

45TH GENERAL COUNCIL ISSUE

Kathryn
Kuhlman

Assemblies of God

HERITAGETM



ERNIE TAVILLA

G. Raymond Carlson

The
Early Years
In the
Upper Midwest

PART 1



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Following the Editor From Missouri to Illinois, New England, Indiana, Mississippi, and Minneapolis

By Wayne Warner

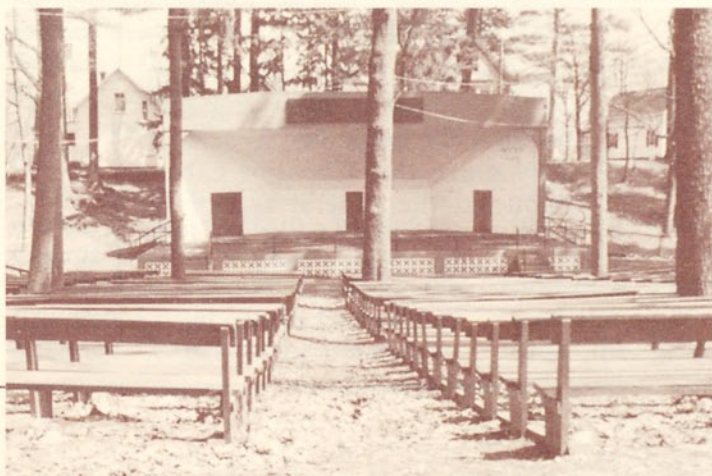
One of the joys of directing the Archives and editing *Heritage* is to meet our readers in general and district councils, church anniversaries, retreats, and other functions. This year has been no exception; and because it is impossible for you to go with me, I'll give you a quick report of some of my outside activities for the year.

The May schedule included a week in New England where I met some of our *Heritage* charter members while participating in the Northern New England District Council and researching in Maine and New Hampshire. Superintendent Samuel R. DiTrollo, Peter Miller, pastor of Bethel Assembly in Portsmouth, New Hampshire, and the district were wonderful hosts.

Leaving Portsmouth I crossed into Maine and drove up U.S. Route 1 along the beautiful Atlantic Coast toward Bangor. The many used bookstores at Wells, Maine, pulled me in like a magnet. There I found several books for our archival collection. Staying overnight in Old Orchard Beach, Maine, gave me an opportunity to visit the camp grounds where what became the Christian and Missionary Alliance was founded in 1887 and where some early Pentecostal outpourings occurred.

My hosts in Bangor were Carroll and Patricia Pickard. Pat has shared some of her New England Pentecostal collection with the Archives. She co-authored with the late James Peters *Prevailing Westerlies*, a story of Pentecostalism in Maine. While in Bangor, I also enjoyed visits with Mary Campbell Wilson, for many years associated with Zion Bible Institute; and Roland Wessels, Bethany College graduate. Mrs. Wilson's book on Zion founder Christine Gibson, *The Obedience of Faith*, is now available from the school. Dr.

Camp grounds at Old Orchard, Maine, where turn-of-the-century worshipers were baptized in the Holy Spirit. The Salvation Army now owns the property.



Wessels is a professor at Bangor Theological Seminary and currently researching on a paper about Charles F. Parham's Pentecostal teachings. Pat Pickard is researching and collecting material for a history of Zion Bible Institute. Formerly located at East Providence, Rhode Island, Zion is now on the old Barrington College Campus in nearby Barrington and whose president is Benjamin Crandall.

From Bangor I headed west through the mountains to the land of Canaan. That's right, Canaan, New Hampshire. There my hosts, Reginald and Eleanor Barney took me on a tour of places associated with the early outpouring of the Holy Spirit. This included the First Fruit Harvesters (now New England Fellowship) campgrounds at Rumney and the old inn and stage coach stop outside of Canaan which the Barney family bought and converted to a Pentecostal church (after the Rumney

Carroll and Pat Pickard, editor's hosts in Bangor.



evangelical majority decided they did not want Pentecostalism). Called El Nathan, this 1830 building was a friendly refuge to the often maligned Pentecostals early in this century. They later formed the Assembly of God in Canaan, which Eugene H. Hinrichsen now pastors. Here too I met Eva Barney, a former instructor at the old New England Bible Institute in Framingham, Massachusetts; and George Walker, son-in-law of William Mitchell (see article on Mitchell in last winter and spring issues of *Heritage*).

