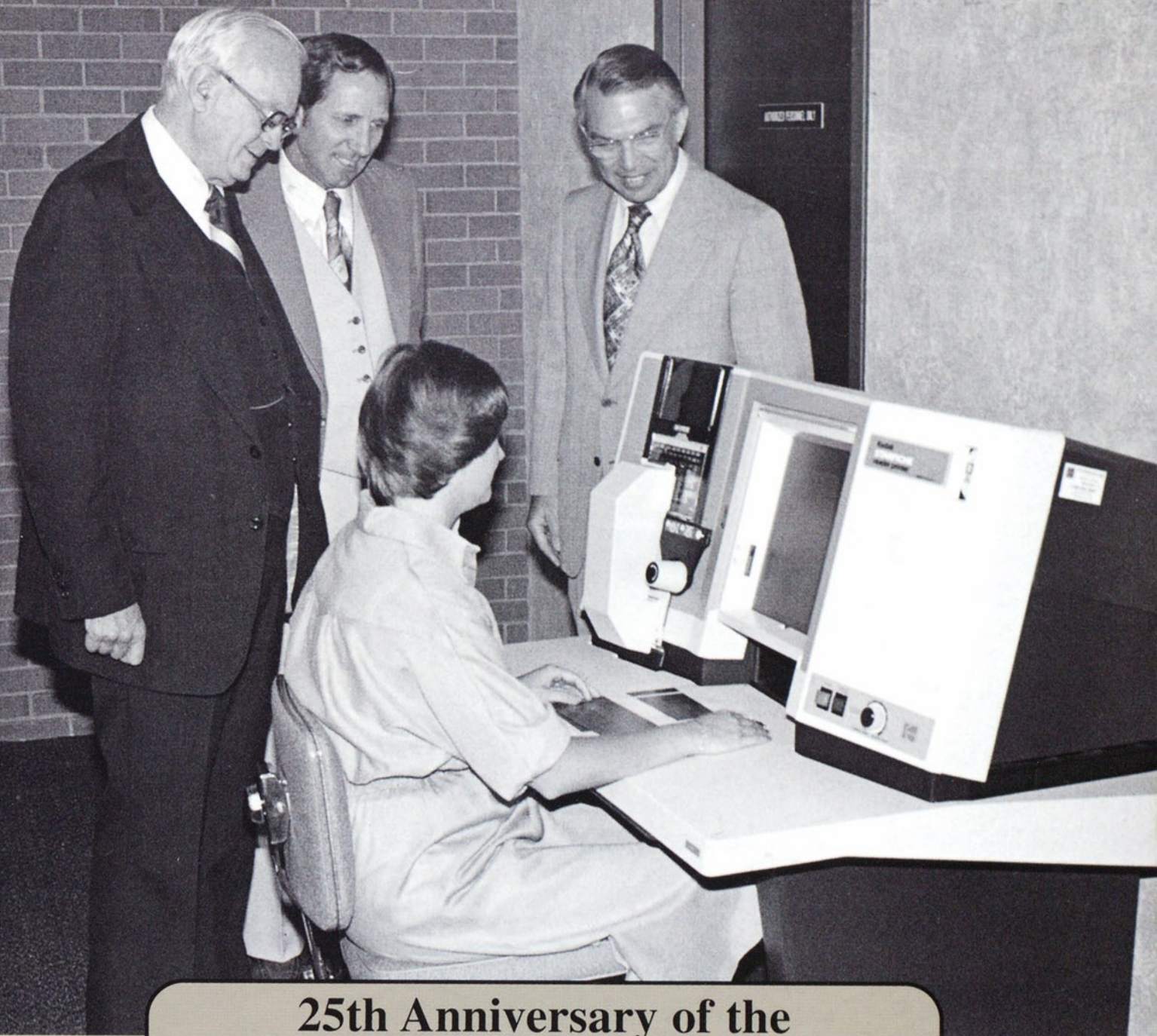


Vol, 22, No. 3, Fall 2002

Assemblies of God

# HERITAGE



**25th Anniversary of the  
Flower Pentecostal Heritage Center**

# Flower Pentecostal Heritage Center Museum



## *Come Explore Assemblies of God History*

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.

**Museum Hours:** Open daily, Monday through Friday 9:00 a.m. to 4:30 p.m.

**Admission:** No admission fee. Free parking. Handicap accessible.

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

### **Flower Pentecostal Heritage Center**

1445 N. Boonville Avenue - Springfield, Missouri 65802  
(417) 862-1447 ext. 4400 - E-mail us at [archives@ag.org](mailto:archives@ag.org)



Published quarterly by  
The Flower Pentecostal Heritage Center\*  
1445 N. Boonville Ave.  
Springfield, MO 65802-1894  
Phone: (417) 862-2781, ext. 4400  
FAX: (417) 862-6203  
E-mail: archives@ag.org  
Web: www.agheritage.org

ISSN 0896-4395

# Assemblies of God HERITAGE

Fall 2002

Vol. 22, No. 3

PUBLISHED BY THE FLOWER PENTECOSTAL HERITAGE CENTER

Wayne Warner  
EDITOR AND DIRECTOR

Joyce Lee  
ARCHIVIST

Glenn Gohr  
ASSISTANT ARCHIVIST AND COPY  
EDITOR

Brett Pavia  
COORDINATOR OF  
SPECIAL PROJECTS

Sharon Rasnake  
ADMINISTRATIVE  
COORDINATOR

Yearly subscription, \$15.00  
Lifetime subscription, \$160

*Heritage* is indexed in the ATLA Religion Database, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Flr., Chicago, IL 60606; E-mail: atla@atla.com Web: www.atla.com

ATLA Religion Database (RDB) is available on CD-ROM and US MARC format directly from ATLA, as well as online through five aggregators: OCLC's FirstSearch, EBSCO Information Services, SilverPlatter, Ovid Technologies, and Cambridge Scientific Abstracts. Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), P.O. Box 30183, 5420 N. E. Glisan, Portland, OR 97294-3183. *Heritage* on CD is available from the Flower Pentecostal Heritage Center.

© Copyright 2002 by  
The General Council Assemblies of God,  
1445 N. Boonville Ave. Springfield, MO  
65802-1894

POSTMASTER: Send address change to  
*Heritage*, 1445 N. Boonville Ave.  
Springfield, MO 65802-1894

\* Formerly Assemblies of God Archives



## A SILVER ANNIVERSARY

The Assemblies of God quietly observed its 88<sup>th</sup> birthday this year, tracing its origin to Hot Springs Arkansas, during April 1914. For 25 years of that time—since 1977—the Executive Presbytery has funded an archives, now the Flower Pentecostal Heritage Center. Here is a glimpse of the origin and development of this important ministry.

By Glenn Gohr



## SIGNS AND WONDERS

The founding editor of *Christian Life* magazine recalls 60 years in journalism. Unknown to most Pentecostals was the influence J. Roswell Flower, former Assemblies of God general secretary, had on him in 1942.

By Robert Walker



## A TRIBUTE TO CELIA SWANK LOTRIDGE

When 99-year-old Celia Swank Lotridge died last February, her former district superintendent did not want the Assemblies of God to forget her. Here is his memorial service tribute to this dedicated servant.

By Fred Cottriel



## ASSEMBLIES OF GOD MINISTRY TO NATIVE AMERICANS

How are Native Americans being reached with the gospel? Here is the concluding part of a feature on the Assemblies of God efforts to reach these often neglected tribes.

By Jim Dempsey



## THE EVOLUTION OF A DEPRESSION-ERA PORTABLE TABERNACLE

The story of a church being built in Blue Earth, Minnesota, in 1935, by Byron and Winnifred Robeson. This church has come from a portable building the pastor and a friend built, to a permanent structure, to a modern edifice.

By Winnifred A. Robeson

2 Heritage Letter    24 Time Frame    28 Testimony Time  
29 Seen in Print    31 Photos From Our Past    33 Archives Activities

Cover: Standing (l-r): Thomas F. Zimmerman, Delmer Guynes, AGGS executive vice president, and Harris Jansen, archives director. Pamela Eastlake, assistant archivist, is seated at microfilm reader-printer in the Assemblies of God Archives, May 1978.

# Heritage Letter

By Wayne Warner

## “The Three Norsemen”

Sportswriter Grantland Rice created near immortality when he described the 1924 Notre Dame football backfield: “Outlined against a blue-gray October sky the Four Horsemen rode again.”

Rice continued the striking drama in his report of Notre Dame’s victory over Army by borrowing terms from Revelation 6, “Famine, Pestilence, Destruction, and Death,” for the real names of Stuhldreher, Miller, Crowley, and Layden. The names stuck—perhaps becoming as famous as their legendary coach, Knute Rockne—helped, no doubt, by the fact that Notre Dame went on to win the national championship.

Perhaps you’ve heard of the Four Horsemen of Notre Dame. But have you heard of the Three Norsemen of Minneapolis? With apologies to Grantland Rice, we paraphrase his famous line to introduce our Three Norsemen: “Outlined against the blue-gray Minnesota sky the Three Norsemen rode toward the West.”

Roll the calendar back to 1935 and we pick up our story of these three Scandinavian lads as they agree that the adventure they crave is to leave studies at North Central Bible Institute in Minneapolis and transfer to Glad Tidings Bible Institute in far off San Francisco. Adventure, yes, but the distance and because it was in the middle of the Great Depression seemed convincing enough that they should stay in Minneapolis. After all, Minneapolis boasted North Central Bible Institute and—if they did want to travel—Springfield, Missouri, about 600 miles south, tooted its horn for Central Bible Institute.

Why pick up, leave families and North Central Bible Institute, and head to the unknown? Certainly a legitimate question to ask for the times. North Central president Frank Lindquist asked these questions but didn’t try to change their minds.

We can blame—or give credit to—an evangelist for helping to put the idea in their heads. That was L. Wesley Jaeger, who preached a series of meetings in Minneapolis and told them about Glad Tidings by the Bay. It struck a chord.

Crossing the country during the Great Depression was no small task. But our Three Norsemen had set their sights on Robert and Mary Craig’s Glad Tidings Bible Institute in San Francisco. They would travel the 2,000 miles somehow.

Who were these adventuresome young men who had attended Gospel Tabernacle of Minneapolis during the late 1920s and early 1930s but were now ready for new horizons? All three are still with us, and you might know them as Lloyd Christiansen, Ted Ness, and Curtis Ringness. The parents of Ness and Ringness were both Norwegian; Christiansen’s mother was Norwegian, and his father was Danish. “I qualify as a Norseman,” Christiansen explains, “because one of the definitions of Norse is Scandinavian, which includes the people of Denmark.”

As for travel, Lloyd’s father would have paid their bus fare if needed, but an elderly woman driving to northern Arizona needed riders. She took the guys to near Provo, Utah, and then the rest of the way would be with the thumb—hitchhiking.

“We split up at Provo because it was unlikely that anybody would pick up three guys,” Lloyd explained. The first ride brought him to just outside of Salt Lake City. Then a driver headed

west saw young Lloyd with his thumb out, pulled over, and offered him a ride. “It was Robert Renfro, a presbyter from South Dakota, and he took me right to San Francisco,” Lloyd said of that providential experience 67 years ago.

Ness and Ringness caught rides as well, and all three transplanted Minnesotans arrived at Glad Tidings within a 2-hour period.

Now that we have the Three Norsemen in San Francisco and on their way to their ministry careers, let’s take a look at them individually.



**Theodore Ness**

At birth, Ted Ness almost didn’t make it. His mother didn’t.

Ness never saw his mother, but we can say with a certainty that she would have been very proud of him and his ministry. Knowing that he had graduated from Glad Tidings would have warmed her heart. And then it would have been thrilling to hear him as a talented musician, singing in a traveling male quartet, playing the trombone, and teaching music as an instructor at North Central Bible College. His friend Lloyd Christiansen calls him “a premier trombonist, playing at conventions, camp meetings, and churches all over America and Canada.”

Ted had attended a year at North Central, so he completed the 2-year Glad Tidings program in 1936. Carl Brumback in his Assemblies of God

history, *Suddenly ... From Heaven*, recognized Ness, Christiansen, and Ringness as outstanding graduates of Glad Tidings, "whose hearts were aflame and knew how to win souls to Christ."

Ness evangelized following schooling and then served pastorates in Canada and the U.S. In Canada it was Calvary Temple, Winnipeg, Manitoba. Members will remember that a street is even named after Ness. Not really, but when they travel Ness Avenue in Winnipeg, they might recall the name of their good pastor of a few years ago (1949-53). In the U.S. Ness pastored in Detroit; Cleveland; and Turlock and Modesto, California.

Yes, his mother would have been proud.



### **Curtis Ringness**

Senior adults in Southern California will remember Curtis Ringness as a man of vision. A vision for developing and directing for 10 years the very active Southern California District Senior Adult Ministries.

But let's go back to an earlier period and trace his ministry to Southern California.

Young Curtis had taken night classes at North Central but felt he could earn a good living and support the church. So he enrolled in the University of Minnesota. But Ted and Lloyd came to his house and hinted that maybe the Lord was calling him to San Francisco and the ministry. "I didn't think so at first," Ringness told me recently, "but then later that day I felt that God's call on my life was for the

ministry, not business."

And like Ted Ness, Curtis began on the evangelistic trail after completing his schooling at Glad Tidings. Traveling with him for a time was a Bible college friend, Dan Norton, who also later pastored in the Southeast.

