

Assemblies of God

HERITAGE™



Thomas F. Zimmerman **A Look at the Indiana Roots**

By Edith L. Blumhofer



Assemblies of God
HERITAGETM

VOL. 10, NO. 4, WINTER, 1990-91

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COVER. Thomas F. Zimmerman and Elizabeth Price on their wedding day, June 17, 1933. Inset, young Thomas F. Zimmerman.

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HERITAGE LETTER

By Wayne Warner

Have you been following the articles on military ministry during World War II? You'll find the third installment in this issue beginning on page 4. In a later issue we plan to focus on the ministry of chaplains beginning with our very first, Clarence P. Smales, who was commissioned in 1941.

It was late in 1941, when it appeared the U.S. could not avoid being drawn into the war, that the Assemblies of God began to get serious about reaching service personnel with the gospel. Most of the people still around who had a part in that ministry find it hard to believe that 1991 will mark the 50th anniversary of our ministry to the military.

Today's very active Chaplain's Department and other ministries to the military can trace their origins to the period on which we have focused. It is true that individual A/G ministers and laymen ministered to the military as early as World War I—Raymond T. Richey being the best-known example of those efforts.

But it wasn't until just before Pearl Harbor was struck, December 7, 1941, that the A/G saw a great need in the military and took action to begin a military ministry.

If you were there at the time, or have read the previous two articles, you know that the A/G ministries touched thousands of servicemen from training bases to war zones around the world.

In this issue you'll read about a representative servicemen's center, which Levi Larson operated in Tacoma, Washington. It was only one of more than 40 of these "lighthouses" which A/G ministers and laymen operated during World War II and which were coordinated by the Servicemen's Department.

Another center—Layne's Hospitality Home for Servicemen in San Diego—deserves special mention in this issue because recently about 100 people who had received ministry there from 1941-74 got together for a reunion.

That story begins in late 1941 when Bertha Layne, who with her husband Mahlon poured thousands of dollars into Christian ministries, drove to Pasadena to see Irvin and Bertha Rattan. Her mission was to talk the Rattans into becoming directors of the servicemen's center in San Diego.

Irvin and Bertha showed little interest at first but then were convinced that God—not just Mother Layne—was calling them to San Diego. They had no children of their own but soon became parents to thousands of servicemen who descended on San Diego.

The day of their first scheduled service will be forgotten only when people stop thinking about World War II. For that day was Sunday, December 7, 1941!

From that infamous day—as President F. D. Roosevelt called it—until 1974, servicemen in San Diego could find a home away from home at 1268 22nd Street. Between opening day and 1956, more than 225,000 people passed through the doors at least once. As was true of the other servicemen's

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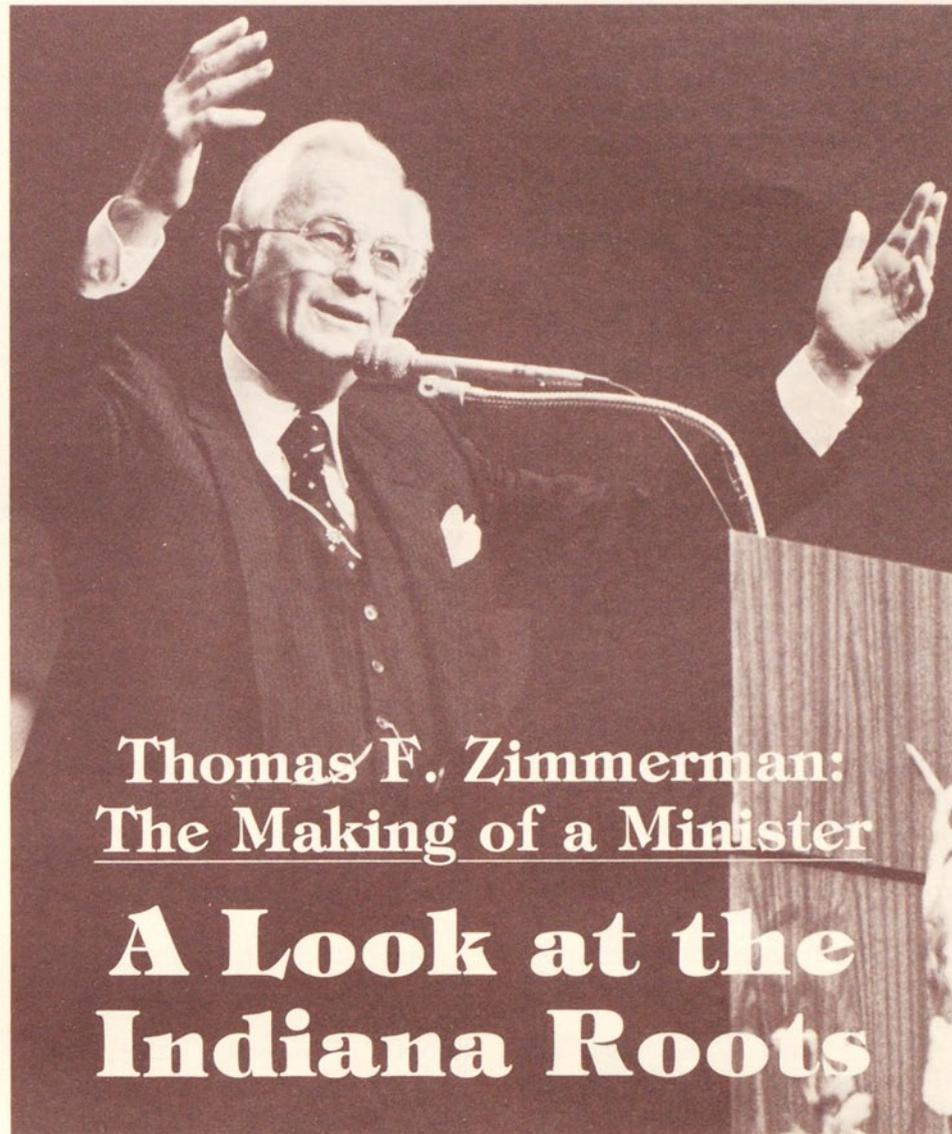
By Edith L. Blumhofer

For more than 50 years, Thomas F. Zimmerman has served the Assemblies of God, not only as a pastor, but also as a district official, head of the denomination's radio department, assistant general superintendent, and general superintendent. A strong leader who holds the esteem of key Pentecostal leaders worldwide as well as that of influential evangelicals, Zimmerman both mediated Pentecostal influence in evangelical associations and, for nearly 3 decades, determined to a large extent how the Assemblies of God would relate to other American religious groups.

In some ways, Thomas Zimmerman's life story has Horatio Alger overtones. It is the story of an average working-class child who worked hard, seized opportunities, and moved steadily from the streets of Indianapolis to national and international religious leadership and White House receptions. He would say it was the story of a person who consecrated his life to God's service and lived by the motto, "All for Jesus." It is also a typically Pentecostal story. Like many others, the Zimmerman family embraced Pentecostalism as the result of a healing and accepted its other distinctive tenets later. They joined an independent faith mission where strong pastoral leadership shaped the congregation. Then young Thomas trained for the ministry by ministering, without reference to what he might receive in return.

In many ways, Thomas Zimmerman's forebears were typical 19th-century midwesterners—millers, saddle makers, medical doctors, farmers—moderately prosperous, landed and public spirited.¹ On both his father's and his mother's sides, for generations they were Methodists with a strong sense of civic obligation and community spirit. Lodge officers and community officials, they were often popular and respected.

The Zimmerman family was of Pennsylvania Dutch stock and migrated from Pennsylvania to Richmond, Indiana, in the 1840s.² Thomas Zimmerman's great-grandfather, William Fletcher Zimmerman, was a saddle maker who took a lively interest in public issues and served the city of Richmond in elective offices as marshal and chief of police for 20



Thomas F. Zimmerman: The Making of a Minister

A Look at the Indiana Roots

years. He and his wife, Nancy, had nine children, two of whom became medical doctors. Their son, Charles, was a cancer specialist who gained repute as a progressive doctor and built a considerable practice in Ft. Wayne. Another son, William Wallace Zimmerman, used the medical profession to build a political following. He served at least four tumultuous terms as Richmond's mayor, backed by the Republican machine at a time when Progressive anti-machine furor was sweeping the country. He brought the Zimmerman name to front-page headlines: "Mammoth Meetings of Those Opposed to Zimmermanism" "Zimmermanism Repudiated by Republicans;" "Twelve Hundred Women Enter Protest Against the Indorsement of Zimmerman's Policy and Life."³

Perhaps his brother's political ambitions influenced Charles to settle elsewhere. The Richmond press noted Charles' success with pride in this native son when he opened a sanatorium at Portland, Indiana, in 1897.⁴ He later moved his practice to Ft. Wayne. Certainly his life (which, the *Richmond Weekly Sun* noted, "made a Richmondite proud to call upon him") was more tranquil than William's.⁵ He had three children—Martha, Harry, and Thomas Fletcher. Thomas departed from family tradition and chose to become a chef for the rapidly expanding railroad lines. Unlike the rest of the family who tended to put down roots in small midwestern cities, he spent years riding the rails—frequently between Denver and Dallas. Little is known of that

period of his life. By the early 1900s, he had settled in Indianapolis where he invested his earnings in a bakery and confectionary business.

“The Zimmerman family embraced Pentecostalism as the result of a healing and accepted its other distinctives later.”

At the turn of the century, Indianapolis was a bustling state capital which boasted sidewalks, streetlights, streetcars and musical and literary societies. Some 40% of its citizens were church members, predominantly Protestant, with the Methodist family of denominations having the largest membership.⁶ A Catholic minority, though vigorous, declined in proportion to Protestants during the century's first decade.⁷ Between 1900 and 1910, the city experienced a surge of economic growth, and its population increased by more than 35%. The city had a substantial foreign-born white population as well as a sizable black minority.

There Thomas Zimmerman and his young wife, Carrie Kenagy Zimmerman (Carrie—also of Pennsylvania Dutch stock—was a native of Bluffton, Indiana, where her father, Joshua, was a miller), apparently lived ordinary working-class lives until one day in 1917 when Carrie Zimmerman told her husband the grim news she had just received from her doctor: she was terminally ill with tuberculosis and had no more than 6 weeks to live.⁸ Until then, life for the hard-working couple had not been easy, but it had had its compensations. They had a 5-year-old son, Thomas Fletcher, born after Carrie had lost two children, and they owned a business which absorbed much of their time. What was left they devoted to activities in the nearby Methodist Protestant Church where they were lay leaders.⁹

Their dreams for the future shattered, Carrie recalled a visit 9 years earlier to a humble, noisy mission where people had prayed for the sick.



The Indianapolis Apostolic Faith got its start in this house (inset) at 1226 E. Minnesota in 1913 and later moved into the above building on Laurel Street. For many years the church was known as the Laurel Street Tabernacle. Today it is Parc-Way Assembly of God and is at 3500 E. Thompson Road. Photos courtesy of Esther (Mrs. John) Price.

The unfamiliar religious excitement had been disconcerting, and she had walked out of the service. Now her thoughts turned to what she had seen and heard in that Apostolic Faith Mission, a message that her close friend and cousin, Alice Reynolds Flower, had explained to her long before.¹⁰

Desperate for help, the Zimmermans sent a request to the mission for someone to come to their home to pray. The mission's leader, Daniel Rickard, and members of his congregation responded by anointing Carrie Zimmerman with oil and praying around her bed. The next morning, she had regained enough strength to get up. A few weeks later, the doctor examined her, put her through various tests, and declared her completely well.

The healing caused a stir in the local Methodist Protestant Church. That denomination had only three congregations in Indianapolis, and these constituted a tightly knit community through which news of Carrie Zimmerman's healing spread rapidly. In spite of a crowded schedule of church activities and the pressures of a building program, members began to gather for cottage prayer meetings as interest in Pentecostal teaching and experience surged. Without any designated leadership, for several months the groups proliferated and the fervor increased. Thomas Zimmerman,

meanwhile, continued to serve as Sunday school superintendent and chairman of the Board of Stewards at the Methodist Protestant Church. He took his wife and son to the Pentecostal mission on Sunday afternoons.

