

Vol. 21, No 2, Summer 2001

Assemblies of God

HERITAGE



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AT 1915 CAMP MEETING**

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THE FAMILY COMES TOGETHER

A historical glimpse at the Assemblies of God General Councils from 1914 to the 21st century. Also features a General Council Time Line. An updated *Pentecostal Evangel* feature first published in 1997.

By Glenn Gohr and Wayne Warner



LOUIS ROMER AND THE 1915 TOPEKA CAMP MEETING

A concerned mother brought her 10-year-old terminally ill son to a Topeka camp meeting. Medical professionals of those days estimated he would live perhaps another 5 years. He was healed and survived for more than 85 years. By Wayne Warner



WHO EDITED THE AZUSA MISSION'S APOSTOLIC FAITH?

Was it William J. Seymour? Is that your final answer? For nearly a hundred years Pentecostals assumed that this Azusa Street leader edited the mission's *Apostolic Faith*. The authors give us a new look at old sources and name a woman as the real editor. What do you think? By Edith Blumhofer and Grant Wacker



LLOYD COLBAUGH: IT WAS ALL MINISTRY

Historians will not know his name as a General Council speaker or pastor of a large church. They will see Lloyd Colbaugh's creative talent, however, on many of the publications produced by the Assemblies of God and Gospel Publishing House. By Sylvia Lee



A REPRINT OF FIRST ISSUE OF AG HERITAGE

The highlight of the 1981 General Council in St. Louis for the Archives staff came when General Superintendent Thomas F. Zimmerman introduced the *Assemblies of God Heritage*. As you peruse these four pages, you'll agree that we've made a few changes in 20 years.

2 Heritage Letter 27 Testimony Time 33 From Our Readers
36 Photos From Our Past 37 Archives Activities

Cover: Louis and Carl Romer about the time Louis was healed in a Topeka meeting.
See page 10.

* Formerly Assemblies of God Archives

Heritage Letter

When the Roll Is Called Up Yonder

*When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will thro the ages be glory for me.*

—Charles H. Gabriel

For the past few months our office has worked diligently to obtain photographs of 765 individuals—a very special group who have meant so much to the Assemblies of God and the Kingdom.

Some have pastored; some have evangelized; some have taught; some have been missionaries. Some were young; another had passed the century mark by 10 years; one couple was engaged to be married; 18 were married couples; two were sisters; most were semi- or fully retired.

Some of them are household names, but many of them are unknown outside their states and even their counties. Few of them had bylines in the *Pentecostal Evangel*. Few of them preached at General Councils or other big meetings. Few mayors or governors honored them. Few of them appeared on glittering TV sets. More than likely neither Tom Brokaw or Peter Jennings could identify any of their names or photographs.

These men and women have many things in common—two in particular: they were ministers in the Assemblies of God, and they died during the last biennial. That's why the Flower Pentecostal Heritage Center published their photographs in a memorial book we call *In Memoriam* and why the Assemblies of God honored them at the General Council—more than likely the last public recognition of these devoted men and women.

General Superintendent Thomas E. Trask says, "It is with heartfelt appreciation that we, as a Fellowship, express gratitude to those whose labors

we now enter into." Also remembering the ministers with appreciation, General Secretary George O. Wood wrote in the foreword: "These dedicated men and women of God laid the foundation for this movement, and we are reaping the benefit of their love and labor for the Lord."

Just to give you an idea of the size of this group, look at this: the general secretary's staff added on an average more than a name each day, based on death reports the 58 districts provided. Thumbing through the pages of *In Memoriam*, you might recognize a face or name. Because of space limitations, I list only a few, a cross-section, of these servants of the Lord to represent those who were honored.

Kenzy Savage, Central Latin superintendent; Ricky O. Davis, National Institutional and Occupational Chaplaincy Representative; Alvin Sprecher, superintendent, German District; Mary Jane Flower, evangelist-pastor, wife of Joseph Flower; Daphne Brann, the 110-year-old superintendent's widow; Howard Davidson, Ohio District officer; O. Cope Budge, college president; Atwood Foster, Oregon District and General Council officer; Mayme Williams, missionary; and Jose Giron, superintendent, from the Southern Pacific Latin District.

As in every biennial report, a husband and wife may both be listed as having passed on to their reward. This year we have a total of 18 ministers, 9 couples. We are listing them by Districts.

Lyle & Etta Wolverton, Arizona; Don & Ruth Smothers, Arkansas; Clarence & Inez Brotzman, Nebraska; Warren & Marjorie Denton, New York; Alpha K. & Vadie Davis, Oklahoma; Anderson & Nellie Phillips, Potomac; Kenneth & Bertha Brethouwer, Rocky

Mountain; Cyle G. & Helen C. Davis, Rocky Mountain; and Henry & Belia Gonzales, Southern Pacific Latin American.

In addition, this year's book lists an engaged couple—Paul E. Keith & Amy J. Deyo, North Dakota; and two sisters—Lois A. Williams & Esther Mae Wyrick, Southern California District.

Each of the 765 people named in *In Memoriam* deserve special recognition, but space will not permit it. We'll take a closer look, however, at three on our list: two from North Dakota, and one from Oklahoma.

The North Dakota District reported but two deaths during the biennial. But simply publishing photographs and identifications hardly tell the story of these two. Amy Deyo and Paul Keith were engaged to be married in May 2000. According to Amy's pastor, Kevin Zaun, Faith Assembly of God, Lisbon, North Dakota, "They were set to go out and



Daphne Brann, at 110, possibly held the record as the oldest credentialed minister in the history of the Assemblies of God.



Amy Deyo and Paul Keith were engaged to be married, but both lost their lives in an auto accident.

do great things for the Lord.”

But it was not to be.

Tragically, on March 4, they were involved in a car accident that took Amy’s life immediately. A few days later, Paul succumbed to his injuries. Pastor Zaun dealt with the “Why” question that has puzzled believers from the beginning of time: “I am thankful we serve a sovereign God who is in control at all times,” he wrote for the District bulletin. He is confident that Romans 8:28 covers Paul and Amy’s loss: “Our God works all things together for the good to those who love Him.”

Beverly Schmidgall, who is listed with the Oklahoma District section, is another name that means so much to me. Bev was a teenager when I first met her after I had accepted a pastorate



Beverly Schmidgall, 51, one of 765 ministers who completed their earthly journey during the 1999-2001 biennial.

in Hopedale, Illinois, during the summer of 1964. She and her family farmed at nearby Minier, but within 2 years they moved close to an Indian reservation in New Mexico. Here they helped build a church at San Ysidro, northwest of Albuquerque; and after completing high school, Bev enrolled at Oral Roberts University.

From ORU Bev joined the Living Sound, an evangelistic group that began to tour eastern Europe, South Africa and many countries in between. Later she formed her own ministry and continued traveling and ministering. In 1986, she traveled to Chernobyl, Ukraine, shortly after that city’s nuclear disaster, to pray for pregnant women. During her two weeks there, she prayed for some 2,000 women but was exposed to massive doses of radiation from which she never recovered. Two years later Oral Roberts University awarded Beverly an honorary doctorate for her gospel music, missionary, and social ministry.

During a memorial service I conducted in Bev’s hometown of Minier recently, several gave tribute to a farm girl who caught a vision of suffering humanity and committed her life to the greatest cause in the world.

Even though she suffered, she continued her difficult ministry schedule throughout Russia, and for 2 years during the 1990s she lived in war-torn Croatia and Bosnia. She was only 51 when she died last February, but most of these years are crammed with devoted service. Her pastor in England said at her funeral, “Heaven will tell the true story of her work, but for sure many lives were touched by her.”

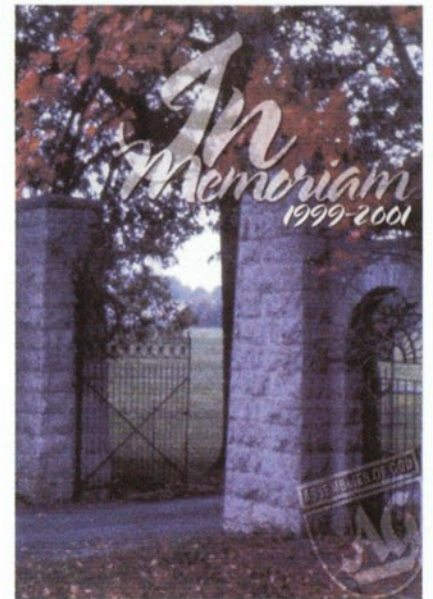
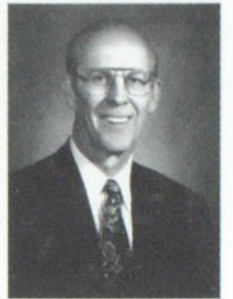
As the video list of 765 ministers scrolls in Kansas City, undoubtedly many in attendance will muse on another roll that will be called in another City—the Heavenly City. J. M. Black captured that event in song:

*When the trumpet of the Lord shall sound,
And time shall be no more,*

*And the morning breaks eternal bright
and fair;
When the saved of earth shall gather
over on the other shore,
And the roll is called up yonder, I’ll
be there.*

But until that day, we gratefully reap the benefit of the love and labor our departed ministers so freely gave.

Wayne Warner is the director of the Flower Pentecostal Heritage Center and editor of *Heritage*. He is author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and compiler of three books on Smith Wigglesworth’s sermons: *The Anointing of His Spirit, Only Believe, and The Essential Smith Wigglesworth*.



The 1999-2001 edition of *In Memoriam* distributed at the Kansas City General Council.

Names listed in the book are those reported to the general secretary’s office between June 1, 1999 and June 1, 2001. The Flower Pentecostal Heritage Center regrets that photographs are unavailable for many of these servants of the Lord. Each surviving family will receive a complimentary copy of *In Memoriam* by mail. Additional copies are available as supplies last for \$3 postage paid from the Flower Pentecostal Heritage Center.

General Council Time Line

Selected highlights surrounding General Councils, 1914-99. (Two councils were held in 1914; annually until 1921; biennially from 1923 to present.)

• 1914—More than 300 people meet in Hot Springs, Arkansas, April 2-12, to organize the General Council of the Assemblies of God. E. N. Bell elected first chairman; J. Roswell Flower, secretary.

Office established in Findlay, Ohio.

Second Council held in Chicago, November 15-29. The

delegates elect A. P. Collins as chairman and close the council by committing themselves “to Him for the greatest evangelism that the world has ever seen.”

• 1915—Headquarters and printing operation moved to St. Louis. J. W. Welch elected chairman.

• 1916—Amid Trinitarian-oneness debate delegates adopt Statement of Fundamental Truths.

• 1917—Foreign Missions Committee organized. Missionary offerings for the year: \$10,223.98.

• 1918—Headquarters relocated to Springfield, Missouri, where sixth Council is held.

• 1919—Name of *Weekly Evangel* changed to the *Pentecostal Evangel*—Foreign Missions Department

established with J. Roswell Flower as the first secretary. Stone Church, Chicago, hosts Council.

• 1920—E. N. Bell replaces J. W. Welch as chairman.

• 1921—Council meets in St. Louis. Stanley H. Frodsham named editor of the *Pentecostal Evangel*.

• 1923—E. N. Bell dies in office; J. W. Welch succeeds him.

• 1925—W. T. Gaston elected chairman. Etta Calhoun organizes the first Women’s Missionary Council.



First Council, held in 1914



1918 move to Springfield

Adapted from a feature in the Pentecostal Evangel in 1997

A historical glimpse at the Assemblies of God General Councils

The family comes together

By Wayne Warner

He is now retired, and at 90 remains out of the mainstream of church activities in a Lenexa, Kansas, retirement home. Strokes have made it impossible for him to attend General Councils as he did for so many years—beginning with the Great Depression era and ending with the computer age.

U. S. Grant

His name is U. S. Grant, retired pastor of First Assembly, Kansas City, Kansas.

And as time draws near for the 49th Council opening in Kansas City, he—like so many others—will think about the exhilarating experience that brings Assemblies of God people together every 2 years. He loves to reminisce about his first council in 1931 in San Francisco; the 1937 Council at Memphis when he sang a solo and heard his friend Harry Bowley preach; and the one he preached at in Long Beach, California, in 1967.

Deacon healed

His most memorable General Council was in 1975 in Denver. Grant was there with his senior deacon Louis Simpson.

More than 30 years previous to the council, Simpson fell from a

railroad water tower and crushed his ankle. “Although he recovered,” Grant says, “his ankle was very rigid. Walking was difficult, especially if any distance was involved.”

The two friends left a council session at noon one day to go to a nearby Woolworth’s store.

Then it happened.

As they walked down some steps leading into the store, Simpson stopped just ahead of Grant. He turned abruptly, and shouted at his pastor, “Wait a minute” He ran back up the stairs. “The Lord just loosed my ankle.”

Grant and Simpson rejoiced over the healing.



U. S. Grant has vivid memories of the 1975 General Council when his friend was healed.

“That was one of the most exciting moments of my life,” Grant recalled recently. When Simpson wondered aloud why God would wait 33 years to perform the healing, Grant didn’t have an answer. But he looked at his happy deacon and added, “God looked down on a couple of fellows who were just talking about the good things He was doing at the council and decided to do something special for them.”

Countless others who have attended General Councils will agree with U. S. Grant that almost anything can happen—in or out of a service.

Council nuptials

One happy couple decided they could find no better place to get married than the 1921 General Council in St. Louis. Willie Millsaps, who had attended the organizational meeting of the Assemblies of God in Hot Springs, Arkansas, and who lived to the ripe age of 95, never forgot that meeting.

He was the groom.

And General chairman (later called superintendent) E. N. Bell took time in the council schedule to perform the wedding ceremony for Millsaps and his Kansas bride at a St. Louis hotel.

First Council

Perhaps the youngest person ever ordained in the Assemblies of God was commissioned at the age of 15—while



Dollie Simms was 15 when she was ordained at the organizational meeting of the Assemblies of God in April 1914.

the 1914 organizational meeting convened in the Opera House along bath row in Hot Springs, Arkansas. Dollie Anne Drain, a 15-year-old Paris, Arkansas, farm girl had already preached for nearly 2 years. On the last day of that historic council, M. M. Pinson and C. A. Lasater ordained her.

Today, if 15-year-olds were to ask for ordination, the district credentials committees would no doubt encourage them to keep witnessing and preparing for ministry (and stay in school). But come back for ordination when they turn 23—the minimum age.

History shows in Dollie’s case it was no misguided rush to ordain. A few years later she married Herbert Simms, and the two ministered in Arkansas for many years. Dollie outlived her husband several years and then went on to heaven from Maranatha Manor, Springfield, Missouri, in 1991 at the age of 92.

The invitation to the organizational meeting in Hot Springs, commonly referred to as “the Call,” was for “saints who believe in the baptism with the Holy Ghost with signs following.” The call also said, “Neither is this meeting for any captious, contrary, divisive, or contentious person.”

Willie Millsaps remembered that many of the 1914 delegates were apprehensive about creating an organization. Some of them had been tossed out of denominational churches because of their Pentecostal experience. And it was hardly an experience they wanted repeated with their newfound colleagues. But the leaders outlined the benefits, Millsaps added, which calmed many of the fears the delegates had expressed.

During the first 15 years of the Assemblies of God, outsiders no doubt viewed it as a regional fellowship. Each of its first 13 councils convened in four central states: Arkansas, Illinois, Missouri, and Kansas. It was



International Participants at 1937 Council

- 1927—Constitution and bylaws adopted at Springfield Council. Efforts fail to change denomination name to Pentecostal Evangelical Church.
- 1929—E. S. Williams elected general superintendent.
- 1931—First General Council held outside Midwest (Glad Tidings Temple, San Francisco).
- 1933—First General Council held in the East (Highway Tabernacle, Philadelphia).
- 1935—In Dallas, what became Ministers Benefit Association organized. Marcus Grable named head of the Sunday School Department.

- 1937—Education Department established. Fred Vogler to head newly organized Home Missions Department.
- 1939—Springfield hosts Council.

Sunday School

Counselor introduced as a monthly.