After moving to Florida, Curtis pastored a church at Avon Park and then developed a flourishing ministry in Bethel Temple, Tampa. Also while in the Peninsular Florida District he served as secretary-treasurer, assistant superintendent, and general presbyter. His leadership skills came to the attention of the Headquarters in Springfield, Missouri. J. Roswell Flower, general secretary, asked him to assist him in that office. Demonstrating managerial and administrative skills, he was named national secretary of the Benevolences Department and later as national secretary of Home Missions.

After leaving Springfield in 1973, he returned to California where he pastored First Assembly, Santa Monica for 15 years.



### **Lloyd Christiansen**

Lloyd's mother prayed that her baby would be a boy and that he would become a minister. Both prayers were answered. "One day when I was six, I was in the bedroom reading the Bible the best I could," Lloyd recalled recently. "Suddenly I leaped to my feet and ran downstairs and excitedly told my mother, 'God just told me that He wanted me to be a preacher!'"

Mrs. Christiansen burst into tears and told her son what she had prayed more than 6 years earlier. Lloyd's father was an encouragement as well; he traced his own Pentecostal experi-

ence to 1909 when he received the baptism in the Holy Spirit in Winnipeg under the ministry of A. H. Argue.

Lloyd went into the pastoral ministry, serving congregations in Worthington, Minnesota; Washington, D.C.; Milwaukee, Wisconsin; Colorado Springs, Colorado; Wyckoff, New Jersey; and Baltimore, Maryland.

He has fond memories in each of the pastorates, especially in the Full Gospel Tabernacle, Washington, D.C. Being in the nation's capital gave him opportunity to see and hear historic events, including General Douglas MacArthur's speech before a joint session of Congress. "I'll never forget that moving line, 'Old Soldiers never die; they just fade away.'"

Lloyd's ministry was extended many times as he saw 30 young people enter the ministry from the Washington church, and he published more than a hundred articles for periodicals.

There you have it, a bird's-eye view of The Three Norsemen. And where are they today, 67 years after enrolling in Glad Tidings Bible Institute (now Bethany College, Scotts Valley)?

Theodore and Miriam Ness live in Turlock, California; Curtis and GiGi Ringness recently moved to Palm Desert, California; and Lloyd and Vivian Christiansen live in Tulsa, Oklahoma. They get together occasionally, and their future plans include taking another trip to the New Jerusalem. You want to know something else: they don't plan on hitchhiking.

**The idea and major contributions for this column came from Lloyd Christiansen.**



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

# A Silver Anniversary

## for the Flower Pentecostal Heritage Center

by Glenn Gohr

*This year marks another milestone in the rich history of the Assemblies of God. It was 25 years ago this fall that the Assemblies of God Archives (now the Flower Pentecostal Heritage Center) came into being.*

*The Flower Pentecostal Heritage Center, which now comprises offices, research room, audiovisual room, vault, an interactive museum, and web site, was founded in September of 1977. This is a good time to reflect on how the Heritage Center came into existence, review some of the highlights of the past 25 years, and renew our commitment to preserving the grand heritage of the Assemblies of God.*

### Laying the Foundations

First, let's start with some background information. In January 1974, recognizing a need to preserve historical materials in the Assemblies of God, General Superintendent Thomas F. Zimmerman appointed a committee to study and make recommendations regarding the possibility of establishing an archives. Lee Shultz, who served with Zimmerman as an officer with National Religious Broadcasters and other committees, was asked to serve as chairman of this committee.<sup>1</sup> This Archives Study Committee composed of Lee Shultz, chairman; Bartlett Peterson, and Dr. William Menzies, met on February 20, 1974 and later drafted a report and recommendations which were presented to the Assemblies of God Board of Administration.

The initial report began with a statement, "With each passing year of time it becomes more apparent that we must preserve the story of the Pentecostal revival out of which the Assemblies of God movement was born."<sup>2</sup>

Dr. William Menzies, who wrote a history of the Assemblies of God in 1971 called *Anointed to Serve*, was given the task to find out what other church groups already had established archives. The report to the Board of Administration listed thirteen church bodies, most of them Pentecostal, who were maintaining an archives or were taking steps to do so.

After a year of study, a revised budget was prepared that would provide for a part-time archivist and secretary, an office in the Headquarters building, and materials and supplies to begin collecting and organizing archive materials. Short-term and long-range goals were outlined. If finances were available, it was hoped that a separate humidity-controlled building could house an archives.<sup>3</sup> The final report

### SIGNIFICANT EVENTS

- Fall 1977**—Assemblies of God Archives is established
- 1980**—Oral history project inaugurated to interview pioneers of the A/G
- 1981**—*Assemblies of God Heritage* magazine is promoted at General Council and begins publication in the fall
- 1982**—Corum family donates copies of *The Apostolic Faith* from Azusa Street
- 1983**—Copies of J. Roswell Flower's *The Pentecost* obtained from the publisher of *Grace and Glory*
- 1984**—Special exhibit commemorates the 100<sup>th</sup> anniversary of E. S. Williams' birth
- 1987**—Photographs, tracts, etc. from W. B. McCafferty donated to the archives
- 1988**—Family of J. Narver Gortner donate his sermons, poetry, and miscellaneous items
- Spring 1989**—13-box collection of books and magazines donated by Logos International
- Summer 1989**—Archives helps coordinate publications and events to celebrate 75<sup>th</sup> anniversary of the A/G
- 1990**—300 very early issues of the *Pentecostal Evangel* donated by Brooks Darner
- 1991**—Papers of Thomas F. Zimmerman donated after his death
- 1996**—Over 1000 reel-to-reel masters of the Logos Tapes collection are donated
- 1997**—Archives changes name to Flower Pentecostal Heritage Center
- 1999**—New offices, vault, and interactive museum are dedicated
- 2000**—FPHC inaugurates its own web site, aheritage.org
- 2001**—*Pentecostal Evangel* is scanned and available on CD-ROM; other digital products made available as well
- 2002**—FPHC celebrates its silver anniversary of 25 years

was prefaced with this statement, "We are at a point in time when certain information and materials are still available. There is, however, an urgency in obtaining materials before they slip away from us."<sup>4</sup>

The Executive Presbytery and the Board of Administration looked with favor on the revised report of the committee and approved of the initial plans for setting up an archives in June of 1975.<sup>5</sup> It was two more years before these plans would become fully implemented.



Pamela Eastlake, assistant archivist, and Jolene Loutzenhiser, secretary, in charge of a booth at the Conference on the Holy Spirit held in Springfield, Missouri, August 13, 1982.



Wayne Warner, director, and Pam Eastlake, assistant archivist, standing in vault, looking at documents, in 1982.



David Brookman (left) of Harrisonburg, Virginia, signs up for a drawing with Wayne Warner at the Archives booth during the 1987 General Council in Oklahoma City.



Wayne Warner, director, and Joyce Lee, archivist, visiting with Leroy Duke at the Archives booth at the 1989 General Council in Indianapolis, Indiana.

## Interviews

*Here are some brief comments from some friends of the Flower Pentecostal Heritage Center who helped it get started on a firm foundation. Lee Shultz was chairman of the original Archives Study Committee in 1974. Dr. William Menzies was also on this original committee. Dr. J. Calvin Holsinger, history professor at Evangel University, served on the 1977 Advisory Committee and on later Archives Advisory Boards.*

**FPHC: What were some of the considerations for creating an archives for the Assemblies of God?**

**Shultz:** We talked with a number of different archives, and they all said that an archives needed to be in a fireproof building that was well-protected and had controlled humidity, etc. In the original report that was presented to the Executive Presbyters, we recommended a separate building be set aside for an archives. After a year went by with no action, I took the report back and rewrote it and submitted it again with the suggestion that a location should be decided upon (instead of a separate building which would have been cost prohibitive), and the next meeting the Executive Presbyters approved it.

**Menzies:** It became apparent that more and more people were coming to Springfield to study about the history of the Pentecostal movement. There was no department set up to handle these requests for information. Setting up an archives seemed to be the best solution to fill this need. I visited the archives of the Southern Baptists in Nashville, the Disciples of

Christ, the United Methodists, and Wheaton College. After contacting other archives, we were able to put together some data to recommend that the Assemblies of God launch an archives with an initial investment of \$50,000. The initial recommendation was tabled until a better plan was formulated.

**Holsinger:** Over the years the Assemblies of God was receiving more and more requests for historical information. We needed to have a place to handle these requests. There was also concern that important records would keep being discarded with the change of personnel. (At one point an efficiency expert with apparently little understanding or perspective of history had encouraged departments to toss out old records to make room for the new files.) Our Fellowship needed to see how and why decisions were made, and this can be found in our historical records. Each employee and department head needs to realize they are custodians of the history of the work of God as seen in this Fellowship. The workers at Headquarters are responsible for maintaining a documentary record of changes of ideas and methods. These need to be maintained in order to keep things in perspective and to be able to look back and rejoice about all the various facets of our Movement. Records found in the archives can help us as a Movement to remember our past and to refocus on our mission.

*When the archives opened in the fall of 1977, Harris Jansen was named director of Research Services for the Assemblies of God Graduate School (now Assemblies of God Theological Seminary). His responsibilities included administrative*

The Board of Administration and the Executive Presbyters approved for the archives to be housed with the Assemblies of God Graduate School (now Assemblies of God Theological Seminary) so that it would be close to the library and the graduate students, who would be researching Pentecostal history as part of their studies. By having the archives connected with the graduate school, this also helped with the school's accreditation, as this was an added resource which could be used by the students.<sup>6</sup>

Initially the archives was under the jurisdiction of the Assemblies of God Graduate School (AGGS), although all of its holdings belonged to the General Council of the Assemblies of God. Harris Jansen was named director of Research Services for the Assemblies of God Graduate School (now Assemblies of God Theological Seminary). His responsibilities included administrative oversight of the Cordas C. Burnett Library and the newly established archives. Ruby Wesson was named assistant librarian, and Pam Eastlake was archives assistant.<sup>7</sup>

An Archives Advisory Committee (later called Archives Advisory Board) was established to assist the director and his assistant in developing the archives. This group of dedicated individuals met about once a month to plan and discuss the interworkings and future of the

Assemblies of God Archives. The original committee consisted of Harris Jansen, director; Pam Eastlake, archives assistant; Dr. Delmer R. Guynes, executive vice president of the Assemblies of God Graduate School; Dr. J. Calvin Holsinger; Dr. Gerard Flokstra; Verna Flower; and Juleen Turnage.

In February of 1978, the library of the graduate school moved into larger facilities on the fifth floor of the Assemblies of God Headquarters building. During this time the graduate school occupied the fifth and sixth floors of the A/G Headquarters distribution center. At the same time the Assemblies of God Archives moved into a new office area with adjoining fireproof vault that was adjacent to the AGGS library. This would be the home of the Assemblies of God Archives for the next 21 years, until its name was changed and larger facilities were completed in January 1999.

The working goals of the archives at that time were: 1) Insuring that records of the Assemblies of God having enduring value are collected and preserved. 2) Providing historical documentation for evaluation of the continuity of purpose of the Assemblies of God. 3) Making archives records accessible to the public for historical research, analysis, and other approved uses.<sup>8</sup>



*oversight of the Cordas C. Burnett Library and the archives. Pam Eastlake (now Mrs. Brian Hayes) was named archives assistant.*

**FPHC:** What can you tell us about the beginnings of the Assemblies of God Archives?

**Jansen:** When the archives opened up in the fall of 1977, Thomas F. Zimmerman was the general superintendent and he was also the president of the graduate school. His style was to set something before you, and then you could go with it. I was the administrator of the graduate school library and archives together. The archives moved into larger facilities on the fifth floor of the Distribution Center of Headquarters in February 1978. I remained in charge of the archives until the fall of 1979 when I was put in charge of extension education at the Graduate School. Pam Eastlake carried on the work of the archives during the interim, working under the executive vice president of the Graduate School. Wayne Warner became the new director in the summer of 1980.

**Hayes:** I started working in the archives in mid-August of 1977. The archives was part of the Graduate School library and was located in a room on the sixth floor of the Distribution Center at A/G Headquarters. I ordered archival supplies and furniture and shelving for both the archives and the library. Construction was still being done on the fifth floor to house the library and the archives in larger offices that would be adjacent to each other. We moved into the new facilities in February 1978. The new archives included an office for the director, a

research area, and a fireproof vault. I also began contacting various departments at Headquarters to see what materials they might have available to turn over to the archives.

*After 4 years of being connected with the Assemblies of God Graduate School, the archives came under the management of the General Secretary's office at the A/G Headquarters in July 1981. Here are some comments from Joseph R. Flower who served as General Secretary from 1975-1993.*

**FPHC:** Was it a good idea to move the control of the archives from the graduate school to the General Secretary's office?

**Flower:** Yes, I think it was a good thing for the archives to be placed under the jurisdiction of the General Secretary's office. That is where it belonged.

**FPHC:** Can you tell us something about when you first had oversight of the archives?

**Flower:** *Heritage* was promoted at the 1981 General Council, and my mother [Alice Reynolds Flower] was one of the first subscribers to the magazine. It is a great publication, and I really commend the archives for what they are doing. I really think the Heritage Center is filling a very important place in our Fellowship. I don't think we should ever forget our roots. It is very important to have a place that preserves our history and makes resources available for studying the history of the Assemblies of God and the Pentecostal movement.

These core goals are still an integral part of the collecting policies of the Flower Pentecostal Heritage Center today.