The dramatic increase of interest in healing and other aspects of the Pentecostal message in the prayer groups finally compelled the Methodist pastor to suggest that the Zimmermans leave his congregation and affiliate with the Pentecostal mission. The decision was difficult: young Thomas had been christened in the church, and his parents had dedicated their time and resources to its programs. But since Carrie Zimmerman's healing, the family had come to acknowledge the appeal and power of the simple Pentecostal message. Her experience had initiated them into another faith community, and the Pentecostals welcomed them gladly.

By then, Indianapolis had at least four Pentecostal missions, all independent and often at odds with each other. One, led by Garfield T. Haywood, a nationally-known black Pentecostal, was a center of the emerging Oneness (or Jesus' Name) movement. Another had been formed by people who had left the local Christian and Missionary Alliance congregation in 1907. The third had only recently been esta-

blished by a widely acclaimed aging evangelist, Maria B. Woodworth-Etter. The fourth was then known as the Apostolic Church and was led by Daniel Rickard. It was there that the Zimmermans associated.

Rickard, a popular middle-aged pastor and evangelist, had affiliated briefly with the Assemblies of God from 1914-1917. While he had not prospered financially as a Pentecostal pastor in Indianapolis (he found the \$1 fee for credentials almost impossible to pay in 1917), he had succeeded in establishing a thriving independent mission. At about the time of Carrie Zimmerman's healing, he had reported to the Assemblies of God headquarters: "You will be glad to know the Lord is blessing us greatly. Some are being saved and baptized in the Spirit every week. Blessed people from the churches are coming into the work."¹¹

Soon after the Zimmermans joined the ranks of these "blessed people from the churches," Rickard left for Detroit, and John Price, a young pastor in Gas City, Indiana, accepted an invitation to succeed him at the Apostolic Church.

John Price was not a pastor by training. While serving in the army in the Virginia tidewater region, he had met and married a young local girl, Elizabeth Maddox. Shortly thereafter, he was transferred to an army home for veterans in Marion, Indiana. In Marion, he attended revival meetings run by C. M. Shawley, the leader of a Pentecostal

mission known as the Old Power House. John and Elizabeth Price professed conversion and Spirit baptism at the Old Power House and, in typical early Pentecostal fashion, promptly began to assist in evangelistic outreach. Before long, the two accepted a call to nearby Gas City to lead a small Pentecostal mission. They faced all the uncertainties of early Pentecostal faith living with their growing family. John Price learned to preach and pastor by trial and error, observing others and reading standard evangelical books such as R. A. Torrey's *What the Bible Teaches*.¹²

Leaving Gas City to pastor in Indianapolis did not immediately improve John Price's financial circumstances. The congregation of the Apostolic Church numbered about 150 and was composed primarily of average working-class people, neither the most dispossessed nor the especially prosperous. They met in a crude building, the bare ground covered with straw, and worshipers sat on benches or knelt in the front area designated as the altar. As worshipers arrived, they usually knelt to pray, and the services (in which all were expected to assume responsibility for ministry) often began spontaneously. Sometimes demonstrative, sometimes quiet, the meetings continued indefinitely.

Once the Zimmermans had resigned from the Methodist Protestant Church, they spent all day every Sunday at the Apostolic Church, carrying their noon meal with them.

Sunday afternoons (the Sunday afternoon service was considered the main service of the week), the ranks of worshipers were swelled by people who attended other churches but were also attracted to the Pentecostal message.

In addition to services during the week and 1½ hours of Sunday school before the Sunday afternoon service, cottage prayer meetings absorbed the energies of the members and extended the mission's influence. Carrie Zimmerman was much in demand to pray for the sick and participate in cottage meetings, but in general, women were not prominent in the congregation. They prayed and testified but regarded themselves as "helpers in the gospel" and left public leadership to men.

Opposition came from several directions. Hecklers opposed the noisy services and ridiculed tongues speech and ecstatic behavior. Participants never knew when pranksters would open the mission door and hurl tomatoes and eggs at the worshipers. Those Pentecostals who were committed to the Oneness position (baptism in the name of Jesus for the remission of sins) sometimes disrupted altar services to attempt to persuade new converts to join their ranks and be baptized in Jesus' name.

Thomas F. Zimmerman was reared in the Apostolic Church and was deeply influenced by John Price. As a young teenager, he began

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Left, the Zimmermans at a formal White House reception in the 1960s. Right, 25th anniversary, June 1958; children are Bud, Elizabeth, and David.



The Baptism in the Holy Spirit

Salvation Army Founder William Booth's Grandson Tells of His Pentecostal Experience During a 1908 London Tarrying Meeting □ By William Booth-Clibborn

PART 1

How many times I go back in spirit, like Jacob of old, to that little home at 33 Tormount Road, Plumstead, London—which proved the very House of God and Gate of Heaven to me—my “El Bethel.” It was there that all of heaven a mortal being could possibly stand at one time, descended upon me. My Baptism was a mighty immersion into the spirit and power of God, a sinking into the deeps of the unfathomed sea of divine love. Even as I think of it I feel that same holy hush that gripped my heart in adoration and wonder as, enveloped in indescribable glory, I was ushered into the fearful presence of God.

The salutary, sanctifying, and sobering effects of this overwhelming outpouring incapacitated me for days. My prayers and rejoicings were unceasing. I was dazed with the brilliance of the light that had illumined my whole being. So heavy was the anointing that rested upon me that I wanted to do nothing but worship; I had no other wish but to



Evangelist William Booth-Clibborn

wait upon the Lord. “The weight of glory” remained upon me night and day. So wholly captivated were my senses and interests to the one single purpose of magnifying and praising God that not only the happiest benefits resulted from this experience, but its outcome was thorough and lasting.

I have traveled the world in extensive labors in the ministry of the gospel since that happiest evening. Volumes could be written of what Christ hath wrought through the preaching of His Word in the numerous revivals that I have conducted. Yet nothing that I could relate has even been, or indeed ever could be, so personally real, so completely satisfying, or so indisputably miraculous to my mind as the blessed event when God gave me the gift of the Holy Spirit. Everything that I have since seen has only brightened the vision and confirmed the glories that there broke upon my ravished soul. And—I have never doubted, no, not for one moment, that it was *all* and *only* from and of God!

To every picture there is a frame; to every spiritual experience there is a background; for every special privilege enjoyed there is a price that must be paid. More than often we owe a great deal *to others*. In my case I owe much more than I

When Arthur S. Clibborn married Catherine Booth, the eldest daughter of William and Catherine Booth—founders of the Salvation Army—both of them changed their names. They and their descendants, beginning with 10 children of their own, would be known as Booth-Clibborn.

Arthur and Catherine established the Salvation Army in both France and Switzerland and also ministered in Holland. But in 1902 they left the Salvation Army and went into independent ministries. Six years later they came into the Pentecostal movement which was just getting started in London.

Beginning on this page is Part 1 of a two-part story told by their son William Booth-Clibborn regarding his baptism in the Spirit at the age of 15 in 1908. The life-changing experience prompted William's parents and siblings to also pray for the Baptism.

This account is not only inspirational but also important to

students of Pentecostal history because of the descriptive language Booth-Clibborn uses in telling about the 1908 tarrying meetings and the actual baptism in the Holy Spirit.

William became the best-known of the Booth-Clibborn children, having a worldwide ministry of evangelism and writing. Pentecostal periodicals in the 1920s and 30s carried many of his sermons and articles. His lyrics to “Down From His Glory” remain a favorite song to many Christians. Meetings he conducted in Australia during the early 1930s helped found several Pentecostal churches. He later founded Immanuel Temple in Portland, Oregon, where he died in 1969.

The material used in this article is excerpted from *The Baptism in the Holy Spirit, A Personal Testimony*, by William Booth-Clibborn and is used by permission. The book is available from the Booth-Clibborn Book Concern, 671 Cascade Drive, N.W., Salem, Oregon 97304. Cost is \$4.50 postpaid in U.S. and \$5 foreign. For a list of other books available, see page 23.

can say to my parents.

Because both my father and mother desired to go on with God in the full light of His revealed truth, they left the Salvation Army in 1902. They had personally established and directed its thriving work both in France and Switzerland. It is not the province of this message to explain the reasons that brought them to a decision that cost them a great deal and caused them much pain. Their Salvation Army commands, especially in France and Switzerland, to which they had devoted 16 of the best years of their lives, were inexpressibly dear to them. They

As a teenager William returned to the Lord in deep contrition and became the first of the Booth-Clibborns to receive the Pentecostal experience.

numbered their converts in those two countries by the thousands, and their subordinate soldiers in the Army War by the hundreds. The tearing separation came while they were in charge of the work in Holland. It was a staggering blow to my grandfather, General William Booth, who considered my mother, his eldest daughter, the ablest preacher among his children. But it is my firm conviction, and succeeding events have confirmed it, that unless my beloved parents had stepped out on questions of conscience and the advocacy of advanced truths such as divine healing, the second coming of Christ, and the anti-Christian character of all carnal warfare, we would never have been ready as a family to experience Pentecost in our home.

When the time came for the worldwide outpouring of God's Spirit, the Booth-Clibborn branch of the Booth family was prepared. We were independent, free from all sectarian bias and influence, not affiliated with any particular part of organized Christianity. Mother was evangelizing in many churches, her revival work proving eminently successful. Father was devoting his time at home

to biblical research and writing. In his studies he had come to the conclusion that God would in the last days of this age send a great revival that would restore the gifts of the Spirit in greater use in the Church, and whose main characteristic would be the baptism of the Holy Spirit as received on the day of Pentecost (Acts 2:4). He often spoke of his expectation and watched all activities and developments in the Christian world for its appearance, praying earnestly that it might soon come.

It was, therefore, not of my doing that God should have chosen me to be the first of the Booth family to receive this marvelous Latter Rain experience. Although our relations with "the Army" were severed, yet we kept well in the vanguard in aggressive Christian work and teaching. Family prayers and devotions were not neglected. Many who passed in and out of our home also contributed to its spiritual tone and would prove a blessing to the 10 of us growing children. Full of initiative and more outspoken than my brothers and sisters, God must have foreseen that once baptized, I was destined to undertake to get them all to seek God afresh. The revival visited the family at the right time, for not long after we were ordained to be scattered. Being the fifth child, my age placed me in the center of the 10, able to influence the older as well as the younger. The most difficult, and in the past the most unruly boy, the sudden transformation that overtook me was so thorough and noticeable as to immediately convince and convict my brothers and sisters of the divine reality of what had happened to me and of their own need.

In faith my parents named me William after my grandfather, the general. And I believe his mantle fell upon me as according also to many assurances my mother has kept secret in her heart, and prophecies that were spoken at the time of the visitation.

Westcliff-on-Sea is a beautiful, modern, seaside residential town on the estuary of the Thames. It was growing rapidly, new houses

The Good News Bulletin

GOOD NEWS MISSION

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W. E. BOOTH-CLIBBORN

Hear Evangelist W. E. Booth-Clibborn

SUNDAY
MORNING
AT 11 A.M.

"The
Christian's
Breath"

Followed by
A Prayer Service



SUNDAY
AFTERNOON
AT 3 P.M.

"The Early
and the
Latter Rain"

All Seekers
Urgently Requested
to Attend.

SUNDAY NIGHT AT 7:30 P.M.

"The Blood of the Son of God"

Orchestra opens the song service at 7:15 p.m. COME EARLY if you want a good seat.
Those who wish to make "The Good News Mission" their spiritual Home
will receive the right hand of fellowship from Pastor and
Evangelist before preaching.

WORKERS: Meet the Evangelist in prayer room at 7 p.m. sharp.
REMEMBER GREAT BAPTISMAL SERVICE MONDAY
(SEE OVER PAGE FOR WEEK-NIGHT SUBJECTS)

"THERE'S A NEW STIR IN NEW WESTMINSTER"

1925 meeting in Canada.

springing up everywhere. Situated next to the larger city of Southend-on-Sea and only 45 miles from London, it had suddenly come into favor as an ideal place from which many business men could easily and daily commute to the capital. Here as a family we had finally settled after our many sojourns on the European Continent. We lived in two houses at 25 and 27 Elderton Road.