- 1941—Military Chaplaincy Department developed; *Reveille*, for military personnel, introduced.
- 1943—National Christ’s Ambassador’s Department established with Ralph Harris as secretary. A/G a charter member of the National Association of Evangelicals.
- 1945—General Council conducted in Springfield a month after World War II ends. Radio Department starts with T. F. Zimmerman as director.
- 1947—Publications Department created; Berean School of the Bible established; *Sermons in Song* radio program and the Spanish Literature Department created.
- 1949—Wesley R. Steelberg succeeds E. S. Williams as general superintendent. New printing plant built on Boonville Avenue in Springfield. Boys and Girls Missionary Crusade (BGMC) begins. Robert C. Cunningham succeeds Stanley H. Frodsham as *Pentecostal Evangel* editor. The Assemblies of God becomes charter member in the Pentecostal Fellowship of North America.
- 1951—Women’s Missionary Council (now Women’s Ministries) recognized. Radio broadcast renamed *Revivaltime* and lengthened to 30 minutes.

- 1953—Ralph Riggs elected superintendent. Approval given for Evangel College (1954), a new administration building (1961), and Revivaltime (1953) to go on ABC Radio Network (with C. M. Ward as speaker). Report given that Men's Fellowship (now HonorBound) established in 1952.
- 1955—Missionettes launched for girls. Plans discussed to begin Music Department (1956).
- 1957—*Melodies of Praise* published.
- 1959—San Antonio Council names new officers: T. F. Zimmerman, general superintendent; Bartlett Peterson, general secretary; J. Philip Hogan, director of Foreign Missions.
- 1961—Light for the Lost founded. Council meets in Portland, Oregon.
- 1963—Mobilization and Placement Service (MAPS) started.
- 1965—*Advance* magazine (now *Enrichment* journal) for ministers and leaders introduced. Disaster Relief established.
- 1967—International Correspondence Institute launched. Reports of Ambassadors in Mission (AIM), Action Crusades, and Highlands Children's Home established in 1966.
- 1969—*Hymns of Glorious Praise* published.
- 1971—Headquarters departments regrouped into divisions of Christian Education, Church Ministries, Communications, Foreign Missions, Home Missions, Publications, and Treasury.
- 1973—Assemblies of God Graduate School (now Theological Seminary) and Maranatha Village open in Springfield.
- 1975—*Turning Point* television ministry introduced at Denver Council.
- 1977—Church Loan Department, Deferred Giving and Trusts, and Archives established.
- 1979—Baltimore welcomes Council.
- 1981—International Media Ministries and Center for Ministry to Muslims founded.
- 1983—*Live! From Anaheim* telecast at the 40th General Council.
- 1985—G. Raymond Carlson elected.

not until 1931 that the leaders ventured to put the General Council on the road, you might say, when they set up shop in San Francisco's Glad Tidings Temple.

New locations

Between 1933 and 1939 Council was held in Philadelphia, Dallas, Memphis, and at the new Central Bible Institute chapel in Springfield. The 1941 Minneapolis Council convened just 3 months before the bombing of Pearl Harbor.



T. F. Zimmerman

The two councils in Springfield during World War II were the last there. Springfield simply could not handle the growing number of attendees.

The Assemblies of God was coming of age.

Changes

Many changes have come with General Councils since 1914.

A reporter interviewed J. Roswell and Alice Reynolds Flower at the Dallas Council in 1969 about the contrasts they had seen in 33 General Councils.

They recalled the 1935 Council that also met in Dallas. "In those days ... there was no such thing as a headquarters hotel," Mrs. Flower said. "Most of us stayed in private homes." Early General Councils were simple. "[In 1935] I was elected both general secretary and the only assistant general superintendent," Roswell Flower recalled. The assistant superintendent at the time had no particular duties. "It was more of a safeguard in case anything happened to the superintendent."



Anaheim, California, 1983

For the 11th General Council in 1925, General Chairman J. W. Welch in April of that year was still looking for a site for the following September. He found it in the resort

community of Eureka Springs, in the green-forested mountains of northern Arkansas.

Back in this simpler period, Welch's needs for a council were basic. If he could rent a suitable auditorium (or a local Baptist or Methodist Church building), find adequate housing (usually in private homes), and rail lines to get delegates to and from the site, he had cleared the major hurdles. And he could always get an evening speaker and musicians—providing he gave a few hours' notice.

That Eureka Springs Council would be Welch's last as leader of the denomination he helped start.

More than half a century ago in 1947, delegates streamed into the Grand Rapids, Michigan, Civic Center with a new vibrancy and an energetic post-war worldwide agenda. They were challenged by missionaries some of whom had suffered painfully in prison camps during the war.

Grand Rapids brought the Assemblies of God into a new era. Beginning here, more districts and regions around the country began to host General Councils. We became a Fellowship that could be found in every state and with missionaries in nearly 150 countries.

Reminiscing with the pioneers about the early councils takes us back to the Model T days, forward through the Great Depression, World War II, and into a period of unprecedented change and challenge.

Now within a few days this big family will gather once again for the General Council.

We can expect more council fever symptoms which include warm greetings, friendly embraces, plenty of laughs, much sharing, and a few shouts along the way. If you've been there before, you know thousands of memories of previous councils will come alive around the convention center, nearby restaurants, and hotels—just as they did in Grand Rapids, Milwaukee, and Long Beach so many years ago. And we'll take



Two ministers who attended the organization meeting of the Assemblies of God in 1914 shown visiting in 1981. Willie Millsaps, left, reminds David Lee Floyd that it was in 1916 that they last saw each other.

time Friday morning to remember more than 700 ministers who have finished their course during the past biennial, some of whom were with us 2 years ago in Orlando.

Being a family, we “rejoice with them that do rejoice, and weep with them that weep” (Romans 12:15). That’s certain to include sharing memories and trials, enjoying fellowship, and praying with one another—ingredients that help strengthen this growing family God has created.

As U. S. Grant, Willie Millsaps, Dollie Simms, and thousands more have since 1914, we’ll share in those exhilarating family experiences when we arrive in Kansas City.



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

- 1987—Media attention focused on the Assemblies of God because of scandals. Attention continues at Oklahoma City Council.
- 1989—Michael Cardone Media Center built in Springfield. Assemblies of God celebrates 75th Anniversary at Indianapolis Council.
- 1991—Spiritual Life Report receives favorable response in Portland Council.
- 1993—G. Raymond Carlson and Joseph Flower retire. New executive officers elected: Thomas E. Trask, superintendent; Charles T. Crabtree, assistant superintendent; George O. Wood, secretary; James K. Bridges, treasurer.
- 1995—Senior Adult Ministries established. Membership in the new Pentecostal/Charismatic Churches of North America (PCCNA) approved.
- 1997—U.S. Sen. John Ashcroft challenged audience to participate in mission of redemption. The General Presbytery approved a capital fund drive of \$1 million to launch the new Flower Pentecostal Heritage Center.
- 1999—General Superintendent Thomas Trask presented two laymen, David Cribbs and Barry Meguiar, with the General Superintendent’s Medal of Honor.

—Glenn Gohr and Wayne Warner

Audio Interviews



Audio Interviews of some of the people who contributed to the origin and development of the Assemblies of God are available for purchase!

For more information, please contact us:

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The Flower Pentecostal Heritage Center Museum unites past, present, and future Assemblies of God generations through a gallery of exhibits that displays the challenges, blessings, and development that our Fellowship has experienced.

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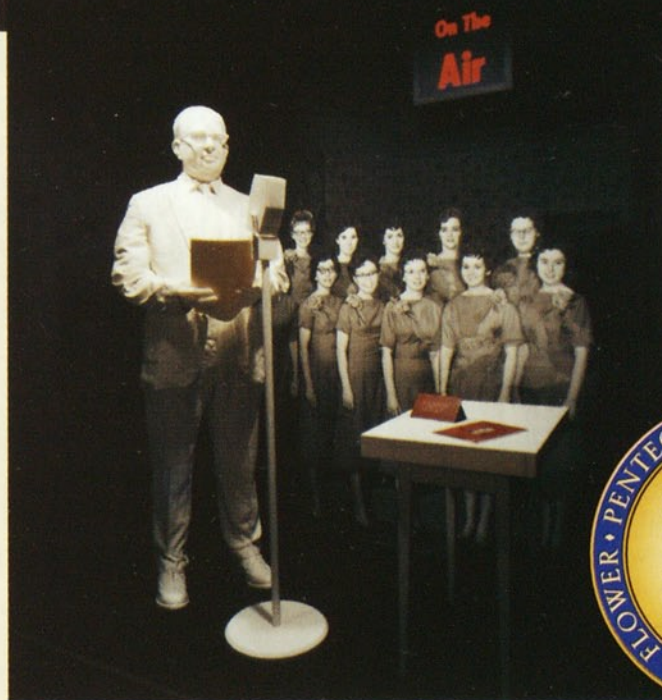
Tours: Guided tours are available for interested groups. Please contact us for further information:

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Heritage Center



FPHC panoramic view above highlights the communication displays. From the left, TV programs kiosk; sound bytes from radio programs; a family listening to *Revivaltime*; radio photos and memorabilia; *Revivaltime* production team; and right, life-cast figure of C. M. Ward at microphone.



A Reprint from the Aug. 8, 1981, *Topeka Capital-Journal*

Stormy 1915 Topeka Camp Meeting Recalled

Lots of Trouble but 10-year-old Boy Healed of St. Vitus' Dance

By Wayne Warner

They said Louis Romer died in Oregon last January at age 95. This was no insignificant obituary for me, because Louis was a feature of a story I had written for *The Topeka Capital-Journal* in Aug. 1981 titled "Stormy 1915 Camp Meeting Recalled." That's when Louis was 75 and figured in the 1915 meeting as a 10 year-old boy suffering with St. Vitus' Dance. And he shouldn't have lived beyond about 1920, according to the medical profession of the day.

Louis's name came to my attention in the late 1970s as I researched for a biography on Evangelist Maria B. Woodworth-Etter. I wondered whether he was still living and whether I could talk with him. Through several telephone calls from my home in Springfield, I was shocked and excited to find Louis living in Lowell, Oregon—next door to my first cousin and about 40 miles from where I was reared.

And the great news I learned from the retired electrician in 1981 was that his healing 65 years earlier was complete.

Now 20 years after the story appeared in the *Capital-Journal* we are reprinting it here.

—Wayne Warner

Although hundreds of people will attend the 75th annual camp meeting at the Pentecostal Grace Campus Grounds, 2622 E. 6th, beginning Sunday, it is almost certain the week-long meeting—despite the expected traditional camp meeting enthusiasm—will fall far short in excitement of the one held in Topeka back in 1915.*

Now that was some kind of meeting, even for Topeka—the birthplace of the modern Pentecostal movement.

Just 66 years ago this month, the late C. E. Foster, founder of the annual camp meeting, brought the legendary charismatic woman evangelist, Maria B. Woodworth-Etter, to Topeka as the main speaker for the meetings held in the old pavilion at Garfield Park. Before the meetings ended three weeks later, a judge, the mayor, the city attorney and the police chief stepped in to stop what they thought was excessive religious excitement.

Foster was arrested for peacefully resisting a



Topeka police shut off the city park pavilion lights, arrested the sponsoring pastor, and ordered Evangelist Maria B. Woodworth-Etter to close her 1915 Topeka meeting. But not before Louis Romer was healed of St. Vitus' Dance. Sponsors of the meeting set up a tent across the street, outside the city limits, and continued the services.

“The police chief and several officers moved into the pavilion with an order to close the meetings and run the worshipers off city property.”

police order to close the meeting one night; a 10-year-old boy and a 9-year-old girl were pulled from the altar and taken to a detention home and their parents charged with permitting their children to become involved in what city officials labeled “holy roller” meetings. Finally one evening the police chief and several officers moved into the pavilion with an order to close the meetings and run the worshipers off city property. When the people would not move, the police officers turned off the lights.

No, the 75th annual camp meetings will not have the excitement of the ninth by any means.

Seven of Foster’s first nine camp meetings were conducted at Garfield Park with no apparent trouble, but city officials watched the 1915 meeting closely because they believed children were being unduly influenced by emotionalism and it was thought they would be permanently affected.

Since Foster and the other sponsoring ministers said they had never experienced opposition prior to 1915, one wonders just what kind of revival the 71-year-old Maria B. Woodworth-Etter conducted. People who have studied the early history of the Pentecostal movement are familiar with her name and the revivals she conducted. “Sister” Etter, according to one church historian, looked “just like your grandmother but exercised tremendous spiritual authority over sin, disease and demons.”

She had preached from coast to coast for some 30 years and as many as 25,000 people had been attracted to a single service. Topeka had been one of her favorite stopping places since the early 1890s. Newspapers from the smallest weeklies to the *New York Times* had covered her meetings. Reporters were especially interested in the charismatic phenomena, such as healings and trances, which were common in her sawdust trail campaigns.

C. E. Foster was an early Pentecostal who believed it was important to call people together for camp meetings. The meetings were similar to what the shouting Methodists had conducted on the frontier during the 19th century. While many of the old-line

denominations had dropped the camp meetings by the turn of the century, newer church groups springing up around the country—such as the holiness and Pentecostal groups—continued the tradition with meetings such as held in Topeka. Foster’s name became synonymous with camp meetings.

But he wasn’t prepared for what happened in 1915.

A 10-year-old boy, Louis Romer, whose father was a hardware merchant in Allen, Kansas, became the center of attention during the 1915 meeting—not because he wanted the attention but simply because he was praying to receive the Pentecostal experience commonly called the baptism in the Holy Spirit. Pentecostals and charismatics believe this experience is accompanied with speaking in tongues, the same as believers received on the Day of Pentecost in Acts 2: 4.

To get Romer’s story, one must go back two years to 1913, when he was 8 years old. His parents noticed their son was having trouble controlling his arms and hands. His condition grew steadily worse until doctors were asked to diagnose the strange case. The case, however, was not strange to the doctors—although they had no cure for it at that time. They told the Romers their son was afflicted with what was then known as St. Vitus’ Dance. Today the disease is known as chorea, a nervous disease closely associated with rheumatic fever. Children who are afflicted with the disease often lose control of their movements, stumble and fall easily. Even though sedatives can combat the disease today, the patient can be afflicted for months.

The illness affected Louis’ feet so that his toes drew under, preventing him from wearing shoes. Frequently he would lose control of his hands and fingers. The boy’s condition got so bad that he could no longer feed himself with table utensils. And because there was no effective treatment in those days, doctors had little hope that he would live beyond age 13.

In 1915 a friend told the Romers about Mrs. Woodworth-Etter who had been praying for the sick for 30 years. The best news they heard was that the evangelist was in Topeka, which was only a short train ride away. The Romers hadn’t given up, and their hope would take them from the small town of Allen to Garfield Park.

Romer, who is now 75 and living in Lowell, Oregon, remembers the events as if they happened just yesterday:

“Mrs. Etter came over to our quarters and talked to

**“My hands straightened out,
my shoulders and neck felt good,
my feet and toes
straightened out and
I felt so good I cried. I felt fine.”**

us. She asked me if I thought God would heal me, and I said I did. Then in the afternoon meeting she prayed for me. I was standing by my mother who had me by the hand. Sister Etter laid her hands on my head and I felt a cooling of my nerves as a tingling warmth went through my body. My hands straightened out, my shoulders and neck felt good, my feet and toes straightened out and I felt so good I cried. I felt fine. All of this happened in less time than it takes to tell it.”

His mother considered it as a miracle. She and Louis went shopping for a new pair of shoes.

One would think the entire city would be happy to see such an amazing change in the afflicted 10-year-old boy. That was hardly the case, and Louis Romer figured in the events that triggered city interference in the camp meeting. The *Topeka Daily Capital* was there to give an account of the battle waged in Garfield Park.

Probate Court Judge Hugh McFarland had attended the camp meetings being conducted by Maria Woodworth-Etter. He was there because he had heard children were becoming hysterical during the prayer services. He described a 10-year-old girl as being in a hysterical condition, which in his opinion was “inhuman treatment.” Several Topeka doctors warned the judge that children could lose their minds in such emotionally charged settings.

That was enough for Judge McFarland.

He sent word to Mrs. Woodworth-Etter that children under 16 years of age were not to participate in the meetings.

But Maria was hardly one to change her methods at the first opposition—especially if she believed she was being persecuted. Her answer was quick: “God made us to conduct our meetings this way and we shall keep right on—interfere if you wish.”

McFarland didn’t back down. And the *Capital* of Aug. 12, 1915, reported the first of several skirmishes involving the police and the leaders of the camp meetings. In an article title, “Boy cured by miracle is taken from meeting,” Louis Romer’s story of healing in the afternoon and the seizure by police officers at the

evening meeting was recounted.

