T. K. and Mary Leonard standing outside while attending a camp meeting at Media, Pennsylvania, circa 1920.
Thomas King Leonard: A Truly Indispensable Man

By P. Douglas Chapman

When the delegates gathered in 1914 for the first General Council at Hot Springs, Arkansas, few would have anticipated that an unknown, obscure pastor from Ohio would indelibly stamp his imprint upon the Assemblies of God — an imprint that continues to be seen to this very day. Thomas King Leonard (1861-1946) was no ordinary man; he was a pastor, evangelist, publisher, editor, Bible school founder, teacher, visionary, and entrepreneur.

Pastor Leonard’s contributions to the Assemblies of God at that General Council are well documented — he chaired the committee which wrote the constitutional preamble and resolution; he proposed the official name, The Assemblies of God; he donated his publishing plant, known as the Gospel Publishing House, to the fellowship; he offered his facility in Findlay, Ohio as the fellowship’s first national headquarters; he was elected to the executive presbytery; and his Bible school was endorsed as the General Council’s first institution for ministerial training. It is no wonder that historian Carl Brumback called T. K. Leonard, “a truly indispensable man at Hot Springs.” Despite this ringing endorsement, surprisingly little has been published concerning this man’s life and ministry.

The Early Years

Thomas King Leonard was born February 14, 1861, in West Independence, Hancock County, Ohio. He was the fifth of eleven children born to Stephen (1833-1905) and Melvina Wells Leonard (1835-1879). As an adult, he credited his mother’s prayers for his initial encounter with God, saying, “I thank God for a mother who knew how to pray and that when she ‘prayed through’ God answered and touched my heart.”

On November 27, 1879, he married Alice M. E. Rader (1862-1888). Three children were born to this union: Lucy A. (1882-1968), Ella M. (1883-1886), and John Michael (1887-1894). TB’s personal life was frequented by sickness and death. Tuberculosis devastated his family: his wife, his mother, two sisters, a brother, and several aunts and uncles died of this dreaded disease. Two of his children, Ella and John, contracted diphtheria and died at early ages.

Fourteen months after Alice’s untimely death, Leonard married Mary Eva Brown (1871-1947). They had four children: Esther Viola (1892-1986), Paul Ellsworth (1894-1976), George Washington (1896-1974), and Laura Naomi (1905-1989). During the mid-1890’s both TK and Mary contracted tuberculosis, but the Lord healed them.

Leonard’s earliest known involvement in ministry dates to 1890, when he associated with the Christian Union (a small regional evangelical denomination) and participated in its merger with the Christian Church. In the summer of 1894, the North Ohio Annual Council elected him to the office of Secretary and Evangelist for North Ohio. Six years later, on November 20, 1901, he was ordained by the Northwestern Ohio Christian Conference, meeting in Spencerville, Ohio.

To equip himself for ministry, Leonard enrolled at Findlay College in 1892, where he studied theology and elocution for two years. A college publication reported that “Rev. T. K. Leonard” conducted several “very successful revival meetings in Hancock and Wyandot Counties” during the winter of 1894.

In the years between 1894 and 1906, Leonard pastored three churches within the Christian Union, believed to be located in Deweyville, McComb and Hoytville. In addition to his pastoral responsibilities, he found time to participate in various revival and memorial services throughout northwest Ohio.

During this period of ministry, Leonard owned a prosperous farm two miles north of McComb. However, he believed God had called him to live by faith. “It seemed as though the Spirit pressed me,” he recounted in 1912, “until I was obliged to sell my possessions, consecrate myself, spirit, soul and body to the ministry of the Lord Jesus.” In September 1906, TK sold his farm and prepared to “trust Him fully.”

Move to Findlay, Ohio

Reports of the outpouring of the Holy Spirit at the Azusa Mission in Los Angeles fueled a hunger for Pentecost across the nation and in Ohio. In late 1906, revival services were being conducted in Findlay, at the local Christian and Missionary Alliance mission, known as “Penial.” Rev. Claude A. McKinney,
from the Union Gospel Mission in Akron, Ohio, was the evangelist, proclaiming the Pentecostal message. Pentecostal power fell, and many were baptized in the Holy Spirit with the evidence of speaking in other tongues, including T. K. Leonard.22