What memories crowd together of the rollicking, exciting and happy days we spent there! We were all together, from the eldest to the youngest, full of life, fun and enterprise—Evangeline, Victoria, Herbert, Augustin, William (myself), Eric, Frieda, Evelyne, Theodore and Josephine. The 10 of us were undivided by death, not one was married, and not one was absent. A secretary or two, the kitchen maid, the German or Swiss governess who taught us languages and music, faithful Adele, our second mother, who has always been as one of the family, then Father and Mother, made 17 people. It was very often more with those who visited us.

It was of God that I should have been at home, attending day school instead of away in a boarding school at this time. And I liked it better, for our house was the liveliest place, with never a dull moment. Besides being the center of evangelistic activities and the rendezvous of the most inter-

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D.C.O. Opperman and Early Ministerial Training **Short-term Bible Schools**

By Glenn Gohr

Before many of the permanent Bible training schools were established by the Assemblies of God and other Pentecostal groups, a number of ministers conducted short-term Bible institutes in various parts of the country. These were intended for the common people to gain Bible knowledge and practical training as exhorters and Christian workers. No diplomas were given, and no fees were charged. Probably the best-known promoter of short-term Bible schools was Daniel C. O. Opperman, who is also remembered as one of the principal organizers of the Assemblies of God.

Opperman had a varied background of preaching and teaching experience. He was born near

Photo above, short-term school, Joplin, Missouri, 1910. D. C. O. and Hattie Opperman, upper right. First two men on left in front are Efton M. Wiley and Oscar Jones; Frank Anderson in front of baby, right side; Joe Rosselli, on Anderson's left; Roy Scott, top center in front of post; Andrew Crouch on Scott's left; John Goben in front of Opperman.

Goshen, Indiana, on July 13, 1872, and was originally a member of the German Baptist Brethren. He began teaching in public schools in the spring of 1892 at Elkhart, Indiana.¹ While furthering his own education

Beginning in 1909 the short-term Bible schools met throughout the South and Midwest for 30-90 days in hands-on practical training.

at a Brethren college in Mt. Morris, Illinois, Moody Bible Institute in Chicago, Illinois State Normal University, and Manchester College, Opperman taught at various schools in Indiana and Illinois.²

During the time he was a student at Moody Bible Institute (1899), he attended some services at the Zion Tabernacle in Zion City, Illinois, and then joined John Alexander Dowie's Christian Catholic Church. After teaching at Selma, Indiana, during 1900-1901, Opperman was asked to

teach at the Zion Preparatory School in September 1901. He was ordained by Dowie as a deacon of the Christian Catholic Church in January 1902, and by the fall of 1903 he became principal of the Zion City schools.

In January 1905 he took a severe cold which quickly developed into tuberculosis of the lungs. Because of his health, he traveled to San Antonio, Texas, looking for a more suitable climate and a place of ministry. He wrote in his diary that the Lord miraculously healed him while he was conducting a street meeting there. He returned to Zion City on April 22, 1905 and finished his term as principal of schools.³

He continued as school principal that fall, but in December 1905, he relinquished his duties and went back to San Antonio to evangelize. In March 1906, he went to Houston to preach to a group of Zion believers. There he met Charles F. Parham and a group of Apostolic Faith workers.

Parham was conducting a short-term Bible school in a large house at Rusk and Brazos Streets in Houston. This school had opened in January

1906 and lasted about 3 months. In conjunction with Bible study lessons, Parham's students held street meetings, visited the sick, and did other practical Christian work. The subjects included conviction, repentance, conversion, consecration, sanctification, healing, the operation of the Holy Spirit, prophecies, and the Book of Revelation.⁴ The school was supported by freewill offerings, and the workers took turns cooking the meals.

William J. Seymour was present at the Bible school, and about the time that Opperman arrived in Houston, Seymour left to take the Pentecostal message to Los Angeles. He became the leader of the great Azusa Street revival.

After fellowshiping with the Apostolic Faith workers in Houston, Opperman traveled with Parham and conducted meetings in Galena and Parsons, Kansas, and Kansas City, Missouri. He also made several trips back to Zion City, Illinois, and Texas to preach the gospel. Opperman received the Holy Spirit baptism at Belton, Texas, on January 13, 1908.⁵

Later that year, on July 27, 1908, he was appointed director of the Apostolic Faith Movement for the state of Texas to succeed Howard Goss. Afterwards Opperman visited most of the leading missions in Texas.

Because of his teaching background and his experiences in evangelizing, early in 1909 Opperman launched out in a new phase of ministry. He began conducting temporary Bible institutes for the purpose of training new workers and preachers to bear the full gospel message. These schools were held in various places in the central and southern states.

Likely he borrowed many of his ideas from Charles F. Parham. Besides the school in Houston that Opperman viewed in 1906, Parham operated Bethel Bible College in Topeka, Kansas, from October 1900 to the summer of 1901. This is where the Pentecostal Movement was birthed on January 1, 1901, when a group of Parham's students were baptized in the Spirit and began speaking in tongues. This school was

THE OPPERMAN BIBLE SCHOOLS

Brunner (Houston), Texas	Jan. 3, 1909 - April 4, 1909
Hattiesburg, Mississippi	Sept. 18, 1909 - Dec. 28, 1909
Joplin, Missouri	Oct. 14, 1910 - Dec. 10, 1910
Anniston, Alabama	Feb. 10, 1911 - March 11, 1911
Des Moines, Iowa	Oct. 6, 1911 - Nov. 7, 1911
Fort Worth, Texas	Feb. 22, 1912 - April 1912
Hot Springs, Arkansas	winter 1912 - 1913
Hot Springs, Arkansas	January 1914 - April 1, 1914
Ottumwa, Iowa	Oct. 7, 1914 - December 1914
Eureka Springs, Arkansas	April 1915 - May 1915
Eureka Springs, Arkansas	Sept. 7, 1915 - Oct. 3, 1915
Eureka Springs, Arkansas	April 5, 1916 - May 1916
Eureka Springs, Arkansas	March 15, 1920 - April 1920



loosely structured and had operated on a freewill basis. Parham traveled for various preaching engagements, so at times the students were left to study on their own. There was no determined length of study so the attendance at the school fluctuated. Parham also held a 4-month Bible school in Kansas City, Missouri in the spring of 1902.⁶

Another short-term Bible school Opperman attended was at Waco,

D.C.O. Opperman, a former principal of Zion City schools, became a prominent leader in the training of Pentecostal ministers.

Texas, in February 1907, conducted by Howard Goss and W. F. Carothers.⁷ Some of the workers from this school helped Opperman conduct evangelistic meetings at San Antonio in March of that year. Having observed the success of the Waco school and Parham's school at Houston, Opperman felt this type of ministry was also for him.

In conjunction with a 10-day convention of the Apostolic Faith Movement held at Houston, Texas, in December 1908, Opperman conducted his first short-term Bible school which he called "The School of the Prophets." The school lasted from January 3, 1909 to April 4, 1909. Opperman at times would refer to his school as a "Holy Ghost Bible School," for he said, "We will honor the Holy Ghost as the chief teacher and director."⁸

The Bible School at Houston was modeled after the one Parham had held there 3 years earlier as shown by Opperman's announcement in *Word and Work*:

The Bible will be the only textbook. There will be only two requirements made to every student entering. First he must learn the commands of Jesus. Second he must obey them. It will be a Faith School; there will be no charges for board, room or tuition, but each student will be expected to contribute his all to the common fund. Thence we shall trust God to supply all needs. In connection with the Bible School an evangelistic meeting will be conducted every night. There will also be street, shop and prison meetings, thus giving every student opportunity to put into immediate practice the daily lessons learned from the Word.⁹

After the school progressed, the students were divided into two classes, one for advanced students and one for beginners. It is assumed that Opperman's close colleague, Frank Anderson, taught one of the groups. There was teaching on the gifts of the Holy Spirit and several of the students began to be used in prophecy, interpretation, discerning of spirits, and other gifts.

At the close of the Bible school, bands of these trained workers set out to evangelize in various parts of the country. Opperman then visited a number of Apostolic Faith Missions in Texas and held evangelistic meetings.

He held his second "School of the Prophets" at Hattiesburg, Mississippi, September 18-December 28, 1909. Over 45 workers attended this school, which met in the Holiness Mission at Hattiesburg. The morning Bible studies covered important New Testament truths, and evangelistic



D. C. O. Opperman, standing eighth from right, at Oklahoma camp meeting about 1912. Many of these people helped found the Assemblies of God, including Opperman; E. N. Bell, wearing hat in front of Opperman; E. R. Fitzgerald, on Bell's right; Howard and Ethel Goss, standing on far right; and Cyrus Fockler, standing, fifth from right. Joe Rosselli, one of Opperman's helpers in short-term Bible schools, is standing on far left.

services were held nightly. More than 60 people received the baptism of the Holy Spirit.

Will Newnan, who attended this school, related that Opperman stressed the importance of Holy Spirit guidance in all aspects of the ministry. "Everything is done by the direction of the Holy Ghost; nothing is undertaken without first waiting on him to lead, guide and instruct."¹⁰ Fourteen-year-old Ralph Riggs, who later became general superintendent of the Assemblies of God, also attended this school. After the Bible school closed, the revival at Hattiesburg continued. Thirty more people were baptized in the Spirit in one of the weeks that followed.

In 1910, Opperman, along with E. N. Bell, Howard Goss, and others, became affiliated with the Church of God in Christ and began issuing credentials. This group later disbanded to form the Assemblies of God.

The third Bible school was held at Joplin, Missouri, October 14-December 10, 1910, "This school was wonderful," Opperman wrote in his diary. "It was the best God had ever given us. Fifty-five workers were sent out from the school into the field."¹¹ Among those in attendance were John, Andrew, and Mary Crouch of Perry, Iowa; John and Sophronia Goben of Lucas, Iowa; Charles Jaynes and Hazel Keester of Des Moines; Dora McKay, Matilda Swingle, and Roy Scott of Mercer, Missouri; Everette Wiley and Efton

and Opal (Stauffer) Wiley of Joplin; and Oscar Jones and Hugh Cadwalder of Texas.

A fourth school was held at Anniston, Alabama, in February 1911. Some who had attended the Joplin school traveled all the way to Alabama for an extra dose of blessing. At least 60 workers received instruction and practical training for the ministry.

In April 1911 Opperman reported on some of the revivals being conducted by various bands of workers who had attended his schools. He mentioned Stanley Bennett at Woodward, Iowa; Frank Crouch at Mercer, Missouri; Mary Arthur at Greenfield, Missouri; W. B. Jessup, Hugh Cadwalder, and W. H. Baker at Avondale, Alabama; Everette Wiley and Sam and Mabel Hall at Yellville, Arkansas; and F. F. Bosworth and Elias Birdsall at Dallas, Texas.¹²

That fall he conducted a month-long school at Des Moines, Iowa. More is known about the Des Moines Bible school than any of the others, thanks to the writings of one of the students, Eugene N. Hastic. His description of this school should give a fairly complete picture of how the others were conducted.¹³

The students at the Des Moines Bible school roomed in a large, old house that Opperman rented. Another smaller house was also used for sleeping quarters. Families as well as young adults took part in the

school. Henrietta Robertson, one of Opperman's assistants, supervised the cooking and serving of meals and general household activities. She appointed workers each day to cook, serve, and wash dishes. Boys and men helped as well as the women.

As usual, the school operated by faith, and Opperman provided the daily food supplies, sometimes through unusual or miraculous circumstances. Boiled beef was often served for dinner in connection with various kinds of soup which were "stretched" to go around.¹⁴ The bread was usually the day-old variety from local bakeries. Vegetables were donated by local people and by those who came in from distant places. Chili soup, black-eyed peas, and grits were also served at meals. Tableware included tin cups and common knives and forks. The tables were made of long, smooth 12-inch boards and were not covered. Benches were used for seating.

Everything was plain, and despite the meager fare a spirit of thanksgiving and praise pervaded the atmosphere. When the people were all ready to partake of a meal, Opperman would start, and the people joined in singing:

Walking in sunlight, all of my journey,
Over the mountains, through the deep vale,
Jesus has said I'll never forsake thee,
Promise divine, that never can fail.
Heavenly sunlight, heavenly sunlight,
Flooding my soul with glory divine.
Hallelujah, I am rejoicing,
Singing His praises, Jesus is mine.¹⁵

At other times Opperman would announce times for fasting, sometimes for one meal and sometimes for a whole day. The scriptural practice of fasting was recognized and taught, especially so that souls might be saved and for difficult problems in Christian living. The Bible schools were designed not only to teach the Word but also to train the people in prayer, fasting, self-denial, personal work, and practical sanctification.

