hip in July 1989 but made a remarkable recovery within a few months.



Kansas Landmark

The editor shot this Apostolic Faith landmark early one morning last winter. Thought to be the first building constructed as a Pentecostal church in 1904 by followers of Charles F. Parham, it is along U.S. 166 west of Baxter Springs.

During the past few months, the Archives either purchased or received through donations the material listed below. Readers interested in donating historical materials are urged to write to the Archives or call (417) 862-2781, ext. 4400.

Mrs. Alice Snyder: books. **CBC Library:** periodicals and books. **Anna Stafsholt Richards:** book by John S. Richards, *The Night the Red Sea Froze*. **Zella Lindsey:** 1948-49 CBC catalog. **Doug Cooper:** missionary slides. **Leonard Palmer:** ms. "History of Franklin, NE A/G." **Adele Dalton:** various collections from the J. Roswell and Alice Reynolds Flower family. **Florence Bogdan:** historical materials on Highway Tabernacle, Philadelphia. **J. Robert Ashcroft:** photo of Speed-the-Light plane. **Ron Hoover:** Willis Hoover correspondence. **Mrs. Frank Goss:** photos and other materials on Nebraska District. **Harold L. Hardwick:** minutes of 1911 Church of God meeting in Slocum, Alabama, and missionary letters from George M. Kelley. **Dorothea Burton Hawley:** photos of Tunmore family and others. **Wayne Tesch, Newport-Mesa Christian Center:** 50th Anniversary materials, videos and programs. **Norman C. Fontana, Church of God of Prophecy:** copy of A. J. Tomlinson diary (1901-1923). **Mildred Hogan:** Sunday school materials of David Hogan's. **Ruby Raye Batson:** photos, misc. tracts, Bible belonging to Everett Wiley. **Ed McNabb:** *C. M. Ward Story*. **Burton Janes:** books by William Branham and other materials. **Howard Kenyon:** materials used during dissertation research. **Leroy Gruner:** newspaper clippings on Kentucky bus accident. **Wayne Warner:** three books by James Beall, Kathryn Kuhlman, and Oral Roberts. **Oscar Jeske:** photos of ministry in pre-war Eastern Europe. **Neil Jeffrey:** *Revelation*, by K. E. Matschulat. **Gary B. McGee:** *The Aspirin Age*, 1919-1941. **Mrs. M. B. Netzel:** seven sermons on cassette. **Dwight Snyder:** news clippings of Mrs. Wurmser's Bible School. **J. Gene Adkins:** Golden Grain magazines, three books. **Betty Chase, Evangel College Archives:** paper, "Evangel College Buildings and the Pioneers for Whom They Were Named." **Anton and Marvel Frantes:** *Maran-Atha* magazines, missionary correspondence, other misc. items. **Glenn Gohr:** Dale Everett's testimony on tape. **A/V Department:** video of final service 1989 General Council. **Byron Hill:** various periodicals of salvation-healing movement. **EuroVision:** Paul Peterson and Vaughn Shoemaker's 1938 tour of Eastern Europe on 16mm movie. **Radiant Book and Music:** *Forgiven*, by Charles Shepherd.

In addition, **Gerard Flokstra, Jr.**, permitted the Archives to copy books, tracts, revival posters, correspondence, and other items dating to 1900, much of which originated in the Northeast. **Wayne Warner** interviewed O. Kenneth Brann, Lloyd Christiansen, and Anthony Vigna for oral history collection.

COMING IN FUTURE ISSUES

- Ministering to military personnel
- The big Sunday School Conventions
- Youth Conferences of 50 years ago
- Ministry of Faith Homes
- Features on ministers and laymen

HERITAGE LETTER

Continued from page 2

eral people to their knees in an old-fashioned tarrying meeting.

In the wee hours of the next morning Fred and Hazel were startled to hear their mother's voice rise above the others in singing and praising God—in tongues.

Lillie Corum had just become the first known Springfieldian to experience the baptism in the Holy Spirit.