During the spring of 1979, Lloyd Colbaugh designed a logo for the Assemblies of God Archives, which was helpful in putting the mission of the archives in front of department heads and people on the grass-roots level of the Assemblies of God.<sup>9</sup> Lloyd had designed other logos for Assemblies of God departments. He came up with a shield and an open book surrounded by the words "Assemblies of God Archives." (The current logo of the Flower Pentecostal Heritage Center includes a picture of the Hot Springs Opera House, the A/G logo, and the words "Flower Pentecostal Heritage Center.")

Soon after Wayne Warner became the director in the summer of 1980, an oral history project was started by the archives to interview pioneer pastors and missionaries who had contributed greatly to the history of the Assemblies of God. And by the next year, the management of the archives was transferred from the Assemblies of God Graduate School to the General Secretary's office. This change in structure became effective on July 1, 1981.

As a means to create more interest in our history and give the archives more visibility in its effort to collect his-

torical materials, the Heritage Society was introduced at the 1981 General Council in St. Louis. Members of the Heritage Society would automatically receive copies of the *Assemblies of God Heritage* magazine, a quarterly publication started by the archives which began in the fall of 1981.

With the change in structure, General Secretary Joseph R. Flower became the chairman of the Archives Advisory Board. Others on this committee have included Dr. J. Calvin Holsingerr, Everett Stenhouse, Thomas F. Harrison, Bartlett Peterson, and Dr. Gary B. McGee.

### Later Developments

A large collection of books and pamphlets produced by the Gospel Publishing House had been housed in a small library at the Assemblies of God Headquarters. For a time, these materials were housed temporarily in the Cordas C. Burnett Library at the Assemblies of God Graduate School. But by 1981, most of these historical materials were transferred to the archives. This helped to set up a core collection of books for the archives.

Since that time a number of significant donations have helped to build the historical collection of the Flower Pentecostal Heritage Center. Some of these include a large collection of video oral history interviews done by Everitt



Wayne Warner, left, receiving a donation of early issues of the *Pentecostal Evangel* from Pastor Don Twiford (center) and Brooks Darner (right) at Ottumwa, Iowa in 1990.



Part of a special exhibit in 1984 commemorating the 70<sup>th</sup> anniversary of the Assemblies of God and the 100<sup>th</sup> anniversary of E. S. Williams' birth. Items included a rolltop desk, bookcase, and other furniture now on display in the Flower Pentecostal Heritage Center museum.

Fjordbak of Dallas, Texas; the *Leaves of Healing* publication from the Gordon Gardiner estate; sermons of Smith Wigglesworth; writings of John G. Lake; papers of Thomas F. Zimmerman; copies of other early Pentecostal papers such as *Upper Room*, *Triumphs of Faith*, *Word and Work*, *Trust*, *Confidence*, *Pentecostal Herald*, *Golden Grain*, *Voice of Healing*, *Miracle Magazine*, *Bread of Life*, etc.; and a large shipment of films and tapes from the Willard Cantelon family. In addition, countless churches and individuals throughout the years have donated important letters, diaries, church histories, photographs, tape recordings, tracts, newspaper clippings, periodicals, scrapbooks, and other memorabilia which have helped to broaden and make the archives holdings more complete.

The Assemblies of God Theological Seminary moved from the fifth floor of A/G Headquarters to new facilities on Glenstone Avenue next to Evangel University in the fall of 1997. That same year the Assemblies of God Archives began making preparations to move and changed its name to the Flower Pentecostal Heritage Center. It was a joyous occasion when the Flower Pentecostal Heritage Center with

new offices, research room, vault, and interactive museum was dedicated on January 19, 1999.

The new Heritage Center is named after the family of J. Roswell and Alice Reynolds Flower who contributed many fine resources and helped to preserve and maintain a good portion of our history over the years. It was a fitting tribute that each of their living children and spouses were present at the dedication service, and they participated in the ribbon cutting for opening of the new facilities.

And that's not all. Since August of 2000, the Flower Pentecostal Heritage Center has its own web site, [www.agheritage.org](http://www.agheritage.org). The web site allows registered researchers access to the holdings of our collection. Researchers can order photocopies or digital copies of many of the items in our collection. Through a shopping cart feature coordinated with the Gospel Publishing House, web site users can have the billing charged to a credit card or placed on their Gospel Publishing House account.

In the meantime, the Heritage Center staff has been working to digitally scan in many of our important resources, not only as a means of preservation, but also to



Archives Director Wayne Warner (right) interviewing Cecil Liddle in 1989 as part of the oral history project.



Students from the Assemblies of God Theological Seminary looking at the general superintendents in the Flower Pentecostal Heritage Center museum. From the left, Kevin McGee, Brian Jenkins, Nathan Grams, and James Wright.

make many of our early periodicals and other materials more readily available. Interested researchers can now order CD-ROM or digital copies of the *Pentecostal Evangel*, *Paraclete*, *Latter Rain Evangel*, *Confidence*, and many other important resources, including oral histories and photographs. For those items in text format, the CD-ROM version is word searchable, which allows for much more versatility and usability.

### Conclusion

As we move ahead in the 21<sup>st</sup> Century, and are fast approaching the 100<sup>th</sup> anniversary of the Assemblies of God, it is essential for the Assemblies of God to hold onto its roots. The Flower Pentecostal Heritage Center and its resources can open the door to reflect on our heritage and renew our commitment to service in the Kingdom. The Heritage Center has come a long way in the last 25 years. May we continue to expand with additional resources and new technology in the years to come.

In closing, Dr. William Menzies, a long-time supporter of the Flower Pentecostal Heritage Center says, "The Flower Pentecostal Heritage Center is a howling success. *Heritage* magazine is eagerly being read by scores of people. The FPHC staff is doing a wonderful job, and the web site is helping researchers all over the world."



For more on the 25 years of the Flower Pentecostal Heritage Center, see Wayne Warner's "Heritage Letter" in the summer 2002 issue.

---

### Notes

1. Lee Shultz, telephone interview, August 27, 2002.
  2. Report to the Board of Administration, March 1, 1974.
  3. Lee Shultz, telephone interview, August 27, 2002.
  4. Archivist Study Committee's Report to the Board of Administration, February 21, 1975.
  5. Executive Presbytery Minutes, June 12, 1975, 23.
  6. Harris Jansen, telephone interview, August 24, 2002.
  7. "AGGS Houses Archives in New Facilities," *Pentecostal Evangel*, February 12, 1978, 30.
  8. Ibid.
  9. Archives Advisory Committee minutes, March 20, 1979.
- 



Glenn Gohr is assistant archivist and copy editor for the Flower Pentecostal Heritage Center.

# Signs and Wonders

*Christian Life* Editor Recalls 60 Years in Journalism

By Robert Walker



It was the noon hour, and the lobby of the La Salle Hotel in Chicago was virtually smoke-free that day in 1943. The reason, in place of the usual clique of advertising agency personnel, insurance company nabobs and other top business executives from nearby offices, it was peopled by delegates to the first convention of the National Association of Evangelicals. They included sedate Presbyterians, jovial Baptists, prim Methodists, ebullient Pentecostals, a bevy of cautious clergymen representing holiness denominations and independent church con-

gregations. All struggled to recall the names of the individuals they had just met and the organizations each represented.

Scanning the crowd I had to admit I was apprehensive. Someone at the headquarters of the Assemblies of God in Springfield, Missouri, had heard that I had recently received a master's degree in public relations from Northwestern University. As a result, an invitation had come to me to conduct a seminar on public relations. The subject was to be how the Assemblies of God could be of help to the newly

**Robert Walker, right, interviewing Corrie ten Boom for *Christian Life* magazine. On the left is Bill Brown of World Wide Pictures. Corrie's story of Nazi imprisonment was told in the book and movie *The Hiding Place*.**

formed National Association of Evangelicals (NAE).

Entering the dining room, my immediate objective was to identify the chap who had invited me to join him for lunch, J. Roswell Flower. That proved easier than I had anticipated. He had already reserved a table and graciously introduced me to three or four men all of whom I judged to be older than myself.

Conversation during the meal centered on the prospects of NAE providing a haven for Bible-believing denominations and churches dismayed at actions of the National Council of Churches with its liberal theological stand ... Eventually I broke in, "As some of you know, I have been invited

**"J. Roswell Flower opened my mind and heart to the greatest transformation in my life since my conversion to Christ."**

to do a seminar on public relations at your headquarters in Springfield. But I know little or nothing about Pentecostals. So I don't make a fool of myself, I would appreciate it if you would tell me what you mean by being 'baptized in the Spirit.'"

The discussion that followed proved fascinating—indeed, an eye-opener to me. In fact, I have often looked back to that event as the Lord's introduction for me to the Spirit-filled life which came shortly thereafter. Clearly, Dr. Flower's gentle approach to a young and naive believer opened my mind and heart to the greatest transformation in my life since my conversion to Christ.

Moreover, looking back now over more than half a century, it appears to me that *Christian Life* magazine's greatest accomplishment was to report to its staid, conservative evangelical Christian market how God was transforming and empowering individuals, churches, and communities by the miraculous power of His Holy Spirit, even in their own fellowships.

It all began with an article, "Are We Missing Something?" in the April, 1953 issue. As I had kept asking the Lord what to do, the big opportunity came. I was conducting a seminar on "Writing for the Christian Market" at a popular midwest summer conference grounds. At lunch one day with Myrddyn Lewis, a Baptist clergyman from Birmingham, England, I men-

tioned my interest in the ministry of the Holy Spirit. "Strange you should raise that subject," he said. "A surprising incident has just occurred in my church back in England. A young lady in our congregation, blind since shortly after her birth, came to me before our Saturday night prayer meeting. 'Pastor, please pray for me. I feel so ill,' she said."

"I could not talk with her then," my friend explained, "as it was time for our prayer meeting to begin. After my usual short exposition the meeting was opened for congregational prayer. As we were praying the Lord spoke to me, and I said, 'May Toleday has asked for our prayers for her sick body.'"

"Hardly realizing what I was doing I found myself not only praying for her sick body, but actually asking Him to heal her eyes also. For a moment I was frightened by what I had done. Then in a loud voice I cried out to the Lord, 'You are the same yesterday, today and forever. And, Lord, please give her sight so she can see our faces for we love her so.'"

"Nothing unusual happened. May was escorted home as usual by some of her young friends. She was back again next week for our weekly prayer meeting. Half an hour later, however, as the meeting was in progress, May suddenly jumped to her feet. Excitedly she shouted, 'Pastor, pastor, I can see!'"

When Lewis finished his account I sensed the Lord had given the signal. From that time we would no longer hesitate to publish material that demonstrated the fact that God was working in our day by the power of His Holy Spirit just as He had through Jesus Christ centuries ago.

And, of course, the Lewis article brought a barrage of response from our readers—as did others that followed with a similar emphasis.

Curiously, these articles were not always well received. Individuals, even delegations arrived at our office with demands that we apologize or retract the message conveyed by these pieces.

On one occasion we did a feature article on what was happening in a well-known midwestern denominational church. Miracles of healing, deliverance from demons, and miraculous conversions had led to widespread secular media coverage: articles and pictures with quotes from people who had been converted and/or healed of various ills.

Then a delegation of pastors from other churches in the denomination arrived at our office. "The entire city is upset," one pastor complained. "Newspapers are reporting that miracles are taking place." Another pastor asserted woefully, "People are even leaving their home churches to see what's happening there."

Our response was obvious. "Sounds like the second chapter of Acts. And since that is the Word of God, it must be OK."

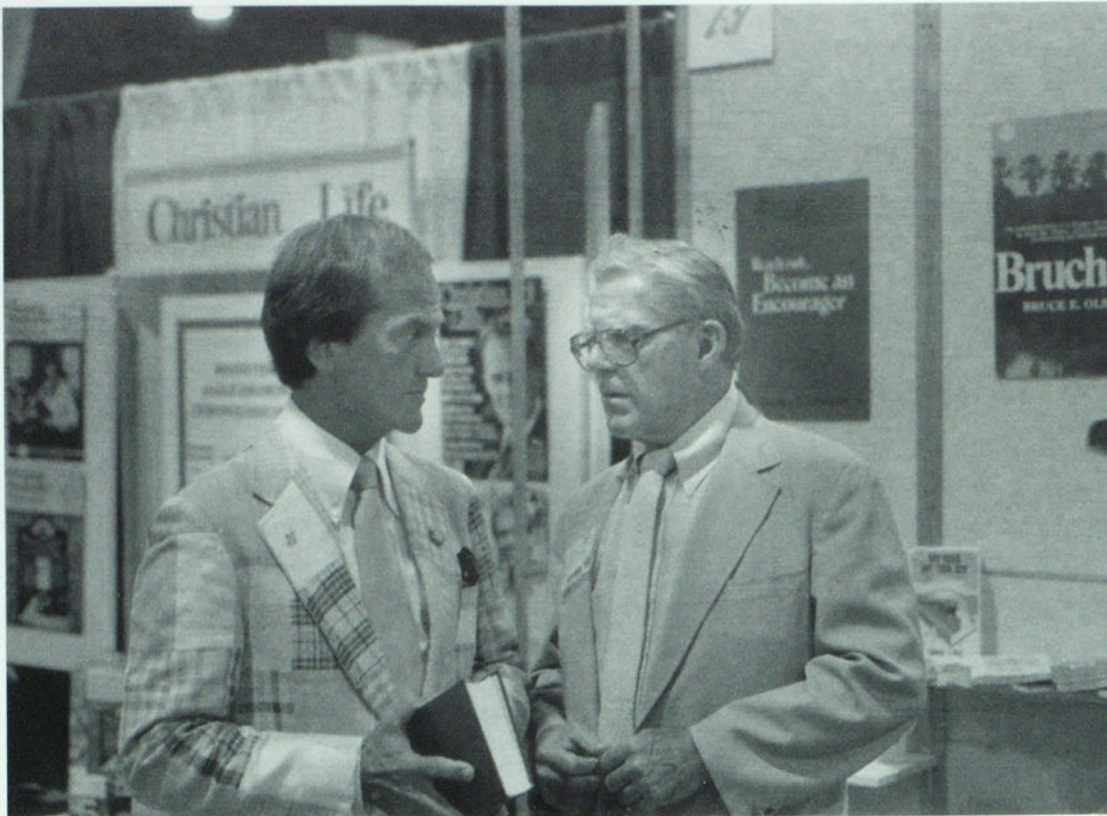
Of course, some letters from readers accused us of turning Pentecostal. Since our readers represented the traditional or evangelical Christian position, they had come to the conclusion that we should report only on historic

**The magazine's greatest accomplishment was to report how God was transforming and empowering believers, churches, and communities.**

denominational churches. And this we continued to do. On one occasion I learned the Holy Spirit was at work in a famous Methodist Episcopal church in the Washington, D.C. area. So I phoned the pastor.