Watch for a later article on the Pentecostal outpouring here which gave early spiritual impetus to—among many—pastor Verne Barney and his wife Eva, missionary Jessie Barney (composer of "Who Will Go?") and Alice Belle Garrigus, founder of the Pentecostal Assemblies of Newfoundland (see her story in summer 1986 *Heritage*).

And speaking of researching and writing, during April I was in Naperville, Illinois, where I participated in the Consultation on the Writing of Pentecostal History which the Institute for the Study of American Evangelicals (ISAE) sponsored.

For 8 hours 16 of us holed up in a Holiday Inn conference room and shared historical research ideas

and experiences on biography, international dimensions, doctrine, neglected aspects, and culture and the context.

Participating were Dan Morgan, *Washington Post* reporter (see his book on the A/G Tatham family, *Rising in the West*, in this issue); Grant Wacker, professor at Duke Divinity School; Edith Blumhofer, ISAE project director and associate professor of history, Wheaton College; Russ Spittler and Cecil M. Robeck Jr., professors, Fuller Theological Seminary; Gary B. McGee, professor, Assemblies of God Theological Seminary; Dan Bays, history chair, University of Kansas; Paul Tinlin, pastor, Evangel Assembly of God, Schaumburg, Illinois; Marie Griffith, Ph.D candidate, Harvard University; Clarence Taylor, professor, LeMoyné College; Roger Robins, Ph.D candidate, Duke University; David Daniels, professor, McCormick Seminary; Gus Cerillo, professor, Cal State—Long Beach; R. Stephen Warner, professor, University of Illinois at Chicago; Doug Jacobsen, professor, Messiah College; and Curt Berends, graduate student, Wheaton College.

At this writing early in June, I am making plans for other trips and am looking forward to meeting more *Heritage* readers. The first stop gives me the opportunity to speak at the 75th Anniversary banquet for Lakeview Temple, Indianapolis. This is the great church which the legendary Maria B. Woodworth-Etter founded in 1918 and which the beloved Thomas and Lyda Paino pastored for many years. Thomas Paino, Jr., has successfully followed in the footsteps of these illustrious leaders.

Photos below were taken shortly before press time. Top, *Heritage* editor Wayne Warner, right, with *Zamzam* ship survivor David Scherman and Ingrid Trobisch at *Zamzam* survivors reunion in South Bend, June 20. Scherman was a *Life* photographer aboard the ill-fated ship when it was sunk by the Germans in 1941. Ingrid Trobisch's father, Lutheran missionary Ralph Hult, was aboard the ship; Ingrid is a writer who lives in Springfield, Missouri. Four A/G missionaries were aboard the ship. Bottom, survivors and relatives having breakfast at reunion.



Reginald and Eleanor Barney, Canaan, New Hampshire. Building served as early Pentecostal church and was known as El Nathan.

Also in Indiana, I will attend the anniversary of the *Zamzam* ship that the Germans sank in 1941. Aboard the ship were about 100 missionaries. Four of the missionaries were under A/G appointment: Paul and Evelyn Derr, and Claude and Ruth Derr Keck, who were on their way to Africa. Fortunately, nobody went down with the ship (although the Derrs lost a brand-new Chevrolet), and the Germans rescued the passengers and crew. (See "The *Zamzam's* Last Voyage," *A/G Heritage* fall 1987.)

From the Midwest to the Deep South, I will be at Magnolia Springs Assembly of God which is located on a famous old camp meeting grounds at Hurley, Mississippi. Pastor Norman T. Busby is proud of his church whose morning worship attendance outnumbers the population of the town. And something else for you rodeo fans. This church sponsors a very successful rodeo for a Christian witness.

Then, of course, the Archives will sponsor an exhibit at the General Council in Minneapolis, August 10-15. Look for Assistant Archivist Joyce Lee and me there if you attend this historic Council. Historic because it will elect a new general superintendent—and that's only happened 11 times before in our 79-year history. Can you name the new superintendents and the years they were elected? Or, maybe you'd like to start with the 1949 General Council in Seattle. Turn to page 31 for the answers.

CORRECTION

In "William J. Mitchell, A Pentecostal Pioneer in New England" (spring 1993, page 34), it is incorrectly stated that Christine Gibson conducted the funeral service for Mitchell who died March 14, 1958. Mrs. Gibson died in 1955.