The school sessions were held about five blocks from the house in a vacant store in the business district of Des Moines. Opperman taught primarily from the Gospel of John, expounding on each chapter and the significance for Christian service. Occasionally Joe Rosselli, who

helped in the Opperman schools, would speak out in tongues. The interpretation usually was given by Frank Anderson, another close associate of Opperman. These messages would have some bearing on the teaching at hand, and the people reverently regarded them as the voice of God through the Holy Ghost.

At times there would be long periods of prayer; at other times silence filled the room as the people waited before God. Once at least there was a confession meeting in which individuals were urged to confess any grievance or ill feeling they might have against a fellow brother or sister.

Sometimes a person would receive a real burden for lost souls and would engage in agonizing prayer. The burden would seemingly crush them as they groaned and wept before God. Other times students would share testimonies, but if a person in testifying would express any malice, assert self, or give any praise to Satan, Opperman would immediately say, "I believe you're out of the spirit, brother" or "You're in the flesh, sister." These words would signal the speaker to quit and sit down.

During the afternoons, the group split up to hold street meetings in two parts of the city. These meetings accomplished two important needs: ambitious young people were given the opportunity to minister and the gospel message was delivered to sinners and backsliders.

Nightly meetings were held in the same store-front building where classes met, and frequently sinners who were contacted on the street would come to the evening evangelistic meetings and be converted. These services were characterized by lively Spirit-filled singing. Opperman did not preach, Hastie remembered, for there was always someone else present who had more evangelistic



Above, this Tri-State Camp Meeting photo taken at Eureka Springs, Arkansas, July 1912, has D. C. O. Opperman seated on the right. Two of his assistants, Frank and Bess Anderson, are in first row, fourth and fifth from left. Many of these people became prominent in the Pentecostal movement. Photos at the right are two ministers with whom Opperman worked: Charles F. Parham and Joe Rosselli.



ability than he.

When the altar call was given, sinners would seek the Lord and believers would tarry for the baptism of the Holy Ghost. Several miracles of healing were also reported. The altar services sometimes lasted quite late and many times included noisy demonstrations as people prayed aloud, sang, and shouted.

Each Sunday afternoon a group of students held a service in the city jail which was usually full after the Saturday night "round up." Sometimes as many as 40 people would be brought in contact with the gospel message.

TO BE CONTINUED

Notes

1. Daniel C. O. Opperman, unpublished diary, Assemblies of God Archives.
2. Ibid.
3. Ibid.
4. Mrs. Charles F. Parham, *The Life of Charles F. Parham: Founder of the Apostolic Faith Movement* (Joplin, MO: The Tri-State

Printing Company, 1930), 140.

5. Opperman, unpublished diary.

6. Parham, 83.

7. Ethel E. Goss, *The Winds of God* (New York: Comet Press Books, 1958), 58.

8. Daniel C. O. Opperman, "Bible Training School" *Word and Work* (Sept. 1910), 281; Daniel C. O. Opperman, "School of the Prophets Holy Ghost Bible Training School" *Weekly Evangel* (March 18, 1916), 13.

9. Daniel C. O. Opperman, "Convention in Houston, Texas" *Word and Work* (Dec. 1908), 362.

10. Will O. Newnan, "Pentecostal Bible School: Hattiesburg, Miss." *The Bridegroom's Messenger* (December 1, 1909), 3.

11. Opperman, unpublished diary.

12. Daniel C. O. Opperman, "Our Lord is Giving Victory" *The Bridegroom's Messenger* (April 15, 1911), 3.

13. Most of the information concerning the Des Moines Bible school is found in Eugene N. Hastie's *History of the West Central District Council of the Assemblies of God* (Fort Dodge, IA: Walther Ptg. Co., 1948), 32-39.

14. Opperman taught against the use of pork from a scriptural as well as from a health standpoint. This belief was prevalent among the Dowie organization with which he had earlier been associated. Instead of lard, commercial vegetable products were used for cooking. In 1914 Opperman and his associate Frank Anderson believed they had arrived at a clear distinction between law and grace and between Jews and Gentiles. They reversed their teaching concerning pork.

15. Hastie, 34.



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

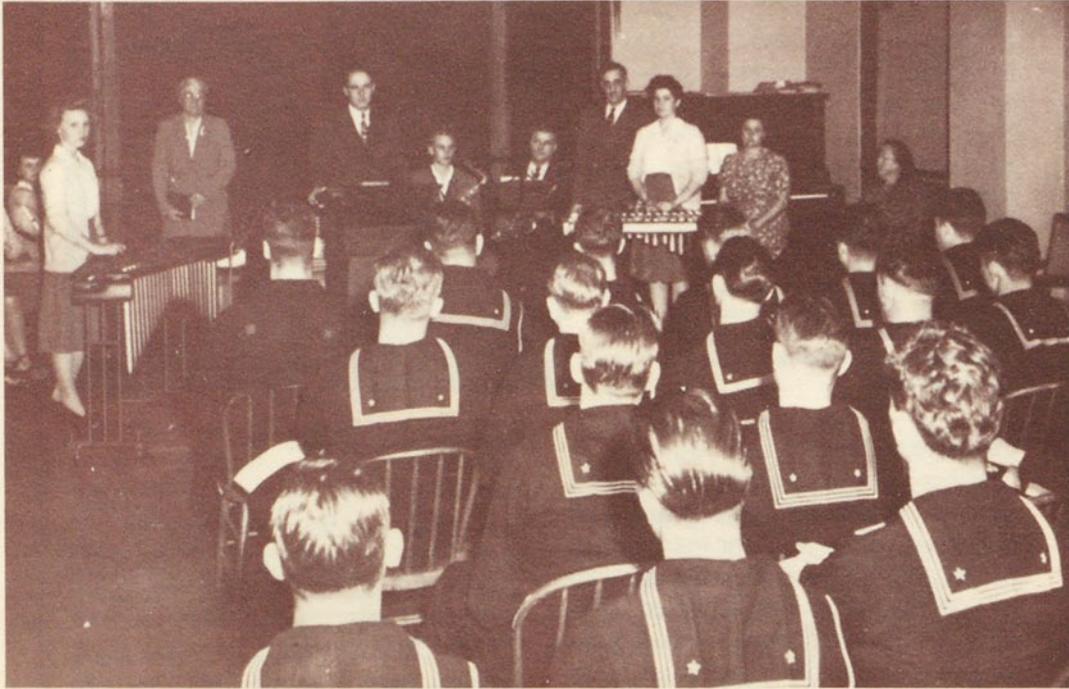


Two U.S. Navy WAVEs, Lyla Hurd Soule and Nellie Porter, obviously appreciate Mother Layne's Hospitality House in San Diego.



Support your servicemen is the theme of this gathering at Southside Assembly (now Calvary Temple) Springfield, Missouri, during World War II. Del Grant, Servicemen's Department representative, can be seen standing third from the right with his hand raised. To his right is the pastor, E. K. Ramsey. In the center behind the table, Jack Acker, Sunday School superintendent, holds a sign.

MILITARY PHOTOS FROM LARRY HUDLOW, ESTHER MAE WYRICK, KENNETH WITWER, LEVI LARSON, HISTORICAL SOCIETY OF LONG BEACH, AND A/G ARCHIVES



In a single day as many as 1,500 servicemen and women registered at the Long Beach, California, Victory Service Center. A small portion of a largely navy congregation is shown in this 1944 photograph. Director W. F. Garvin is standing by the piano, and Mrs. Garvin is standing second from the left. The center was strategically located in the Ocean Center Building near the famous Pike Amusement Park.

A Reveille Reunion on the campus of Central Bible Institute, Springfield, Missouri, after World War II attracted military men and women and veterans. A "Mr Reveille," in back center, was created for the occasion.



Chaplain Joseph Gerhart, left, saying good-bye to a veteran boarding a train in San Francisco. After serving in combat areas in the South Pacific, Gerhart was stationed at Letterman Army Hospital, San Francisco. He later became superintendent of the Northern California-Nevada District and now lives in Santa Cruz, California.



The Assemblies of God During World War II

Mobilizing for a Military Ministry

By Wayne Warner

Anyone who knew Del Grant during World War II would never forget the urgency which drove him to evangelize men in uniform. Anytime. Anywhere.

All he needed was a man in uniform.

On a train approaching Birmingham, Alabama, early in World War II, Grant cashed in on three witnessing opportunities. He started his personal work that day by handing a soldier a copy of *Reveille*, the Assemblies of God military paper, and began talking with him about his spiritual condition. "We were entering a tunnel," Grant remembered. "I turned to him and said, 'Let's make a decision about this matter now!'"

By the time the train came out of the tunnel, the soldier had made a profession of faith.

A second young serviceman seated in Grant's car followed him to the vestibule and within a few minutes bowed in prayer with Grant.

After the soldier returned to his seat, another soldier to whom Grant had spoken earlier found his way into the vestibule. "By his expression," Grant wrote, "he seemed to be saying, 'Aren't you going to speak to me about my soul?'" The look was all Grant needed to press the young man concerning his relationship with God. They bowed, and he too prayed and asked God to forgive him and help him live an overcoming life in the ungodly military environment.¹

Del Grant was probably typical of

the 14 civilian men and women who traveled across the country representing the Assemblies of God Servicemen's Department following its organization in January 1944.

Before the department was formed, Grant had been an evangelist with a special interest in the military. Not one to shun hardships, he took one 7,000-mile trip by plane and jeep through Canada, Yukon Territory, and Alaska, ministering to U.S. and Canadian servicemen. On another trip he ministered every day for 90 days while touring 15 states and Canada.

It all began before the war in 1941 when a few concerned people called the A/G to mobilize for an aggressive military evangelism ministry.

Harry Jaeger, former director of the Servicemen's Department and himself an energetic and successful personal worker, probably typed Del Grant best when he said recently, "Del Grant was a great soul winner."²

These 14 representatives, volunteers in local servicemen's centers, believers within the armed forces, employees in the Springfield headquarters, local pastors, and laymen linked their talents and efforts to give the Assemblies of God a very strong and effective civilian ministry to the military during World War II. In addition, 34 Assemblies of God chaplains ministered to the troops in every war zone.³

As might be expected, finding a hearing among servicemen during the war was easy. The late Ben Hardin saw a ripe field in San Diego where he was pastor of Full Gospel Tabernacle (now First

Assembly) in 1944. The church sponsored Saturday night rallies and sent three large buses into the city and to the military bases to pick up men and women for the services.

Larry Hudlow, now retired in San Diego, has fond memories of the Full Gospel Tabernacle ministry to servicemen. He was helping in Mother Layne's Hospitality House in San Diego when he was asked to direct a servicemen's ministry at Full Gospel Tabernacle. "On Saturdays and Sundays we parked the buses on the streets in San Diego and invited servicemen to the services." As many as 200 servicemen would attend a service, many of them responded to the altar call.⁴

The men were away from home and church and were apprehensive about the possibility of being wounded or killed in battle, Hardin explained in an article for the *Pentecostal Evangel*. These adverse conditions prepare "the hearts of the men, as nothing else in all the world could do, for the reception of the gospel."⁵

Hardin put a high priority on reaching servicemen while their interest was at its peak, reasoning that waiting until after the war to reach them would be far less successful. Many too would be killed in combat and would not have later opportunity to hear the gospel.

And he noted a contrast in interest among the Navy's WAVES (Women Accepted for Volunteer Emergency Service). To Hardin, the reason was obvious: "The fact that they know they are not going to the battlefield makes them indifferent as to the future and their soul's salvation."⁶

In the same article, Hardin saw the evangelism effort among servicemen as one of the greatest revivals in the history of the Assemblies of God. And he predicted that many servicemen won to Christ would become Assemblies of God ministers, taking

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

“the glad tidings of great joy to all people.”

His prediction came true. Numerous veterans—thanks in part to the G.I. Bill—trained for the ministry, becoming pastors, evangelists, missionaries, teachers, and some returning to the military as chaplains. Others became active laymen who contributed to the post-war growth and strength of the Assemblies of God.