For some time, Leonard had contemplated establishing a mission work in Findlay, Hancock County’s largest city, whose population in 1900 exceeded 17,600 persons.23 He had conducted evangelistic tent meetings there, and several colleagues had pledged to financially assist him in this endeavor.24 In January 1907, they entered into a purchase agreement for the Opp Hotel, located at 406 East Sandusky Street.25 Valued at $20,000, this two-story tavern and hotel, which doubled as a brothel, was purchased for $5,000, and plans to renovate it for religious services commenced immediately.26 This facility would house a church, to be called “The Apostolic Temple;” a Bible School and Missionary Training Home, to be called “The Apostolic School;” and a print shop that would soon be known as “The Gospel Publishing House.”27

Convinced of the need for an ongoing Pentecostal work in Findlay, Leonard determined that the Apostolic Temple and Bible School should give high place to the work of the Holy Spirit. Most of his associates did not support this emphasis, however, and quickly abandoned the project, leaving him and Owen Eugene McCleary (1870-1932), a ministerial colleague from the Christian Union, with both the building and its debt.28 Anna Reiff of Chicago later reported that Leonard “was left without any earthly support or help, but God never failed and enabled him to carry on the Bible school, helped him to meet heavy obligations and supplied their daily needs.”29

The Assembly of God
Leonard and McCleary began conducting weekly services at the Apostolic Temple in March 1907. The following month, the Apostolic Temple cosponsored a thirteen-day revival at the Peniel Mission with Rev. C. A. McKinney as the guest speaker. More than forty persons received the baptism of the Holy Spirit, thirty individuals claimed their healing, and thirteen were baptized in water at Leonard’s mission.30 By that summer’s end, Leonard was advertising his church activities in the local paper.31 Within two years, he had renamed the fledging congregation as the Assembly of God.32

One feature of this congregation was its interracial composition and commitment to caring for the poor and downtrodden. From its founding, Leonard determined that the church would minister to persons of every racial and economic class. He said, “I finally started a Mission in Findlay, and invited the poor, the black and white, all colors and all classes and some of those poor old creatures who used to drink at the bar in that very place (for it was once a saloon) now come to the altar to pray, and their hearts have been changed and many are baptized in the Holy Ghost.”33 God used several African-American congregants, including a former slave known as “Aunt Clara” and a barber, “Brother Guilliford,” to break down racial stereotypes and foster a true spirit of interracial harmony.34

As part of the outreach of the church, a feeding program was developed under the leadership of Mary Leonard. She was “the cook and the matron — the ‘chief bottle washer.’”35 By 1921, TK testified, “We have served over 100,000 meals without charge to the poor and to preachers and people that come our way, praise God.”36

The Gospel School
By September of 1907, Leonard opened The Apostolic School, which offered “Pentecostal Power, Bible Study & Missionary Training.”37 He envisioned a...
school that was set apart from the other Bible institutes and missionary training schools extant in his day. “It is not so much the lack of education that renders the church of today so powerless. It is the lack of knowledge of God and the power of the Holy Ghost ... God would have us make a specialty of the Spiritual ... Under God we propose to give the Holy Ghost His place in this School.”

The course of study included Old and New Testament interpretation, topical and consecutive Bible study, selected Bible studies, English, instrumental and vocal music, homiletics, Church history, and Bible geography. In addition to the two-year curriculum, a home Bible study course was offered which could be completed in one year.

In 1909, the school was renamed the Apostolic Gospel School; two years later its name was again changed to the Gospel School, the name it would retain for the next twenty years. The General Council endorsed the Gospel School in 1914, encouraging “those in that section, who are seeking Bible training, to attend the same.”

In the autumn of 1917, the Gospel School merged with the Mount Tabor Bible Training School, located in Chicago, and T. K. Leonard and some of his staff moved to Illinois to serve at that school. For unknown reasons, this arrangement lasted only one year; Leonard returned to Findlay and the Gospel School resumed operations in October 1921.

Recognizing the need for larger school facilities, Leonard secured an option to purchase Hancock County’s former orphanage, located in West Park, at the Southeast corner of Bliss Avenue and Morical Boulevard, about two miles southwest of the church. Constructed at a cost of over $50,000, the West Park campus would house the school, provide ample space for summer camp meetings under the big tent, and serve as a mission station for the church.

While the records of the Gospel School have not been found, it is possible to piece together some of its enrollment data. Althea McCleary Earls, daughter of O. E. McCleary, school principal through much of the 1920s, recalled that enrollment “was about 35 to 40 and sometimes more.” Twenty-nine students were enrolled in 1921. Eleven students graduated in 1924 and nine graduated in 1927.