Beginning a Two-part Feature on the 12th A/G General Superintendent

The Early Years in the Upper Midwest

G. Raymond Carlson

By Fannie Mae Hall

When Ragna Carlson, a young Lutheran woman of Norwegian heritage, prayed for a son, she likely did not realize the extent of that prayer. She told the Lord if He would grant her request, she would dedicate that son to the Lord for ministry.¹ On February 17, 1918, God answered her prayer. Guy Raymond Carlson was born.

Though both Mrs. Carlson and her husband George had been raised in a strong Lutheran tradition, Mr. Carlson had not accepted Christ as Savior.² But God had plans for this family, and Mr. Carlson's conversion was the key to that plan.

In 1923, a young couple came to Crosby, North Dakota, the small town where the Carlson family lived, to pioneer a Pentecostal church. The meetings led by these "Holy Rollers" drew great opposition. "The local priest incited a parishioner to burn the tent. Defeat seemed evident. But shortly Blanche Brittain, the North Dakota 'sod buster,' came to Crosby. Scores were saved and filled with the Spirit."³

One Sunday, November 8, 1925, during the Brittain meetings, George Carlson took his family to the little storefront mission, the first Pentecostal church he had ever attended.⁴ Experiencing the convic-



Young Raymond's father was saved and filled with the Holy Spirit during revival meetings Blanche Brittain conducted in Crosby, North Dakota. Here too 7-year-old Raymond made his public profession of faith.

tion of the Holy Spirit, he took the hand of 7-year-old Raymond seated beside him and led him to the altar. Mr. Carlson accepted Christ as Savior and Raymond made his first public profession of faith.⁵

Though Mr. Carlson was a highly respected churchman, he did not read the Bible. That afternoon he took the Bible from the piano,

gathered the family around him, and read to them from the Scriptures.⁶

George Carlson returned with his family to the evening service and was instantly and permanently healed of sciatica. He had suffered such excruciating pain that at times the children had to tiptoe across the floor to avoid aggravating the condition.⁷

Hungry for all that God had for him, Mr. Carlson prayed to be baptized in the Holy Spirit. But as he prayed the amount of 80 cents came before him. Over 20 years prior to this prayer George Carlson's father had sent him with a load of hogs to the stockyard in the town nearby. The stockyard attendant had weighed the hogs and had mistakenly paid George 80 cents too much. George had given the correct amount to his father but had kept the 80 cents.

Upon realizing that a mere 80 cents stood between him and God's blessings, George promised the Lord he would return the overpayment, even if it meant traveling over 700 miles to where the incident had occurred. Immediately George was baptized in the Holy Spirit. (George not only kept his promise, but also took a tent and an evangelistic team to his home town and conducted a series of meetings. More than 35 people were saved during the Sunday meeting of that series.)⁸

With a mother who had prayed for a son she could dedicate to the Lord for ministry and a father eager to obey God without reservation, young Raymond had been given a solid foundation on which to build a life of spiritual excellence.

One fall day during threshing season Mr. and Mrs. Carlson left Raymond and his younger brother Orville at the farm. Taking 4-year-old Arlene with them, they drove several miles to transact business. In the meantime, 10-year-old Raymond decided to tackle the man-sized job of taking fuel to the field for the tractors. He began the task of hitching a team of horses to a wagon holding a tall hay rack. Attached to that wagon was a metal-wheeled wagon that held a 300-gallon fuel tank.

Raymond had secured the harness of the first horse and was standing behind the singletree of the second horse pulling forcefully on the second tug when one of the horses spotted Orville crawling overhead on the hay rack. The horses bolted taking Raymond and the wagons with them.

Raymond held tenaciously to the tug as long as he could. Then in exhaustion, he dropped the tug and fell to the ground. The metal wheels of the fuel wagon ran across his body. Two farm workers found him lying on the ground bleeding and partially paralyzed. They carried him inside to await the arrival of his parents. Orville, sitting securely on the hayrack remained unharmed.

Several miles away Mrs. Carlson sensed that Raymond was in need. "Raymond is hurt," she told her husband, "we must hurry home." Arriving as quickly as they could, they found Raymond near death. Instead of calling the doctor, Mr. and Mrs. Carlson called the pastor. The minister came immediately, prayed the "prayer of faith," and Raymond was instantly healed!

With a heart bent toward the things of God, Raymond was baptized in the Holy Spirit at an early age. "As a teenager he was



Above, Pastor G. Raymond Carlson and Mrs. Carlson, far right, and their Thief River Falls, Minnesota, Sunday school staff in early 1940s. Below, Sunday school classes at Thief River Falls. Matt Brusven, far left in back, provided both photographs.