"Yes," he answered, "there is a small group of men and women in our congregation who are praying for a Holy Spirit revival. They have kept me informed, and I approve of what they are doing ... but I don't agree with them theologically."

That was enough for me. On my next visit East I contacted the pastor.



Singer Pat Boone talking with Robert Walker at the 1983 Christian Booksellers Association convention. Boone's baptism in the Holy Spirit experience was published in *Christian Life* magazine and in the book *A New Song*.

He graciously introduced several members of the group to me. As a result of my talk with them we published an article detailing how the Holy Spirit was at work in this large historic denominational church—with the pastor's approval but not participation. And again, as with other similar reports, we added variations of a simple disclaimer: "If this account appears strange to you we suggest you read the Book of Acts prayerfully. We can offer no better explanation."

On the whole, however, our personality profiles of men and women who had experienced dramatic encounters with the Holy Spirit were well received. Perhaps the most notable was our article on Pat Boone, the singer and Hollywood personality. This report also led to an expanded version in our Creation House book *A New Song* which we published and which sold two and one half million copies in hard cover plus a soft cover edition the next year.

We also did a bunch of "series" in which we incorporated the witnesses of individuals who had discovered the

power of the Holy Spirit in their daily lives or professions. Usually the articles appeared issue-by-issue over a period of months on such subjects as prophecy, prayer, faith, etc. Probably, one of the most significant of these was a series which we titled "Signs and Wonders Today."

This series began with a telephone call from C. Peter Wagner, then professor of missions at Fuller Theological Seminary. "Bob," he said, "you will be interested to know that John Wimber and I are beginning a course next month here at the seminary on the work of the Holy Spirit today."

"Great," I responded. "With everything the Lord is doing today, I'm glad to hear that some theologians are getting into the act ... So please, Pete, keep us informed."

Several months later another call came from Wagner. "Bob, the last session in our series on the Holy Spirit is coming up next week. You owe it to *Christian Life* readers to get out here and see what's happening. This is the most popular class Fuller has ever had. Students have filled the largest class-

room in the seminary. They are leaning against the walls and sitting on the floor. People are being prayed for and healed. Prophecies are being fulfilled ... "

"OK, Pete," I interrupted. "You win. I'll be there. Just be sure to save me a place beside you on the floor."

And the four days I spent with Wagner and Wimber proved to be everything Wagner had promised. I not only interviewed students, but half a dozen professors as well. As one of the students said, "It's like Dr. Wimber says, 'We're dealing with a dynamic. It's not just the Word of God: it's the Living Word of God.'" Then he added, "The dynamic demands expression. If we just respond to that demand, then the theology will catch up with us somewhere along the line."

Students from around the world whom I interviewed proved especially interesting. They were from such places as China, Indonesia, Kenya, Nigeria, Guatemala, and South Africa, to name a few. These students were unanimous in declaring true believers in their countries were far ahead of

those in the so-called industrial nations in accepting the miracle-working power of the Holy Spirit. "Healings and miracles have become a normal way of life to many in the Ivory Coast," said one. "As a result the Church of Jesus Christ is growing at an extraordinary pace."

To prepare their students for this class on "Signs and Wonders," Wimber and Wagner furnished them with a class syllabus. It must have shocked their theological colleagues on the seminary staff. Take for instance, this paragraph, "When God appears in the midst of a group of people who are yielded to Him and waiting for His visitation He generally does what He does best ... the unusual, the unexpected, the supernatural. Are you ready?"

When I returned from the Fuller Seminary experience I had a stack of material—notes, student papers, quotes from professors, and even a message from the president, Dr. David Allan Hubbard. In his article he said, "Following the biblical, lies at the heart of our educational commitment. We are dedicated to finding out how God has worked in the past and how He is working at the present to make His church grow."

Then he added, "Who can doubt the role of signs and wonders in establishing Jesus' credentials as the Son of the Living God and initiator of God's kingdom? Who can question the importance of miracles in the spread of the gospel in the founding of the Church in the Book of Acts? ... We cannot be sure how much of this pattern God now wants us to use, but we cannot set aside arbitrarily the possibility He is again working in this way. Indeed, the rapid growth of Pentecostal churches in North America and overseas, especially Latin and South America would seem to indicate this."

So impressed were our editors with this material that we increased our print order for that issue by 20,000 copies.

But we underestimated the demand—they were gone in one week.

When the requests continued to mount, we decided to reprint the material and add a 13-session study with questions and application on which Wagner and Wimber helped us. It went through four printings with a total sale of more than 100,000 copies.

By this time (1983) I was entering my seventy-fifth year. Clearly, I sensed as I prayed that the Lord had a younger man to head up *Christian Life* magazine. Meanwhile, the Lord had added

**"Some letters from readers accused us of turning Pentecostal ... On the whole, however, our personality profiles of men and women who had experienced dramatic encounters with the Holy Spirit were well received."**

other ministries which also needed younger blood to keep pace with what He wished to accomplish by His Holy Spirit.

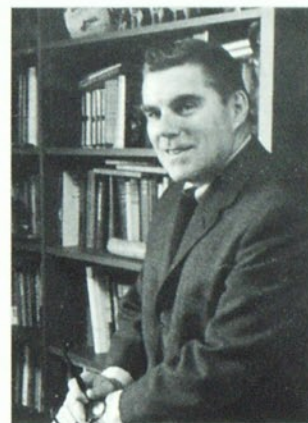
Unknown to me at that time, the Lord already was preparing a talented young man for the takeover. Stephen Strang was the son of an Assemblies of God pastor and former Bible college professor, A. E. Strang. Then a reporter for the *Orlando Sentinel*, young Strang was also editor of a church paper which he had launched as *Charisma Magazine*. Thus it proved only logical for me in 1986 to hand over to Strang our stable of activities: *Christian Life* magazine (now *Charisma and Christian Life*), *Christian Bookseller* (now *Christian Retailing*), Creation House Books, Christian Writers Institute, and Christian Life Missions, a not-for-profit mission support entity.

To these Strang has since added three magazines: *Ministries Today*, for pastors and church workers; *New Man*, an inspirational publication for men; *Spirit-Led Woman* for women—and a Spanish language magazine, *Vida Cristiana*.

Now identified as a communications company, Strang Communications also includes a variety of ministries. They include a Sunday School supply operation, CharismaLife Publishers; and three new book publishing operations: Siloam, emphasizing healthy living, Charisma House for the general religious market, and Casa Creación for the Spanish language market. Meanwhile, Charisma News Service online daily brings what the Holy Spirit is doing to the computer and internet-alert market.

As I look back on an exciting and fulfilling ministry God has given to me in Christian journalism—and especially in the realm of the Spirit—I think about that 1943 luncheon with J. Roswell Flower in the La Salle Hotel. It was the Lord's introduction for me to the Spirit-filled life. I cannot tell you how much I value that meeting!

Plainly, as Christian journalists we've been born of the Spirit for a purpose. That isn't simply to write necessarily—it's to communicate the Good News of Jesus Christ, of life in the Spirit. I'm not a great writer, but I am called to communicate, to share. To me, that's Christian journalism.



**Robert Walker, 90, is editor emeritus of *Charisma & Christian Life*. He now makes his home in Carol Stream, Illinois. See the spring 2002 issue of *Heritage* for two features Walker wrote on the political cartoonist, Vaughn Shoemaker.**

A TRIBUTE TO ONE OF GOD'S SERVANTS

# Celia Swank Lotridge

## Goes Home at Nearly 100

By Fred Cottriel



*On an average, one Assemblies of God minister dies each day. Often their passing goes without much notice because many have outlived their contemporaries. Former Southern California District Superintendent Fred Cottriel wanted to make certain Celia Swank Lotridge would be remembered and provided the Flower Pentecostal Heritage Center with his memorial service tribute to her. It is reprinted in this issue as representative of the hundreds who have run their course and are looking forward to the Resurrection Day.\**

Today we celebrate the life and ministry of Celia Swank Lotridge, a faithful wife to Ralph, mother, grandmother, great-grandmother, a mentor relative to sisters, nieces and nephews and to those of us who shared ministry

**Standing, left to right: Celia Swank (secretary) and "Mother" Annie Bamford (Dean of Women) at Southwestern Bible School, Enid, Oklahoma in the 1930s.**

with her. [Reads the 91<sup>st</sup> Psalm]

I have just spent several hours going over the history and pilgrimage of Celia (Swank) Lotridge. It reads like "Who's who" of the Assembly of God. I found friends and colleagues and many of my heroes.

I must confess that I feel a little unworthy of my position today. I have never been more convinced that we all stand on the shoulders of others

and are debtors to so many unheralded saints. In this case Celia Swank Lotridge has left footprints around the world.

Her pilgrimage began in Kingman, Kansas, August 1902. On February 21, 2002, Celia went away with her

Savior to meet a host of family and friends who preceded her and entered into her reward. She simply went to sleep. She was almost 100 years—outliving most of her contemporaries. She now completes the first class (1930) of Southwestern [Assemblies of God University] now meeting in heaven for a reunion. Looking in the history of Southwestern Assemblies of God University gives some unbelievable insight to the well-spent life of an anonymous saint, Celia Swank Lotridge.

She invested in others—great preachers, missionary martyrs, pastors,



pioneers, and teachers. Some have risen to the highest positions in our movement. In her notes was the often quoted verse: "Only one life 'twill soon be past...."

Did you know she took care of her siblings and family, and she worked the cotton harvest and menial tasks that were made noble by her love? Caring was the central focus of her life.

Her education included Oklahoma Women's College, in the first class at Southwestern Bible College (now University) of the Assemblies of God, and at the age of 65 years she graduated from Fresno State, completing another B.A.

Celia was a teacher. She taught high school near Duncan, Oklahoma, for two years. She taught 11 years at Southwestern, touching hundreds of young lives who in turn touched thousands who have impacted our world. She came to Bakersfield in 1936, but returned to Southwestern Bible College in Enid, Oklahoma, where she had been teaching church history, missions, English and Bible atlas. She substituted for fourteen schools in Bakersfield.

### **"She invested in others— great preachers, missionary martyrs, pastors, pioneers, and teachers."**

Consider her contemporaries and classmates. Some of her students included Klaude Kendrick, Gene Martin, Paul Bruton, Charles Blair, and many others. She taught missions to J. W. Tucker, a martyr in the Congo. (See *Southwestern*, 1938 yearbook.)

During the Depression her family relocated to Bakersfield, California. Celia Swank married Ralph Lotridge in 1941 at Oildale Assembly of God.

She was a church planter while teaching, and along with her husband pastored Assemblies in Bakersfield, Magunden (now Canyon Hills Assembly), Shafter, Paramount, again in Bakersfield at Height Street

Assembly, and Northridge. She served the church in various offices during her ministry, with youth and in Women's Ministry at district and local levels.

She wrote articles, papers, histories, and poetry. [Reads a poem she adapted from an unknown author.]

Celia was ordained in 1937 and was active in the ministry for 35 years. Upon retiring she continued her connection with the Assemblies of God who honored her with a certificate which honored her for 50 years of loyal service. In the Southern California District alone 1,500 ministers and 450 churches are poorer for her passing. I was her district superintendent, and today I will read a letter from T. R. Rachels, the current superintendent. [Reads letter.]

Celia leaves beautiful memories of a faithful life well spent for the Master. She went away with her Savior to meet a host of family and friends who preceded her and entered into her reward. She simply went to sleep, leaving behind her daughter Linda Kay Black; granddaughter Kimberly Shaw and husband Alan; great-granddaughters Erika and Ashley Evans; Robert William Evans, nephew, who was a son to her; nephews, great-nephews, great-nieces, great-great-nieces, great-great-nephew, and extended family plus friends who loved her as well.

I am sure that Sister Lotridge is a little nervous about all this attention and would be saying, "Let's get on with it. Tell them about my Lord and how they should prepare." And so I will!

There are volumes more that could be said, but I leave you to remember in your privacy because with the family I would like you to hear what she wanted most to be said on this occasion.