The Gospel School continued providing Bible and missionary training until 1930, when it appears to have permanently ceased operations, following a failed merger attempt with the International Church of the Foursquare Gospel.

**Pentecostal Conventions**

Another dimension of Pentecostal ministry in Findlay emerged during the first school year with the announcement that “Pentecostal Meetings at The Apostolic School” would be held September 4 to 15, 1907. The apparent success of these meetings resulted in an ongoing series of special services. Over the next thirty years Leonard and his congregation would sponsor more than 100 Pentecostal camp meetings, revivals, and conventions. Four times per year, notable pastors, evangelists and missionaries from across the country trekked to Findlay to preach, pray and minister to crowds that gathered from across Ohio, Indiana and Michigan.

Among those known to have ministered with Leonard were William H. Durham, pastor of Chicago’s North Avenue Mission; Aimee Semple McPherson, future founder of the International Church of the Foursquare Gospel; Dr. F. E. Yoakum, a healing evangelist from Los Angeles; Robert E. McAlister, future leader of the Pentecostal Assemblies of Canada; James Hebdon, pastor of Toronto’s East End Mission, the first Pentecostal assembly in Canada; Timothy Urshan, missionary to Jerusalem; E. N. Bell, first chairman of the General Council; D. W. Kerr, early Pentecostal educator; the A. H. Argue Evangelistic team; C. A. McKinney, one of the first to receive the baptism in the Holy Spirit in Ohio; J. A. Wilkerson, father of Teen Challenge founder David Wilkerson, and D. W. Myland, pioneer Pentecostal theologian; A. P. Collins; and E. N. Richey.

Print announcements of these revival services typically contained this invitation or a variation of it: “All Pentecostal Evangelists, pastors and workers are...”
cordingly invited to attend and be free in the Spirit to assist in the Lord’s work.” Participants were invited to “Come, tarry, receive the promise.” Thousands are known to have flocked to these meetings.

Another significant ministry established by Leonard was publishing and literature distribution. Beginning in 1901, he published a newspaper called the Christian Unity Herald. Upon moving to Findlay its name was changed to the Apostolic Herald and, by 1909, was rebranded as the Christian Gospel Herald. In 1912, it underwent a final name change, becoming the Gospel School Review. In 1914, TK merged his paper with the Word and Witness. However, it appears that he resumed monthly publication of the Gospel School Review in 1915, with an estimated circulation of 1,000. This paper was intermittently published through 1927.

**The General Council**

T. K. Leonard’s leadership extended far beyond the local church. Over the course of the fifteen years following the first General Council, he made enormous contributions to the Assemblies of God, at both the national and district level. He served as an executive presbyter for the General Council in 1914-1915 and was a member of the General Presbytery from 1914-1921 and 1923-1929.

**General Council Committee Member**

As a member of the General Presbytery, Leonard served on several committees for the General Council: the conference committee, 1914; the resolutions committee, 1916; and the nomination committee, 1917 and 1923. Perhaps his most significant contribution on the presbytery came in 1916, when he served on the committee that drafted the Statement of Fundamental Truths.

In his role as an executive presbyter, Leonard coordinated the issuance of ministry credentials, in the name of the Assemblies of God, for all persons living in the northern and eastern portions of the country.

**General Council Speaker**

At several General Councils, the national leadership looked to TK for wisdom, direction and clarification on matters of Biblical importance. In 1914, he participated in a panel discussion on the nature of the Church. Two years later, he spoke on the subject of evangelism. In 1918, he discussed the importance the baptism in the Holy Spirit, accompanied with the initial, physical sign of speaking in other tongues. In 1925, he brought “a fine message” on the subject of prayer.
assembly, Indianapolis, G. T. Haywood, pastor; Glad Tidings Assembly, New York City, Robert & Marie Brown, pastors; and Angelus Temple, Los Angeles, Aimee Semple McPherson, pastor.80 His preaching was received with much enthusiasm and grateful appreciation. “We had a great camp at Topeka [Kansas],” C. E. Foster wrote in 1914. “God used Bro. T. K. Leonard in giving some much needed teaching, and the saints surely enjoyed it ... We believe it was the best camp we ever had here ...”81 One Ohio pastor remarked, “I never heard Bro. T. K. Leonard preach so with the anointing; his words went home to people’s hearts.”82 A Pennsylvania newspaper described him as “a rugged preacher of the old fashioned, faith [who] presents powerful messages at every service.”83