Several veterans ministered to servicemen before the war ended, some in the Servicemen's Department in Springfield. Kenneth D. Barney was a veteran who saw the great spiritual need among the military and became involved with the Servicemen's Department.

Barney, a bombardier on a B-24, was a POW in a Bucharest prison camp after his plane was shot down on a Ploesti oil fields bombing raid. He credits God for preserving his life not only in combat but also during his 3-month imprisonment. The prison camp was inadvertently

Ministering to Servicemen and Ben Hardin's 1944 Prediction

“I believe this is one of the greatest revivals that has ever come to our movement, and that at the close of the war many of these boys will go unto the uttermost parts of the earth as Assemblies of God ministers with the glad tidings of great joy to all people.” —Ben Hardin, San Diego pastor, in “The Gospel Among Servicemen,” *Pentecostal Evangel*, October 7, 1944, p. 2.

bombed by both British and American planes while he was there. Then after Rumania capitulated to the Allies, the Germans bombed the city.

While preparing for the ministry at Central Bible Institute after the war, Barney helped edit *Reveille*, and his wife Rosaleigh also worked in the department. Barney, who is now retired and living in Springfield, pastored for many years and later served as a Church School Literature editor (Gospel Publishing House).

In key cities near military installations across the country, and even in foreign countries, more than 50 servicemen's centers which were affiliated with the Servicemen's Department became homes away from home for thousands of men and women. (A representative center, Evangelistic Center, Tacoma, Washington, is featured in this issue.)

John Sitton, a wounded veteran of World War I, and his wife helped start the largest center affiliated with

Summary at End of World War II

SERVICEMEN'S DEPARTMENT

1. *Servicemen's Directory*. A total of 76,600 service personnel on mailing list (58% overseas) received publications, personal letters, follow-up counsel, and assistance by local churches, chaplains, and field workers.

2. *Bible Study Courses*. More than 1,000 studied A/G correspondence course. Many indicated they had been saved or strengthened spiritually while in the military; some are interested in going to Bible college; others are asking about missionary service.

3. *Casualties*. Of the 76,600 on the Directory list, 1,093 were killed in action or died by other means; many others were hospitalized, in POW camps, missing, or suffered other problems. The Servicemen's Department counseled survivors with condolences and prayer.

4. *Chaplains*. The Department served 3,469 chaplains representing every Protestant denomination as well as some Catholic and Jewish. Portable radios, PA systems, communion sets,

literature, and other items were provided the 34 A/G chaplains on active duty.

6. *Reveille*. More than 14 million copies of this popular publication were distributed worldwide.



6. *Field Representatives*. Eleven appointed field representatives ministered in camps, hospitals, churches, and one-on-one settings. In addition, many other evangelists, pastors, and laymen ministered to service personnel. Robert Fierro and

Anastasio Huacuja ministered to servicemen in Mexico.

7. *Victory Service Centers*. Since the founding of the Department in January 1944, 41 Christian Service Centers were established or affiliated. Largest was Long Beach, California, where 238,000 men visited in its one year of operation. The center in Oklahoma City saw 38,000 men come through, and 1,015 conversions. Every convert of the ministry received follow-up letters of instruction and encouragement from the Department.

8. *Post-War Plans*. In cooperation with the Christ's Ambassadors Department, the Servicemen's Department is assisting military personnel in making adjustments to civilian life, helping them to find a place of ministry in local churches, and promoting Bible college education under the GI Bill.

Condensed from Director Harry A. Jaeger's 1945 General Council Report

the Department at Long Beach, California. Located in the Ocean Center Building at 39 South Pine, Victory Service Center sat on the doorstep of the famous Pike Amusement Park near the Rainbow Pier.⁷

To reach servicemen in Long Beach the Sittons couldn't have asked for a better location. Thousands of servicemen looking for something to do streamed by every day.

Attracted by the gospel music pouring out of the Victory Service Center or responding to a center volunteer's invitation, an average of 1,000 servicemen entered the building daily. At times more than 1,500 registered at the center.

Inside they found a hospitality center fully equipped with lounges,

"To reach servicemen in Long Beach the Sittons couldn't have asked for a better location... an average of 1,000 servicemen entered the building daily."

recreational and writing facilities, bunks, showers, a canteen, and a chapel. Here they could meet friends, eat, sleep off base, have fun, receive counsel, and hear the gospel. A positive alternative to what was available outside the center.

Director W. F. Garvin—with help from Mrs. Garvin, W. H. Robertson, and hundreds of volunteers—saw that servicemen were well cared for and each came face-to-face with the claims of the gospel. The center received help from the Southern California District, the Servicemen's Department, local churches, and many individuals.⁸

Believing that the men who visited the center remained their responsibility, center personnel corresponded with them when they moved to other bases or overseas and remembered them with gifts at Christmas.

Across the country in Norfolk, Virginia, Mrs. Mina Garrels carried on her one-woman ministry to thousands of sailors who went through

the port during World War II. In 1961 historian Carl Brumback remembered her ministry:

This warm-hearted, seventy-year-old Dutch lady filled her home with lonely, homesick boys throughout the war (and to this day), feeding them at her bountiful table, transporting them to church, and praying hundreds of them through to salvation and the fullness of the Spirit. "Mom" Garrels "hath done what she could," and letters of gratitude from her "boys" still pour in from all over the world.⁹

Two ministries which the Servicemen's Department operated were less visible than rallies, Victory Centers, and the *Reveille* paper but still very important, according to Harry Jaeger.

The first was a correspondence course which was developed for new

believers and those who wanted to increase their knowledge of God's Word. One of the favorite courses was Myer Pearlman's *Through the Bible*.

A second ministry behind the scenes was in personal correspondence. The thousands of letters received each month required personal responses—long before word processors could kick out quick replies.

Many times a serviceman's name would be given to the department by a concerned friend or relative. And when the serviceman did not answer, follow-up letters were sent. "We sent 13 letters to one young man," Harry Jaeger remembers. "He had thrown away the first 12 without opening

Continued on page 19



A Christmas Ministry to the Military

By Esther Mae Cooper

It was Christmas Eve, 1942. In a drizzling rain we stood watching Seattle's skyline grow dimmer and dimmer. As the warm lights twinkled in the darkness, we suddenly felt as if we were leaving our hearts behind in good old U.S.A.

The servicemen and construction engineers must have felt as I did. There were several hundreds of them on board, bound for various points in Alaska and

the Aleutians. Very few women were on board, since war regulations discourage women's travel to the north.

Strange emotions filled my heart as I stood on the deck that evening. I was positive it was the will of God that I go to Alaska. I could not doubt that, since every detail had been worked out by God's hand. And I was happy in the will of the Lord. But behind me I was leaving home, loved ones and friends. Tears rushed to my eyes; then suddenly I felt

Continued on next page

the undergirding of the strength of God when the voice of God spoke to me and said, "The eternal God is thy Refuge, and underneath are the everlasting arms." I dried my tears, whispered a "Thank you, Lord!" and straightened my shoulders.

I went inside the ship to my stateroom. There I met two young ladies whose homes were in Alaska, who were to occupy the same stateroom with me. I had scarcely more than entered when one of them nodded toward my accordion and suggested that I sing to drive their blues away. One of them slipped out and upon returning left the door open a little, purposely. In a few minutes' time, I was playing and singing the familiar gospel hymns with all my heart.

After several numbers, someone called from the hallway. I stepped to the door, and there as far as one could see, in both directions, were American men in Khaki, cheering and applauding. So I continued to sing. How could one keep from it when God had given such a wonderful opportunity?

Upon request, after dinner was over, I took my instrument to the Social Hall where everyone meets to visit, read, or entertain themselves as best they can. It was there that for three hours we sang the old, old songs. And how those boys could sing! I suppose many denominations were represented there that night, but all of us joined together in reverence to God as we sang, "I Need Thee," "The Old Rugged Cross," and other favorites.

After singing until quite late, I endeavored to do some personal work. The soldiers were very receptive and responsive. From that night all through the trip, many approached me to talk about "serious things," as some of them said. I believe the Lord implanted something in those men's hearts in preparation for battles on Kiska and Attu!

Among the young men who listened attentively as we discussed salvation's plan, was one who seemed to know all about everything I said. Imagine my surprise to learn that we were both C. A.'s—he, Kenneth Witwer, was from Lancaster, Pennsylvania. It was a happy time there on the ship to find one whose spirit was kindred with my own. From then on, Kenneth and I had many chats about the things of the Lord.

That night, upon retiring to my stateroom, I opened the porthole until the spray from the foamy waves moistened my tired face. Then, with a thankful heart for the privilege of ministering to homesick soldiers, I dropped off to sleep.

Christmas morning I was awakened by the splashing of the waves against the ship. It was a peculiar sensation that I had when I realized I was spending my first Christmas away from home. I am ashamed of my first thoughts—Christmas

morning, away from home, at sea, no friends. Merry Christmas! My heart sank! But again the voice of the Lord reassured me, "Lo, I am with you alway!" Asking the Lord to forgive my selfish thinking, I determined that no one on board should know exactly how I felt. In my morning devotions, I asked the Lord to make me a blessing all day and help me to spread cheer and sunshine.

It was a few minutes later when one of the head officers of the ship asked me to make plans for "Christmas Church" in the Social Hall. He made it clear to me that I was to speak as well as sing. I was grateful that the Lord was working. Immediately I sought Him for His



Kenneth Witwer, a government employee and a CA who could play the piano, ministered with Esther Mae Cooper aboard the ship headed for Alaska, Christmas 1942. A few months later he joined the Merchant Marines.

guidance as to His Word for the men aboard.

Plans were well under way for the service. Kenneth was to give a piano solo, "O Holy Night," and to accompany us in our four carols. Everything was taken care of except one thing. We had not made allowances for seasickness!

Suddenly, early that evening, I was seized with feelings of all kinds. I was upset. I felt as if I'd faint; but I didn't; then I wished I had! My head felt far away; my steps were unsteady. I realized I was very seasick! Oh-h!

I discovered that the only thing for me to do was to get on deck and stay there! So, with aid, I finally made it to the deck. Standing there in the darkness, hanging to the rail, I thought I heard a familiar noise. And there about seven feet from me stood my friend, Kenneth, also hanging to the rail!

With the service ahead that evening, both of us realized what an opportunity was before us, and knew that we could not go on feeling as we did then. Finally I said, "Kenneth, this is just a trick of the enemy. He would be happy if we were not able to go ahead and minister. Let us agree here on the deck that the Lord will touch us." So we did, and in less than fifteen minutes I was feeling fine! Praise the Lord! Kenneth, too, was strengthened.

In the Social Hall a little while later, soldiers, sailors, ship's officers, dining-

room workers, construction engineers, and a few other passengers unitedly sang the beloved Christmas carols. With my accordion, I sang several numbers. Then I read a portion from the Word of the Lord and spoke for about twenty-five minutes. After which we closed in prayer for our servicemen on board especially, and those scattered all over the earth. As I turned to go, many urged me to sing more of the old songs, so we sang until a late hour.

It was Christmas night. There had been a turkey dinner, but I could not eat any of that. No friends of long standing, no loved ones had been there with me. But when I lay down to rest, I knew that this had been the most useful Christmas Day I had ever spent. God had given me new friends in place of the familiar ones that day. He had opened doors of service of which I had not dreamed. An Army Captain had tears in his eyes as he asked about God. A Major requested that I pray for him. Soldiers asked about the way of salvation. I had peace, joy and happiness because I had served, not in my own strength, but in the strength of one who said, "Lo, I am with you!" Blessed be His name!

Evangelist Esther Mae Cooper (Wyrick) entered a 7-year ministry to servicemen through no initiative of her own. But she is certain God was leading each step of the way. While in Oakland, California, in 1942, someone suggested she go to Alaska and minister to servicemen. After she expressed an interest in going, the church CA group raised the necessary money to send her just before Christmas. This article is excerpted from her story, "Christmas on the Pacific," published in the Christ's Ambassadors Herald, December 1943.

As a result of this Alaska trip, she became a representative of the Servicemen's Department and sang and witnessed to thousands of military personnel in scores of hospitals and military bases across the country from 1942-50. Many of the people who heard her did not know her by name, only as "The Hymn Singer."