And she was certain her Baptist pastor would be no less excited than she when he would hear about God's moving in the Corum house on East Division Street. The Baptist church would probably call a tarrying meeting.

How disappointed she became.

The pastor scoffed at Lillie's experience and instructed her to remain quiet about this Pentecostal "heresy." Ten-year-old Hazel, who sat through the discussion, will never forget her mother's pained expression at the pastor's cruel reaction.

Standing with his wife on the matter, Mr. Corum resigned as Sunday school superintendent, and the family left the church.

There were no established Pentecostal congregations within 75 miles (by this time Charles Parham, the Topeka leader had established his home base in Baxter Springs, Kansas, just across the Missouri border). Consequently, a small group of believers began meeting at the Corum house.

It was anything but easy, what with opposition from the organized churches and persecution from unbelievers. But the Corums and a "despised few" doggedly held to their convictions.

They didn't know it then, but this little band was planting the seeds for what is now Central Assembly, just a block away from this office.

A vision, which later became well known and associated with the Assemblies of God, was reported in Rachel Sizelove's return to Springfield in 1913, some 7 months before the A/G organized in Hot Springs. While waiting in prayer, Rachel saw a fountain in Springfield which "sprang up gradually but irresistibly" toward all four points of the compass.

Later when the A/G moved its headquarters and the Gospel Publishing House to Springfield, in the minds of church members Rachel Sizelove's vision had "Assem-



The Sparkling Fountain is a 278-page eye-witness account of Pentecostalism in the Ozarks. The inspiration of the *Word and Work*, an important early periodical published in Framingham, Massachusetts, can be relived in this recently published souvenir issue.

blies of God" written all over it.

The Sparkling Fountain not only records the Springfield Pentecostal history through memories of two eye-witnesses but also relates happenings such as the mighty Thayer, Missouri, revival in 1909.

And there are vignettes, along with many photographs, of some of the people God used: Mother Mary Barnes, Harry Bowley, Bennett Lawrence, E.N. Bell, Joe Duke (who was raised from the dead), Bert Edward Williams, Sister Amanda Benedict, Frank Bartleman, Martha Childers Humbard, numerous evangelists, and many others.

It's well worth your \$6.95.

Now for the souvenir issue of *Word and Work*, which fittingly is mentioned in this *Heritage* issue in A. Reuben Hartwick's article on the Northeast.

It began in 1878 by another layman vitally concerned about spreading the gospel, Samuel G. Otis. Known as "Sammy" by his close friends, Otis founded the *Word and Work* as a monthly in Springfield, Massachusetts, and later moved his parachurch Christian Workers Union to Framingham.²

Many in the Northeast heard the Pentecostal message for the first time either through the pages of *Word and Work* or in the summer-long camp meetings in Framingham. Some of the best-known evangelists in the Pentecostal movement

ministered at Framingham after Otis became a Pentecostal.

People from many states would flock to the old Chautauqua Park, and later to Wellesley Park, to hear Maria B. Woodworth-Emmet, Aimee Semple McPherson, the A. H. Argue family, Meyer and Alice Tandt-Ditter, Donald Gee, Allan Swift, Dr. Charles Shreve, Hattie Hammond, and many others.

The Christian Workers Union also served as the home base for the Russian and Eastern European Mission (REEM) during its early years.

Many of the camp speakers and missionaries were featured in the pages of *Word and Work*. After Otis died in 1926, editors included Stanley H. Frodsham, Paul B. Peterson, Bert Williams, and Fred T. Corum. Corum—by then a Harvard-trained practicing attorney—was the same little Corum boy who saw his mother baptized in the Holy Spirit in Springfield, Missouri, 20 years earlier.

The Christian Workers Union, which had also opened Bethel Home for the Aged in 1929, found it increasingly more difficult to meet its financial obligations as the Great Depression wore on. Therefore, in July 1937 an agreement was reached to turn over the assets and obligations to the New England District of the Assemblies of God.