After Louis was healed, he asked his mother if she would take him to the camp meeting altar so he could receive the Pentecostal blessing. Despite the ban on children praying at the altar, Mary Romer honored her son’s request after the evening sermon. Other worshipers had heard Louis’ testimony of healing and gathered around him at the altar to pray that he would receive the blessing.

That’s when two police officers left their seats in the pavilion and made their way toward the kneeling Louis.

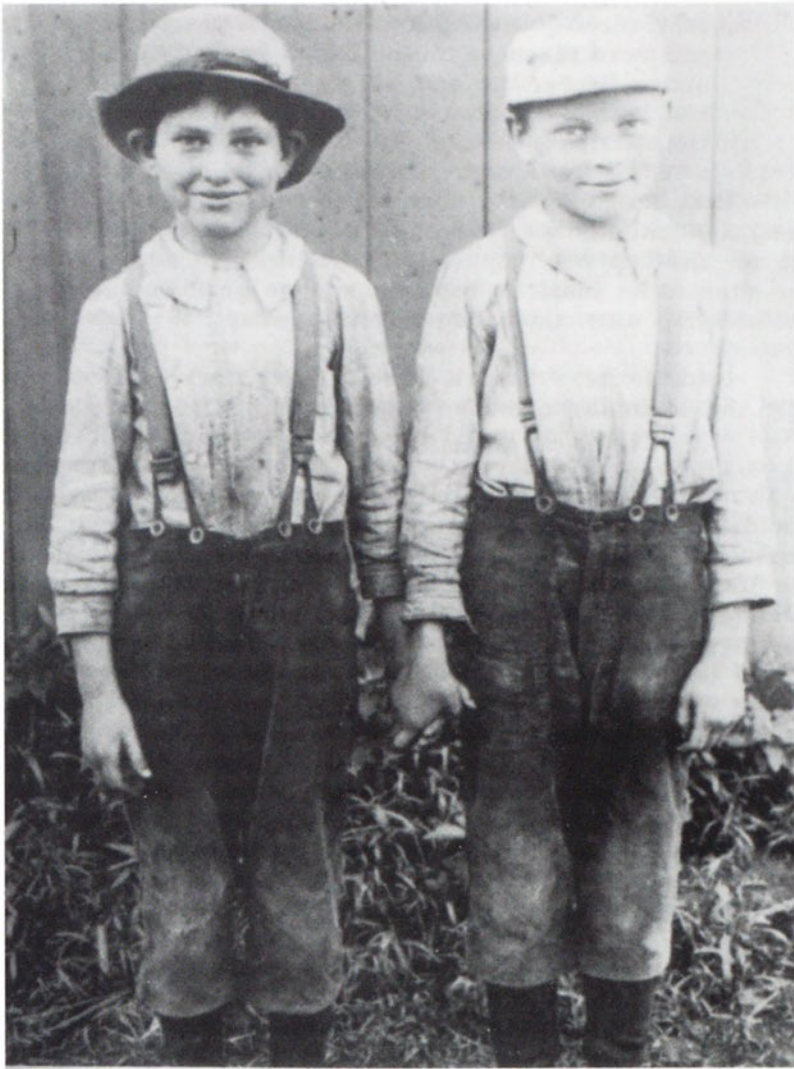
Amid a storm of protest, the officers picked up the praying Louis and began to elbow their way back through the crowd. Mary Romer determined she would not give up without a struggle. She tried to hold Louis, but it was futile. The officers took Mary and Louis to the detention home, where they spent the night, and the next day Mary was charged with being a delinquent parent.

The *Capital* reporter followed the drama into Judge MacFarland’s probate court. There Mary told the judge she took Louis into the service despite the court order so he could “see Jesus.” MacFarland told her she could attend all the meetings she wished but he was convinced “such meetings are not a proper place for a child.”

By this time Louis’ father, C. H. Romer, had heard about the trouble in Topeka, so he caught a train and came to the aid of his wife and son. There he found a son who seemed as well as he had ever been and a wife who was shouting in old-fashioned camp meeting style. They would attend no more services at the pavilion because of MacFarland’s order and returned to Allen the next day.

Romer says today that he never had any further trouble with St. Vitus’ Dance after he left Garfield Park. He said his doctors were amazed at the instant recovery. When he was 18 he became a pastor of a church in Allen and then later became an electrician. He served in the Navy during World War II and then after the war moved to Oregon, where he resumed his trade as an electrician. He also became an expert rifleman and now, in his 75th year, keeps busy as a lapidarist.

Romer’s experience during the 1915 camp meeting was just the beginning of the story. A 9-year-old girl was also taken out of the pavilion and her parents were charged with delinquency. Then an investigation by City Commissioner W. L. Porter revealed a



Louis Romer, left, and his brother Carl, about the time Louis was healed in the Topeka meeting. *Photo courtesy of Carl Romer.*

groceryman was selling groceries in the park without a permit. He was ordered to cut the city in on his profits or close up shop.

Then came the big move against the Pentecostals. The afternoon following the Romer boy's removal from the camp meeting altar, Mayor Jay E. House went to the park and issued Mrs. Woodworth-Etter an ultimatum. Either they forbid the "frenzied actions" of the worshipers or the revival would be closed.

That night Mayor House, Judge MacFarland, Chief of Police Harvey Parsons and several police officers attended the services, which put a damper on the usual excitement that went along with the prayer services following Mrs. Woodworth-Etter's sermon.

Two nights later a headline in the *Capital* told the story of one of Topeka's days of infamy, a day when liberty was denied a religious minority: "Cops Drive Holy Rollers From Garfield Pavilion."

Shortly after the service began on the night of Aug. 14, Chief Parsons interrupted the proceedings and ordered the people to leave the pavilion. But the leaders of the meeting refused to leave. And the congregation sat unmoved waiting for the next move on the part of the police officers. Foster told Parsons he could arrest the entire congregation if he wished, but they would continue the meeting until the last person was taken away. Parsons responded by ordering the lights turned off. The determined Foster continued the service in the dark and urged the congregation to resist peacefully.

Chief Parsons, apparently wishing to avoid arresting the several hundred people in the pavilion, arrested Foster and took him to the police station. (Foster was not booked at the jail, only held until the meeting was disbanded.) Even after Foster was taken away, the meeting continued for a few minutes. Finally, Maria Woodworth-Etter advised the congregation to leave the pavilion and continue the service across the road west of the park—outside the city limits.

As soon as the chairs, benches and organ were removed from the pavilion, the police closed and padlocked the doors.

Foster and his friends appealed to a higher power. A delegation of 10 men called on Gov. Arthur Capper, asking him to overrule the city's ban against the group's holding their camp meeting in the park. The governor referred the delegation to the attorney general, suggesting the city ordinance be examined for possible violation of freedom of worship. Capper also suggested the group visit Mayor House and see if some peaceful solution could be worked out.

Meanwhile the meetings outside the city limits gained in attendance, possibly because of the publicity. Donations were received for a tent and, according to Mrs. Woodworth-Etter, some of Topeka's finest people—after hearing of the incidents—came to the meetings and supported the Pentecostals.

The closing meeting under the ministry of Mrs. Woodworth-Etter was held Aug. 29, featuring a rousing service in a packed tent made up of people from 19 states and Canada. At the meeting, Foster announced

"Cops Drive Holy Rollers From Garfield Pavilion."

—1915 Newspaper Headline



The editor's brother, Leonard Warner, took this photo of Louis Romer, Lowell, Oregon, in 1981 for use in the *Topeka Capital-Journal* story.

services would resume the following Sunday in a tent at Seward and Elliott.

What happened to the fiery little evangelist, Maria B. Woodworth-Etter?

She moved on to Colorado Springs.

She would preach another nine years until her death in 1924 at age 80. She would hold services elsewhere in Kansas, but there is no record that she ever returned to Topeka—the place that is known worldwide as the birthplace of the modern Pentecostal movement.

Foster would continue holding camp meetings in Topeka every year until his death in 1973 at the age of 93. Since then his two sons, Clem and Victor, have led the annual meeting. They will be in charge when the first lively song signals the opening of the 75th camp meeting this week. But there is little fear they will experience anything similar to what their father faced back in 1915.

*Victory Tabernacle, Topeka, Kansas, will conduct the 95th anniversary camp meeting in August. Victor Foster, 84, followed his father C. E. Foster as pastor of the church and is in charge of the meeting.



Your Historical Materials Are Valuable

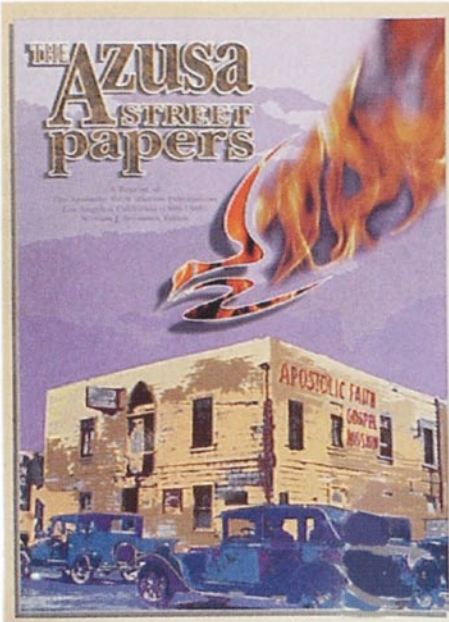
The Assemblies of God has a dynamic and inspiring history—in the U. S. and around the world. This is why the Flower Pentecostal Heritage Center is actively searching for historical materials before they are lost or destroyed.

And you can have a vital part in this important ministry.

If you or a loved one were involved in the origin or development of any ministry relating to the Assemblies of God, please write or call today. Materials or information you can contribute might be just what we need to fill gaps in one of our many collections.

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Evangelist Steve Hill reproduced the 1906-08 *Apostolic Faith* papers in this 1997 publication.

Who Edited the Azusa Mission's *Apostolic Faith*?

by Edith L. Blumhofer and Grant Wacker



Clara Lum, who helped to edit the *Apostolic Faith* of Los Angeles and Portland, Oregon. Courtesy of *Apostolic Faith Mission of Portland, Oregon*.

The Azusa Mission's (more or less) bimonthly *Apostolic Faith* appeared fourteen times between September 1906 and June 1908. Despite its brief life span, this eight-page paper might well be christened the Pentecostal revival's flagship periodical. Each issue contained scores of articles, testimonies, letters, news items, editorials, and editorial asides. Quickly reaching a print run of 40,000, the *Apostolic Faith* soon turned up in homes, street cars, and mission stations in all parts of the continent and many parts of the world. If any one text spoke for the movement as a whole, it was the *Apostolic Faith*.¹

The story of the *Apostolic Faith*'s editorship reveals the fluid leadership patterns among early Pentecostals. Conventional wisdom holds that William J. Seymour, an African American evangelist, edited the periodical and wrote

most if not all of the unsigned editorials and articles. At first glance that view seems reasonable, since Seymour was one of the mission's main founders in the spring of 1906, and he served as its pastor and guiding light until his death in 1922. He signed many of the key doctrinal articles (indeed, the number of words that appear over his name or initials runs to about 8 % of the total).² And his name appears more often than any other in the index. Nonetheless, close examination suggests that Seymour shared editorial and managerial responsibilities with a white woman named Clara E. Lum.

A Background Check on Clara Lum

Though not much has been written about Lum, there can be little doubt that she possessed the education, training, and aptitude to take a leading role in the paper's operation. Born in Wisconsin in 1869, Lum migrated to southern

California, possibly for health reasons. Nothing is known about her formal education, but the record shows that she taught school in the town of Artesia. In the summer of 1897 Lum moved back to the Midwest, this time to Shenandoah, Iowa, where she associated with Charles Hanley and the radical holiness World's Faith Missionary Association. After undergoing a powerful spiritual experience in the summer of 1898, Lum started writing for the Association's paper, *The Firebrand*. By January of 1899 Hanley would call her the paper's associate editor. The two authors made clear that they intended to speak as one voice.³



Azusa Street leaders in 1907. Seated in front, l-r, Mrs. Evans, Hiram W. Smith, William J. Seymour, and Clara Lum (she is holding a pencil). Standing: unidentified, Mr. Evans, Jennie Moore (later Mrs. William Seymour), Glenn A. Cook, Florence Crawford, unidentified, ? Prince. Crawford's daughter, Mildred, is seated in Hiram Smith's lap.

Lum's responsibilities grew. By 1900 she had mastered typing and shorthand and, with Hanley, oversaw a monthly print run of 10,000. At Shenandoah she also worked as an evangelist, as secretary and treasurer of the Association, and took responsibility for chronicling its history. Struggling with health problems, Lum moved to Salem, Oregon, in 1904, where she continued to serve as an editor of the Association's paper, which by then had changed its name to the *Missionary World*. The spring of 1906 found Lum in Los Angeles, working as a stenographer for Phineas Bresee (a founder of the Church of the Nazarene), and as a helper in the "publication and reporting work" of the Nazarene effort in that city. In April Lum told the Association family back in Iowa that she expected to return to Shenandoah before summer, which is not surprising, since the *Missionary World* praised her as "one of the

most earnest and efficient workers and members" of the community.⁴ But her life took a dramatic turn.

Drawn to Azusa Street

In the summer and fall of 1906 Lum found herself drawn deeply into the currents of the Azusa Street Mission and the emerging Pentecostal movement. Though the details remain fuzzy, she apparently first visited the Mission in late May and received Holy Ghost baptism shortly thereafter. She also received supernatural empowerment to write. More important for present purposes was Lum's conviction that the Lord would not take that gift from her. Though there is no direct evidence of Lum preaching at the mission, she was no wallflower. In the December 1906 issue of the *Apostolic Faith*, the North Carolina evangelist G. B.

Cashwell spoke of "Sister Lum" reading about the Holy Ghost falling in other places.⁵ Lum's name appeared only one other time in the periodical while it was associated with Azusa. This was an autobiographical clip, published in the spring of 1907, in which she simply listed her location as "Apostolic Faith Office, 312 Azusa St., Los Angeles."⁶ Later oral tradition held that Lum stenographically recorded personal testimonies and the interpretation of tongues messages at Azusa.⁷

Though rarely recognized in the pages of the *Apostolic Faith*, Lum clearly played a prominent role in the periodical's day to day operations. For one thing, the paper itself made plain that Seymour was not the only one who had a hand in producing it. So, for example, the fourth issue said that the "writers and workers" in the office lived by faith, and that it would publish no names of editors, with "All work for the honor and glory of God."⁸

"Though rarely recognized in the pages of the *Apostolic Faith*, Lum clearly played a prominent role in the periodical's day to day operations."

Thirteen months later the paper implied that several persons were involved in putting out the paper, though without distinguishing between editorial and other chores.⁹

Second, at least three contemporary observers attributed significant responsibility to Lum. About 1910, Glenn A. Cook, the Mission's former business manager, described Lum as a "stenographer and wonderful helper in editing the paper."¹⁰ About 1914, C. W. Shumway, a University of Southern

California theology student studying the revival, said that Lum was “in charge of the publication.”¹¹ Shumway, who was unfriendly to Pentecostals, must be read cautiously, but in this respect, at least, his account proved consistent with other evidence. And in 1948 Ithiel Clemmons interviewed Bishop C. H. Mason of the Church of God in Christ about the early days. Mason had known Seymour and the Azusa setting well. Clemmons, apparently relying on Mason’s firsthand knowledge, described Lum without qualification as “the editor.”¹²

Third, internal literary evidence suggests Lum’s authorial hand. The most obvious is that sentences and distinctive phrases that appeared under Lum’s name in the *Missionary World* appeared in similar form in unsigned articles in the *Apostolic Faith*. Consider the following passages, which appeared in the *Missionary World* and in the *Apostolic Faith* in the same month, November, 1906.

“The meetings have been running six months now. They begin at ten o’clock in the morning and hardly stop until twelve at night.”¹³

“But here you find a mighty Pentecostal revival going on from ten o’clock in the morning till about twelve at night.”¹⁴

Or consider the following, which appeared in the *Missionary World* in August, 1906, and in the *Apostolic Faith* in September, 1906.