The Central District Council

Three months after the 1914 Hot Springs meeting, Leonard announced his desire “to establish a District or Inter-State Council in cooperation with the General Council of the Assemblies of God in the U.S.A., Canada and foreign lands.” He invited all “Pentecostal Ministers of Ohio, Indiana and Michigan,” to come to Findlay on July 12-14 to “consider the best divine methods of work in the Pentecostal Movement.”84 Delegates from Ohio and Michigan attended, forming the “Inter-state Pentecostal Convention” and electing Leonard as chairman. Between 1915 and 1917, at least four additional Inter-State Council meetings were conducted in Findlay.85

Meanwhile, in November 1917, ministers from the state of Michigan met in Detroit, to create “the Central District of the Assemblies of God.”86 In October 1920, delegates from five states met in Cleveland, Ohio to reorganize the Central District Council to include “Michigan, Ohio, Indiana and the parts of Illinois and Kentucky not included in any other District Council.”87 At that council, T. K. Leonard was elected one of seven district presbyters, a position he held for six of the next nine years. Additionally, he was elected to the ordination committee and would serve in that role for seven years.88

In the years between 1922 and 1927, Leonard reached the pinnacle of his leadership in the Central District. His congregation hosted the Central District Council meetings in 1922 and 1925.89 He served the Central District as the associate chairman in 1924-25; was chairman of the 1925 District Council; and was elected as assistant chairman in 1926-27.90

Throughout the 1920s the status of the Gospel School and its relationship to the Central District was frequently discussed at the district council meetings. Several resolutions were passed which proposed cooperation and supervision of the school by the Central District Council.91

At the 1926 council, Leonard reported that the Gospel School had been “financed largely by the local assembly in Findlay” and appealed to the district for both moral and financial support of the school.92 He then offered to sell the Gospel School, its property and furniture to the Central District Council for the sum of $6,000, and he would endeavor to raise the first $2,000 himself. A lively debate followed, with the council vot-
no financial support was forthcoming. It appears that Leonard grew frustrated at the lack of financial support for the Gospel School. In 1927, he wrote, “even Pastors are sometimes criminally indifferent” to the needs of the school, but added, “we shall welcome the day that the support of the assemblies will solve this problem.”

Meanwhile, two district pastors developed a proposal for the creation of a new Bible school to be owned and operated by the Central District Council. Their school would be “a properly Incorporated Bible Institute, having an accredited Faculty, that has the indorsement [sic] and approval of the District.” Their proposal was presented to the Central District Executive Presbytery on July 24, 1928 who authorized the formation of Peniel Bible Institute in Dayton, Ohio. That institution opened, under the leadership of O. E. McCleary, on October 18, 1928, with twenty-seven students enrolled. At the 1929 District Council, delegates ratified this action and raised $1,078.29 in cash and pledges for the new school. This school was short-lived due to the Great Depression and closed in 1933. The 1933 Central District Council encouraged students in the district to attend Central Bible Institute.

As these developments were playing out, Pastor Leonard traveled to California in September 1928 for a family vacation. While there, he negotiated a purchase agreement for his school with Aimee Semple McPherson’s L.I.F.E. Bible School, in Los Angeles. Upon his return to Ohio, Leonard and the other members of the Central District General Presbytery met to discuss “his attitude toward the Dayton Bible School, the Four Square movement and the General and District Council.” Two months later, he returned to Southern California, where he announced at the Angelus Temple, “... we and the Gospel School have come into full fellowship with the International Foursquare Lighthouses.” Leonard resigned from the Assemblies of God on January 28, 1929.

The International Church of the Foursquare Gospel appears to have assumed operation of the renamed “Foursquare Gospel School” in February 1929 when it sent a team of persons to Findlay to oversee daily operations. For reasons that are now lost to history, the association between Leonard’s Gospel School and the Foursquare was not permanent. When the Gospel School opened in the fall of 1929, it did so without any representation from the Foursquare church.