Otis followers who had sacrificed to make the Christian Workers Union an important arm of the church during the glory years must have thought the end of the world was near. The death of their precious Union was a bitter pill to swallow.

Now, 50 years later, James and Kenneth Corum have published this 28-page souvenir issue of the old *Word and Work* to preserve an important part of the 20th century Pentecostal heritage. It contains a history of the organization by the late Lily E. Corum (Mrs. Fred), as told to James, and original articles, photographs, and revival posters. If you are old enough to remember the *Word and Work*, you'll immediately recognize the familiar sowing and reaping artwork and the open Bible on page 1. The Scripture verse at the top was taken from 2 Corinthians 4:5: "We preach not ourselves but Christ Jesus the Lord."

Word and Work served its generations well. Now you can savor that ministry through this unique souvenir issue—thanks to the Corum family.

Continued on next page

A friend who occasionally contributes to this publication has a favorite expression when somebody does something nice for him. He says, "You blessed my socks off!"

I haven't lost my socks yet, but I am blessed whenever one of our readers tells us he or she reads *Heritage* from cover to cover, or that they read it first before turning to other publications.

Just this morning I received a letter from a minister's widow in Wichita, Kansas, Vera M. Samuelson (Mrs. Paul), who ordered two gift subscriptions for Mrs. Ila Lack and Mrs. Vida Morrison. "I am proud of the Assemblies of God Archives," she writes. "I might say that we three ladies are widows of Assemblies of God ministers."

That's appreciation of one's heritage. It also assures us that this publication—now entering its 10th year—is meeting a need as a popular history magazine. And it challenges us—with apologies to Zenith—to continue putting "the quality in before the name goes on."

If you want to bless someone, drop a note to a writer if you like a particular article—or even if you disagree with them.

Either way, they'll appreciate hearing from you.

Happy reading!

Notes

1. Order *The Sparkling Fountain* and *Word and Work Souvenir Issue* from James Corum, Route 9, Box 207B, Morgantown, West Virginia 26505. The Corum family also published *Like as of Fire*, the reprinted issues of the Azusa Street Mission's *Apostolic Faith* (1906-08), which is temporarily out of print. See "An Unforgettable New Year's Prayer Meeting" by Fred Corum in the *Pentecostal Evangel* (Dec. 31, 1978) and *Heritage* (Winter 1983-84), the story of "claiming" present A/G property for God 3 years before A/G moved to Springfield.

2. See my "Divine Healing on Trial," (*Pentecostal Evangel*, Jan. 15, 1989) a story of Maria B. Woodworth-Etter's 1913 camp meeting in which she was arrested, along with Cyrus B. Fockler and Earl Clark, for obtaining money under false pretenses (promising healing and receiving offerings). The *Middlesex News* in Framingham published my longer two-part story in their Nov. 18, 25, 1989 issues. ❖



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



Others Identified in Winter Cover Photo. *Heritage* readers recognized other students and faculty in the 1932 Peniel Bible Institute (Dayton, Ohio) winter issue cover photo who were unidentified. Twenty out of the 47 are now identified. First row: Thelma Hickok; Maxine Reeder Hartshorn; unidentified; Reba Norcross; next six unidentified. Second row: unidentified; Mrs. Mary Maines, teacher of piano and pipe organ; Mrs. Ella Van Scoyk, teacher of singing and leadership; Roberta (Mrs. Robert) Miller, faculty; Robert A. Miller, faculty; Herman L. Harvey, principal; Alice Lines, matron; Helen Byram Jarvis, faculty; next three unidentified. Third row: Harold McKinney (?); next two unidentified; Myrtle Clark; Helen Branch Johnson; unidentified; Fleming Van Meter; James Hartshorn; Leslie Thompson; unidentified; A. C. Trimble; Bill Gunderson; unidentified. Fourth row: first 12 unidentified, John Amrozowicz, Elsie Nash Elmendorf. Photo courtesy of Helen Byram Jarvis

More About Findlay School

After Michael G. Owen's article on the five Ohio Bible schools in the winter 1989-90 issue of *Heritage* appeared, additional information on one of the schools surfaced.