“They have spoken in Spanish, Chinese, Japanese, African dialects, Indian dialects. Esquimaux language is spoken

Clara E. Lum

By Edith L. Blumhofer

In July 1897 Clara Lum left a teaching job and a comfortable life in Artesia, California, to associate with the World’s Faith Missionary Association in Shenandoah, Iowa. She had heard the association’s founder, Charles Hanley, speak in California in 1896 and subscribed to his monthly paper, *The Firebrand*. An experienced Christian worker, Lum was attracted by the training school and cluster of ministries Hanley supervised in a county seat in southwestern Iowa. She found Hanley’s efforts a hive of activity, its furnishings and food plain, but the meetings intriguing. In July 1898, she had a dramatic religious experience through which she concluded “Christ in me is all the preparation I need.... I never can be hungry any more—I am feasting on Him. I never can thirst any more—He is in me a well of water ... The Morning Star has risen.”¹

Days in Shenandoah began at 5:30 a.m. with Bible study lectures and included two or three meetings every day. Otherwise, workers and trainees—there were some 50 residents in two large faith homes—occupied themselves with local outreach, housework, and the production of *The Firebrand*, edited by Charles Hanley. Here Clara Lum found a new vocation. She began writing for the paper in the second half of 1898. Hanley soon commissioned Lum as well as an evangelist for Iowa and adjacent states.²

Short evangelistic forays did not distract from her growing responsibilities in the editorial office. In January 1899, Hanley introduced Lum (whom he called “one of the Lord’s handmaidens especially adapted for this work”) as his associate editor.³ Lum (the only associate editor) and Hanley agreed on an editorial policy: “So far as knowing who writes the different positions taken by the paper, it is sufficient to know that the time has come when the watchmen see eye to eye and all speak the same thing; those who are determined to know nothing among men but Jesus Christ who is All in All ... The paper must be, shall be a voice, one voice and that is all.”⁴ Readers found a

greeting from Lum just under Hanley’s column. “We want but one Author for the FIREBRAND and that One to be the Holy Ghost,” she wrote. “Another editor means but another instrument for His use.”⁵

Lum soon took up shorthand and typing, becoming expert at both.⁶ By April 1900, *The Firebrand* monthly print run reached 10,000.⁷ Lum’s activities outside the office included the YWCA. She represented the local chapter at the Iowa State YWCA Convention in Cedar Falls.⁸ Early in 1900, Lum assumed the duties of secretary and treasurer of the Missionary Association.⁹ She also became the chronicler of World’s Faith Missionary Association history. No one at Shenandoah seemed more united heart and soul with the Hanleys. But Lum, beset by health problems, found harsh Iowa winters difficult. In 1904 she moved for the winter to Oregon, her family’s earlier home.¹⁰ She wrote to the Hanleys (who had changed the name of the paper to the *Missionary World*) from Salem, Oregon, reporting her leadership in a rescue home and mission.¹¹ During 1905, still an editor of the *Missionary World*, she spent a few weeks assisting at a mission in Portland, Oregon.¹² In April 1906, Hanley told his readers that Lum had spent the past winter as a stenographer for Phineas Bresee of the Nazarene Bible School in Los Angeles. As soon as spring was a “settled fact,” she promised to return to Shenandoah.¹³

Instead, Lum sent a startling letter detailing her visit toward the end of May 1906 to Azusa Street (“the most humble place I was ever in for a meeting”).¹⁴ Convinced again (as she had been when she arrived in Shenandoah in 1897) that she had “grieved” God and “lost in [her] experience,” she immediately began praying for the baptism of the Holy Spirit accompanied by tongues. By her own account, she got more than she requested: the gifts of healing and casting out devils, and empowerment to write. “He shows me he is going to use
(Continued on the next page)

(Continued from previous page)

me to write in a different way than before," she told her Iowa friends. "He also will not take this power from me."¹⁵ In September, Hanley told his readers that Lum was "being much used of the Lord" in Los Angeles.¹⁶ Its editorial policy mirrored that of *The Firebrand* and some of its language did, too.

Late in 1907 Lum asked the Hanleys to get a typewriter for the Azusa Street mission. They found the latest model for \$15 at an Omaha shop and shipped it to Los Angeles.¹⁷ Only a few comments about Lum can be found in the remaining issues of the Shenandoah paper. In 1909, she wrote that 100,000 copies of the *Apostolic Faith* for April had been published in Portland at a cost for printing and mailing of \$500.¹⁸ The last mention of Lum came in January 1910. Under the heading "Personal Notes," Charles Hanley noted that Lumm (sic) was "the editor of the *Apostolic Faith* at Portland and a leader in the Tongues movement."¹⁹

Lum remained in Portland for the rest of her life, working outside the limelight at the headquarters of Florence Crawford's *Apostolic Faith* Mission. She died near Portland in December 1946.

by one; deaf mute language is spoken by one; Hebrew, Greek, Latin, a language of India, French by others. They have been writing also in different tongues."¹⁵

"The Lord has given languages to the unlearned Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children."¹⁶

Notes

- ¹ Clara Lum, "A Year at Shenandoah," *The Firebrand*, August 1898, 3.
- ² "World's Faith Missionary Association, Under Appointment for 1899," *The Firebrand*, November 1898, 4.
- ³ "Another Editor," *The Firebrand*, January 1899, 2.
- ⁴ *Ibid.*, 2.
- ⁵ Clara E. Lum, "Greeting," *The Firebrand*, January 1899, 2.
- ⁶ Clara E. Lum, "The Living Gospel: Introductory Notes," *The Firebrand*, June 1901, 1; August 1901, 4.
- ⁷ "Circulation of the *Firebrand*," *The Firebrand*, April 1900, 3.
- ⁸ "Office Jottings," *The Firebrand*, December 1900, 1.
- ⁹ *The Firebrand*, February 1900, 3.
- ¹⁰ *The Firebrand*, December 1901, p. 2 carried a notice offering Lum's mother's home in Dayton, Oregon for sale.
- ¹¹ "Clara Lum in Oregon," *Missionary World*, January 1904, 3, 5; February 1904, 5; May 1904, 7; June 1904, 5, 6.
- ¹² "Field Notes," *Missionary World*, July 1905, 5.
- ¹³ *Missionary World*, April 1906, 5.
- ¹⁴ "Miss Clara Lum Writes Wonders," *Missionary World*, August 1906, 2.
- ¹⁵ *Ibid.*
- ¹⁶ *Missionary World*, September 1906, 5.
- ¹⁷ *Missionary World*, January 1908, 4.
- ¹⁸ "Field Notes," *Missionary World*, May 1909, 5.
- ¹⁹ *Missionary World*, January 1910, 4.

Another internal indication of Lum's pen emerges from the arrangement of one of the first historical articles in the *Apostolic Faith*. Titled "Bro. Seymour's Call," the essay describes the revival's origins in southern California. What is symptomatic is that the article immediately switches from a third person description of Seymour's role to an extended first person quotation by Seymour himself.¹⁷ It seems improbable that Seymour would have written about himself in the third person and in the first person in the same short article, but entirely plausible that Lum (or another editor) would have done so.

Finally, many of the theological articles in the paper were *not* signed. It appears unlikely that Seymour authored them since he signed other pieces. The most credible explanation is that Lum wrote them. Presumably she, like many working editors, simply assumed that this was her job and she did not need to claim credit for her contributions. This interpretation gains strength when we remember that Lum had worked for many years as a writer and editor at the *Missionary World* and seemingly felt comfortable in that role.

For all of these reasons, then, it seems most reasonable to think of Seymour and Lum as something like co-editors of the *Apostolic Faith*. By this reckoning Seymour exercised general oversight and undoubtedly produced some of the editorials, while Lum took responsibility for the daily management of the paper, as well as writing some of the editorials and most of the news items and unsigned theological essays.

The Move to Portland

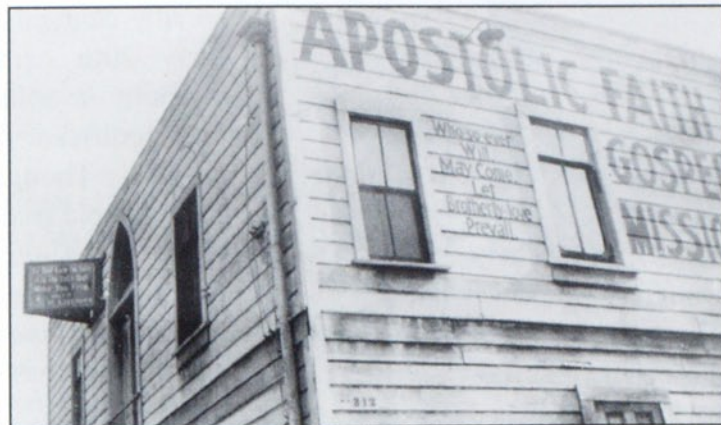
The story grows more complex, however. In 1926 J. C. Vanzandt, an anti-Pentecostal polemicist in Oregon, quoted an excerpt from a now-lost October-November 1908 issue of the *Apostolic Faith*. In that excerpt Seymour claimed that he was the editor.¹⁸ But by then a struggle for control of the paper had fractured Seymour's relation with Lum. Though the details of that conflict remain murky, the broad outline seems clear enough. In the late fall of 1906 the Azusa stalwart Florence Crawford moved to Portland, Oregon, where she established The *Apostolic Faith* Mission on

Christmas Day. In the summer of 1908 Lum joined Crawford, taking two of twenty-two *Apostolic Faith* mailing lists with her. Within nine months they would claim a print run of 100,000.¹⁹ With Lum's departure, the *Apostolic Faith* died in Los Angeles (except for the fugitive autumn 1908 issue noted above) but prospered for many decades in Oregon (changing its title to *Light of Hope* in 1965).

Figuring out the significance of the transfer of some of the mailing lists from Los Angeles to Portland is a challenge in itself. Both contemporary and recent students of the revival have charged that Lum and Crawford effectively hijacked the paper. However Lum and Crawford clearly felt that the paper was theirs to take. In the summer of 1908, just after Lum's relocation to Portland, they wrote: "We have moved the paper which the Lord laid on us to begin at Los Angeles to Portland, Oregon, which will now be its headquarters."²⁰ Moreover internal evidence in the May and in the June 1908 issues—

the last extant ones published in Los Angeles—strongly suggests that by then Lum had largely assumed control of the publication.²¹ So it is hardly surprising that she took some of the mailing lists when she moved.

By the summer of 1909 Lum and Crawford had partly changed their minds about the meaning of these events. First apologizing for the implication in the 1908 statement (quoted above) that the Portland *Apostolic Faith* represented a continuation of the Los Angeles *Apostolic Faith*, they now sought to stress the discontinuity between the two endeavors. They wrote: "We said it was moved from Los Angeles when we should have stated we were starting a new *Apostolic Faith* of Portland, as nothing was moved



A close-up of the side of the Azusa Street mission, about 1928.

except two lists of subscribers, leaving 20 complete lists of all subscribers in Los Angeles."²² Unfortunately, Lum's and Crawford's intent was still unclear. Did they mean that originally there were twenty-two identical lists, which contained the names of all subscribers, and Lum took two of them, which left twenty? Or did they mean that Lum took two lists, which contained the names of the subscribers who lived outside Los Angeles, and left twenty, which contained the names of the subscribers who lived inside Los Angeles? Either way, if Lum and

THE APOSTOLIC FAITH

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOLUME II. NO. 13.

LOS ANGELES, CAL., MAY, 1908.

SUBSCRIPTION FREE

Fires Are Being Kindled

By The Holy Ghost Throughout The World

Ireland

Both Belfast and Bangor have been visited with Pentecost.

England

In the past year, news comes that probably 500 people have received the Pentecost in England.

China

We hear from South China that about 100 have received the baptism of the Holy Ghost and they now have a paper in the Chinese called "Pentecostal Truths," which is being scattered in China and Japan. It is a blessed paper and one can feel the power in it even though unable to read it.

West Africa

Brother E. McCauley from Long Beach, California, opened a mission in Monrovia, Liberia. God has been blessing the work. Other missionaries are helping. Sister Harmon writes: "It is marvelous at times to see the manifestations of the Spirit and to feel the power. They shake like a person with a hard chill; they are in such earnestness when they pray and God does so bless them, until you can hear them a block

Jesus, his heathen mother and a heathen lad, an old friend. He has also been a messenger of power to missionaries from the home land. At Dolka, a station of the Christian and Missionary Alliance, where five missionaries have received Pentecost, six orphan lads are magnifying God in new tongues."

PENTECOSTAL OUTPOURING IN SCOTLAND

From "Confidence," a free Pentecostal paper, to be obtained from the editors, 11 Park Lea Road, Sunderland, England.

Pentecost has fallen in Scotland at Edinburgh, Glasgow, Dumfries, Sterling, Clydebank, Falkirk, Tarbert, Toll Cross, Banton by Kilsyth, Kirkintilloch, Coatbridge and other places.

Some incidents are reported from Kilsyth, a small Scottish town twelve miles from Glasgow, and other points.

"Have you been to any of them?"
"Yes, I've been."
"Is it true that some folks are speaking in tongues?"
"It's true enough."
"Do you know anyone?"
"Yes, I'm one myself."

Scottish people know their Bibles. They are no fools, not carried away easily. But they know that God has appeared in their midst, and they praise Him and exalt the ever precious Blood by which victory is secured.

PENTECOST IN AUSTRALIA

The Lord has visited Australia in great power and souls have been baptized with the Holy Ghost and signs following.

In a cottage meeting, in February, 1907, in Melbourne, a young brother received the baptism of the Holy Ghost and began to speak in tongues. Some fell under the power of God, and a great awe came over the meeting. The brother spoke and sang, giving messages in the unknown tongue and also interpreting.

A few Christians stopped at the house on the way to church one Saturday night, but said they would have a little time of prayer first. The Lord came down in such power that they could not go, and some spoke in tongues and sang heavenly music.

eral. Our meeting lasted till 4 o'clock in the morning.

On return to my work at home, I got so hungry to know more of the dear Lord, that I began seeking in real deep earnest for the baptism of the Holy Ghost and fire. Satan had been giving me a very bad time by telling me that it was all false doctrine. I went into my bedroom and told the Lord to drive Satan away, that his assaults were more than I could bear. Then all at once a beautiful calm and peace filled my soul, I was so happy that I could not even praise Him, but sat at His feet with my eyes closed looking into His dear face, when I saw a light shine from heaven far brighter than the noonday sun; it shone on my face brighter and brighter, until I had to cover my eyes with my hands.

That night I went to a meeting in a private house, and in this meeting Satan came to me with greater power, and I was of all men most miserable. About 10:30 p. m., Satan did his best to get me to go home; but my Jesus kept me waiting on the Lord with others, some of whom were under the Spirit and speaking in tongues. About 1 o'clock a. m., a brother laid hands on me, and I received my baptism. My hands, arms, and whole body trembled greatly and I was thrown on the floor. All the others were praising the Lord. He is the same, yesterday, today, and forever. He baptizes with the Holy Ghost the same today as nineteen centuries ago. On that night week the Lord gave me the tongues, and since then I have spoken in four or five different languages. All glory to His Name!

People have told me that it is all of the

The Apostolic Faith, May 1908 (Vol. II, No. 13), the last extant copy of the paper issued from Los Angeles.



Florence Crawford, founder of the Apostolic Faith Mission of Portland, Oregon.

Crawford had originally emphasized their proprietary right to the paper, they now seemed to be saying that they had not really moved it at all, but started something fresh in Portland.

Not surprisingly, hard feelings ensued. According to Seymour's biographer, Douglas J. Nelson, in the summer of 1908 Seymour and his wife, Jennie, traveled to Portland, hoping to recover the mailing lists. They failed.²³ Though early Pentecostals were understandably reluctant to say much about these events in print, the evidence suggests that the rupture between the Los Angeles and the Portland factions never healed.²⁴

Summary

This brief, tangled story bears implications beyond itself. The most obvious, perhaps, is that many parts of early Pentecostal history are shrouded in obscurity. First generation converts often left sketchy records about matters that later generations would dearly like to know more about. For the most part the founders were not the kind of people who were prone to leave extensive records about anything. Since they expected Jesus to return soon, what was the point? If reconstructing their stories is not exactly guesswork, it is not exactly hard science either.

Secondly, it is remarkable that Seymour, a black man, and Lum, a white woman, managed to work together as harmoniously as they did for as long as they did in the

racially charged atmosphere of the early 20th century. That this harmony eventually dissolved is less significant than that it existed at all. Though it would take considerable research to answer the question definitively, one suspects that the editorial arrangements of few contemporary periodicals could have boasted a better record of racial amity.