May I remind you that her prayers will yet be answered and that your love doesn't stop here. We read in Revelation 3:20, "Behold I stand at the door and knock"

She would say, "God loves you,

## Psalm 91

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

He is not willing that you perish, His promises are true, and He is coming again."

She would say, "He is the answer, you can be what you ought to be, He

# HISTORY IN THE MAKING

## A VIDEO WINDOW INTO THE ASSEMBLIES OF GOD

### How to Order *History in the Making*

Use the order form below  
or call toll free

**877-840-5200**

FLOWER PENTECOSTAL  
HERITAGE CENTER  
1445 Boonville Avenue  
Springfield, MO 65802-1894

Yes, we want to use this new video tool (750-195) to introduce others to the Assemblies of God. We are ordering \_\_\_\_\_ videos @ \$19.95 plus \$1.99 shipping, or \$21.94.

\_\_\_\_\_ Enclosed is our payment of \$ \_\_\_\_\_  
\_\_\_\_\_ Please bill GPH Account \_\_\_\_\_

If using \_\_VISA \_\_MasterCard or \_\_Discover, please give your credit card number and expiration date.

Card Number \_\_\_\_\_

Expiration Date \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_

ZIP \_\_\_\_\_

*"God has been at work! God is still at work in unprecedented ways! The future is as promising as tomorrow itself. History in the Making will cause your people to rejoice and recommit to the completing of the task that God has purposed for the Assemblies of God."*



Thomas E. Trask  
General Superintendent



won't fail you. You must choose, there is no way for you to refuse to face that issue."

Celia would also speak of heaven and preparation and remind you again of God's love and urge you to leave this service and to walk with Him.

I stop to think of Isaiah 57:1-2, so appropriate in this busy day. "The righteous perish, and no one ponders it in his heart; devout men are taken away, and no one understands that the righteous are taken away to be spared from evil" (NIV).

Her contemporaries awaited her entrance into her reward, but we regret that many are losers not having known her.

Her favorite scripture can be yours too—but it is conditional: "With long life I will satisfy him, and show him My salvation" (Psalm 91:16).

Her lifestyle and ethics are found in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Her testimony found in Psalm 23 reminds us that we are the ones who go through the valley, that she has already passed.

She was grateful to God for a long, happy life and every day quoted the 91st Psalm, "With long life will I satisfy him/her, and show my salvation" (verse 16).

Celia often used the term "Mizpah," "The Lord watch between me and thee while we are absent from one another." Don't disappoint her—prepare!

*[Closes in prayer.]*



\*Copies of *In Memoriam* (1997-1999 and 1999-2001), a photo book of deceased ministers, are available from the Flower Pentecostal Heritage Center for \$3 each.



Fred Cottriel is Celia Swank Lottridge's former superintendent (Southern California District). He conducted the memorial service in Bakersfield, California, February 27, 2002. He is a former missionary and served in the national office of the Assemblies of God World Missions.

## 25<sup>th</sup> Anniversary Special

Now for a limited time you'll receive five issues of the unique Assemblies of God Heritage quarterly magazine for the price of four—new or renewal. That's right. You'll receive five jammed-packed issues of this acclaimed history magazine, researched and published by the Flower Pentecostal Heritage Center staff. Subscribe now!

Clip and mail today or go on our web site [www.agheritage.org](http://www.agheritage.org).

Flower Pentecostal Heritage Center  
1445 N. Boonville Ave.  
Springfield, MO 65802-1894  
Phone 877-840-5200



Yes, I want in on your 25th Anniversary special—five issues of Heritage for the price of four \$15. This subscription is  NEW  RENEWAL

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

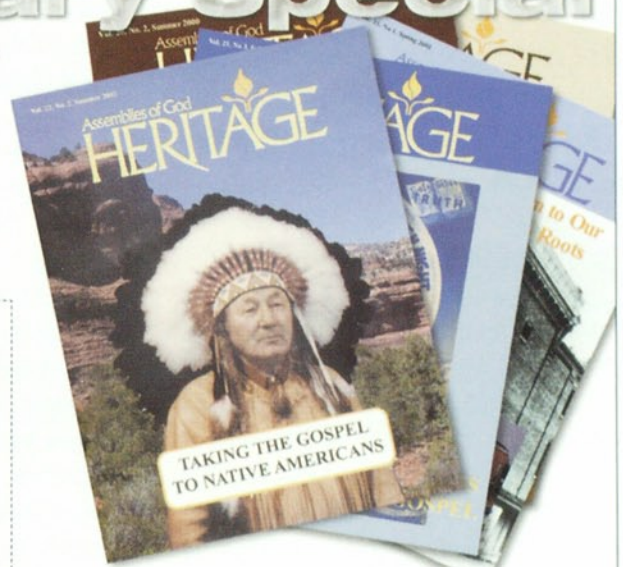
Payment Enclosed  Charge to GPH # \_\_\_\_\_

(VISA, MC, DISC)  Credit Card # \_\_\_\_\_ Expires \_\_\_\_\_

Cardholder's address: \_\_\_\_\_

Cardholder's signature: \_\_\_\_\_

1Y AH 5 ISS PC 1 \$15



5 HERITAGE ISSUES FOR  
THE PRICE OF 4  
ONLY  
**\$15!**

Offer Ends Dec. 31, 2002

CONCLUDING PART

# Assemblies of God Ministry to Native Americans

By Jim Dempsey



Native American singing group.

*In part 1 of this feature Jim Dempsey covered the beginnings of Assemblies of God outreach to Native Americans as well as some of the developments in this important ministry prior to 1950. The concluding part tells about some of the Indian Bible schools and modern-day work among Native Americans.*

## *Training Ministries*

By the mid-50s, Pastor Alta Washburn, working in Phoenix and surrounding Indian communities, had seen the need for training of Native believers beyond the Sunday school level. Approval was given for All Tribes Bible School, which began in 1957. As it developed, it became American Indian Bible Institute, then American Indian Bible College, now called American Indian College of the Assemblies of God, all the while maintaining its distinctive mission of preparing Native Christians to be leaders in the church and community.<sup>13</sup>

Along the way it has attained regional accreditation, and is granting degrees in Christian Ministry, Elementary Education, and Business.

A decade after the beginning of the Phoenix school, in the Midwest, a similar vision compelled the Leo Banksons to begin Good Shepherd Indian Bible Institute, later known as Central Indian Bible College, now operating in Rapid City, South Dakota, as Black Hills Indian Bible College.<sup>14</sup> In 1968, Eastern Indian Bible Institute began at Fayetteville (NC) Indian Assembly of God. It has become Native American Bible College, in Shannon, North Carolina.<sup>15</sup>

In Alaska “fly in” training classes had been organized by Arvin W. Glandon as early as 1962, and Kenneth Andrus was working to establish the Bethel Bible Training Center in 1973. Andrus was working with Arvin and Luana Glandon, among others, and in 1982, the educational efforts combined and located in Anchorage, at First Native Assembly.<sup>16</sup> The school has been known since then as Far North Bible College, and today is operated by the Alaska District.

## *Missionaries and churches*

Jumping to the 1980s, a notable trend begins. In December 1983, there were 286 A/G home missionaries, of which 212 (74%) were appointed to Native American work. For some years, concern had been expressed about the growing age of this missionary force. It seemed that the number of missionaries might take a sharp downward turn, based on two factors. First, there were obviously numerous impending retirements. Also, the high concentration of missionaries in the Indian field might not be maintained in the next generation. The remarkable part is what actually happened. What attrition there was coincided with an overall boom period in the fellowship, so that by March 1990 the number of missionaries to Indians had only dropped to 263. However, the total number of home missionaries was then 522, so that the percentage of Native American workers was just over 50 percent.

Although the decline in Indian missionaries was not as pronounced as had been feared, this trend did continue. As of 2001, 208 missionaries were

working with Native Americans. Of these, 176 missionaries were working with American Indians, and 32 appointed to Alaskan ministry.<sup>17</sup> Together, they now make up less than 20% of the A/G home missions force of 1203, even though there has been a net loss of only 55 since 1990. The great percentage change is mostly due to the continued growth in other fields. Although missionaries may have been slow to go to this field in the earlier era, since then perhaps no field on earth has had a higher ratio of missionaries to people served than this one. This may hold true even if the most liberal population figures for Indians (4,000,000 or so) are used.

One more area should be described—the Indian churches. The period of the '70s-'80s is significant as the time in which Native leadership began to visibly take hold in the churches. By late 1989 an "American Indian Ministries Facts" sheet lists 170 American Indian Assemblies of God in the continental U.S., and 45 in Alaska. (This source is an anomaly; other sources of the time count only 4 Native churches in Alaska.) Strangely, only 3 or 4 of the Alaskan churches were listed as having native pastors, but this may be simply a problem of information gathering. By comparison, Arizona's 47 Indian churches listed 17 non-Indian missionary pastors, 23 Indian pastors (5 were also appointed missionaries), and 9 pastors who were neither Indian nor missionary. Percentage-wise, North Carolina was the Indian pastor champ, with 7 Indian pastors out of 8 churches. A total of 22 districts had Native American Assemblies.

### *Modern Days*

Since 1990, even more exciting things have been happening. Perhaps the most encouraging is the growing part that Native people themselves are having in the A/G Indian ministry. From the late '80s, through the '90s, Native participation in leadership has increased. Problems in the field began

## Letter from J. K. Gressett in 1971

Dear Brother Vogler:

Greetings from the sagebrush.

No doubt you get reports from all the home missions fields; but I have been thinking you might enjoy a current report from the Indian work of Arizona you loved so much and did so much to get started while you were home missions director. The Indians at San Carlos and Whiteriver still talk about you, and so does Sister [Alta] Washburn, pastor of the All Tribes Indian Assembly in Phoenix.

If I remember correctly, there were seven Indian churches in Arizona when you retired. We now have 45 churches and 18 outstations where workers have services regularly. Most of these outstations will be churches later on.

Things have changed so much. Most of the main reservation roads are paved now. Many of the Indians live in small new homes the government has helped them build by long-term loans with small payments. Back on the reservations, however, it is about the same.

Eight Indian camp meetings were held on the reservations last summer. Most of them had outside speakers, and the Indians took care of them. There were as many as 600 in attendance at one camp.

Many dedicated workers have come from other districts, and their districts have largely supported them. We have about 90 appointed home missionaries in Arizona. Speed-the-Light has helped the workers by providing vehicles. The work would never have come as far along as it has without this help. We have 11 churches on the Navajo Reservation and nine on the Apache Reservation.

Last year we sold the property you helped us buy in Phoenix for the Indian church and school, and bought a 10-acre campus in an excellent location. Work is progressing on a new

complex that will accommodate 75 students. It is a regional school with six Western districts represented on the board of directors [This is now American Indian College of the Assemblies of God]. All the young people who have graduated from the school are in Christian service, and a number are pastoring churches. There were 275 in the Indian youth camp at our campground at Prescott last summer.

Recently they had a hot election on one of the reservations and put our eight missionaries in charge of all the election boxes!

When they need men at the sawmill, they come to our church and say, "Your men are honest, good workers, stay sober, and take care of their families."

It would be good if you could visit the reservations again. It might be difficult with your handicap; but I should not say that. The rows in your garden were straighter than mine, yet I could see and you could not. Blessings on you.

Your brother,

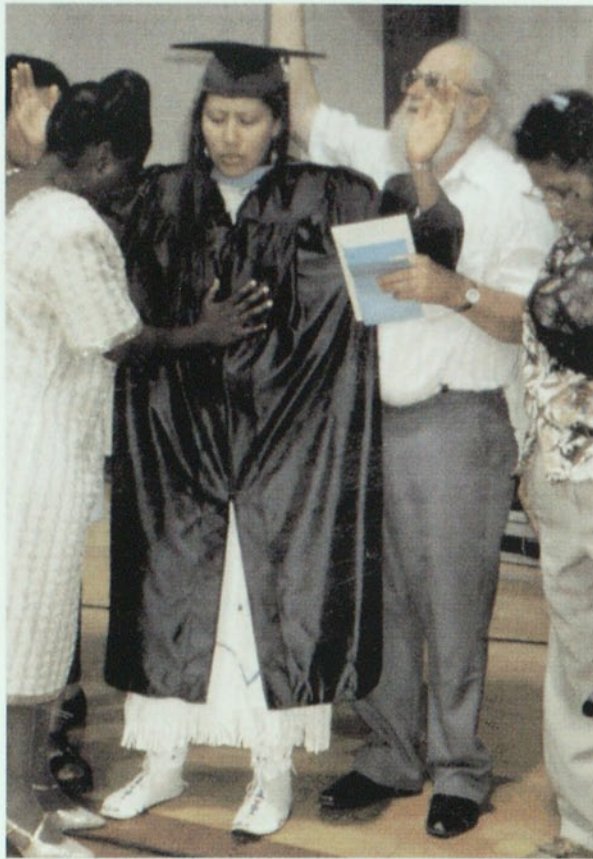
J. K. Gressett

Superintendent, Arizona District

*\*This letter is reprinted from the Pentecostal Evangel, July 25, 1971. In 1937 Fred Vogler was elected assistant general superintendent of the Assemblies of God and was assigned the supervision of the Home Missions and Educational Department, thus becoming the first executive director of Home Missions. He retired in 1953 and was living in Belleville, Illinois when this letter was written.*



**James K. "Cactus Jim" Gressett was superintendent of the Arizona District Council for 25 years (1947-72).**



Ingrid Gardner (Northern Cheyenne), 1998 American Indian College graduate (Elementary Ed.) being commissioned as part of the graduation service. She is being prayed for by friends, including long-time AIC staff member, Gene Martin, and perhaps some family members.