The Norwalk, Ohio school—which missionary Esther B. Harvey attended in 1911—was operated by "a Mrs. Wurmser." The Archives has learned that the school moved to Findlay in 1914 where it was known as the Bible and Missionary Training School. (Incidentally, the Assemblies of God also moved to Findlay during the summer of 1914, setting up an office in T.K. Leonard's Gospel School.)

Heritage is indebted to subscriber Dwight Snyder, Findlay, for an update on the school. He sent a copy of an article from the *Findlay Morning Republican* on June 29, 1914, which reports the move from Norwalk. According to the clipping, 60 students were enrolled during the previous school year.

Mrs. Wurmser's name was Etta H., and she apparently had roots in the Christian and Missionary Alliance. In 1929 the membership directory of the National and International Pentecostal Missionary Union lists Mrs. Wurmser as vice-presi-



The Bible and Missionary Training School.

dent of the group and still principal of the Findlay school.

Heritage editor Wayne Warner also learned in an interview with Leland R. Keys, San Jose, California, that he had attended the school and was ordained there in 1918. A well-known missionary and former Illinois District superintendent, the late W.R. Williamson, also attended the Findlay School.

Keys, who turned 90 in November, was a long-time pastor and taught in the California A/G schools. As a young man he had the distinction of playing the piano for the two best-known women evangelists of this century, Maria B. Woodworth-Etter and Aimee Semple McPherson. ❖



Kerr-Peirce

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lecturer at Mt. Tabor Bible Institute in Chicago.

When he met Robert J. Craig at an early General Council, he encouraged him in his plan to open a Bible school at his mission church in San Francisco. When Craig decided to do so, he invited Kerr to move to California to assist in the effort. Although he was 63 at the time, Kerr so believed in the importance of the project that he resigned his church in Cleveland, and he and his wife moved to San Francisco in September 1919. The Peirces joined them the following January.

Mary Craig is considered the founder of the San Francisco school because it had grown out of her new converts Bible class in the mission which she and her husband had established in 1913. The growth of the class called for a more structured school, and, in 1919, the Pacific Bible and Missionary Training School was opened in a three-story rented building near what would be its permanent location on Ellis Street. Although Mrs. Craig continued to be a strong influence in the school and her husband was its principal until his death 22 years later, their many responsibilities forced them to rely upon able educators to direct the school. This was the task given Kerr as he and Peirce, along with the Craigs and one other teacher, taught the three dozen students in the first class.

At Easter the next year, Kerr traveled to Los Angeles to speak for a prayer conference at Bethel Temple. Its pastor, George Eldridge, another former CMA leader,

encouraged Kerr to start a school in Los Angeles, contending that the 450 miles to San Francisco was too great a distance for southern California students to travel.

Though Eldridge may not have known it, a significant difference of ministerial philosophy had developed between Kerr and the Craigs. Robert Craig's experience as a less than successful Methodist minister before a supernatural healing had changed his life had made him a strong supporter of spiritual manifestations. Although Kerr's credentials as a Pentecostal could hardly be questioned, he was unsympathetic to some of the demonstrations he witnessed at the thriving, exuberant mission church which Glad Tidings had become.

As the spring passed, Kerr felt it would be best to leave San Francisco and accept the southern California challenge. It is impossible to gauge the contribution of Kerr and Peirce during their brief tenure in San Francisco. Myer Pearlman, a recent convert who had attended some classes there was sufficiently impressed by Kerr and Peirce that he followed them to southern California and, eventually, on to Springfield. [See Winter 1989-90 for Pearlman's testimony.] Because they did serve during the school's initial, formative year, some credit for the continued growth and development of what was soon to become Glad Tidings Bible Institute and, eventually, Bethany Bible College, must be given Kerr and Peirce for their part in laying the foundation.