The Latter Years

Between 1929 and 1938, T. K. Leonard continued to pastor the church in Findlay, independent of the General Council of the Assemblies of God. The church continued its normal slate of Sunday services: Sunday School at 9:30 a.m., preaching services at 10:30 a.m. and 7:30 p.m., with a Young Peoples service at 6:30 p.m. Prayer meetings were conducted on Tuesdays and Fridays at 7:30 p.m. Sunday afternoon Sunday School and preaching services were conducted at the Gospel School Mission in West Park, near the edge of town, at least through 1938. A careful review of the Findlay newspapers in any given year of Leonard’s ministry will reveal that he typically conducted several dozen funerals throughout the area.

The quarterly “Pentecostal Convention and Union Revival” meetings were conducted by the church throughout the 1930s and proved quite effective in bringing people to a saving knowledge of Jesus Christ. During one six-week revival in February and March 1932, capacity crowds filled the church each night and 102 persons were baptized in water.

Pastor Leonard’s influence in the community extended well beyond his local church. He aided a local judge by counseling couples appearing in divorce court. The local sheriff brought prisoners from the county jail to the church, where they received Christ and were baptized. Leonard conducted religious services at the Findlay Civilian Conservation Corps encampment, assisted in planning the annual picnic of the Soldiers’, Sailors’ and Pioneers’ Association of Hancock County, and in 1933 chaired a religious and patriotic rally that celebrated the United States Constitution. Between 1935 and 1939, he was an active member of the Townsend Club, a national organization of 5 million “old people” who sought a $200 monthly pension from the federal government for all persons over the age of 60.

While “officially” not a part of the Assemblies of God during this period, he continued to have ministry within area Assemblies of God congregations. The Dunkirk Assembly came to Leonard’s facility for a baptismal service. He conducted a funeral service at the Bethel Assembly of God (a home mission church established in Findlay, after Leonard’s resignation). He served as the evangelist at several revival meetings conducted by the Fostoria Assembly and his congregation hosted a Fourth of July youth rally for Assemblies of God congregations across Northwest Ohio and Northeastern Indiana.

T. K. Leonard in retirement. (Courtesy of Paulette Gearing)
During these years, Leonard affiliated with several smaller Christian associations. In June 1929, he partnered with A. B. Ellsworth, of Sedalia, Missouri to form the “Christian Unity Ministerial Union of the General Assembly of God.”118 Two years later, he took part in the establishment of the General Full Gospel Ministerial Association. Addressing that body, Leonard described “the need for a fellowship extending even to foreign lands, and of the intelligence already current in the home land concerning a great moving towards liberty in the Holy Spirit unhindered by sectarianism.” He helped draft a proposed constitution that safeguarded the religious liberty of the ministers and the sovereignty and autonomy of the local church. A convention was held in February 1932, where Leonard spoke in the evening rally. Young people from the Findlay church participated in the youth rally.119

By 1932, Leonard had joined the Hancock County Ministerial Association that met at the local YMCA. Over a three-year period he took an active role in their monthly meetings.120

The variety of these activities provides a unique window into the character of Thomas K. Leonard. In an era when Pentecostals were suspicious of ecumenism, fearful of compromise with mainline denominations, and disengaged from the political process, Leonard boldly crossed those barriers, providing spiritual leadership and carrying the gospel of Jesus where other Pentecostal Christians could not or would not go. However, as Brumback notes, Pastor Leonard was “essentially a ‘one wolf’ ... an individualist who found it difficult to work with a team, yet he was a vigorous supporter of church order.”121

In the summer of 1938, Leonard applied for reinstatement in the Assemblies of God and was warmly received at the 1939 Central District Council, being invited to lead the delegates in prayer. At the same time, Findlay Assembly of God was brought into cooperative fellowship with the Council.122

Finally, at the age of 80, in 1941 Leonard announced his resignation from the pastorate of the church he had founded thirty-four years earlier. He intended to continue teaching and preaching, but dementia robbed him of his cognitive capacity, and he spent his remaining years in quiet retirement. He died on February 6, 1946, and his dear wife of 56 years, Mary Eva Leonard soon followed him in death on March 19, 1947. Both are buried in the Union Cemetery in McComb, Ohio, where their bodies await the resurrection of the saints.