She now lives in Monrovia, California, and for the past 10 years she has taught in the Christian School sponsored by Foothill Christian Center, Glendora, California. Her father, W. Rufus Cooper, was a charter member of the Assemblies of God. Her sister Lois is the widow of missionary Ralph Williams, and her brother Paul is a retired missionary.

How about the piano player in this story? Kenneth Witwer was on his way to Alaska as a government employee but left after 3 months and joined the Merchant Marines. He spent the rest of the war aboard ocean-going tankers, receiving his discharge in 1946. He is now retired and still lives in Lancaster, Pennsylvania.

A Piercing Light in Tacoma's Darkness: The Story of a World War II Servicemen's Center

By Wayne Warner

Anyone wanting to build a strong servicemen's ministry during World War II went to a city near a training base or overseas embarkation station. One of these cities, Tacoma, Washington, attracted thousands of servicemen from nearby Fort Lewis, Madigan Army Medical Center, McChord Field, and other smaller military installations. And the area was a military embarkation point for the Far East, Alaska, and the Aleutians.

But the man who founded the Christian Servicemen's Center (also known as the Evangelistic Center) at 1316 Pacific Avenue wasn't looking for a military ministry when he visited Tacoma one Saturday night in 1943. He wanted to develop a civilian ministry to train personal workers.

He got that and much more.

As a traveling evangelist, Levi Larson felt that his ministry had

grown stale. That's when he thought about starting a new ministry in Tacoma, one in which he would have to trust God for his support.

When he arrived in Tacoma, he was shocked at the number of servicemen roaming through the city.

"Pacific Avenue, one of the main streets," he remembers, "was almost solid khaki. Just jammed. It was then that I thought, 'There's the field!'"

To effectively reach the military, he knew he had to build a center out where the troopers milled about. He didn't need a degree in demographics to know where he should build—just focusing on one two-block area of Pacific Avenue was enough. There he could count nine taverns, several tattoo shops, peep shows, and other sordid businesses—all reaching out to take the serviceman's money and destroy his soul.

Two other ministries already operated servicemen's centers in the city, but what were they among the

thousands of military personnel? Larson knew there was room for at least one more center.

By faith he opened a servicemen's center checking account even before he had a building. Only one empty building was available on the entire street, and Larson thought he'd better grab it while he had a chance. But the real estate agent handling rentals had a better idea. "Reverend," he told Larson, "that's not the place for you. I've got the place for you that's not even for rent yet."

As it turned out, Larson was able to rent a larger and better building which he converted into a 175-seat chapel. Several months later the second floor, with a separate entrance, was rented for a lounge and snack bar—a favorite resting and visiting room of servicemen.

Lit up by the taverns' flashing neon signs and located across the street from the bustling North Coast Bus Depot, the center was right in the heart of the area Larson considered most needy.

The center opened its doors on June 19, 1943, with servicemen inside and the music and preaching being piped outside through a PA system. Before the building was locked up for the night, men in uniform were praying at Larson's altar.

He had no doubt that God was in the venture and that a stale ministry had just been revitalized.

The next 3½ years saw Larson and his wife Esther, along with volunteers from area churches, ministering every night except Monday. A live radio program from the center became another extension of the ministry on Pacific Avenue.

Larson especially remembers the scenes around the altar where sometimes servicemen—and civilians—would be lined three deep seeking spiritual help. Servicemen from other countries who were training in the U.S. were drawn to the center, and many found Christ as Saviour.

Catholic servicemen who visited the center accepted Larson as their substitute priest. He remembers that

Levi Larson (inset) opened this servicemen's center in 1943 and ministered to thousands of servicemen during the next 3 years.



frequently they would come to him at a crowded altar service and ask, "Father, will you bless me?"

Larson never turned down a sincere request. "I would lay my hands on them and ask God's blessings upon them and say a word about the Lord."

Saturday night was especially alive along Pacific Avenue, and it consequently became the center's biggest day. A singspiration followed the regular Saturday evening service, and then later Esther Larson would begin to quietly play the organ for what was called "Midnight Reveries." Piped outside through the speakers, the gospel hymns became a spiritual alternative to the sinful competition. This would continue until the taverns closed at 2 or 3 o'clock Sunday morning.

In the meantime, Larson and several volunteers would work the streets, inviting servicemen into the chapel. Here they would hear the gospel, and often in the wee hours of Sunday morning servicemen would be on their knees seeking the Lord.

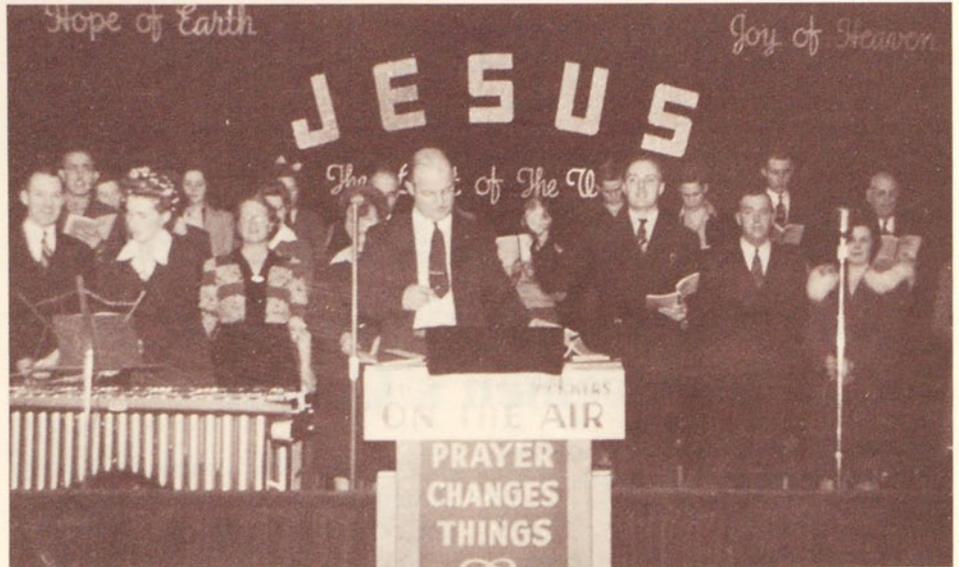
Marie Johnsrud, a graduate of Northwest College, was one of the volunteers who helped reap a harvest in Tacoma. She worked mornings at a hospital and then would open the center at noon. In the afternoon and early evening she served food and soft drinks in the snack bar and then played the organ for the evening service.

Now 76 and living in Tacoma's Life Manor, she reminisces about those days and adds, "It was a wonderful ministry."

While serving at the center, she felt called as a missionary to Ivory Coast, now Burkina Faso. She began to fulfill her call at the end of the war and served until 1979. Her sister Lorraine Hime, now Mrs. Fulton Buntain, and Joy Rose (Mrs. Clare) were just two of the many others who donated their time at the center.

Larson, now 84 and living in Marysville, Washington, with Esther, his wife of 50 years, looks back to the war years in Tacoma as "one of the brightest spots in my ministry."

An incident during the last ser-



Above, a live Sunday night radio program in progress at the Tacoma Servicemen's Center. At the microphone is Harry Esborg, a sponsoring businessman; leading the singing at the right is Ed Ringseth; Esther Larson, wife of the director, is playing the vibraharp.

Below, Emil Andre and Paul Ness, two of thousands of servicemen who visited the Tacoma center. Ness, son of Henry Ness, founder of Northwest College, was later killed in a tidal wave in the Aleutian Islands.

vice in the center after the war and after Larson had decided to close the ministry was "frosting on the cake." And it remained as a dynamic reminder to the faithful workers that their labors were not in vain.

When the closing service was opened for personal testimonies, a man sitting in the audience with his wife stood. They had traveled across the country to attend a service and meet the workers, he said, not realizing that the center was closing that night.

"Are we ever glad we got here tonight," he told the crowd. "I just want you to know that if you never helped anyone else, you helped my brother."

He continued, saying that his brother was not a Christian when he went into the army and was sent to Fort Lewis. One night he came into Tacoma, wandered into the Servicemen's Center, and was converted. He began to write and witness to the brother and his wife until they too were saved. "If you ever go to Tacoma," the brother wrote, "you must visit the Evangelistic Center."

Later while in action on an island in the Pacific, the man added, his brother lost his life. "My wife and I are so glad," he continued, "we got here in time to see this place where



my brother found Christ."

It was about all an emotional Levi Larson could take. "I just looked down and cried. The Lord seemed to say, 'Accept that as a token of the results here.'"

Editor's note. Information for this article was given by Levi Larson in interviews with Wayne Warner. Additional information came from written reports and telephone calls with Joy Rose, Marie Johnsrud, and Michael Sullivan of the Tacoma Department of Community Development. The Tacoma center is no doubt representative of more than 40 which cooperated with the Assemblies of God Servicemen's Department. Many of the buildings along Pacific Avenue where the center was located have been razed, and the property is used for parking lots. The old center building, one of the oldest brick buildings left in Tacoma, also housed the U & I Cafe during the war. Now the cafe occupies the entire lower level. The building is scheduled to be razed in the near future.

□ Servicemen/ from page 15

them. Finally when the 13th letter arrived, he became curious and opened it. He was later saved, and it was all because of his mother's prayers and a persistent Servicemen's Department."¹⁰

Even though the war in Europe ended in May 1945 and the surrender of Japan came later in August, the Servicemen's Department continued to operate for another year. Millions were still in the armed forces, and the Assemblies of God wanted to continue its ministry at home and abroad. Eventually the Christ's Ambassadors Department assumed responsibility for the military ministry.

The transfer—or reconversion—was under the direction of a former chaplain, Stanley Berg, and happened June 11-16, 1946 during a gala *Reveille* Reunion on the campus of Central Bible Institute, Springfield, Missouri. It was a first meeting for many of the veterans, military chaplains, Servicemen's Department and Headquarters personnel, and others interested in the military ministry.

A testimony time during the reunion gave combat veterans an opportunity to tell of God's mercy and grace during the world's most devastating war.

One veteran even testified that he had been healed of serious wounds. Henry Rose, while with the 36th Infantry Division at the Rapido River Battle in Italy, was hit twice with fragments of 88 millimeter shells. He was hit in the spine and left shoulder, his left lung was pushed in, and then his leg was broken at the knee. He was a wreck from head to foot.

He had to walk to an aid station on his broken leg, which caused paralysis. After spending 13 months in hospitals, Rose was told his leg would never heal, that he should accept the fact that he would be a cripple the rest of his life. After he was discharged, he enrolled at Central Bible Institute to prepare for the ministry.

The healing came in 1946 during a chapel service at the school. After special prayer for Rose, he stood to



Above, the Servicemen's Department and other Headquarters personnel who planned the *Reveille* Reunion after World War II. Seated, Dorothy Morris, Elmer Wooten, Harry A. Jaeger, Wesley R. Steelberg, Ralph Harris, Kenneth Barney, and R. Stanley Berg; second row, Harold McKinney, John Hurston, unidentified, Irene Jolliff, Barbara Jaeger, and Zella Lindsey; back row, unidentified, William Yaeger, Harry Myers, B. A. Criswell, unidentified, and Paul Miller.

Below, Servicemen's Department staff discussing an issue of *Reveille*: seated are John Garlock, left, and Harry Jaeger, director; standing are Harry Myers and Gwen Jones. The paper had a peak circulation of a million and a half.

his feet and saw and felt an immediate change. As he would tell it many times later, the pain which he had suffered ever since he was hit at Rapido River was completely gone. And for the first time since the incident he could climb steps without trouble.¹¹

In another reunion service, many of the veterans stood to say that they had been called into full-time Christian service. Ben Hardin's prediction was coming to pass.

One of the most touching moments of the reunion came when two servicemen escorted Irene Pearlman to the platform where she was given a copy of the newly compiled *Reveille* book. Mrs. Pearlman, the widow of Myer Pearlman who had been the founding editor of *Reveille*, told the crowd that her husband had thoroughly enjoyed his work on the paper. "If he were present," she said, "he would say 'God bless the boys.'"¹²

God bless the boys!

That's probably the most succinct reason for the Assemblies of God's military ministry during World War II—and which continues to this day. Thousands of volunteers made certain that God would indeed bless the boys through them.

And nobody would ever regret the sacrifices in setting up a special department, publishing evangelism materials, building and operating servicemen's centers—Victory Christian Centers, many of them were called—traveling from city to city to evangelize men and women in



uniform, and operating the many other ministries necessary to make it all successful.