As a result of the Azusa Street revival a number of Pentecostal churches had been formed in the Los Angeles area. To serve them, one of Eldridge's daughters, Huldah, and her husband, Harold K. Needham, agreed to give their 10-room house at 5036 Echo Street in Highland Park, a Los Angeles suburb, for a Pentecostal Bible school. They then departed on an around-the-world missionary tour leaving Kerr and Peirce to actually begin Southern California Bible School. Over 20 students attended a 6-week summer session which began in May 1920.

It was an act of faith. The house was unfurnished and nearly all the help received in the early days came from Eldridge's Bethel Temple. Titles were rarely used, but Kerr functioned as the principal and Peirce was dean and business manager. The salaries were \$50 per month if and when available. Nearly 35 students

enrolled for the fall semester, 11 of whom would complete the 2-year course. Only a few could be actually housed in the school and so most lived in private homes. Tuition was \$22.50 per semester.

Along with Myer Pearlman, John Kolenda, who was to have an effective ministry on three continents, was a member of the first class. Wesley Steelberg, a young area pastor and later the general superintendent of the Assemblies of God, visited the school and was influenced by Kerr to drop his reservations about formal Bible school training and attend some lectures. Through the next 2 years the school increased to over 60 students.

Soon after reaching India, Huldah Needham contracted a fever which proved fatal, causing her husband to return to California. Kerr offered him the leadership of the new school, but he declined because of the shock of his recent loss. By the second year Needham was willing to teach missions courses, and at the beginning of the third year, when a third year was added to the curriculum, he assumed direction of the school. Because he would remain as principal or president for the next 24 years, Needham is often regarded as the founder of what was to become Southern California Bible College and, eventually, Southern California College.

While in Los Angeles, Kerr and Peirce also helped form the Southern California District of the Assemblies of God. Although George Eldridge had already convened several preliminary meetings, so that 1919 is considered the district's formation year and Eldridge as its first superintendent, at the first regular meeting of the district council, held in 1920, Kerr was elected chairman and Peirce secretary-treasurer.

Kerr had often spoken of the need for a Bible school in Springfield. Although one of the reasons given for the establishment of the Assemblies of God had been to encourage the creation of schools, no permanent General Council school had been established. Kerr once observed, "If I could just see a Bible Institute at headquarters, I could say 'Now let thy servant depart in peace.'"

When a General Council-backed school in Nebraska failed, Chairman E. N. Bell, invited Kerr to move to headquarters to open Central Bible Institute. Because

Needham had taken responsibility for Southern California Bible School, Kerr felt free to take yet another challenge. And so in late July 1922, the Kerrs and Peirces arrived in Springfield.

The new school was initially housed in the basement of the new 40' x 60' frame building at Calhoun and Campbell, the only Assemblies of God Church in the city. To prepare for the September opening, a quantity of accumulated stove ash had to be removed from the basement, the walls whitewashed, and muslin stretched over the exposed floor joists. The Kerrs and Peirces did much of the work themselves, and in September, Central Bible Institute opened with 35-40 students in the first class. Chapel, classes, cooking, and dining all took place in the basement with students housed nearby in private homes. Again, Kerr, who was then 65, served as principal and Peirce as dean and business manager.

It would require 2 years to prepare the new campus, but after only one, Kerr's failing health caused him to relinquish leadership of the school to Frank Boyd, and the Peirces left for Canada. But with the exception of a year spent in pastoring, Kerr continued as a teacher at CBI until his death 5 years later. The importance of this school to the fellowship can scarcely be exaggerated.

Kerr died in Springfield, April 2, 1927, much loved, honored, and, unquestionably, one of the most influential founders of the Assemblies of God. Peirce died almost exactly 50 years later, Feb. 11, 1977. Although 82, he remained vigorous and active, teaching at the Omega Bible College at Calvary Community Church in San Jose, California, a church he had founded in 1933. ♦



Lewis Wilson was both a student and colleague of Willard Peirce. Since 1954 he has served as a teacher and administrator at A/G schools in California and South Africa. For the past 10 years he has been academic dean at Southern California College, Costa Mesa. He holds the Ph.D. in history from the University of California, Berkeley.