Leo and Mildred Bankson in front of Good Shepherd Bible School at Mobridge, South Dakota, about 1972.

to be addressed with good involvement by Indian leaders. Another important development has been the continuing emergence of Assemblies of God Home Missions itself. The move from a “mom and pop” operation to an effective and efficient missionary force has not always been, and often will not be, comfortable, but the change continues. Native young people are another good sign. Although problems facing Indian youth can be tragic and overwhelming, many have made a life commitment to the Lord, and are coming to the Indian colleges academically better equipped now than ever, and ready to do the work of the Kingdom.

#### *Native Leadership*

In February 1984, the first Convocation of Christian Indian Leaders was held in Albuquerque, New Mexico.<sup>18</sup> Since then 16 more convocations have been held, from

coast to coast. Prior to the inception of the Native American Fellowship, the Convocation was the primary vehicle for Native leadership in our movement. In 1996, the meeting was held at Lake Geneva, Minnesota, and was co-hosted by both the Assemblies of God (USA) and the Pentecostal Assemblies of Canada. It is now a yearly event, held most recently on the campus of American Indian College of the Assemblies of God, in Phoenix, in May of 2002.

Since the mid '90s, American Indian ministry has increasingly been led by the Native American Fellowship (NAF). Resolutions were adopted at the 1991 General Council which provided for a nationally appointed Native American representative and a Native American Department within the realm of Assemblies of God Home Missions.<sup>19</sup> Following the Assemblies of God model for ethnic fellowships,

Indian leaders have organized to minister more effectively to their churches, and reach the lost of their nations. John Maracle presently serves as president of NAF.

The November 11, 2001 *Pentecostal Evangel* focused on Native ministry, showing wonderful progress since the days when E. N. Bell referred to Native people as “heathen,” and blamed them for our society’s tobacco addiction. This issue included testimonies and features on thriving Indian ministries from Oklahoma to New Mexico, Arizona, North Carolina, and elsewhere.

Nonetheless, without the spiritual resources for the job, workers will still fail miserably in the commission to minister to Native Americans. The missionaries and Indian preachers must have a renewed vision. The churches must mature and take on their part with vigor and creativity. The

schools cannot afford to forget their reason for being, and more varied means should be developed to train those whom God will call. Even the non-Indian churches are essential, as they must get a stronger vision of the lost and their own responsibility to reach them anywhere they may be. This is quite a list of imperatives, but actually, all that is needed will be supplied if missionaries, Indian ministers, and church members on the field and at home keep a right and fresh relationship with the Chief Shepherd and one another. If that happens, the rest of what is needed will come.



#### Notes

13. Pauline Dunn, *A Trail of Beauty* (Phoenix, AZ: American Indian Bible College, 1984), 4, 8-9, 12, 22.
14. "Central Indian Bible College to Commemorate 25th Anniversary," *Pentecostal Evangel*, April 9, 1995, p. 29.
15. Eastern Indian Bible Institute, *Statistical History and Information*. Unpublished manuscript, 1987.
16. Bethel Bible Training Center, minutes of board meeting, June 4, 1981; *The Alaskan Missionary*. Undated clipping, ca. 1983.
17. *The Assemblies of God Current Facts* [based on calendar year 2001]. Springfield, MO: Assemblies of God Office of Public Relations, 2002.

18. In 1983, Raleigh Ferrell, then Secretary of the Special Ministries Department of DHM, called for an Indian fellowship within the A/G. The present Convocation of Christian Indian Leaders is at least descended from the sentiment expressed by Ferrell, if not the exact form. Raleigh Ferrell, *What Is Wrong With the American Indian Harvest?* Unpublished manuscript, 1983, 3-4; Phyllis McMillan Bowersock, *Report on Convocation of Christian Indian Leaders*, February 1984.

19. *General Council Minutes*, 1991, 56-57.

#### Works Consulted

- American Indian Bible College. *Indian Harvest*. n.d.
- Bell, E. N. "Questions and Answers," *Weekly Evangel*, March 9, 1918.
- Bruhn, Herbert. *The American Indian*. Unpublished manuscript, [1955?].
- Bowersock, Phyllis McMillan. *Report on Convocation of Christian Indian Leaders*. February 1984.
- Dempsey, Jim. *Leadership Training Among Native Americans*. Research paper, 1990.
- Dempsey, Jim, ed. *Readings in Native American Missions*. AIBC, 1992.
- Division of Home Missions. *Fact Sheet*. Xeroographed, 1990.
- \_\_\_\_\_. *Native American Ministries*. Xeroographed, n.d.
- Dunn, Pauline. *A Trail of Beauty*. Phoenix, AZ: American Indian Bible College, 1984.

- Markstrom, Paul R. Memorandum to T. E. Gannon, January 22, 1979.
- Moore, Dave. Letter to James Kessler, December 21, 1988.
- Washburn, Alta M. *Trail to the Tribes*. N.p.: N.p., 1990.

#### Note on Primary Sources:

In addition to the above sources, research was done in the Flower Pentecostal Heritage Center (Assemblies of God Archives) and the files of the Assemblies of God Home Missions. Persons consulted in the Home Missions administration include Bonnie Adams, James Kessler, Ruth Lyon, Derva Trower, Kay Stevens, and Leanna Thomure. A phone conversation was made with Alma Thomas in Phoenix, Arizona.



Jim Dempsey is dean of students and director of institutional research at American Indian College of the Assemblies of God in Phoenix, Arizona.



AIBC students in traditional dress (not costumes), about 1990. At least 9 tribes are represented in this group, as well as at least one Hispanic American and one student from Mexico.



Students in a worship service at Native American Bible College, Shannon, North Carolina.

# The Evolution of a Depression-Era Portable Tabernacle

By Winnifred A. Robeson

As told to her son Robert B. Robeson

**I**t was 1935. There was immense uncertainty and hard times in America during what became known as the Great Depression. I'd just graduated in June from North Central Bible Institute in Minneapolis, Minnesota. I was looking forward to putting the knowledge and experience I'd gained there into action.

Dexter Collins, an Assemblies of God minister from Granada, Minnesota, was the former pastor of a church in Sherburn. Lois Grant, a close friend of mine in Bible school, had attended this church. Pastor Collins wanted to establish a new congregation in Blue Earth, about 14 miles from Granada, and asked Lois if she would assist him. Lois, in turn, asked me to join her in this endeavor.

During this era, store-front churches were springing up as fast as marigolds in May. Determined and fiery young ministers were competing with more established religious denominations. These small communities were often wary and resistant to change and this type of evangelistic fervor.

Pastor Collins, and members of his Granada congregation, had been conducting street meetings in Blue Earth since 1934. They also held special gospel meetings at the old Post building on Depot Street.

This faithful Granada contingent used a large farm truck with a secured piano on its bed. It was summertime, so they'd load the truck with church members, drive to Blue Earth, and



**The Blue Earth Gospel Tabernacle congregation in 1937. Pastor Byron Robeson is third from left, and Winnifred Robeson is fifth from left. The building was portable with four parts plus the roof that Pastor Byron Robeson and Dave Hawbaker constructed a year earlier.**

have street meetings on Saturday evenings.

When Lois and I arrived in Blue Earth, we held 11 straight weeks of meetings at the old Post building. She and I took turns speaking and playing the piano. We assisted Byron Robeson, the young, unmarried pastor who was fresh from Bible school in Oklahoma.

Pastor Collins knew Byron would be up to the challenge, so he had asked him to take over this ministry in Blue Earth. That's where we met. After a few months of courtship, we asked Brother Collins to marry us. That wonderful day was November 29, 1935 and happened in the parsonage. Byron was 24 and I was 22.

After that it was Byron and I who

held the street meetings. There would often be 50 or more people crowding around as we sang and played our instruments. Byron would speak for about 10 minutes, pray, and invite everyone to services on Sunday at the old Post building.

In 1936, Pastor Dave Hawbaker, from Elmore, and Byron decided to build a portable tabernacle that could be located in a more suitable area. There would be four sections, plus the roof. This large room would be heated by a pot-bellied stove, with sawdust for a floor.

While they were constructing the tabernacle, I would go door-to-door selling Hurlbert Bible Story Books, Christian literature, envelopes, and plaques to make ends meet.

The property at South Galbraith and 9<sup>th</sup> Streets, where we wanted to position the tabernacle, was owned by a recluse who lived alone in the country. Many people had tried to rent or buy this property, but he had always refused every offer.

One day we visited him. We told him we were pastors and wanted to put a portable tabernacle on his property in town. We left, then, and prayed a lot about it.

The second time we visited, I decided to make homemade jelly and a variety of baked goods. I believe the Lord gave us favor with him because he said, "You can put the tabernacle on the property for as long as you want ... for free."





**Blue Earth Gospel Tabernacle**  
*Special Meetings*  
 Depot Street, Half Block East of Main

WEDNESDAY NIGHT'S SERMON SUBJECT  
 The N. R. A., Blue Eagle and the C. W. A., in Bible Prophecy

THURSDAY NIGHT'S SERMON SUBJECT

1. How Shall We Know the Real Antichrist?
2. What Will be the Condition of the World and Signs of His Near Approach.
3. Will We Ever Have Prosperity Again?
4. What Will the Outcome be if People Ignorantly Take the "Mark of the Beast" Through Some Government Scheme?

These two sermons are brim-full of Bible prophecy. They are 1934 models with all brand new accessories of present day world conditions. The Bible brings world conditions up-to-date and deals very clearly with its present day perplexities. If you have thought the Bible to be out of date, come to hear these sermons.

A 1934 card featuring Dexter E. Collins that was used to promote special meetings in Blue Earth.



The first permanent Assembly of God building, and parsonage next door, which evolved from the original portable tabernacle in 1938.



Newlyweds Byron and Winnifred Robeson outside their portable tabernacle in 1936.



The congregation celebrating its 50<sup>th</sup> in 1984. The church is now called River of Life Worship Center.

About a dozen attended our first service. Before long there were 30 or more in our services as our congregation prospered. In 1938, a permanent building was completed at 10<sup>th</sup> and Nicollet Streets that later included a parsonage. We pastored in Blue Earth for eight years.

In October of 1972, members of this Assembly of God congregation began construction of a modern, air-conditioned church at 1329 South Ramsey, which continues to flourish to this day.\*

At the 50<sup>th</sup> anniversary of the Blue Earth church in 1984, the 11<sup>th</sup> pastor of this congregation—A. G. Miller—made an appropriate observation. "Our church is a perfect example of what the grace of God, the dedication of people, and the patience of a community can bring about."

My husband went to be with Jesus on May 11, 2002, at 91 years of age. I recently turned 89. We were married 66 1/2 years. It was a long and often difficult road from 1935 to 2002, but it's a journey I've never regretted. Especially when I recall all the friends we made along the way and the lives that were changed, forever, because of what that little portable tabernacle represented.



\*Blue Earth Assembly of God is now called River of Life Worship Center. The pastor is Arlon W. Lee.

PHOTOS PROVIDED BY WINNIFRED A. ROBESON



Winnifred Robeson, along with her son, Robert, contributed this story from her early ministry. They both reside in Lincoln, Nebraska.

## Time Frame

# A/G Celebrates New Headquarters It Happened in 1962—40 Years Ago

With the need for expansion, plans were made to move the administrative offices of the Assemblies of God from West Pacific Street to a lot adjacent to the printing plant on Boonville Avenue. Construction of this building began in August 1960 and was completed in January 1962. The dedication was 40 years ago on March 2, 1962. The 4-story administration building which faces Boonville Avenue contains 156,000 square feet of floor space. In later years a 6-story distribution center was added to the complex in 1972 and a 4-story warehouse in 1980. Additional buildings which house various ministries of the Assemblies of God are now located in close proximity to the A/G Headquarters and in other parts of Springfield.



Construction workers pouring the foundation for the new administration building, August 12, 1960. The 2-story printing plant, constructed in 1949, can be seen in the background.



The new administration building nearing completion in 1961.



General Superintendent Thomas F. Zimmerman addresses the crowd, at the dedication of the new administration building on March 2, 1962. The executives (left), a colorguard and choir also participate in the festivities.

The lobby of the new administration building as it looked in March 1962.



Aerial view of the Assemblies of God Headquarters complex in about 1994 showing the 4-story administration building on the left, the 2-story printing plant in the center, and the 6-story distribution center on the right.

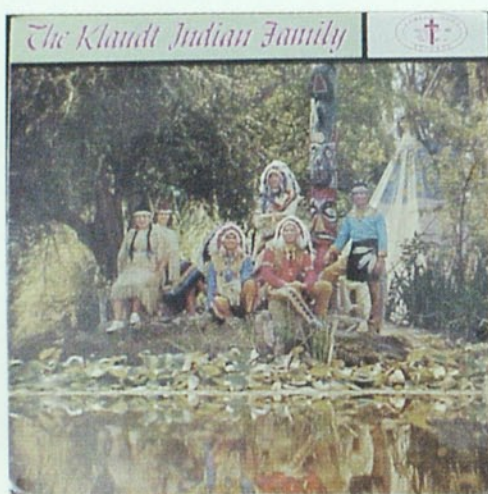


The A/G Headquarters complex has recently undergone a facelift. A crosswalk joining the administration building to the distribution center was completed in 1998. And over the last several months work has been done to replace the original turquoise panels of 40 years ago with shiny gray panels.