If earthly rewards were given for this kind of ministry, the Assemblies of God Servicemen's Department—and its cooperating arms from coast to coast—would be in line for the highest commendation possible. As it was said of Mom Garrels in Norfolk, it could be said of hundreds of others: "They have done what they could."

THE END

NOTES

1. Delbert S. Grant, "Leading Service Men to Christ," *Pentecostal Evangel*, July 11, 1942, p. 10.
2. Harry Jaeger to me, November 21, 1990.
3. Traditionally, the Assemblies of God and other Pentecostal bodies were pacifists but gradually accepted a less controversial view which permitted each individual to be guided by his conscience. See Roger Robins' "Our Forgotten Heritage" for a look at early Pentecostal pacifism, *Heritage*, Winter 1986-87.
4. Telephone call with Larry and Bernice Hudlow, November 28, 1990. See *Heritage Letter* beginning on page 2 for more information on Mother Layne's Hospitality House. Bernice Hudlow told me about meeting Larry for the first time in the Hospitality House kitchen. Three months later they were married. Their son Eugene

is a missionary to El Salvador. Another missionary couple, Hugh and Betty Baker, also met at Mother Layne's Hospitality Home; they have been missionaries in the Far East since 1950. Betty's parents operated a servicemen's center in San Pedro, California, during World War II. Latter information from my taped interview with Hugh and Betty Baker, April 29, 1987, in Assemblies of God Archives.

5. Ben Hardin, "The Gospel Among Servicemen," *Pentecostal Evangel*, October 7, 1944, p. 2.

6. *Ibid.*

7. "Serving Our Servicemen in Long Beach, California," *Pentecostal Evangel*, January 13, 1945, p. 5. In a telephone call on November 29, 1990, with personnel in the Long Beach city hall, I learned that the Ocean Center Building has been designated as a historical sites building.

8. J. Bashford Bishop told me in a telephone call November 28, 1990, that W. F. Garvin, his father-in-law, took a leave of absence from his church in Tulsa, Faith Tabernacle, to direct the Long Beach center. After the war, Emma Taylor, a Long Beach pastor, operated the center and continued its ministry into the 1960s. In a letter to J. Roswell Flower, May 3, 1946, Mrs. Taylor wrote that 400-600 servicemen were coming through the center each day during the week and 1,000 each day on the weekend. "Feeding them by the hundreds," Mrs. Taylor wrote, "is no small matter." In one month 26 servicemen who were sons of A/G ministers stayed at the center.

9. Carl Brumback, *Suddenly From Heaven* (Springfield, Missouri: Gospel Publishing House, 1961), p. 313.

10. Harry Jaeger to me, November 21, 1990.

11. Henry Rose, "I Was a Cripple," *C. A. Herald*, September 1946, p. 5.

12. Dorothy B. Morris, "Days of Heaven on Earth," *C. A. Herald*, August 1946, p. 16. Pearlman died in 1943. Mrs. Pearlman is now 90 and a resident of Maranatha Manor, Springfield, Missouri. ♦

Watch in a future issue for a feature on A/G military chaplains.

HERITAGE LETTER

Continued from page 2

centers, many of the uniformed visitors found Christ as Savior; many were baptized in the Spirit; some of them went into the ministry; and lifelong friendships were started here.

And at Layne's Hospitality Home, nobody walked back out on 22nd



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

Irvin and Bertha Rattan, right, directors of this servicemen's center in San Diego, with three of the workers: Jennie Hafley, Larry Hudlow, and a Mrs. Smith. The home ministered to military personnel from 1941-74. A hundred people gathered for a reunion last May. Courtesy of Larry Hudlow.



Street who did not remember the loving Dad and Mom Rattan.

And who could forget Mother Layne's 1932 Packard limousine which probably hauled more sailors than could fit on the *U.S.S. Missouri*? Leo Gaston, now an A/G evangelist who lives in Stephenville, Texas, was saved in 1950 as a result of the San Diego ministry. He later bought Mother Layne's Packard and only regrets now that he didn't keep the classic.

Several people who had ties with the home, including Howard and Marjorie Seaton Marshall, began to pull together their memories and memorabilia following Bertha Rattan's death in 1989 (Irvin died in 1968).

Then one thing led to another, and soon several interested Layne's Hospitality Home alumni laid plans for a reunion. George R. Gregg, pastor of Faith Chapel, La Mesa, California, opened his church for a reunion site. And three couples—Floyd and Eleanor French, Lloyd and Leona Dailey, and Ollen and Flora Hardin—agreed to coordinate the event which was held last May.

We'll let Marjorie Marshall tell about that happy and memorable event by excerpting her letter of November 5.

"People attended the reunion who had been at the Home during the 40s, 50s, 60s, and 70s. Participating were 80-100 people, including some children and grandchildren. We were able to meet those who had been there both before and after we were, as well as renew old acquaintances. Some had been service personnel, but others were local folks who were burdened for the ministry of the Home and volunteered their time and efforts. Most of those who attended the reunion still live in

California, but some came from elsewhere, such as Alabama, Kansas, Missouri, Nebraska, Texas, and Utah.

"Special guests were Marguerite Hall, cook at the Home for many years (who was crowned queen for the day); the Rev. and Mrs. Eldon Vincent, who had a servicemen's work at First Assembly in Honolulu; and Harold Semans, who represented the Layne Foundation.

"We learned that the Layne Foundation owned the Home property, paid the salaries of the directors, Mom and Dad Rattan, and Miss Hall, and [paid for] the upkeep of the automobiles. But the rest of the support came from the churches of San Diego and the tithes and offerings of those who worked for the Home.

"It was a beautiful reunion. It may be the only one we'll ever have, but it was well worth the time and effort. We fellowshiped, reminisced, and worshipped together. It was great to learn of the many who have remained faithful to the Lord for so many years. And we sang "The Haven of Rest" and "Lord, Lay Some Soul Upon My Heart" as we remembered Mom and Dad Rattan for the influence they had on all our lives."

Thank you, Howard and Marjorie and all the others, who had a part in the San Diego ministry and reunion. Now, if we could only find that old Packard...

By the way, stories about the home and the Rattans will be published in a book. This worthy project is being spearheaded by the Marshalls. If you have something to contribute or want more information, you may write to them at 1044 S. 74th Street, Kansas City, Kansas 66111. ♦

□ T. F. Zimmerman / from page 5

to lead the singing, pray for the sick, preach on street corners, and otherwise assist his pastor. Following Price's example, he often attended special services at Indianapolis's Cadle Tabernacle, where fundamentalists and popular evangelists such as F. F. Bosworth, Paul Rader, and Charles Fuller preached crusades. The Apostolic Church was independent through the 1920s, and Price welcomed to his pulpit Zion City's Elder Eugene Brooks—with his strong Christocentric, pietist message—and various members of the Booth-Clibborn family—with their pacifist views, and others. Through the 1920s, Price clung staunchly to two basic principles of early Pentecostalism: he shunned organization beyond the local church, and he lived—and ran his church—by faith.

As a teenager, like many others of his generation, Thomas F. Zimmerman had an interest in missionary service in China until, during high school, his involvement in the church briefly waned. Renewing his commitment toward the end of his high school years, he assumed leadership of the Pentecostal church's growing youth group and began to prepare to be a pastor. As the result of the young people's evangelistic activities in cottage and street meetings, three more Pentecostal churches were established. Recognizing Thomas

Zimmerman's talents, John Price asked him to serve as his assistant pastor—a volunteer job, but one which exposed him to wide-ranging congregational needs and through which John Price further shaped his evolving ministry.

When he graduated from high school, Thomas Zimmerman was awarded a scholarship to Indiana University. After 2 years of college, however, his father died, and he left school to assist his mother with the bakery business. He had also begun working for the Bemis Brothers Bag Company, where he learned the off-set printing process when it was first

During the Great Depression, he gave up a good job for a pastorate in Harrodsburg, Indiana, where his weekly offerings averaged \$2.68.

introduced. He steadily advanced in the company, all the while conducting evangelistic services and helping John Price as his assistant pastor.

Among the young people at the Apostolic Church were John Price's five children. The oldest, Elizabeth, played the accordion at street meetings and was active in many facets of the congregation's activities. Her responsibilities increased dramatically when her mother died unexpectedly in 1932. Firmly committed to faith healing, the Prices had sought medical assistance too late. As she lay dying, Mrs. Price asked her husband's young assistant to promise two things: to assist her husband, and to marry their oldest daughter. Thomas agreed to both. He and Elizabeth Price were already interested in each other, and their feelings for one another deepened by their shared commitments to the church and evangelism. On June 17, 1933, John Price performed their wedding ceremony at the Price home.

For more than a year, Thomas Zimmerman worked at the Bemis Brothers Bag Company and devoted the rest of his time to ministry. As the depression deepened across the nation, he had a good job and an enviable salary—\$30 per week. Then, in 1935, he and his wife lost their first child, a 9-month-old boy they had named Charles. Shortly afterwards, they decided they should devote their full time to the ministry. Thomas Zimmerman's supervisors were reluctant to let him go, knowing both the national situation and the financial uncertainties of the faith ministry he felt called to pursue. They promised to hold his position for 6 months, but he thanked them and bade a final farewell.

The Zimmermans accepted a call to a small, impoverished congregation in Harrodsburg, Indiana (population 200). Sunday afternoons, they ministered in a nearby community known as Mt. Zion. For their needs, they could count on the Sunday morning offering (which averaged \$2.68). The Zimmermans had a car, a few hundred dollars in the bank, and a five-room house with no conveniences. They carried all of their water up the hill from the town pump. Their congregation assembled from outlying farms, many walking several miles to the services. They still recall standing outside the church after evening services watching the lanterns of family groups disappear in the distance.

During the Zimmermans' 2-year stay, the congregation grew to 250 and acquired a well-situated former Presbyterian building. Before long, the couple's bank account was empty, but then the stories of needs supplied in response to prayer began.

In Harrodsburg and the surrounding area, Thomas F. Zimmerman had many opportunities to preach and teach, and he and his wife enjoyed pastoral ministry. He was ordained by the Central District of the Assemblies of God on May 7, 1936. The Zimmermans' stay in this first pastorate was brief, and they moved quickly to more prominent and visible pulpits, diverse congregations.



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

gations, and wider leadership opportunities. But perhaps John Price was right when, years later, he attributed his young son-in-law's rapid rise within the Assemblies of God to his initial willingness to relinquish assured income for ministry in Harrodsburg, an apparently insignificant town that offered nothing in terms of financial security, visibility, or influence—nothing but an enormous challenge to which he and his wife proved ready to rise.

NOTES

1. Information on the Zimmerman family was recently obtained from the Richmond, Indiana public library and is in the Assemblies of God Archives.

2. *Memoirs of Wayne County and the City of Richmond, Indiana*, ed. Henry Clay Fox (Madison, WI: Western Historical Association, 1912) II:75.

3. "Change Is Made," *The Evening Item*, 6 September 1898, p. 5; "Mammoth Meeting of Those Opposed to Zimmermanism," *The Evening Item*, 6 November 1905, p. 1; "Boss Starr and Zimmermanism are Repudiated by Republicans in an Open Letter to the City," *The Evening Item*, 2 November 1905, p. 1; "Twelve Hundred Women Enter Protest Against the Indorsement (sic) of Zimmerman's Policy and Life," *The Evening Item*, 1 November 1905, p. 1. These and other stories not only detail Zimmerman's predicament but offer a local case study of the clash between the Progressive movement's call for direct democracy and machine politics. Both Zimmerman's support of legalized prostitution and his divorce from his wife of 35 years and remarriage (one week after his divorce was finalized) to the Methodist pastor's daughter briefly scandalized some of his political supporters. Within a few years, however, he made a strong political comeback. See "William Wallace Zimmerman," *Memoirs of Wayne County and the City of Richmond, Indiana*, ed. Henry Clay Fox (Madison, WI: Western

Historical Association, 1912), II:77-78.

4. "Dr. Charles A. Zimmerman," *Richmond Weekly Sun*, 6 May 1897, p. 1. The story noted that Zimmerman was "very progressive," and that he had recently completed a course "devoted to the use of electricity and the finer forces in medicine and surgery."