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with Earl W. Clark and Cyrus B. Fockler for "obtaining money under false pretense." This charge rose from outstanding healings during the meetings. Testimonies of these healings were given in court by people from Massachusetts, New Hampshire, New York, and Pennsylvania. The judge dismissed the case for lack of evidence. The trial made news for the *Boston Herald* as well as other papers.

In August of the following year Woodworth-Etter came to Philadelphia and ended her services on Labor Day. One hundred fifty people were struck down by the power of God that day. People had come across the Delaware River from New Jersey; others came from the Dutch Country of Lancaster and Reading, west of Philadelphia, and from the south in Delaware and Maryland. Her husband, Samuel P. Etter, passed away while she was in Philadelphia. She returned to the funeral in Indianapolis, Indiana, but was back in less than a week to conclude her campaign.⁸

Flamboyant Aimee Semple McPherson assisted in the growth of Pentecost in the Northeast. After she returned as a widow from China, she and her young daughter lived in New York City where she met Harold McPherson. They were living in Rhode Island when she left for her home in Canada and returned to the ministry. She ministered in most of the states of the Northeast. Many of the Pentecostal churches in northern Maine attribute their beginnings to her ministry in Washburn.⁹ She ministered along the seaboard, on Cape Cod, and at Framingham Camp where Maria Woodworth-Etter had been arrested. She was in New York City and the Philadelphia area for several campaigns.

The chronicler of Azusa Street, Frank M. Bartleman, was born in Pennsylvania, attended Temple University in Philadelphia and returned on his cross-country preaching tour to the Northeast after the outpouring at Azusa Street. The way had been prepared for him by Ivey Campbell who has born in Pennsylvania, received her personal Pentecost at Azusa Street, and returned to eastern Ohio and western Pennsylvania where she testified in many Alliance congregations and at the camp near Alliance, Ohio. Bartleman went as

far north as the Alliance camp at Old Orchard Beach, Maine. When he was forbidden to speak at the camp, he chose to speak in the woods to all who would come out to hear his new message. His contributions to many Pentecostal papers were perhaps a stronger influence than his personal visits to the Northeast.

Many of the most well known people in the Assemblies of God history trace their roots to the Northeast. Ernest S. Williams was pastoring a small work in the oil fields of northern Pennsylvania at Bradford, when the famous call to come



David McDowell, well-known pastor in the northeast, with secretary Enid Jones about 1927. At this time McDowell was assistant general superintendent.

to the Opera House in Hot Springs, Arkansas was given. Although he did not attend the historic meeting, he identified with it after hearing what had been accomplished. Later he pastored the Bethel church in Newark, New Jersey, and in 1920 he went to Highway Mission Tabernacle in Philadelphia. He had such a love for the Philadelphia congregation that he tried to continue to fulfill his duties as pastor even after he was called to be the general superintendent, although he did move to Springfield in October 1930. He presided over the only General Council to be held in the Northeast when the delegates met at his former pastorate in Philadelphia in 1933.

Nyack educated David McDowell, who became an early assistant superintendent, was instructed to attempt to form a district council east of Ohio and north of the Mason-Dixon line. At the invitation of Robert Brown in New York City, the first Eastern District Council met in June 1917. John Coxe was elected superintendent by the 15 representatives, including one woman, from the 11 congregations gathered from New York, New Jersey, Pennsylvania and New England.

Arthur T. Lewis of Concord, New Hampshire, was looked on as a leader in the New England states. The Eastern District brethren asked him to convene a meeting of the dozen or so New England assemblies and this he did in November 1919 in Cambridge Massachusetts. However, it was not until 1923 that the New England District was reorganized and recognized by the General Council.