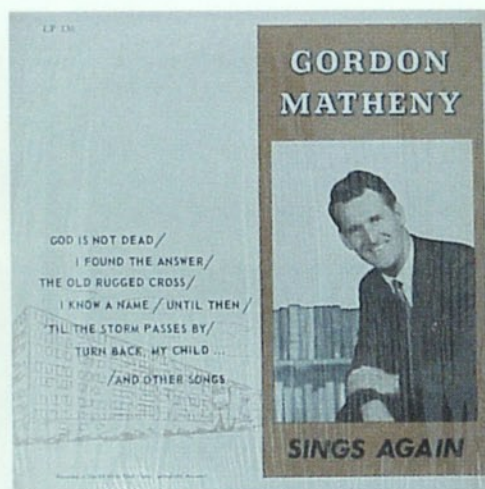


# Music From Our Past

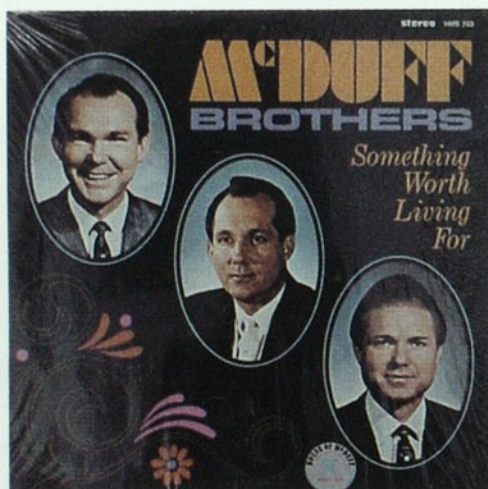
In the winter 2000-01 issue of *Heritage*, we pictured 9 long play recordings (LPs) to bring back a few memories of both earlier gospel groups and technology. The collection included albums by 4-year-old Twila Paris, Lill Sundberg Anderson, Lois and Kenney Irwin, Bud Tutmarc and Lorin Whitney, Dan Betzer and Louie, The Katter Family, Paul and Betty Wells, Milwaukee's Calvary Assembly, and the Musical Vanns. Perhaps the only places you'll find LPs today are in your grandparents' stereo, flea markets, and the Flower Pentecostal Heritage Center. And we've pulled more out of the Center's collection for this issue. Maybe you'll remember some of these selections.—Wayne Warner



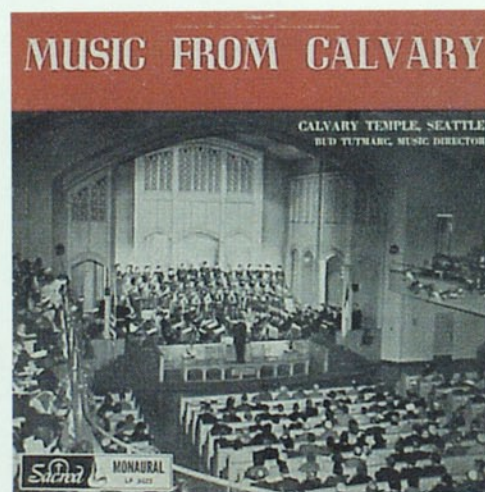
The Klautd Indian Family  
"Gospel Favorites"



Gordon Matheny  
"Sings Again"



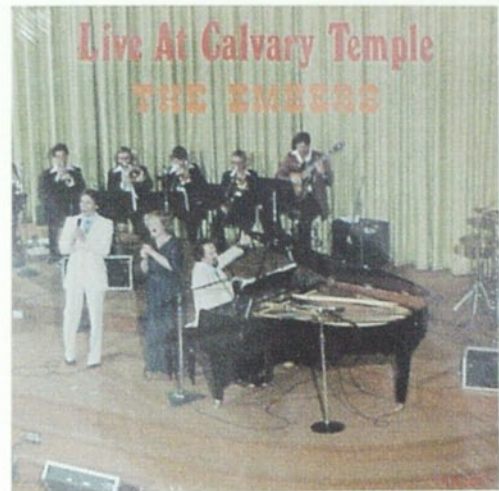
McDuff Brothers  
"Something Worth Living For"



Calvary Temple  
Seattle, Washington  
"Music From Calvary"



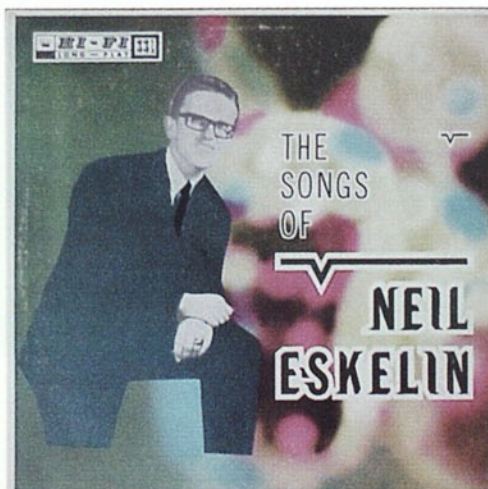
Bob and Lillian Watters  
 "I Can't Get Along Without the Lord"  
 And other Favorites



The Embers  
 "Live at Calvary Temple"  
 South Bend, Indiana



Les Barnett  
 "Plays Hymns of Fanny Crosby"



"The Songs of Neil Eskelin"



The Singing Cox Family  
 "Beautiful Golden Harbor"

## Testimony Time

### Getting a Start in the Ministry

Violet Bluhm had been to Salt Lake City before, but two years ago it was a very special reason that found her in the city and at the Rocky Mountain District Council. When Superintendent Robert Cook called her name, he presented to her a plaque recognizing 50 years of ordained ministry. Memories flooded her heart as she thought back a half century to 1950 when she received ordination from the North Carolina District while she was serving as pastor at Lexington, North Carolina. Now, in 2000 she joined more than a hundred other ministers in the denomination who were being recognized for 50 years of continued ordained ministry.

Born in 1912, Sister Bluhm's family discovered the Pentecostal movement in their small Kansas community of Bazine. After the family moved to Boulder, Colorado, Violet committed her life to the Lord and enrolled at Southwestern Bible School in Enid, Oklahoma. From Enid, she and her coworker Maybell Kyhn launched a traveling evangelism ministry, beginning in Gillette, Wyoming.

The women had an unusual prayer request, and an

answer, after ministering in the Wyoming District camp and then in Sheridan. "The pastor wanted us to take over [the pastorate]," Violet said. "We did not feel led to pastor, so prayed earnestly for a way out." The way out and the answer to prayer came when Violet's sister and her husband, Robert and Eunice Brown, unknown to Violet and Maybell, invited them to Williamstown, West Virginia for a revival.

Once in the Appalachian District, the women conducted meetings and pastored a church until Maybell married another minister, Verne MacKinney. Violet became active in the district Christ's Ambassadors program, assisted other ministries, and then became Sunday School Representative—which gave her an opportunity to remain busy during the summers in Vacation Bible School, camps, and workers' training. She was C.A. President for the North Carolina District in 1947 and again from 1954-56. She also served as a pastor and evangelist in North Carolina and Colorado.

Now 90, Violet Bluhm lives in Boulder, Colorado.



Violet Bluhm, 90, is retired in Boulder, Colorado.



Standing at upper right, Violet Bluhm is pictured with the VBS at the Glad Tidings Church, Dunn, North Carolina, in the early 1950s.

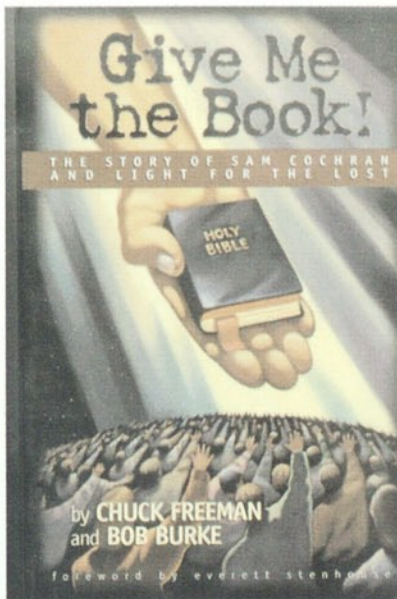


Appalachian District Christ's Ambassadors officers. From the left, Wildon Colbaugh, Herbert Sublett (?), Verne MacKinney, Violet Bluhm, Wallace Odum, and Earl Stuckey (?), about 1943.



With teachings aids from Gospel Publishing House, Violet Bluhm teaches a workers training course.

## Seen in Print



### ***Give Me the Book! The Story of Sam Cochran and Light for the Lost, by Chuck Freeman and Bob Burke.***

If you know the name of Sam Cochran, you will also know of Light for the Lost's literature ministry. Sam

is the man who had the vision to start this ministry for laymen to get active in helping reach the world with gospel literature.

The authors weave the stories of Sam's family, his career, his ministry, and the nearly 50 years of this unique ministry. General Superintendent Thomas Trask said, "The printed page is a bridge over which error or truth will traffic. That's why Light for the Lost is so important." Assistant General Superintendent Charles Crabtree added, "Light for the Lost was born of a vision of people in despair reaching out for the gospel. Thank God for Sam Cochran's diligence in making his vision come true." More than 125 photographs in *Give Me the Book* help tell the story of Sam Cochran and Light for the Lost.

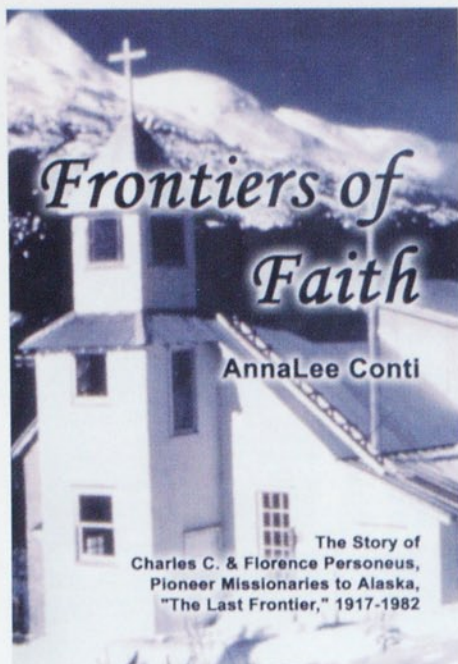
Like many successful operations, Light for the Lost got off to a modest start with only \$392 counted that first year in 1953. Sam and other men he had enlisted knew they could do better.

Could they really do better? In 2001, in another record-breaking year, the total was \$13,270,199. And the total since that first \$392 is an astounding \$103,191,546.

On the threshold of the 50th anniversary of Light for the Lost, Sam Cochran—and certainly missionaries and nationals—is pleased to see that the district leadership has raised the bar again. This time to \$18,900,000! A long way from that 1953 total.

The authors are heavily involved in Light for the Lost. Chuck Freeman is the Oklahoma District councilman. He has held every national office and is a speaker at banquets and rallies worldwide. Bob Burke is a fourth-generation Pentecostal and practices law and writes books in Oklahoma City. He has written 35 books, one of which was nominated for the Pulitzer Prize in 2000.

Order the book from Chuck Freeman, 8104 N. Bridgeport Lane, Bethany, OK 73008. \$10 postpaid.



***Frontiers of Faith, The Story of Charles C. and Florence Personeus, Pioneer Missionaries to Alaska, "The Last Frontier," 1917-1982, by AnnaLee Conti.***

"Alaska—Land of Ice and Snow? Why would you want to go there?" was the response when Charles "Carl" and Florence Personeus told people of their call to Alaska as missionaries in 1917. No accurate information about Alaska was available, but the newlyweds embarked on their journey to "The Last Frontier" by faith.

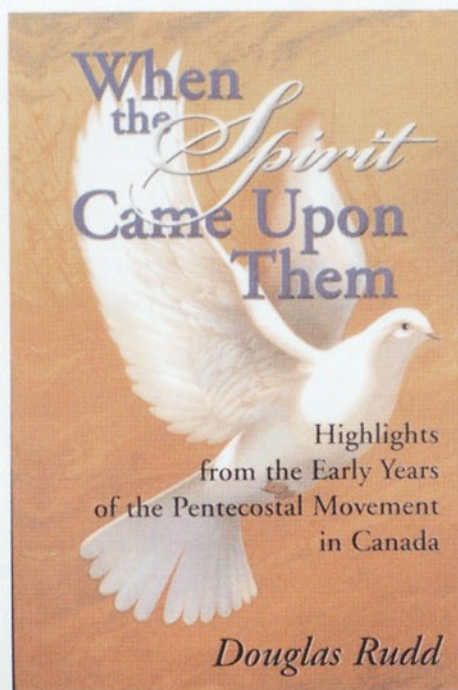
During their sixty-five years in Alaska, the Personeuses weathered 20-foot snowfalls, hurricane-force Taku winds, fires, a deadly flu epidemic, a spine-tingling dog sled ride, avalanches, storms at sea, the strongest earthquake ever to hit North America, life-threatening illnesses, and painful injuries, as they ministered in towns such as Juneau, Klukwan, Ketchikan, Pelican, Seward, and Valdez.

Come along on their adventurous faith journey that spans the years from Gold Rush to Statehood and beyond in Alaska, America's "Last Frontier."