Thirdly, students of early Pentecostalism are belatedly but rightly beginning to appreciate the contributions of women, which often took place in quiet ways behind the scenes. If Lum's role has been overlooked, it may be because of a hidden assumption that an unmarried woman really could not have orchestrated—or even co-orchestrated—such an impressive enterprise. But in many ways early Pentecostal history is women's history.²⁵ With growing numbers of doctoral students entering the field of Pentecostal history, there are good reasons to believe that the breadth and depth of women's contribution will increasingly receive the attention it deserves.

And finally, modern observers of the Pentecostal revival should be impressed by the first generation's ability to get the job done. Lofty spiritual commitments marched hand in hand with a remarkable degree of spunk, common sense, and business acumen. The founders used the modest educational and financial resources at their disposal to build effectively and well. If they suffered their fair share of troubles, they also exhibited more than their fair share of determination and wisdom. In that respect, as in many others, they established a record well worth emulating.

Notes

NOTE: In the early years at least five periodicals bore the name Apostolic Faith. Unless stated otherwise, all references in this essay are to one that originated at the Azusa Mission in Los Angeles.

¹ *Apostolic Faith* claimed a printing of 40,000 in February-March 1907, 2; see also May 1907, 2; January 1908, 2. Other sources give other figures, but this might be attributable to different print runs at different dates. See for example *Apostolic Faith*, December 1906, 2; Clara Lum, *Missionary World*, November 1906, 8; Nils Bloch-Hoell, *The Pentecostal Movement: Its Origin, Development, and Distinctive Character* (New York: Humanities Press, 1964, 48. Among other texts, the periodical's breadth of influence is inferred from Clara E. Lum, in *Bridegroom's Messenger*, December 1, 1907, 1; and Wayne E. Warner's Introduction to *The Azusa Street Papers: A Reprint of The Apostolic Faith Mission Publications, Los Angeles, California (1906-1908)*, William J. Seymour, Editor, (Foley, AL: Together in the Harvest Publications, 1997), 4-8.

A text version of the first thirteen issues of the *Apostolic Faith* (September 1906-May 1908) is available on-line at: <http://www.dunamai.com/brightspot/azusa.htm>. The first thirteen issues are also available in printed form in the Warner edition, cited above. Still another issue, not available in any electronic or published compilation, contains no printed publication data but does bear the following handwritten data on the masthead: "*The Apostolic Faith*, Vol. 2, #14, Los Angeles, Cal., June 1908" [Flower Pentecostal Heritage Center microfilm copy]. Several sentences in this essay are taken from Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2001).

² This estimate is based on a word count of the thirteen digitized issues (about 210,000) and of the articles Seymour initialed or signed (about 17,000).

³ For additional biographical details and documentation see the side bar on Clara E. Lum in this issue of *A/G Heritage*. See also Clara E. Lum, in *Apostolic Faith*, February-March 1907, 8; and Cecil M. Robeck, "Lum, Clara E.," in Stanley M.

Burgess and Gary B. McGee, editors, *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Publishing, 1988), *sub verbum*. Lum died near Portland, Oregon, in 1946.

⁴ Probably Charles Hanley, *Missionary World*, April 1906, 5. The context suggests that the church, Bible school, and Bresee's office were located at the same site.

⁵ G. B. Cashwell, *Apostolic Faith*, December 1906, 3.

⁶ Clara E. Lum, *Apostolic Faith*, February-March 1907, 8.

⁷ Fred T. Corum, compiler, *Like as of Fire: A Reprint of the Old Azusa Street Papers* (Wilmington, MA: Corum, 1981), preface. Corum seems to take this information from his aunt, Rachel Sizelove, who was an eyewitness. In the photo of Azusa Street leaders printed in Corum's preface, Lum is shown, perhaps symptomatically, sitting with a pencil in hand. In 1914 C. W. Shumway reported that Lum had worked as a servant in the home of Charles F. Parham. That claim almost certainly was incorrect. For one thing, we find no hint of this arrangement in either *The Firebrand* or the *Missionary World*. Moreover Lum's association with radical holiness stalwarts like Bresee likely would have made her unwelcome to Parham, and vice versa. Shumway probably confused her with Lucy Farrow, who worked as a governess for Parham's family in 1905. C. W. Shumway, "A Critical Study of 'The Gift of Tongues,'" A.B. thesis, University of Southern California, 1914, 180.

⁸ *Apostolic Faith*, December 1906, 2.

⁹ *Apostolic Faith*, January 1908, 2: "All the work on the paper at the Mission is done freely and gladly by those who are baptized with the Holy Ghost, and who long to spread the glad tidings."

¹⁰ Glenn A. Cook, *The Azusa Street Meeting* (Los Angeles: Glenn A. Cook [1914?]), 1.

¹¹ Shumway, 180.

¹² Bishop Ithiel Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Bakersfield, CA: Pneuma Life Publishing, 1996), 49-50, quotation p. 49. In November, 1906, the letterhead on the Mission's stationery listed W. J. Seymour as "Pastor and Manager" and Clara Lunn [sic] as "Secretary." Bloch-Hoell, 48.

¹³ "Manifestations Continue, Many Different Experiences. The Los Angeles Mission Reports Through Miss Clara E. Lum," *Missionary World*, November 1906, 8.

¹⁴ "Bible Pentecost," *Apostolic Faith*, November 1906, 1.

¹⁵ "Miss Clara Lum Writes Wonders. Miracles in 1906," *Missionary World*, August 1906, 2.

¹⁶ *Apostolic Faith*, September 1906, 1.

¹⁷ "Brother W. J. Seymour has the following to say in regard to his call to this city: [paragraph] 'It was the divine call that brought me from Houston, Texas, to Los Angeles. The Lord put it in the heart of one of the saints in Los Angeles to write' to me ...'" [the quotation continues for several more sentences]. *Apostolic Faith*, September, 1906, 1.

¹⁸ J. C. Vanzandt, *Speaking in Tongues* [Portland, OR: J. C. Vanzandt, 1926], 37. To the best of our knowledge, this issue of the *Apostolic Faith* has never been located, and no other first generation author ever quoted or cited it.

¹⁹ See sidebar on Clara Lum.

²⁰ *Apostolic Faith* [Ore.], July-August 1908, 2. Like some other Pentecostal periodicals, the Portland *Apostolic Faith* listed no editors and, after the first several issues, few proper names anywhere (in order to glorify the Holy Spirit alone). Therefore we cannot prove that the "we" in the Portland *Apostolic Faith* editorials denoted Lum and Crawford, but the circumstantial evidence seems decisive. See for example Portland eyewitness Vanzandt, *Speaking in Tongues*, 32.

²¹ Though the masthead of the May 1908 issue listed Los Angeles as its publication site, the inside address box stated: "For the next issues of this paper address THE APOSTOLIC FAITH CAMPMEETING PORTLAND, ORE." The Portland address, which may have been a tactful way of saying where contributions should be sent, surely indicated that Seymour was no longer closely involved. Also the May issue curiously numbered itself "VOLUME II. NO. 13." Since the previous issue, published in January 1908, had numbered itself "VOLUME I. NO. 12," the new volume designation likely betokened a new sense of ownership or editorial direction. The June 1908 issue again listed Los Angeles as the publication site, and specified 312 Azusa Street, Los Angeles, as the business address. Even so, as far as we can tell, Seymour's name does not appear in its pages. It is not clear why the Azusa address reappeared in June, but with the July-August 1908 issue (Vol. II, No. 15), the *Apostolic Faith* would make

Portland its permanent home.

Parenthetically it is worth noting that the July-August 1908 and the September 1908 issues (Vol. II, Nos. 15 and 16), continued to be printed in Los Angeles, though published in Portland. With the October-December 1908 issue (Vol. II, No. 17) the printing too moved to Portland. See *Apostolic Faith* [Ore.], January 1909, p. 1, and handwritten comments at the top of the July-August 1908 and September 1908 issues [microfilm copy, Flower Pentecostal Heritage Center].

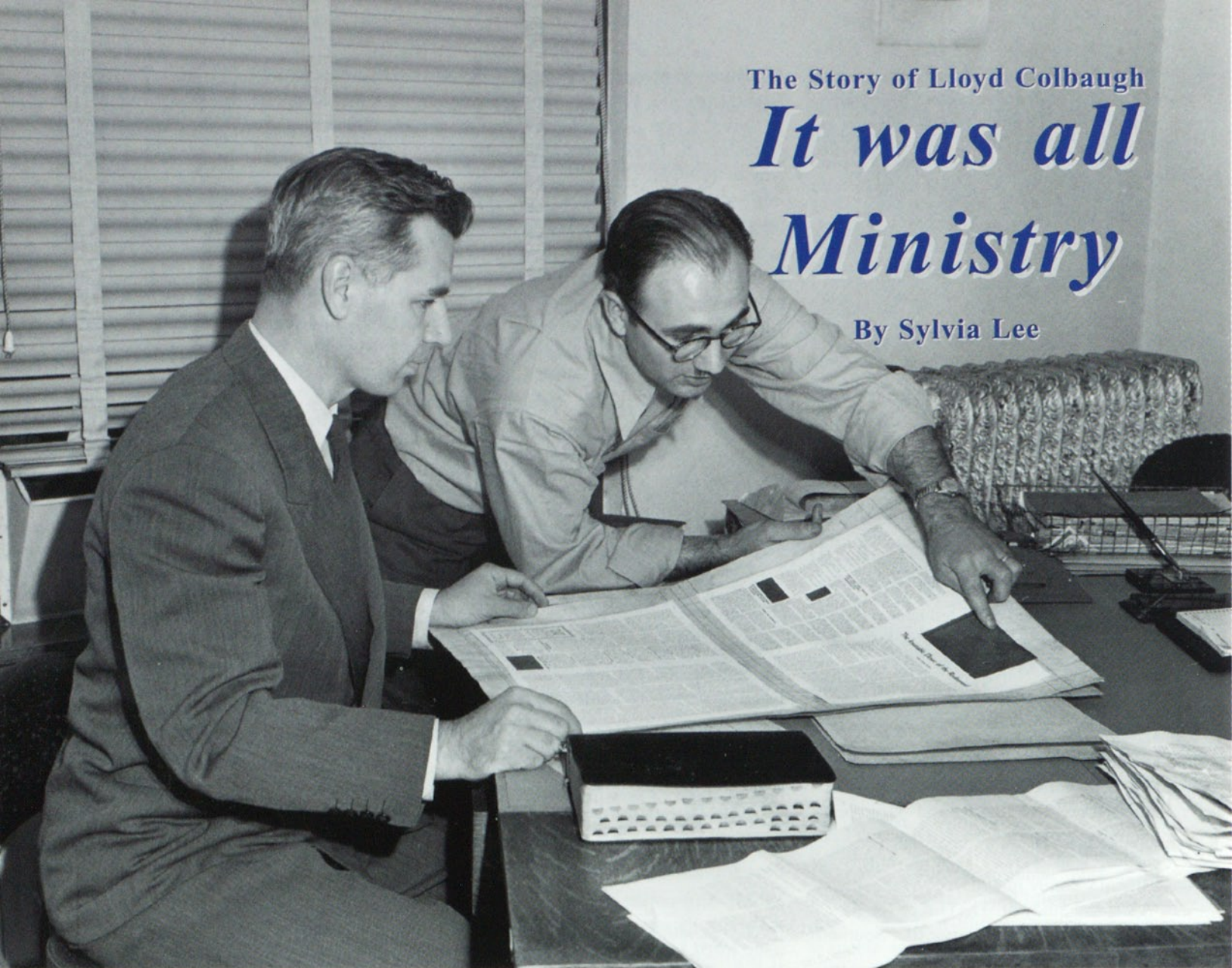
²² *Apostolic Faith* [Ore.], May and June, 1909, 2. Italics added to the title. Why there would have been multiple lists at all is not clear. On one hand the lists might have been geographically discrete in order to accommodate differing postal rate schedules. On the other hand the Azusa staff might have printed multiple lists of identical labels at a time in order to save money. The paper contains other indications that the staff was vigilant about printing costs. *Apostolic Faith*, January 1908, 2.

²³ Douglas J. Nelson, "For Such a Time as This: The Story of Bishop William J. Seymour and the Azusa Street Revival," Ph.D. dissertation, University of Birmingham [UK], 1981, 64.

²⁴ Clemmons suggests that a romantic disappointment complicated these events. "According to Mason, Seymour told him that Clara Lum had privately made it clear that she fell in love with Seymour and wanted him to propose marriage to her. Seymour had tentatively considered the possibility and discussed the matter in its early stages with Mason who advised him not to even think about the idea." Shortly afterward Seymour married Jennie Evans Moore. Clemmons, 50.

²⁵ See for example Edith Blumhofer, "Women in Anglo-American Pentecostalism" in Rosemary Keller and Rosemary Ruether, editors, *Encyclopedia of Women in American Religion* (Bloomington: Indiana University Press, forthcoming 2003), and David Grant Roebuck, "Limiting Liberty: The Church of God and Women Ministers, 1886-1996," Ph.D. dissertation, Vanderbilt University, 1997. See also Ann Braude, "Women's History Is American Religious History," in Thomas A. Tweed, editor, *Retelling U. S. Religious History* (Berkeley: University of California Press, 1997), 87-107.





The Story of Lloyd Colbaugh

It was all Ministry

By Sylvia Lee

New Year's Day 1947 dawned with below-freezing temperatures. The young family was uncomfortably cold in the car without a heater. Ice formed on the inside as well as the outside of the windshield as Lloyd Colbaugh drove his wife, Nita, and 18-month-old son, Dwight, to their new home in Springfield, Missouri. Just west of Poplar Bluff, Missouri, they hit a patch of icy highway, and the small trailer full of their belongings turned over.

Behind them, in Lexington, North Carolina, was the church and congregation they had built and nurtured. Ahead, was a job for Lloyd as promotions director for the Assemblies of God Christ's Ambassadors [youth] Department.

At the same time, Lloyd's older brother Wildon was traveling toward Springfield from Chicago. He had just accepted a position as editor of *The Missionary Challenge*. United in Springfield, the Colbaugh brothers would resume a close partnership that had characterized their relationship

almost from the moment of Lloyd's birth.

Born June 25, 1922, in Medford, Oregon, Lloyd Norwood was the second child of Clinton and Mable Colbaugh. Wildon had been born 7 years earlier, before the family left New Mexico for the great Northwest. The Colbaughs moved to Medford after Clinton's job in the Vancouver, Washington, shipyards had closed following World War I. The family was active in the Baptist church where Colbaugh was a deacon.

**His parents began
attending prayer meetings
that led to the founding
of First Assembly,
Medford, Oregon.**

Shortly before Lloyd's birth, Mable's mother came to Medford to assist her daughter. While there, she

encountered the Apostolic Faith Church and received the baptism in the Holy Spirit. Shortly thereafter, Mable experienced a healing during Dr. Charles Price's meetings in nearby Ashland, Oregon.

Clinton and Mable were captivated by the Pentecostal message and began to attend cottage prayer meetings that led to the founding of First Assembly of God in Medford. Wildon and Lloyd were active in the children's and youth functions. Because of the difference in their ages, Wildon took a truly big brother role in Lloyd's life. The younger boy looked up to and greatly admired his brother.

Imagination and curiosity played a large part in Lloyd's childhood. Days were spent exploring the woods, fields, and streams around Medford. Frequently the family traveled across the mountains to enjoy days on the scenic Pacific beaches. Clinton Colbaugh was an avid salmon fisherman, and Lloyd often joined him in casting a line into the Rogue River.

Lloyd was a good student, whose interest in printing and the power of the printed word came into full bloom while he was in high school. He had decided that the school "was being run by the jocks." To combat this injustice, Lloyd wrote a pamphlet he called *The American Free Press* and cranked it out on a secondhand mimeograph machine he had bought when he was 12. Wisely, he exercised his First Amendment rights by distributing the paper across the street from the campus.

Did things change at the school? "My candidate for president of the student council was elected, and the school administration changed when a new principal was hired," Lloyd says.

During Lloyd's senior year, he was awarded a tuition scholarship to Harvard College. He boarded a train in the summer of 1940, and made the cross-country journey to Boston. Tuition scholarship meant tuition and books were covered. During his freshman year, Lloyd waited tables in the dining room of his residence hall to meet other expenses. His second year he worked in the university's Fogg Art Museum library. A life-long interest in art revived during this stint of filing and framing prints.