The first secretary of the Assemblies of God, J. Roswell Flower, pastored in Scranton, Pennsylvania, 1925-1930, and later served as the superintendent of the Eastern District Council. He wrote a "simple" constitution and bylaws which the District adopted before there was such an instrument for the General Council. When elected again to serve as the general secretary for the General Council, he moved back to Springfield, Missouri, where he lived the remainder of his life. He left several of his children in the East as his continuing legacy, three of whom have served as district superintendents: Joseph, New York; George and David in Southern New England.

D. W. Kerr was born in central Pennsylvania, learned his Greek at Nyack and then pastored Alliance congregations in Illinois and Indiana. While pastoring in Dayton, Ohio, he received his Pentecostal experience at Beulah Park Camp and later pastored in Cleveland, Ohio. This Alliance congregation was so "Pentecostal" that the people voted to become a Pentecostal church. When the "New Issue" was debated in 1915, he ably defended the Trinitarian position on the Council floor.

James D. Menzie and Frank J. Lindquist had heard the Pentecostal message in revivals of the Casley brothers. They went to Minnesota and founded numerous churches. Lindquist also began North Central Bible Institute in his Minneapolis church basement. Menzie moved to Gary,

Indiana, and was one of the incorporators of Peniel Bible Institute in Dayton, Ohio. In 1944 he returned to the Northeast and pastored the New Castle, Pennsylvania, Assembly and also served on the Board of Directors of Eastern Bible Institute.

The man who shaped the Division of Foreign Missions, British-born Noel Perkin, attended Rochester Bible Training School and pastored two churches in New York state before being called to Springfield in 1927. Two of his daughters and sons-in-law later returned to the Northeast to pastor. He himself often returned to the Northeast to promote missions. He was the Council speaker in 1946 when the appeal for an offering was given. An uneven number was reached, so he suggested they attempt to make it up to an even figure. A hilarious time of giving ensued and money floated down from the circular balcony of the church; missionary Harvey Waggoner ran up and down the aisles catching the bills as they floated down to the first floor.

Another one of the "helps" of the Assemblies of God, and particularly to the Gospel Publishing House, was J. Z. Kramerer. He attended Rochester Bible Training School and went to the printing department in Springfield in 1919. He retired as the plant manager in 1952 after having supervised the move to the new printing plant in 1948.

The Northeast was the landing site for many immigrants from Europe. They tended to settle in neighborhoods where their language was still spoken. Luigi Francescon had received his personal Pentecost at William Durham's North Avenue Mission in Chicago. He came East in 1907 and spread this message among his fellow Italians, many of them accepting his witness. In 1909 he went to Philadelphia while a brother Carnello went farther east to Boston in 1918.

Many of the Italian ministers met in Niagara Falls, New York, in 1927 for fellowship and discussion of some problems that had developed among their brethren. They chose to call themselves The Unorganized Italian Christian Churches of the United States. During World War II "Italian" was deleted to show their allegiance to their adopted country. They continue as the Christian Churches of North America with current national headquarters in Transfer, Pennsylvania, near Sharon. Some of the above brethren chose to affiliate themselves with the Assemblies of God and formed the Italian District Council in 1948. All of the Assemblies of this District are located in the Northeast.

The Northeast was also the location of the organizational meeting of the German District Council of the Assemblies of God. It met in 1922 in New Castle, Pennsylvania, and elected A. Herman Wendt as its first superintendent. He served in that office until his death in 1929.

The influx of Hispanics into the Northeast has been met by a Pentecostal witness in their midst. The Spanish Eastern District Council was formed in 1956 and has been a strong influence for the Lord. Its headquarters are in Bronx, New York.

The Northeast has seen the need for the Gospel to be preached in all the world, and missions has been a prominent emphasis of the churches in both the giving of the people and the sending of its youth. Glad Tidings in New York City led the nation in missionary giving for years; Highway Tabernacle in Philadelphia was in the top ten in giving as well.