AnnaLee Conti, granddaughter of the Personeuses, is a fifth generation

ordained minister of the gospel in the Personeus family. She grew up in Alaska and met her husband Bob while they were students at the University of Alaska, Fairbanks. They have pastored in New York State for 25 years, including pioneering a church.—*from the cover.*

Book is available from 1st Books Library, 2595 Vernal Pike, Bloomington, IN 47404, ph. 1-800-839-8640. Cost is \$11.50, plus \$4.95 shipping and handling in continental U.S.; \$20.20 outside continental U.S. The book is also available through [www.Amazon.com](http://www.Amazon.com) and Barnes and Noble.



***When the Spirit Came Upon Them, Highlights from the Early Years of the Pentecostal Movement in Canada, by Douglas Rudd.***

This book is an account of the lives and ministries of the early Pentecostal pioneers of Canada and their families. They were not only courageous and committed servants of

God who changed the face of religious history in Canada, they were colorful characters whose stories are entertaining and inspiring.

Readers will be fascinated by the events that resulted in the establishment of churches in dozens of communities—most of the information never before assembled under one cover. Many decades later, these churches still serve as centers of evangelism and places of worship for families whose roots go back to the early years.

For more than half a century, Douglas Rudd has been immersed in Pentecostal ministry. He was personally acquainted with many of the men and women who were empowered by the Holy Spirit to share the full gospel message and shape the fellowship of Pentecostal believers.

While the author has placed the primary emphasis of the book on the first quarter of the 20<sup>th</sup> century, he has described the connection between the Classical Pentecostals and the later Charismatic and Third Wave groups. His insightful comments and comparisons are helpful and provocative.

William Morrow, General Superintendent of the Pentecostal Assemblies of Canada, said, "What a delight to find in one volume the remarkable ministries of the Pentecostal pioneers who served so faithfully in Canada and on mission fields around the world. In a very readable style, Doug Rudd has preserved the message and the values which are at the core of this movement."—*from the cover*

*Heritage* readers will welcome this book with its insight into our sister organization in Canada.

Orders filled at The Pentecostal Assemblies of Canada (order desk), 2450 Milltower Court, Mississauga, ON Canada L5N 5Z6, ph. 905-542-7400. U.S. cost, \$17 postpaid.



## Photos From Our Past



**Identification of Tabernacle.** The editor published this camp meeting tabernacle photo in the summer issue with a question concerning its identity. Eric Forsgren, who donated the photo, thought it was the Minnesota District's Lake Geneva Camp. According to some of our readers, including former Superintendent Herman Rohde, it is definitely an early photo of Lake Geneva. Dayton Kingsriter, director of the Assemblies of God Christian Higher Education, was almost certain that it was Lake Geneva: "I was there many times, and helped my grandfather, Albert Kingsriter, take care of the campgrounds during the summers of my high school years."



Another photo of the tabernacle at Lake Geneva Camp, Alexandria, Minnesota, taken in the summer of 1938. Identified are J. Roswell Flower, preaching, and Frank Lindquist, sitting on the front row of the platform, 6<sup>th</sup> to right of podium. *Courtesy of Adele Flower Dalton*

# Dean “Bud” Osterberg Had a Connection With Azusa Street

The passing of Dean “Bud” Osterberg, 85, last May in Mesa, Arizona, brings back memories of a life devoted to congregations, family, and hospital and neighborhood projects on the West Coast. And older *Heritage* readers will remember that Dean’s father was Arthur G. Osterberg, Azusa Street Mission veteran, pastor, and superintendent of the Southern California District of the Assemblies of God.

Born in Los Angeles, Osterberg played on scholarship for the University of Southern California football team. He attended Princeton Theological Seminary, and after his ordination, he served Presbyterian churches in New Jersey, California, and Washington.

An outdoorsman with an intense interest in American Indian ruins, Osterberg was named an honorary member of the Nez Perce and Colville American Indian tribes and was a popular speaker on native peoples of the Southwest. In 1994 he was honored to receive the Pride of Mesa award. He is survived by a daughter, two sons, two step-children, nine grandchildren, and two great-grandchildren.

Through his childhood involving his father’s ministry, Dean’s path crossed with many early Pentecostals, includ-

ing Aimee Semple McPherson, Kathryn Kuhlman, Charles Price, Smith Wigglesworth, Louis and Josephine Turnbull, and many others. Dean provided 16 photos for two features in the summer 1997 *Heritage*: “1933 General Council” and “Focus on California.” Still with a very sharp memory, and appreciative of his Pentecostal experiences and upbringing, Dean agreed last spring to a recorded interview with *Heritage* editor Wayne Warner. Unfortunately, his brief sickness and death canceled the recording. During the past few years he had shown his appreciation to the Flower Pentecostal Heritage Center by donating historical items to the collections, including the rare photos featured here.

Parts of this story were taken from “Mesa Visionary Osterberg Dies,” by Lawn Griffiths, *East Valley Tribune* (Mesa, AZ), May 9, 2002.



Dean Osterberg. *Courtesy of Judith Osterberg Sylte*



Interior of First Assembly of God, San Bernardino, California, 1929. In the front are: unidentified, A. G. Osterberg, unidentified speaker, Harold K. Needham, 3 unidentified, Edgar Freeman, and 2 unidentified. This photo has been enlarged to form a large panel in the Flower Pentecostal Heritage Center museum. *Courtesy of Dean Osterberg*



Officers of the Northern California and Southern California Districts in the 1930s. L-r: Mark Draper, Arthur Osterberg, Wesley Steelberg, Floyd Gressett, and Milton Smith. *Courtesy of Dean Osterberg*

# Archives Activities

Persons wishing to assist the Flower Pentecostal Heritage Center in its collecting and preserving of historical materials are invited to contact the office below. Materials needed include magazines, missionary newsletters and prayer reminders, artifacts, minutes, diaries, photographs, recordings, films, books, correspondence, etc. Wish to make a financial contribution for a special project? Write for additional information. Flower Pentecostal Heritage Center, 1445 N. Boonville Ave., Springfield, MO 65802. Please write first, describing items to donate.

**J. Elaine Adkins:** books by William E. Pickthorn: *Marvelous Divine Interventions In My First Year of Ministry*, 1997; *God Did and Continues to Do the Impossible in Memphis*, 1997; *Miracles Seen and Experienced*, 2000. **Edna Baker:** photograph of Central Assembly (Springfield, MO) men's group from 1950s. **Jim Bard:** *A Missionary Story about the Bards* / B. T. Bard. **Zenas Bicket:** book: *One Hundred Fifty Jawbreakers for Anglo-Saxons* / Finis Jennings Dake. **Linda (Lotridge) Black:** photograph of Magundan A/G, East Bakersfield, California, 1942. **John Bueno:** notebook of news clippings and *Pentecostal Evangel* articles on the "great awakening" revival in the Dominican Republic (evangelist David Garcia), 1954. (Sent to him by Hazel (Mrs. Verne) Warner) to be forwarded to the archives. **Stanley and Ruth Burgess:** inspirational plaques from First Assembly, Pawhuska, Oklahoma.

**Fred Caston:** video: Dedication Service, First Assembly of God, Cayman Islands, May 4, 1997. **Barbara Cavaness:** dissertation: "Factors Influencing the Decrease in the Number of Single Women in Assemblies of God World Missions" / Barbara Liddle Cavaness. Ph.D. Fuller Theological Seminary, 2002. **Helen Chaffee:** post-cards of the M.S. Gripsholm, and of Maranatha Park, Green Lane, Pennsylvania. **Marie Chamberlin:** group photo of National Sunday School Convention in front of Central Assembly, Springfield, Missouri, Feb. 1945. **Robert E. Caldwell:** paper: "The Origin of the

Initial Evidence Doctrine in the Assemblies of God." Directed research paper, AGTS, summer 2002; articles: "Speaking with Tongues" / Arthur Pierson in *Missionary Review of the World* 20:7 (July 1907); editorial on the article "Speaking with Tongues" from *Missionary Review of the World* 20:9 (Sept. 1907). **Anita Colbaugh and Esther Pearlman:** early photographs from the estate of their parents, Wesley and Ruth Steelberg. **Irene Crane:** news clips: "Helen Johnson named Dayton's 'Woman of Year,'" n.d.[between 1967 and 1982]; obituary of Helen Johnson, Apr. 2002; a couple of articles about the Alvin Branches (parents of Helen Johnson), [193?].

**Tim Enloe:** books: *Pentecostal Rays: The Baptism and Gifts of the Holy Spirit* / George Jeffreys, London, 1933.; *Our Apostolic Heritage* / Robert A. Larden, 1971. **Jim Erdmann:** photographs of General Councils and Men's Ministries. **Jeff Farmer, Open Bible Standard Churches:** videos: *Go Inside the Smithton Outpouring*; *The Disney Boycott: "A Just Cause"*; *Outreach Carolina*; *The Book of Hope*; *Hope For A New Millennium* (Promise Keepers). **First Assembly of God (Fountain Hills, AZ):** photograph, awards and plaques belonging to missionaries David and Ruth Kensinger. **Eric Forsgren:** photographs of early camp meetings and pioneer pastors and missionaries. **John & Lucille Friesen:** rolled photograph of missionaries at 1947 General Council. **Michael Gebhart:** memorial pamphlet for missionary Hilda Wagenknecht, 1998. **Jewel Vandermerwe Grewe:** video: *Prophetic Research*.

**J. Calvin Holsinger:** historical materials on beginning of Chi Alpha ministry. **D. V. Hurst:** collected papers: *Africa Letters: Anna Berg letters from Congo and Others: The Story of Aggie as seen in the letters before, during and after Africa* (unpublished, spiral bound, compiled 2002). **Charles E. Jones:** booklet: *Monument of Faith Tabernacle* (Oklahoma City, OK), 1994; order form listing works available written by Charles E. Jones. **Paul Kaminer:** cassette interview with Thomas F. Zimmerman, Feb. 1984. **Marilynn Kramar:** book: *The Marilyn Kramar Story: Joy Comes in the Morning*,

1990. **Russ Langford:** periodicals: *Bread of Life* (1952-81; fills in gaps in our collection). **Jeanne Marie Lowell:** Ph.D. dissertation: "Educational Contributions of Assemblies of God Women Missionary Educators in the Formation of Leadership in Tamil Nadu, India" / Jeanne Marie Lowell. (Biola University, 2001). **Ruth Lyon:** rolled photograph of camp meeting at York, Nebraska, August 18, 1938. **Larry Martin:** books: *I Saw the Welsh Revival* / David Matthews, reprint 2002; *The Great Revival in Wales* / S. B. Shaw, reprint 2002; portion of the platform carpet from Brownsville A/G, Pensacola, FL. **Lucy Mitchell:** early photographs of PFNA.

**Elaine Overturf:** photograph of Bethany Park Girls Camp, Santa Cruz, California, July 28, 1950. **Pentecostal Evangel office:** miscellaneous photographs of A/G ministers, Gospel Publishing House, etc. **Gordon F. Preiser:** slides of Northeast Regional Sunday School Convention at Boston, 1955. **Darrin Rodgers:** book: *The Story of My Life* / Mattie Crawford, rev. ed. 1923; *History of the Church of God Mountain Assembly* / Luther Gibson, 1954; *The History and Doctrinal Studies of The Church of God Mountain Assembly, Inc.*, n.d.; *The Bible Church of Christ Presents their 22<sup>nd</sup> Ordination Journal* / Bishop Roy Bryant, Sr. [1982?]. **Ray and Becky Roepke:** photo of Jack West claiming property for Calvary Temple, Springfield, Missouri, 1951. **John Sandifer:** 50<sup>th</sup> anniversary book of Stone Church, Yakima, Washington, and miscellaneous other items about the church. **Sunday School Department:** slides and photographs of Sunday school conventions and staff.

**Thomas Trask:** cassettes from the 19<sup>th</sup> Pentecostal World Conference, Los Angeles, California, May 19-31, 2001. **B. A. and Mary Frances Waltrip:** book: *American Evangelicals and the U.S. Military, 1942-1993* / Anne C. Loveland. **Wayne E. Warner:** photographs of George Wood's birthday party, Sept. 2001; William Campbell and Dearn Daugherty; Branson Leadership Seminar, Jan. 2002; Harold Brown and PTL tapes, March 2002; and Society For Pentecostal Studies, March 2002.

## New CD-ROM Product

CD-ROM PC and Mac compatible

### General Council

Minutes and Reports  
1914-1999

Heritage Digital Documents



*Now for the first time the complete General Council Minutes from 1914-1999 are available in the format everyone has waited for.*

*Are you interested in how General Councils handled such high priority issues as the baptism in the Holy Spirit and the initial evidence, the Trinitarian-Oneness debates, world and home missions, higher education, divorce and remarriage, and scores of other ministry and congregational concerns? Now this CD tool—with its high-speed access to the first 48 Council Minutes—is for you.*

*"Every District, minister, and church with a computer—or with hopes of getting one—needs this CD with the General Council Minutes from 1914-1999. What an amazing technological breakthrough!"*

*George O. Wood, General Secretary*

**To order fill  
out the order blank or  
call toll free  
877-840-5200**

FLOWER PENTECOSTAL  
HERITAGE CENTER  
1445 N. Boonville Avenue  
Springfield, MO 65802-1894

I am ordering \_\_\_ CD-ROMs for \$20 each.

\_\_\_ Enclosed is my payment of \$ \_\_\_\_\_

\_\_\_ Please bill my GPH Account \_\_\_\_\_

If using \_\_\_ MasterCard \_\_\_ Discover or \_\_\_ VISA,  
please give your credit card number and expiration date.

Card Number \_\_\_\_\_

Expiration Date \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_