Lloyd was majoring in psychology and English at Harvard and getting the dean's list grades needed to retain his scholarship. In his heart, however, were troubling questions. He was becoming aware of a growing cynicism in his spirit. At the end of the second year, he made a life-altering decision. He left Harvard and enrolled at Central Bible Institute in Springfield, Missouri, to prepare for ministry. At CBI, he met Juanita Steelberg, daughter of a future Assemblies of God general superintendent, Wesley Steelberg.

Nita had a rich heritage in the beginnings of the modern Pentecostal Movement. Her maternal grandfather, Elmer Fisher, was a Baptist pastor in Glendale, California. After coming in contact with persons who had witnessed the



The Life of a Pioneer

Lloyd and Nita Colbaugh arrived in Lexington [North Carolina] eight days after their wedding. The Potomac District had given them \$300 to pioneer Bethel Chapel.

Their first location was a rented storefront—a former funeral parlor. The newlyweds made their first home in the back of the store, moving out bottles of embalming fluid and burial shrouds. They had a double mattress on a single frame and a pot-belly stove without a door. They had no contacts or congregation, only the call. A shoeshine boy was their first contact ... his family their first parishioners.

In 1945, land was purchased and work begun on a block building. Brother Colbaugh was assisted by fellow pioneer Verne MacKinney, from Salisbury. Neither man had laid block before, but that did not stop them from ordering materials and pouring footings. When the supplier arrived with the second load of block, he could see that the preachers were in trouble. He stayed for about an hour and taught them the basics. The church was completed, along with a tiny parsonage.

The Colbaughs left Lexington in 1947. Their income averaged \$7.50 per week, but rewards are not always measured in dollars. Those three years of foundational labor are fondly remembered and in Lexington, a church continues the work. The Colbaughs continue in ministry and the shoeshine boy grew up to be ... a preacher.

—Reprinted from *Never Let Go*, the 50-year history of the North Carolina District, compiled by Charles H. Cookman, Fenton L. Jones, David B. Crabtree, and Mark A. Muirhead, and published 1994.

Welsh Revival, Fisher received the baptism in the Holy Spirit in a prayer meeting. Required to resign his church, Elmer and his family became involved in the Azusa Street meetings. Nita's mother Ruth was a small child, but the singing and testimonies made a lasting impression on her. Elmer Fisher went on to found the Upper Room Mission in Los Angeles.



Wesley R. Steelberg (left) spoke at the dedication of the new church building in Lexington. Lloyd (right) had built the structure himself with the help of neighboring pastor Verne MacKinney.



The congregation in Lexington, North Carolina, had numerous younger members, reflecting Lloyd and Nita's interest in ministering to children.



Lloyd was "Pilot Jim" in 1948 for the *Gospel Rocket*, an Assemblies of God weekly radio program for kids.



From the left, Lloyd Colbaugh, artist Vernon Hale, and editor Gwen Jones look at the layout for an issue of the *C.A. Herald* in 1947.



Lloyd Colbaugh with his French Horn playing in the orchestra at Central Assembly, Springfield, in the 1950s.

Ruth Fisher met Wesley Steelberg while attending meetings at Victoria Hall. He was a dynamic young preacher who had a burning interest in ministering to youth. He began holding rallies and conventions in Northern California under the banner, *Pentecostal Ambassadors for Christ*. He then became aware of Carl Hatch's youth ministry in Southern California, which Carl had called *Christ's Ambassadors*. The two men agreed to blend the ministries in California, and before long *Christ's Ambassadors* (C.A.'s) was recognized nationally and served for many years as the name for the Assemblies of God youth ministries.

Days after they married in October 1943, Lloyd and Nita Colbaugh moved to North Carolina to pioneer a church in Lexington. The building they obtained had been a funeral parlor. There were parts of caskets, shrouds, embalming fluid, and other trappings left by the former occupants. "We heard bumps in the night, rattling of chains, and other strange sounds," Lloyd recalls. They soon learned the source of the noise was John Q. Finch. At night, Finch drove his horse and wagon through the alley behind the church, picking up garbage. He sometimes visited the church services.

"He wasn't our first convert though," Lloyd says. "Our first convert was a young shoeshine boy who, attracted by the drawings in the church's front windows, came in to see what was going on." After talking with the Colbaughs, the

**He has seen the change
from letterpress to
offset, from Linotype
to computer-generated type.**

boy begged them to visit his mother. "She was about to run off with a Bible salesman," Lloyd reports. Eventually the woman started attending the services. Both she and her daughter accepted Christ and became stalwart members of the growing congregation. The shoeshine boy grew up and went into the ministry.

During this time, Lloyd received an invitation from Harold McKinney, then editor of the *C.A. Herald*, to join the magazine staff. Lloyd, sensing the church was not at a point to handle pastoral change, declined the offer. However, when a later call came from Ralph Harris, secretary of the C.A. Department, the congregation was in their new building and a small parsonage housed the pastors. The timing was right, and the Colbaugh family, which now included Dwight, resigned the church and moved to Springfield. Lloyd would serve with the new editor of the *C.A. Herald*, Gwen Jones.

Although the Assemblies of God had been involved in publishing since its earliest days, some of their methods

were still unsophisticated. "They were pasting galleys of the new issue over the pages of an old one," Lloyd says. One of his first contributions was to make up a dummy for paste-ups. The idea spread until all the headquarters publications had adopted this method of pasting up.

"Printing has been in constant ferment ever since I have been here," Lloyd states. He has seen the change from letterpress to offset, from Linotype to computer-generated type. He remembers the first major two-color job Gospel Publishing House printed. It was a yellow and black Speed the Light poster Lloyd had designed. He ruled out the first flats when the *Pentecostal Evangel* went to offset printing. It is not surprising that when Lloyd bought his first Macintosh computer in 1987, he was again helping to lead the change to magazines designed and created on computers.

As his talents became known around the Assemblies of God headquarters, Lloyd was asked to be a one-man design department that would serve all the departments. "The art department had three people," he recalls. "There was Charlie Ramsay, a cartoonist; Vernon Hale, a superb draftsman; and Art Omans, who did the illustrations for the Sunday school papers. No one was an overall designer." Thus began a continuous association between Lloyd and Assemblies of God publications that has lasted for nearly 55 years. During that time, he worked on the *C.A. Herald*, the *Pentecostal Evangel*, the *Sunday School* (later *Christian Education*) *Counselor*, *Advance*, *Pulpit*, *Paraclete*, and a succession of magazines produced by the Division of Foreign Missions.

Beyond the magazines, Lloyd's legacy is seen in the Assemblies of God shield and the Evangel University logo. "I adapted the Harvard shield for both of them," he reveals. "Harvard has three books. I figured we have one." Therefore, he submitted a design with an open Bible and the words, *All the Gospel*. "I didn't really care for the 'All the Gospel' part," he says. However, General Superintendent Ralph Riggs thought it was just right, and the words remained on the logo for decades. In designing Evangel's logo, Lloyd again turned to the Harvard design, translating *Veritas to Truth*.

**Lloyd became the familiar
voice of "Pilot Jim" in the
children's radio series
The Gospel Rocket.**

When a joint venture of the Radio, Church School Literature, and Sunday School Departments culminated in a radio program for children in 1948 called, *The Gospel Rocket*, Lloyd was the voice of "Pilot Jim." "Lou Bina Townsend was the story lady who read the Bible story, which was then dramatized by several players," Lloyd

remembers. The program ran for 13 weeks. In another association with the Radio Department, Lloyd helped to develop its first network programs. He was the one who suggested the name *Revivaltime* to the ministry released on the ABC network.¹

Sunday school campaigns, General Council publicity, biennial reports, benevolence appeals, and more have benefited from Lloyd's creative touch. He frequently served on committees, helping to take a general idea and turn it into a tangible concept that could be evaluated. Harris Jansen, former editor of the *Sunday School Counselor* and *Advance* magazines, recalls Lloyd's work on the annual Sunday school calendar. "After the committees decided on emphases and themes, it was up to Lloyd to—by design—make sense of the abstractions we came up with. That wasn't only for us in the Sunday School Department, but throughout headquarters ministries and offices."²

This appreciation for his talents was affirmed in the May 1995 issue of *Advance*. Lee Shultz and Gwen Jones wrote, "One of the high tributes to Lloyd's creative touch is the frequent occasions when committees, working on projects of national or international scope, would say, 'We need to call Lloyd,' when they had reached an impasse. How often he has come up with the creative words and graphics to express what needed to be said."³

William Eastlake, first national director of the Division of Publication, began working with Lloyd when Bill was hired in the promotions section of the national Sunday School Department. "Lloyd was such a perfectionist in creating dummies for publications and ads, that often men in the plant simply separated the illustrations he had 'roughed out' and used them in the final publication," he remembers.⁴

Perfectionist, true, but always patient, Lloyd worked with many a rookie editor to help him or her to capture the big picture of the publication's purpose and its ministry to readers. He was a consummate teacher, taking time to explain a process to a new editorial assistant, struggling to understand publishing.

One of the children who attended their children's church in the 1950s was a future U.S. attorney general, John Ashcroft.

An interesting coincidence in the early 1950s turned Lloyd from full-time employee of Assemblies of God headquarters to full-time freelance designer. He and Wildon had always had a heart for children's ministries. Lloyd and Nita were working with the children's church at Central



In 1990, Lloyd and Nita were honored as "Volunteers of the Year," by the Federal Bureau of Prisons.

Assembly in Springfield. (Among the children who came to the services, was a future attorney general of the United States named John Ashcroft.)

One of the teaching tools Lloyd developed for the children was *Mike's Weekly*, which had a cartoon story about an orphan named Mike, puzzles, and other features children liked. Over time, the *Weekly* developed a sizeable subscription list, and Lloyd and Wildon decided to distribute it to a wider audience. In 1952, Lloyd quit his job at headquarters with the intention of moving to the West Coast and continuing to produce *Mike's Weekly*.

Coincidentally, David C. Cook publishers introduced *Sunday Pix*, a comic book approach to their weekly Bible lessons. Cook, a competitor to Gospel Publishing House, aggressively marketed *Pix* to Assemblies of God churches. Disturbed by the intrusion upon their constituency, GPH prevailed upon the General Council to pass a resolution banning cartoons. Lloyd and Wildon had no choice but to abandon their project. Lloyd did not move to the West Coast, but remained in Springfield, still working closely with headquarters as a freelance designer.

By 1960, the Colbaughs had three children, Dwight, Debbie, and Claudia. Dwight has served at Evangel University for more than 20 years. He began as a classroom teacher and then succeeded Bert Webb as campus pastor, a role he still fills. Debbie, a teacher, is married to Dr. Fred Mihm, anesthesiologist and full professor at Stanford School of Medicine. Claudia is a nurse who lives in the

Springfield area.

Lloyd and Nita have enthusiastically taken to the role of grandparents and, more recently, great-grandparents. Among their nine grandchildren is Sara Groves, contemporary Christian singer and songwriter whose recordings are bestsellers. Sara and her father Dwight are working on a book manuscript that will give the stories behind her song lyrics. Dwight will write devotional thoughts on each song.

"It was all ministry," Lloyd responded when I asked him how difficult it was to change from pastor to designer. Whenever he was helping a department design a publication or a campaign, he had the viewpoint of ministering to a local church.

However, in the late 1960s, Lloyd began to grow restless. "I felt what I was doing as a freelance designer working almost entirely on religious publications was ministry, but I wanted to get in touch with people who were in need. I asked my pastor at Central Assembly for guidance in getting involved in hospital ministry."

Lloyd's visits to local hospitals took an unexpected turn when a friend invited him to become involved at the U.S. Medical Center for Federal Prisoners. Thirty-one years later, the Colbaughs continue to lead a weekly gathering open to any interested inmate, but usually attended by 10-20 inmates and half a dozen outside volunteers. With the Medical Center's rotating population, however, Lloyd and Nita have encountered hurting prisoners from around the world.⁵

In 1990, Lloyd and Nita received the "Volunteer of the

Year" award from the National Federal Bureau of Prisons in Washington. Those who are on Lloyd's e-mail list are blessed with frequent testimonies from prison, as he shares God's working with and through the men he and Nita have come to regard as friends and brothers in Christ.

Being named "Volunteer of the Year" in 1990 by the Federal Bureau of Prisons was especially meaningful.

"It was all ministry," is a fitting theme for Lloyd Colbaugh's life and career. Those of us who have worked with this talented and dedicated man know we have been privileged to share in that good work.

Notes

1. Lee Shultz and Gwen Jones, "We Need To Call Lloyd!" *Advance*, May 1995, 10.
2. Harris Jansen, letter to Sylvia Lee, April 17, 2001.
3. Shultz and Jones, 10.
4. William Eastlake, telephone conversation with Sylvia Lee, April 2001.
5. Scott Harrup, "Spiritual Freedom Is Hallmark of Three-Decade Ministry," *Pentecostal Evangel*, April 29, 2001, 7.



Sylvia Lee recently retired after 36 years of employment at Assemblies of God headquarters. For 28 years, she was editor of the Sunday School (Christian Education) Counselor.

Testimony Time

Eight Generations Baptized in the Spirit

Albert Page [he and his wife Love founded the Assemblies of God work in Fiji] prayed for my mother in 1911 when she was on her death bed. The doctors had told her even if she lived from the kidney disease, she would never have children as her womb had grown to her back. Brother Page prayed, and God completely healed her. God gave her two sons, and I was the second. You will also find the story in Olive Page Delano's book, *Her Name Was Love*, and Lawrence

Larson's *The Spirit in Paradise*.

Thus, my grandfather, Ralph D. Farrington, received the Baptism in the Holy Spirit, was called to the ministry at 50 and founded our church in Corning, New York. My mother's parents also received the Holy Spirit.

Now there are eight generations that have received the Holy Spirit. My children and several of my grandchildren [included]. At this date three of my great-grandchildren have received.

Enclosed you will please find a photograph of the Schoonmaker family who were missionaries to India.... My wife and I attended Central Bible Institute [now College] with Paul and Ruth Schoonmaker. In fact, I was there

in 1936 during the revival report by Ralph Harris ["Diary of a Revival"] in the winter 2000-01 issue.

Norman S. Farrington
LaBelle, Florida



Christian and Violet Schoonmaker, missionaries to India, with daughters, Grace (middle), and twins Mary and Martha in about 1912.

Pentecostal World Fellowship Delegates Gather in Los Angeles

With the theme, "Renewing the Vision," the 19th Pentecostal World Conference (now Fellowship) met May 29-31 in the Airport Hilton Hotel and Crenshaw Christian Center, Los Angeles. Thomas Trask, chairman of the PWF and general superintendent of the Assemblies of God, greeted delegates and participants: "Our prayer is that this will be a time of a fresh outpouring of the Holy Spirit that will result in us being sent forth with a renewed passion to reach our world with this glorious Gospel of Jesus Christ, as happened on the Day of Pentecost and again nearly 100 years ago from Azusa Street."

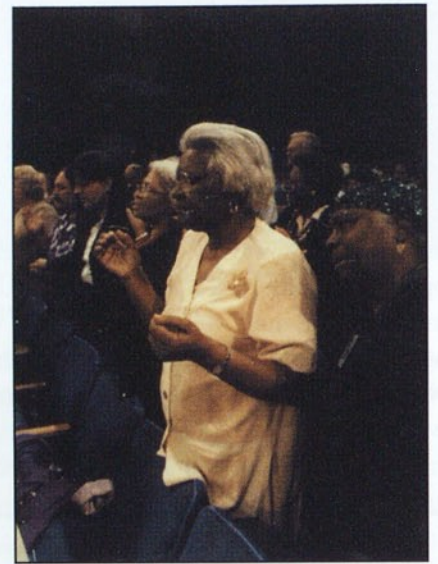
From all indications, God answered the prayer. Among the several delegates from the Assemblies of God headquarters were Flower Pentecostal Heritage Center Director Wayne Warner and Special Projects Director Brett Pavia. They participated in the archives conference at the headquarters of the International Church of the Foursquare Gospel.

The scenes on this page were taken during the evening meetings at the Crenshaw Christian Center, Los Angeles.

For more Los Angeles photographs, see pages 34-35.



Misael Argenal, left, ministering with an interpreter during the Pentecostal World Conference (now Fellowship) meetings in Los Angeles, May 29-31.



Worshippers during one of the evening services.



Thomas Trask, general superintendent of the Assemblies of God, with one of the participants, Wayne Cordeiro, a Foursquare pastor in Honolulu.



Retired Assemblies of God army chaplain, Talmadge McNabb, Pemberton, NJ, enjoying one of the evening services.