The roll will be called up yonder, but here we can name only a few of those who answered the call to the foreign fields. Victor G. Plymire went to China under the Alliance, but while on furlough he

Continued on next page

Nicholas Nikoloff congratulating a graduate at a New England Bible Institute commencement in early 1950s. Others identified include Levi Storms, third from left; next to him is Grady L. Fannin; on the right

side of pulpit are Roy Smuland, unidentified, J. Roswell Flower, unidentified, M. Q. Spencer, and Mildred (Mrs. Roy) Smuland.





New England District presbyters, 1956. Seated: from left, Gerard Flokstra, Sr., George Flower, Carl O. Lindberg, Grady L. Fannin, and David Flower. Standing, William E. Bailey, Ralph E. Mulley, Albert W. Earle, Enoch Olsen, George E. Downs, and L. B. Hinman.

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received the baptism in Lancaster, Pennsylvania and returned to China and Tibet as a Pentecostal. His son, David, still receives missionary support from the Assemblies of the Northeast.

W. W. Simpson, another former Alliance missionary, was the first secretary of the Eastern District Council of the Assemblies of God. He too returned to China after having taught at Bethel Bible Institute in Newark during World War I.

Maynard Ketcham attended prestigious Massachusetts Institute of Technology but left to enroll in Beulah Heights Bible Institute to prepare for missionary service. He taught at Bethel before going to India as a missionary in 1926. He moved to Springfield, Missouri, when he was appointed the Field Secretary for the Far East in 1955.

Ralph M. Riggs attended Rochester Bible Training School and then went to South Africa as a missionary. When he returned in 1925 he pastored several churches in the Northeast. While at

Newark, he taught at Bethel Bible Institute and moved to Springfield in 1929 with the school when it merged with Central Bible Institute. From 1953 to 1959 he served as the general superintendent of the Assemblies of God.

Ada Buchwalter left Lancaster, Pennsylvania for China to work with her sister Mary Lewer and her husband. There she met and married Leonard Bolton of England. They spent most of their married lives working among the Lisu people of China. All of their children have pastored in the Northeast. In 1972 Ada married B. T. Bard, a retired missionary to China. He had attended Bethel Bible Institute in Newark and pastored in the Northeast before his missionary appointment.

Time would fail me to tell of ... but the records and books will some day be opened and accurately reported. Rewards will be given by the One who still sits and looks over His Church and weighs the thoughts and intents of the heart and will give to each according to his work.

Notes

1. Carl Brumback, *Suddenly from Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 13.
2. Donald W. Dayton, *The Theological Roots of Pentecostalism* (Grand Rapids: Zondervan, 1987), p. 176.
3. Fred T. Corum, comp., *Like As of Fire: A Reprint of the Old Azusa Street Papers* (Wilmington, MA: Corum, 1981). See references to Pentecostal meetings in Pennsylvania mentioned in the following articles in *The Apostolic Faith*: "Pentecost in Middle States," Feb.-March 1907, p. 3; "Many Witnesses to the Power of the Blood and of the Holy Ghost," April 1907, p. 1; "Everywhere Preaching the Word," September 1907, p. 1; "The Lord is Speaking in the Earth Today," January 1908, p. 1.
4. William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 70.
5. Carl Brumback, *A Sound From Heaven*, (Springfield, MO: Gospel Publishing House, 1977), p. 92.
6. Minutes of the Eastern District Council of the Assemblies of God, June 1917.
7. Corum, *Like As of Fire*. See "Baptized in New York," *The Apostolic Faith*, December 1906, p. 3.
8. Maria B. Woodworth-Etter, *Signs and Wonders* (Chicago: Hammond Press, 1916), pp. 307, 308; Wayne Warner, "Maria B. Woodworth-Etter and the Early Pentecostal Movement," *Heritage* 6:4 (Winter 1986-87), pp. 11-14.
9. James E. Peters, *Prevailing Westerlies* (Shipensburg, PA: Destiny Image, 1988), pp. 109ff.