5. *Ibid.*

6. Religious statistics from the 1906 and 1916 religious census reports are taken from Department of Commerce, Bureau of the Census, *Religious Bodies, 1916*, (Washington: Government Printing Office, 1916), part 1, pp. 124, 345; part 2, pp. 463-465.

7. *Ibid.*, part 1, p. 124. The Catholic percentage shrank from 40.8% to 32.8% while the Methodist percentage grew from 13.3% to 17.9% in the same period of 1900 to 1910.

8. The rest of this text is culled from my extensive interviews with Thomas F. Zimmerman in Springfield, Missouri, during March and July 1990. Information on the Kenagy family was recently obtained from both the Blufton, Indiana public library and Alice Reynolds Flower and is in the Assemblies of God Archives.

9. The Methodist Protestant Church had formed in 1830 with 83 ministers and 5,000 members in a dispute over democratic polity. Like the larger Methodist church, it had been deeply influenced by the Holiness movement. By 1916, it had more than 186,000 members and was in a period of rapid growth in giving as well as in Sunday school membership. The Zimmermans were part of its small Indianapolis outreach of 3 churches and 428 members (175 male; 253 female). *Religious Bodies, 1916*, part 1, p. 414; part 2, p. 464.

10. The Flower (Reynolds) family and the Zimmermans were related through the Kenagy family. Their common ancestor was Mary Vandersaal Kenagy, born January 11, 1807. The family lived in Cumberland County, Pennsylvania, until 1831 when they moved to Ohio as homesteaders. The Assemblies of God Archives recently acquired letters and photos about the Kenagy family. Of special interest is a typescript entitled "Memories of Grandmother Susanna Kenagy Blackledge."

11. Daniel B. Rickard, letter to J.W. Welch, 31 January 1917, Rickard file, A/G Secretariat.

12. Clarkston M. Shawley's Old Power House became First Assembly. Inscription on cornerstone reads, "Shawley Mission, erected 1922; annex 1953." ♦

fifteen, the most precarious age. This was the appointed time chosen of heaven to visit us, and to definitely turn the tide of spirituality from an indifferent flow to a rapid rise, into a full, glorious, high king tide!

Busy with my school studies one Saturday afternoon, I looked up to see Father standing before me visibly excited. "William," he said, "I want to take you to London with me tonight to attend a meeting of a wonderful people who have recently arisen. Will you go?"

I have blamed Father ever since and praised God with all my heart that I went. He had been the means of my conversion and had helped me take the first hesitating steps of the Christian life. Now, under God, he was destined to be the one that should lead me one step further.

There was just time to catch the 6:30 train. Father had not been too strong of late, so with Adele's help I wheeled him to the station in his bath chair. We were soon aboard the express that covers the 45 miles to London in as many minutes. We were alone in our compartment all the way, and Father opened his heart to me and began to touch on my life and point out my backslidden condition. Everything he said cut me with conviction. Finally he said, "William, don't you think you ought to yield your heart to God afresh?"

I admitted all! I had failed my Lord! It was only 3 years before that I had been wonderfully converted while attending a boarding school at Folkestone, while as yet my parents made their home in Paris. What a miracle, what a transformation my new birth had proved! From being the worst boy in the school I had been changed instantly into a child of God. I surrendered my heart to Christ one night when all alone, in my pajamas, at 3 o'clock in the morning, after a prolonged struggle. What a life of joy and blessing ensued! I was supported and comforted in the midst of the most trying persecutions from my schoolmates. I walked with God overcoming every obstacle and hindrance. The unbroken communion of prayer, the inspiration of an unspeakable

□ W. E. Booth-Clibborn/from page 7

esting Christian workers, we children staged a continual celebration. We never were slow devising means to entertain ourselves. Our many instruments made quite an orchestra. Outings, indoor games, recitations, spontaneous concerts, charades and Bible plays, trips to London, excursions on the beach or mushroom gathering had at least one advantage: they kept us so contented that we did not wish to seek pleasures outside our own home circle.

Then we boys had every one his hobby. I was all for stamp collecting and debating, Augustin strong for painting. We had our bicycles with which we roamed the country and explored the shore for miles. Boat-

ing, fishing, football, and all sorts of sports—and with it all and in it all, very little true piety, indeed a declining godliness. And how could it be otherwise! In all the hubbub and preoccupation of the round of recreation and self-indulgence, and considering the demands that a hundred new interests are sure to make upon the attention and time of rapidly growing young people—there is danger of their slipping. Was not God crowded out? We had advanced; would we now turn back? Could it be that God's best can be missed in the happiest of Christian homes?

We had entered the most difficult period of adolescence. I was just

happiness introduced me to a life I had thought impossible. My Bible was then my constant companion and the continued victory I experienced gave me boldness to witness to my fellow pupils and to my teachers.

But now all this was changed! For more than a year the joy of salvation had flown from my heart; the fire of divine love and devotion had declined and spiritual desire had failed. We all know the symptoms and conditions of backsliding; we have all experienced them more or less. These memories accused and condemned me. Father put his hand upon mine and began to pray earnestly that God would bless the trip and restore me. The presence of God became very real in that train. Would Father's prayer be answered?

The Cantels' mission hall [Harry and Margaret]* was in a residential district of London. The place would hardly hold more than 250, but it was full when we entered. I noticed that there was nothing pretentious about it. A small platform was occupied by many earnest looking men and women. Everyone was standing and singing. The most part had their hands uplifted and their eyes closed. It is too often difficult to sense the degree of reality in a revival. So much poses as truly spiritual, which is not! These people *were* different. The place *was* charged with the Spirit of God. And that favorite refrain still rings in my ears!

*"Blessed be the Name of Jesus
I'm so glad He took me in;
He's forgiven my transgressions,
He has cleansed my heart from sin."*

The singing continued, abandoned, fervent, rapturous singing, which reminded one of the Welsh revival. I realized that everyone's eyes were fixed on Jesus. The people were so wrapped in worship that they were lost to their surroundings. This was not the case with me. I was not one with them. I knew the song and its melody yet I was out of tune, out of harmony with its sentiment. I could not join in the words:

*For more on the Cantels and their Faith Home, see *Out of Zion, Into All the World*, by Gordon Gardiner.

*"I will praise Him, I will praise Him,
Praise the Lamb for sinners slain,
Give Him glory all ye people,
For His Blood can wash away each stain."*

Of course, I was all eyes and ears. While the singing continued, I noticed a lady in front of me who sat down weeping. A moment later she was speaking in a strange language. I nudged Father and pointed to her, but he paid no attention. When the congregation sat down, spontaneous praise arose from all over the assembly. Everybody seemed so happy and many gave bright testimonies of what God was doing. This was not new to me except that they spoke of having been baptized with the Holy Spirit. Then there was more singing, but I was closely watching the lady before me. I was endeavoring to understand the tongue in which she was speaking. With Father knowing eight languages and I five, I thought that between us we should be able to tell what she was saying.

So I nudged Father again, but he bid me be still. She now sank to her knees seemingly overwhelmed with grief, groaning and praying in that strange language.

I recognized this agony and travail of soul. I had often had such a wrestling in intercession with God for my schoolmates shortly after my conversion. My concern for their salvation reached such a pitch as to awaken me at nights and cause me to cry to God to help me win them. It occurred to me that this woman might possibly be praying for me. God had placed my condition upon her heart and she was bearing my burden in the Spirit.

But I could not understand why she gave way to her feelings in that extraordinary tongue. Father whispered, "She is speaking by the spirit and power of God in a language unfamiliar to her. This is the unknown tongue you read about in scripture. Is it not wonderful that God should be again baptizing with

Continued on next page

BOOTH-CLIBBORN BOOKS

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William Booth-Clibborn

Catherine Booth-Clibborn



□ **W. E. Booth-Clibborn**/from page 23

the Holy Spirit as He did in the early days of the Christian Church?"

Then a man behind us who had been rejoicing and laughing in the Spirit suddenly began to talk loudly in an unknown tongue. He continued a little space, after which there was silence. Another person arose and interpreted the message into English, every word of which searched my heart and left me filled with dismay and shame. I was face to face with God and the past stood up before me. For months after my conversion I had lived a victorious life over sin, guided in a momentary walk by the Spirit of God and conscious all the while of the everlasting arms underneath me, and now no such comfort or assurance was mine.

Although no one was presiding on the platform visibly leading the service, there was perfect understanding and perfect order. Some were kneeling whilst most were sitting, many tears were flowing, yet many exclamations of joy and shouts

“Although no one was presiding on the platform visibly leading the service, there was perfect understanding and perfect order.”

of victory punctuated the individual testimonies. All was in keeping with the surge of revival blessing, the very present “cloud of glory” of which we were conscious. Yet everything happened spontaneously and all sounds were mingled together. The one thing that was most striking was the prevalence of tears—tears of gratefulness, of repentance and of joy.

Here was something new and as

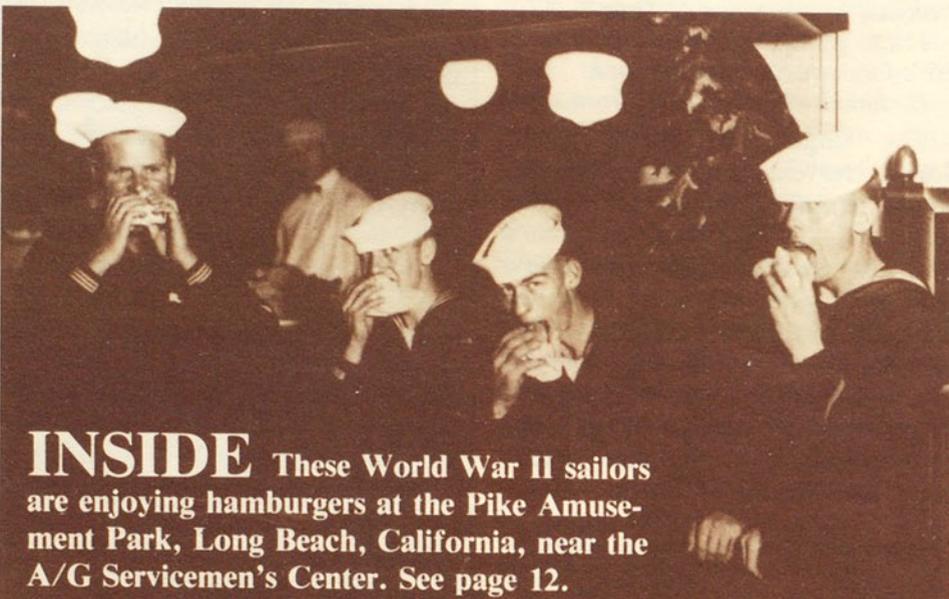
yet just beginning. Only the humblest of God’s people would be willing to inquire into and accept it. Mrs. Cantel was Father’s personal friend. She had long taken her stand on divine healing, and her home had become the rendezvous for many who proved Christ the Great Physician. God had confirmed His Word with many notable deliverances.

This revival had no particular name. At that time it was not labeled or organized. It had spontaneously sprung up in different parts of the United States and had also come to England. Here and there individuals had already experienced what they called the “Pentecostal blessing.” The first woman to receive it in London, if not all England, was Mrs. Catherine Price. My father, as he came over sick from Paris, France, had first been entertained in her home, and so came in touch with the movement. Their number had rapidly increased. God was pouring out His Spirit in the land and many

were full of expectancy and joy.

I listened to the speaker, Mr. Niblock, a Baptist minister. His face was alight with the glory of God. In a simple way he told how God convinced him that this was the Spirit of God. He spoke of how he had received this experience a few days before and then exhorted everyone to faith and to repentance of all known sin. Every word pierced my heart and conviction tormented me. I could only think of how greatly I had grieved my precious Saviour. No sorrow is so keen as that of a troubled conscience. O the utter misery of that moment! I had committed high treason against the cause of Christ. Everything that happened in that meeting reproached me. The two-edged sword of God’s Word revealed to me the secret thoughts and intents of my rebellious heart. How true the conviction of David, “Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom” (Psalm 51:6).

TO BE CONCLUDED IN SPRING ISSUE



INSIDE These World War II sailors are enjoying hamburgers at the Pike Amusement Park, Long Beach, California, near the A/G Servicemen’s Center. See page 12.