Assemblies of God HERITAGE

INTRODUCTORY ISSUE
See Page 4 for Special
Membership Offer

THE ASSEMBLIES OF GOD ARCHIVES

VOL. 1, NO. 1

FALL 1981

Introducing the New Assemblies of God Heritage Paper

You are holding the first issue of the Assemblies of God *Heritage*, a quarterly publication being introduced by the Assemblies of God Archives.

This introductory issue is being distributed free at the 39th General Council in St. Louis and through the November issue of *Advance* magazine.

Members of the newly created Assemblies of God Heritage Society will receive *Heritage* free (see page 4 for membership information and gift offers).

Thomas F. Zimmerman, General Superintendent of the Assemblies of God said: "The Heritage Society is a most significant development for the Assemblies of God. It will be the means of calling attention to our inspiring heritage and the importance of preserving that heritage. I am happy to become a charter member of our Heritage Society and urge each of our ministers, laymen, churches, and schools to join with me in this significant effort."

The Role of the A/G Archives

Winston Churchill said, "The farther backward you can look, the farther forward you are likely to see."

This is true when one looks at church history as well as secular history.

The Assemblies of God recognizes the importance of preserving its heritage. In 1977 the Archives was established as the official repository for all documents, records, and materials of any form created by the Assemblies of God. In addition, historical collections such as books, personal papers, diaries, photographs, recordings, and artifacts of prominent members of the Assemblies of God are preserved and made available for review, research, and display. An active oral history project captures the voices of persons who were involved in the early years



Headquarters and Gospel Publishing House employees in St. Louis about 1916. In the front (left) is Zella Reynolds Mussen. On the far left in the back is Bertha Lawrence Schneider; in the center is J. Roswell Flower. Others are unidentified.

The St. Louis Era

By Wayne E. Warner

St. Louis has been a key city for the Assemblies of God ever since its headquarters and Gospel Publishing House were moved here from Findlay, Ohio, in 1915. This was the headquarters city until 1918 when bigger facilities were purchased in Springfield.

The city has also been the site for 6 significant General Councils¹ and the important Council on Evangelism in 1968. And the many local Assemblies of God churches in the city and sur-

rounding area have been a respected and strong voice for the Movement for many years.

and development of the Assemblies of God.
For more information, request the brochure, "A Grand Heritage." It is available from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.



rounding area have been a respected and strong voice for the Movement for many years.

Several holiness evangelists who preached here in the latter part of the 19th century helped prepare St. Louis for the coming Pentecostal revival. One of these was Evangelist Maria B. Woodworth-Etter who stirred the city with a mighty salvation-healing campaign in 1890. Her 8,000-seat tent in north St. Louis was filled to capacity night after night; and as a result of that 5-month campaign, a church was formed and a building constructed at 2929 Montgomery Street. In 1916, after the Assemblies of God headquarters was established here, this same church building became the home of the first Assemblies of God congregation in the city.

The preacher who actually brought the Pentecostal message to St. Louis was Seeley D. Kinne. He had received the baptism in the Holy Spirit at the Azusa Street Mission in Los Angeles and came to St. Louis in 1907 where

(Continued on p. 2)

The St. Louis Era

(Continued from p. 1)

he established a Pentecostal mission above the Monarch Laundry.

Another Pentecostal who had an important part in the early years of the work in St. Louis was Mary Barnes who was a well-known evangelist and director of a home for wayward girls. Everybody knew Mary as "Mother Barnes," and the first Assemblies of God ministers roll even listed her that way.

While holding a tent service in St. Louis in about 1910, Mother Barnes and her congregation rejoiced to see a drunken criminal lawyer make his way to the crude tent altar. God wonderfully saved him that night, and he gave up his practice, and went into the ministry and later became a member of the Assemblies of God.

Old-timers will remember this lawyer-turned preacher as Ely Fox Cunningham—one of the firstfruits of the Pentecostal work in St. Louis.

When the Assemblies of God headquarters and publishing interests were moved from Findlay, Ohio, in 1915, a building was obtained at 2838 Easton Avenue.²

A second building at 1243 North Garrison was leased from the Salvation Army where a communal style of living was set up for the headquarters officers and some of the workers. This was known as the Evangel Home.

Three two-room apartments in the Evangel Home were occupied by the families of J. Roswell Flower, Stanley H. Frodsham, and J. W. Welch. Carl O'Guin, who is now 85 and lives in Madison, Illinois, worked at Gospel Publishing House and recalls that he lived in a small room in the attic. Rooms were also provided for visiting missionaries.

There was very little money in those early years, but the group sacrificed, worked closely together, and lived by faith. Faith Frodsham Campbell, who was just a baby when her parents moved to St. Louis, quoted her father's memoirs of those early years:

"If those early workers had not sacrificed, the Gospel Publishing House would have gone on the rocks. I can well remember the day when we were at a great crisis; we owed \$1,800 and Brother Flower said we simply must have a new folding machine that would cost \$400. So we knelt together



Some of the people who lived at the Evangel Home. In front, Mrs. J. Roswell Flower with son Joseph (now General Secretary of the Assemblies of God); behind Mrs. Flower to the right is Mrs. Kelley and her young son; seated at the far left is Anna Hackelman who is holding Adele Flower; the woman holding the baby in the center is Mrs. George Flower, and the baby is George Ernest Flower; Standing (from the right) are J. W. Welch, George Flower (J. Roswell Flower's father); Mrs. J. W. Welch; and Carl O'Guin. The others are unidentified.

and prayed for \$2,000. I knew we had prayed in faith and my heart was jubilant. But the Lord was extra kind; He knew we would need more than that to carry us over the summer so He put it on the heart of a lady in San Diego to send \$3,000."³

It was a time of rejoicing when the small band of faithful workers secured the old Woodworth-Etter church building at 2929 Montgomery. J. W. Welch, in addition to his duties as chairman of the young organization, became the pastor of the congregation. Today within a radius of 50 miles there are over 100 local assemblies.

Two of the three General Councils held in St. Louis during the time the headquarters was located here were extremely crucial for the survival of the organization. In 1915 the controversial "New Issue" was the main topic of business. The division was on whether the water baptismal formula should be based on Matthew 28:19 or Acts 2:38. The apparent victory by the Trinitarians in 1915 did not end the controversy. The 4th General Council in October 1916 saw the Oneness controversy continue, which prompted the adoption of the Statement of Truths—with its strong position on the Trinity. As a result of this council the 2-year-old Assemblies of God lost

"If those early workers had not sacrificed, the Gospel Publishing House would have gone on the rocks."—Stanley H. Frodsham

156 ministers and numerous assemblies who accepted the Oneness position, but it survived because of the faithfulness of dedicated believers throughout the Fellowship.

One St. Louis council is remembered for something besides business meetings, times of worship, and fellowship. Willie Millsaps, who is now 85 and living in Bristol, Virginia, had attended the first General Council in Hot Springs. But the one he remembers best is the 1921 St. Louis council when the chairman, E. N. Bell, took time out of his busy schedule to perform a wedding ceremony for Millsaps and his bride in a local St. Louis hotel.⁴

The 1921 council would be Bell's last, for in June 1923 this first chairman of the Assemblies of God would be with the Lord.

Those still living who were associated with the St. Louis era include the widow of J. Roswell Flower, Alice Reynolds Flower. She is still active as a leader in a Sunday school class and a prayer group at her church, Central Assembly in Springfield, Missouri. Her son Joseph, who was just a toddler when his family lived at the old Evangel Home, is now the General Secretary of the Assemblies of God—a position his father held for 27 years. Joseph's sister, Adele Dalton, was too young to remember much about the years in St. Louis; she is a former missionary and now writes for the Foreign Missions Department of the Assemblies of God. Bertha Lawrence Schneider who was in the first Pentecostal church above the Monarch Laundry and later worked at the publishing house on Easton Avenue lives in Detroit. Carl O'Guin lives across the Mississippi at Madison, Illinois, and at 85 still remains active with a Sunday school class. Another person who lived at the Evangel Home as a child is Faith Frodsham Campbell. She and her husband live in Arlington, Virginia, where her husband Leonard pastors Calvary Gospel Church.⁵

A lot of water has gone under the
(Continued on p. 3)

ASSEMBLIES OF GOD HERITAGE

Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802. This paper is free to members of the Assemblies of God Archives Heritage Society. See p. 4 for information on membership.

Wayne E. Warner, Editor
Pam Eastlake, Assistant Editor

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Wayne E. Warner is director of the Assemblies of God Archives, Springfield, Missouri.



Preserving Your District and Local Church History

By Pam Eastlake

Before a church, district office, or any institution can begin their own archives they must first determine what are archival records. Various technical and elaborate definitions can be used; however, a definition used by archivist T. R. Schellenberg is most applicable: archival records are those documents and materials created by an institution in pursuance of its legal obligations and business transactions. These records should be preserved as evidence of the institution's functions, policies, decisions, procedures, and operations. The archives of a church should be those records which are important to the church as well as to others.

Many churches today maintain a church library. An archives is different from a library in its methods and in its materials. Libraries are collecting agencies—gathering books by a variety of authors on a variety of subjects. An archives is established for the purpose of preserving documents and other materials produced by the institution it serves.

Items that should be preserved in-

The St. Louis Era

(Continued from p. 2)

Eades Bridge since a small group of believers set up a headquarters and printing plant at 2838 Easton Avenue. The leaders of that period are gone but certainly not forgotten. The names of E. N. Bell, J. W. Welch, J. Roswell Flower, Stanley F. Frodsham, and others will remain as symbols of dedicated service to the kingdom of God.

Somehow it seems only fitting that there will be an Evangel Home reunion in heaven. For here were some choice servants of the Kingdom who were instrumental in helping the Assemblies of God get off to a good start during very crucial times.

¹ General Councils held here in 1915, 1916, 1917, 1921, 1923, and 1981.

² Easton Avenue is now called Dr. Martin Luther King Boulevard.

³ Faith Frodsham Campbell, *Stanley Frodsham: Prophet With a Pen* (Springfield, Missouri: Gospel Publishing House, 1974), p. 58.

⁴ Millsaps served as the first superintendent of Kansas District. He was a pioneer of Pentecost to the Appalachian region and served as superintendent of the Appalachian District.

⁵ No doubt there are others living who were associated with the Assemblies of God during the St. Louis era. If you know of others, please send names and addresses to the editor.

clude legal documents concerning church property, constitution and bylaws, annual reports, committee reports and minutes, membership rosters, church directories, personnel (names of pastors, Sunday school teachers, etc.), photographs of the church and personnel, and materials reflecting the growth and development of church programs.

Most archival materials are paper documents. Preservation is not always easy due to the quality of the paper. The methods used in processing the wood pulp leave a residue of acid in the finished product causing eventual deterioration. Higher quality paper will last longer; newsprint, of course, is one of the least permanent papers. Proper storage will lengthen the life of the documents. If possible, it is recommended that acid-free storage boxes and folders be purchased; The Hollinger Corporation manufactures boxes of various dimensions including legal size. Papers should be inserted into folders and packed so that the edges do not curl and further damage the documents.

In addition to the use of proper boxes, it is important to store the boxes in the best possible environment. Boiler rooms and basements are not suitable areas for storage due to high humidity and increased chances of water damage from broken pipes or fire damage. Paper will last longer if kept in a dark area with temperatures from 60 to 70 degrees Fahrenheit and 50 percent relative humidity.

By planning an archival program



The Author placing documents in acid-free folder and box.

for your church now, you ensure that the records will be available in the future.

Some books you may find helpful in organizing your archives are listed below as well as the address of The Hollinger Corporation. Also, please feel free to write or call us at the Assemblies of God Archives (417) 862-2781. We will be glad to assist you.

Brichford, Maynard J. *Archives and Manuscripts* (Basic Manual Series). Chicago: Society of American Archivists, 1977.

Duckett, Kenneth W. *Modern Manuscripts*. Nashville: American Association for State and Local History, 1975.

Kane, Lucile M. *A Guide to the Care and Administration of Manuscripts*. Nashville: American Association for State and Local History, 1966.

The Hollinger Corporation, P. O. Box 6185, 3810 South Four Mile Run Drive, Arlington, VA 22206

Capturing History in the Sony Age

An increasingly popular method for gathering and preserving important events and experiences in the lives of people and the story of a movement is oral history. The Assemblies of God Archives is utilizing both audio and video tapes to record interviews with people who have contributed to the development of the movement. Without the use of oral history, many of these important stories would be lost forever.

In addition to interviews the Archives is now conducting, we are searching for tapes already in existence. Arrangements are then made to copy the tapes and place them in the Archives for preservation and research. Recently 17 interviews were obtained from the collection at Southwestern Assemblies of God College, Waxahachie, Texas.

The following is a partial list of persons who have been interviewed: E. S. Williams, Alice Reynolds Flower, J. Roswell Flower, William B. McCafferty, A. A. Wilson, Dollie Simms, George W. Hardcastle, Sr., James Menzie, Lloyd A. Sappington, Lois Buffum Childs, J. S. Jamison, Hugh Cadwalder, Willie Millsaps, Everett L. Phillips, Noel Perkin, James Hamill.

Persons interested in interviewing people in their area should write to the Archives for further information.

How You Can Receive *Heritage*, Free Book, and History Tape

How would you like to have *Heritage* come into your home, church, or library every quarter?

You can receive this paper simply by becoming a member of the Assemblies of God Heritage Society. And as a token of our appreciation you will receive absolutely free with your membership a sampler cassette tape from the Archives oral history project and your choice of two outstanding books—either *Smith Wigglesworth: Apostle of Faith* (\$1.95 value) or *The Soviets Are Coming* (\$2.95 value).

The Heritage Society has been established so people like yourself can become better acquainted with our grand heritage. And not only that, but you can become personally involved in the preservation and promotion of our heritage.

Each quarter *Heritage* will publish little-known facts about the Assemblies of God and the Pentecostal movement, human interest features, historic photographs, and tips on preserving your own church and district history. It's all available in just one paper—the unique *Assemblies of God Heritage*.

The free cassette contains thrilling stories of early Pentecostal revivals as told by Alice Reynolds Flower, A. A. Wilson, E. S. Williams, George W. Hardcastle, Sr., Bert Webb, Willie

Millsaps, Everett L. Phillips, James Menzie, and David Lee Floyd. This cassette is not for sale. It is available only to new members of the Assemblies of God Heritage Society.

A 1-year membership to the Heritage Society is only \$10; lifetime



membership is \$100. If you join by December 31, 1981, you will become a charter member. Gift memberships are also available (see application below).

To become a member of the Heritage Society, simply fill out the form below and mail to the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802.

Here's How You Can Help Preserve History

No Christian organization in the world can boast of a more dynamic and inspiring history than our own Assemblies of God. That is why the Assemblies of God Archives is searching for important historical materials before they are lost or destroyed. And you can have a vital part in this ministry.

Were you involved in the origin and/or the development of any ministry relating to the Assemblies of God? Do you know people whose stories should be preserved on tape? Have you collected Pentecostal magazines, books, historical photos, recordings, films, diaries, and other materials relating to the history of the Assemblies of God?

If you answered yes to just one of the above questions, the Archives needs to hear from you. The materials you have access to might be just what we need to complete one of our several collections.

Please write to Wayne E. Warner, giving information on materials available.

How to Keep Informed on the Assemblies of God

You can be better informed concerning the Assemblies of God by following the suggestions below:

1. *History and the Archives*. Become a member of the Assemblies of God Heritage Society (see story on this page). Order a copy of *Anointed to Serve, The Story of the Assemblies of God*, by Dr. William W. Menzies (Gospel Publishing House, 1445 Boonville Ave., Springfield, MO 65802. 02-0465, \$10.95).

2. *Current Information*. The Office of Information has published information regarding the Movement in general. Write to their office at 1445 Boonville Ave., Springfield, MO 65802.

It pays to keep informed.

Coming in the Next Issue

—**From B to Z**. A Story of the nine superintendents of the Assemblies of God (E. N. Bell to T. F. Zimmerman)

—**Preserving Your Church and District History**. Pam Eastlake gives more helpful tips in this important area.

—**Historic photographs**. How many of these people will you be able to identify?

—**Azusa Street's Pentecost**. E. S. Williams and others tell what it was like 75 years ago this year.

Did You Attend the 1981 General Council?

If you were in that St. Louis Council, you might remember that General Superintendent Thomas F. Zimmerman introduced this 4-page issue of *Heritage*. And perhaps you became a lifetime member of the Heritage Society with your subscription. Many changes have happened in the Assemblies of God Archives (now Flower Pentecostal Heritage Center) since 1981—including improvements to this magazine.