**Conclusion**

Only eternity will reveal the full impact this powerful man of God had in the lives of untold numbers of Christians. His ministry spanned the North American continent as he proclaimed the Pentecostal message in churches, revivals and camp meetings. Hundreds were trained for ministry through the Gospel School, thousands heard the good news through the ministry of Findlay Assembly of God, and millions have received the gospel message through the print ministry of the Gospel Publishing House which he started. C. M. Ward made the following observations of the life and ministry of this “indispensable man”:

Thomas Leonard dominated the scene until his retirement in 1941. He had served his God and his church faithfully for thirty-four years ... When he died ..., we lost a great man. There is no large ornate marble monument over his grave. His monument is the living work of this “indispensable man”:

Thomas K. Leonard was affectionately called TK by many of his ministerial associates. In the interest of conserving space, I shall from time to time use this appellation, with the same respect they accorded him.

1Thomas K. Leonard was affectionately called TK by many of his ministerial associates. In the interest of conserving space, I shall from time to time use this appellation, with the same respect they accorded him.
3Brumback, 187.
7McComb Herald (January 9, 1889): 3.
9Wells, 4.
10To Mark Golden Wedding on Exact Day and Hour They Were Married,” Findlay Republican Courier (January 27, 1940): 5.
11Leonard’s Vivid Testimony,” 2, 5.

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**NOTES**


15Seventh Annual Catalog of Findlay College (Findlay, OH: Blackford & Croken, 1893), 46; “College Notes,” The Ossarist 4:2 (Findlay, OH: Findlay College, October, 1892); Eighth Annual Catalog of Findlay College (Harrisburg, PA: Publishing House of the Church of God, 1894), 84.

16“College Locals and personals,” The Ossarist 5:8 (Findlay, OH: Findlay College, April, 1894): 10.


19Hancock County Herald (October 5, 1898); “Of a Local Nature,” Hancock County Herald XIX:52 (January 17, 1900): 5; “Of a Local Nature,” Hancock County Herald XX:40 (October 24, 1900): 5.


22Dwight Snyder, History of First Assembly of God (Findlay, OH: First Assembly of God, November 28, 1948), 1.


24“Many Fine Church Edifices,” 89.

25Hancock County Herald XXVII:3 (January 18, 1907): 8.


72General Council Minutes, April 1914, 5; General Council Minutes, November 1914, 10; General Council Minutes, 1916, 3; 8; General Council Minutes, 1917, 11; General Council Minutes, 1918, 5; General Council Minutes, 1919, 16; General Council Minutes, 1920, 41, 50; General Council Minutes, 1921, 68; General Council Minutes, 1923, 68; General Council Minutes, 1925, 72; General Council Minutes, 1927, 80.

73General Council Minutes, April 1914, 3; General Council Minutes, 1916, 4; General Council Minutes, 1917, 10; General Council Minutes, 1923, 57-58; General Council Minutes, 1920, 45-46.


76General Council Minutes, April 1914, 5.

77General Council Minutes, 1916, 5.


79General Council Minutes, 1925, 71.

80For specific documentation of all his travels, see my unabridged paper, “Thomas King Leonard: A Truly Indispensable Man,” presented at the 43rd Annual Meeting of the Society for Pentecostal Studies, March 6, 2014, 14-17.


84Pentecostal Convention, Christian Evangel, July 18, 1914, 3.


86Minutes of the Central District Council, 1917, 1.

87Minutes of the Central District Council, 1920, 4.

88Ibid., 4-5.

89Minutes of the Central District Council, 1921, 13; Minutes of the Central District Council, 1925, 5.

90Minutes of the Central District Council, 1924, 10; Minutes of the Central District Council, 1925, 5; Minutes of the Central District Council, 1926, 14-15.

91Minutes of the Central District Council, 1921, 12; Minutes of the Central District Council, 1924, 18-19; Minutes of the Central District Council, 1925, 13-14.

92Minutes of the Central District Council, 1926, 11-12.

93Ibid., 17-19.

94Minutes of the Central District Council, 1928, 7, 10.


96Minutes of Meetings of the Executive Presbytery, Central District Council, Minutes of the Central District Council, 1929, 26.

97Ibid., 27.

98Minutes of the Central District Council, 1929, 16.

99Ibid., 8.

100Minutes of the Central District Council, 1933, 22, 37.

101“Gospel School Turns Foursquare,” 5.

102Minutes of Meeting of the Executive Presbytery, Central District Council, November 30, 1928.


104Thomas K. Leonard, ministerial file. FPHC.


121Brumbach, 168-169.

122Minutes of the Central District Council, 1939, 21, 36-37, 57.

123Snyder, 105th Anniversary, 16-17.