Digital preservation was unheard of in 1981. *Heritage* was a long ways from being placed on CDs. Now 20 years later the entire run of *Heritage* is available on one CD. The *Pentecostal Evangel* and other publications are also a part of the digital revolution and are available through the Flower Pentecostal Heritage Center.

Thank you for your continued support of the Flower Pentecostal Heritage Center and *Heritage* magazine.

Note: The 1981 offers in this reprint are no longer valid.

From our Readers

Remembering Arkansas Churches

Thanks very much for publishing my article ["When Pentecost Came to Enterprise"] in the last issue. You did a wonderful job on the layout. And by the other article about Malvern and Hot Springs, you made the article about a little insignificant place seem very important.

In your article about the revival in Malvern ["A Return to Our Arkansas Roots"] you mentioned that 75 preachers came out of that revival. I hadn't heard that, but it is astounding. It seemed that most everyone wanted to spread the good news as soon as they got saved. And Arkansas was a hot bed for Pentecostalism.

My dad told me that in the early 1920s the church in Russellville had a Sunday school that ran about 1,500. That was when the town had about 1,200. David Burris, who was Arkansas's first District C.A. president [D-CAP] and later district superintendent for about 16 years, tells about that time in the Russellville church. He had a boys junior class with every boy in town except one. This boy had a donkey that he played with on Sunday. Burris visited him every Saturday and kept on praying. Finally, the donkey died and Bro. Burris was able to claim every boy in town.

I have committed myself to writing the biography of Roy L. Mallory, the founder of the church here in St. Albans.... Also, District Superintendent Marvin Dennis has asked me to write a history of the Appalachian District. That will take a lot of work. I am asking everyone in the District to help on that.

God bless you in your work.

Elmer Shaw
St. Albans, West Virginia

Anyone having information about the early Russellville church is invited to

share with Heritage. Also, readers able to help Elmer Shaw in his writing assignments above may write to Heritage, and we'll be happy to correspond with him.

Thanks to FPHC

Yesterday we received *Heritage* in the mail. As usual with *Heritage*, the articles are most inspiring and faith building. A thousand thanks for systematically preserving it and making it available "the old fashioned way."

You are doing a great work. Keep it up and the results will be known in heaven.

Gratefully yours,

Paul B. Hoff
Missionary in Chile

You have no idea the joy your information brought to me! [Three articles from the *Pentecostal Evangel* in 1914 and 1915, and other writings and records that mention his grandfather, Elmer E. Gore.] My dear mother is the daughter of "Papa" and sang for him in his meetings. She is 87 and was overjoyed at this news.

My grandfather had a tremendous message for his day. Again, thank you so much.

Fred L. Pollard
Fort Worth, Texas

On Nov. 21, 2000, my husband, Ronnie C. Coffey, passed on to be with his Lord. He was a lifetime subscriber to *Heritage* and really enjoyed it. He had kept all of the issues. I let our son-in-law, Rick Walden, have them. He took them to the Philippines, where he is a missionary.

Levota Coffey
Pryor, Oklahoma

This is just a quick note to say I think of you and pray for the staff of the archives room. The days I spent in the center were really profitable. I am also grateful for the opportunity of meeting you and others in the A/G Headquarters. Thank you very much for the assistance you gave me in locating materials for my project.... May the Lord continue to bless and use you in the work you are doing for him.

A. C. George
Southern Asia Bible College
Bangalore, South India

Your research for Oppelo Assembly of God, Perry, Arkansas, was very helpful, informative, and appreciated. Our homecoming committee was so glad to get it. Thank you [Glenn Gohr] for your diligence and promptness in giving us the requested information. May God bless you.

Anthony DeVore
Perry, Arkansas

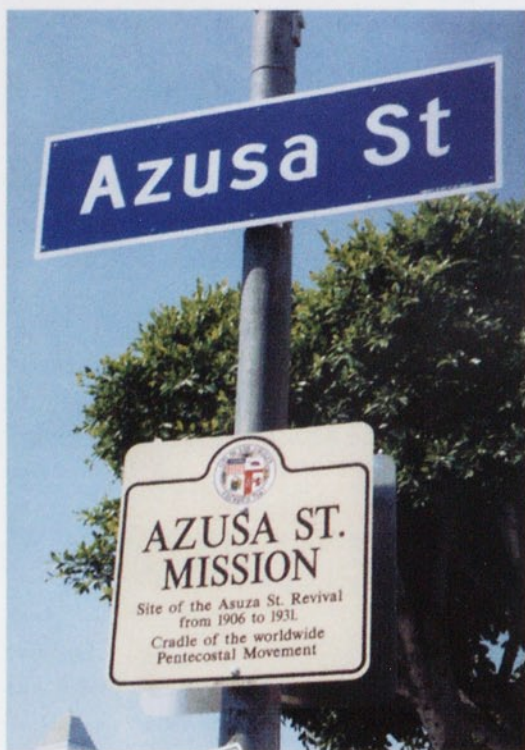
On behalf of the Pioneers Praise Choir, Wilma and I want to express our most sincere thanks for the opportunity you gave us to sing at your "Heritage Chapel" service, May 8. Thanks to each one of you for all the extra arrangements necessary.

Keep up the good work. We know you are doing a gargantuan but very gratifying and fulfilling ministry at the Heritage Center. Bless you.

Lawrence B. Larsen
Director
Pioneer Praise Choir

The choir is part of Central Assembly, Springfield, Missouri. The chapel service mentioned above is the regular Headquarters service for employees. Employees were high in their praise for the 55-member choir and their ministry.

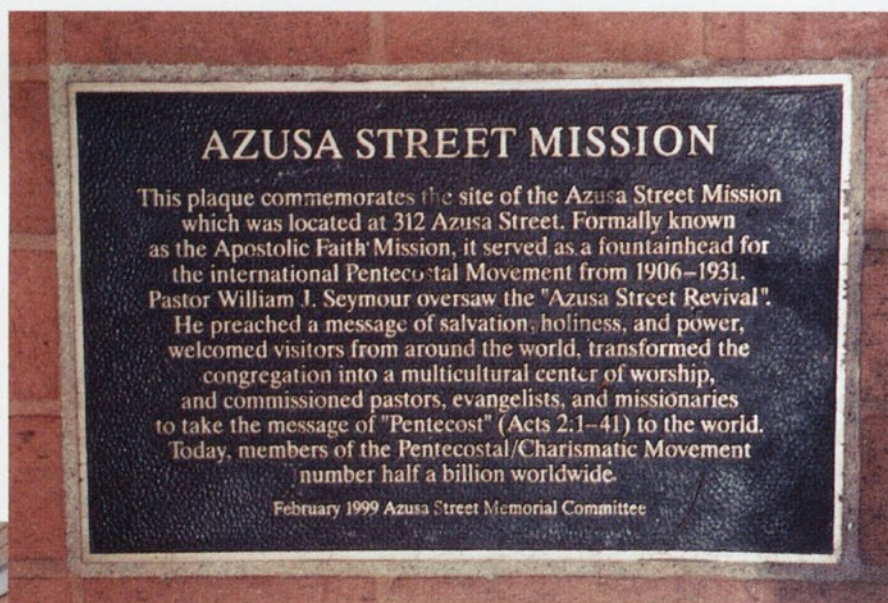
Visitors Tour Los Angeles Pentecostal Sites



The most famous address in Pentecostal history, Azusa Street in downtown Los Angeles. These new signs were installed this past spring.

During the Pentecostal World Fellowship conference in Los Angeles, Dr. Cecil M. Robeck, Jr., and Dr. Anthea Butler, led three all-day tours of Pentecostal heritage sites. Dr. Robeck is an Assemblies of God minister and professor of Church history and Ecumenics at Fuller Theological Seminary, Pasadena. Dr. Butler is a Roman Catholic Pentecostal and assistant professor, American Religious History, Loyola Marymount University, Los Angeles.

On Thursday, May 31, several invited guests participated in a tree planting service on the site of the old Azusa Street mission in downtown Los Angeles. The site is on the Japanese Cultural Center plaza, and in recent years the Azusa Street Memorial Committee has worked with the Center to recognize and display Pentecostal heritage. The site is open to the public.



Anthea Butler tells visitors about the significance of the Bonnie Brae Street house. Here the Pentecostal revival started and then moved to the Azusa Street Mission. The house has been restored by Pentecostals in Los Angeles.

The editor's wife, Pat Warner, at the piano in the Bonnie Brae Street house while the group sings an Azusa Street Mission favorite, "The Comforter Has Come." This piano was in the house in 1906 during the outpouring of the Spirit.



Cecil M. Robeck, Jr., with a tour group at the Azusa Mission site.



Fred Berry, displaying the proposed Azusa Street promenade. Berry is a member of the Azusa Street Memorial Committee.



Participants at the Azusa Street Mission's tree planting service. The tent is set up on the exact site of the old mission. Identified on the left are Assemblies of God Assistant General Superintendent Charles Crabtree, and his wife Ramona.

During the tree planting ceremony, these visitors from various traditions had the honor of shoveling in the first dirt. From the left, Charles Crabtree, Assemblies of God; J. W. Mayfield, Church of God in Christ; Vinson Synan, International Pentecostal Holiness Church; Paul Risser, International Church of the Foursquare Gospel; Harold Hunter, International Pentecostal Holiness Church; Anthea Butler, Roman Catholic Church; and Bill Watanabe, Baptist, who represented the Japanese Cultural Center, owners of the Azusa Street site.



Photos from our Past

Then and Now



Houses and people do change as these two photos prove. The 1988 photo on the left has editor Wayne Warner (right) with Cecil M. Robeck, Jr., in front of the Bonnie Brae Street house. While touring the house on May 31, they posed for a reenactment. This Los Angeles house, which has been restored, was the scene of a Pentecostal outpouring in 1906. From here the new Pentecostals moved to the famous Azusa Street Mission.



These young men have added 20 years to their ages since the editor asked them to pose in the Headquarters parking lot. Do you know them? From the left it is John Kautz, III, now vice president for administrative services, Southeastern College of the Assemblies of God; and Douglas A. Oss, founding pastor of Capital Christian Center, Salt Lake City.

Archives Activities

Arlene Allen: *You Should Know* / Hart R. Armstrong [duplicate]. **Lois J. Betz:** Photographs of the E. N. Richey family. **J. Bashford Bishop (via Gary Flokstra):** Cassette tapes: Various music tapes (professionally produced and personally recorded); funeral tapes: J. Robert Ashcroft, Mal Blakeney, Nellie Garlit, Hattie Hammond, Jane Jack, Zoe Mundt, L. Mathilda Olson, Russell H. Olson, Arthur Parsons, Lyman Richardson, Angeline Tucker, C. M. Ward, Philip Wannemacher, Bert Webb, Thomas F. Zimmerman; miscellaneous other cassette tapes; 2 videos: *1986 Fall Mission Conference* (Calvary Temple, Naperville, Illinois) and *Israel: In the Steps of Jesus* / presented by Dan Betzer. **James E. Book:** Research paper, "A History of Assemblies of God Non-traditional Education," written for a class at AGTS, 2001.

Richard Cary: Photographs of Walter and Lucille Erola and their ministry in Burma. **Esther Cimino:** Cassette: Nigerian leaders visit to Springfield, [1980s?]; Video: *The Assemblies of God 75th Anniversary*. **Virginia Corbin:** Correspondence with historical information about the Burkina Faso mission field. **Norman S. Farrington:** Photograph of Christian Schoonmaker family in India. **Paul Ferrin:** Photograph of child evangelist Richard Headrick. **First Assembly of God (Cookeville, TN):** News clip, photograph, and 50th anniversary booklet. **Glenn Gohr:** News clips on John Ashcroft from the Springfield *News-Leader*, Dec. 2000-Feb. 2001; printouts from John Ashcroft's web page, Jan. 2001. **General Secretary's office:** Photo of 50th anniversary of First Assembly, Cookeville, Tennessee.

Jim Hall: Memorial materials on his mother's death: Cuba H. Hall—Obituary (d.o.d. 6/15/01); video of her funeral; cassette of her funeral. **John H. Hall:** Booklet: *Grandma Hall Tells Stories about Betty and Billy* / Opal L. Hall. **H. C. Hartjens:** Video: *Heroes of*

the Faith / Don Gossett. **Nellie Helton:** 31 LP albums by the following groups and artists: Don & Beverly Lunsford, James S. Eastman, Ken & Martha Pilkenton, Jack Holcomb, Rex Humbard, George Beverly Shea, The Sunshine Boys, Hank Williams, the Florida Boys, Statesmen Quartet, The Speer Family, Tennessee Ernie Ford, Red Foley, T. Texas Tyler, Mahalia Jackson, Cristy Lane, The Rebels, Johnny Ambrose, Johnny Douglas, Carl Olivebring, Bill Smith, and The Revelation Quartet; "He Touched Me: The Greatest Gospel Hits Ever Recorded," "Gospel Top 20," "The Music Machine," and "Yesterday's Voices" [actual voices of some of the world's great Christian leaders]. **Ona Heuser:** 2 record albums of "The Gabriels" from NCBC.

David Kingsriter: Missionary films from Africa and Malawi. **Lila Krause-Gatlin:** Book: *The Plowman and the Reaper* / Lila L. Krause-Gatlin. **Zella Lindsey estate:** Miscellaneous photographs of missionaries, A/G Headquarters personnel, etc. **Paul R. McDowell:** Photographs of him and his wife, Rosezena, on their 50th wedding anniversary and of himself winning the 100-meter record in the St. Louis Senior Olympics. **Troy Morken:** *The President's Charge: A Collection of Central Bible College Commencement Charges* / given by Dr. H. Maurice Lednicky. **Gertrude Mueller (via Darrin Rodgers):** German District newsletters; German tracts; German songbook compiled by Werner Honsalek; several other books translated into German; *The Nine Gifts of the Holy Spirit* / G.R. Hawtin; *The United States in Bible Prophecy* / Irvin E. Ade; correspondence and photos from Hilda and Edna Wagenknecht; photocopy of *Wort und Zeugnis* (May 1935); other English tracts and pamphlets, etc.

Rachel (Farley) Perry: Photographs and posters from Kansas and Nebraska; *Lilies from the Valley* / Lillie Buffum [duplicate]. **Henry Platt:**

Books: *Deeper Life in the Spirit* / Hobart E. Freeman; *It's Closing Time, Gentlemen* / Tommy Hicks (duplicate); *An Eyewitness Account of the Great Buenos Aires Revival with Evangelist Tommy Hicks* / Louie W. Stokes (duplicate). **Don Ramsey:** Ordination certificate for Doris Carlson; Missionary prayer cards and miscellaneous photographs. **Tom Reigel:** Photographs of First A/G (Wilmington, Delaware). **Mark Roberts, Holy Spirit Research Center:** Booklet: 30th anniversary commemorative booklet on Society for Pentecostal Studies. **Marjorie Shaffer:** 2 photos of Charles M. Shaffer as a child evangelist. **Chaplain Bob Smiley:** Memorial folder for Clarence L. Strom. **Phil Stovall:** Negatives of Conference on the Holy Spirit, WMs Department, and Philip and Betty Wannemacher's 40th wedding anniversary. **Ellie Syler:** 2 record albums: *Nostalgia* / Dan Betzer; *Yours in Christ* / Maranatha Repertoire Company. **Maxine Truitt:** Cassettes of some early *Revivaltime* programs.

Phyllis Wallace and Jim Daugherty (children of Madge Daugherty, Sunday school teacher from the 1940s): Sunday school quarterlies; *From Log Cabin to Pulpit* / Jack West; *These 30 years: Highlights from the 30 years of the ministry of Rev. Jack West*. Several other booklets and pamphlets; Scripture portions given as gifts for S.S. perfect attendance. **Wayne Warner:** Cassette tapes of Central A/G (Springfield, MO), Jill Walker Ministries, Benny Hinn, David Walker, C. M. Ward, etc. **John L. Weidman:** Photographs of Stanley Frodsham, T. B. Barratt, Donald Gee, and Paul Weidman. **Loran D. Wimbish:** Photo of church group at Keota, Oklahoma in 1930s. **George O. Wood:** Cassette tapes of Dr. Donald Johns speaking at Central Bible College. **Daniel G. Woods:** Book: *India Awakening* / Sherwood Eddy.



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