Above, three women who ministered in the Upper Midwest during the 1920's "bring in the sheaves." From the left, Mabel Stake, Etta Reckley, and Blanche Brittain. G. Raymond Carlson was converted under Blanche Brittain's preaching. Left, G. Raymond Carlson teaching during Sunday school meeting, early 1960s.

vibrant with life, scholarly, dedicated to the Lord, and a good role model for our youth groups," wrote Glenn Anderson, a long-time friend and colleague. "At the same time," he continued, "his terrific sense of humor revealed that he kept both feet on the ground."¹⁰

A growing sense of God's calling on his life culminated at Lake Geneva Bible Camp in 1933. In the prayer room, at 3 a.m. one morning, he surrendered to the ministry.¹¹ As a 15-year-old he began preaching in his local church, and then in area churches, outstations, and jails.¹²

A serious-minded young man with a desire for academic excellence, Raymond graduated from high school at age 15.¹³ In 1934, desiring to prepare himself for ministry, he sought and was granted credentials with the former North Central District which at that time was comprised of five north central states.¹⁴ That same year he enrolled in Western Bible College in Winnipeg, Manitoba, Canada.¹⁵ The Great Depression held the nation's economy in a death grip and finances were limited. Raymond's mother began raising turkeys to pay for her son's tuition. The Lord blessed Mrs. Carlson's enterprise and the profits covered Raymond's college expenses.¹⁶

Raymond stayed only one year at Western Bible College before returning to Crosby in 1935. To support himself he hauled bundles of grain, loaded milk cans, drove tractors, harnessed horses, milked cows, cleaned the cow barn, and did many other tasks necessary for the smooth functioning of the family farm. "I told him," recalled Lloyd Blyseth, a friend from those early years, "that [farm work] should be one of the requirements for all preachers."¹⁷

By this time a young lady named Mae Steffler held much of Raymond's attention. Both the Carlsons and the Stefflers attended the Assembly in Crosby and Raymond and Mae as well as their families had been friends for a number of years. Raymond had considered her

"his girl" but she was content to settle for just a friendship until he went to Bible college. "Then I missed him," Mrs. Carlson admitted with a grin.¹⁸

Raymond's and Mae's dating graduated from doing things with their youth group to double-dating with their friends, Verner and Ruby Anderson, now parents-in-law of their son Gary. On October 7, 1938, Raymond and Mae were married. He was 20, and she was 22. "She's the only girl I ever dated," Brother Carlson related proudly. "She's my girl."¹⁹

"As a 15-year-old he began preaching in his local church, and then in area churches, outstations, and jails."

Brother Carlson's full-time ministry began shortly after the birth of Gary, their first child. Both he and Mae had quit their jobs, he as representative in a four-state area for the United States Department of Agriculture, and she as a secretary to a prominent car dealer. They had gone to be near Mae's parents who had moved temporarily to Wadena, Minnesota. Raymond and Mae planned to stay until Gary's birth and hoped to enter the ministry soon after.

As their funds began to diminish, they realized they must do something soon. Raymond's employer asked him to return to his lucrative position with the U.S.D.A., but both Raymond's and Mae's hearts were in ministry.

One evening as they sat around the table with Mae's parents discussing their circumstances, they made up their minds to trust God to open a door of ministry. A few days later a letter arrived from Raymond's mother. She told them that she had seen a notice in the *Pentecostal Evangel* of Assembly of God Tabernacle in Thief River Falls, Minnesota, that needed a pastor. The next morning Mae was sitting at the table reading the Bible when she came across the Scripture passage, "Lovest thou me? Feed

my sheep." Soon a letter was in the mail from the Carlsons offering their services to the little church. First they received an invitation to come for a series of revival meetings, and then they were elected as pastors.²⁰

During the Carlsons' tenure in Thief River Falls, the Lord blessed them with a daughter Sharon and a son Paul. But at Thief River Falls Raymond and Mae also experienced the greatest trial of their lives. Paul was only a few months old when the family doctor confirmed their suspicions. Paul had Down's Syndrome! The news dealt a crushing blow to this young couple who had both been honor students and who could count several salutatorians and valedictorians in each of their families.

"When we heard the news," Carlson recalled, "we held hands and wept together. But before we could dry our tears, the telephone rang. A missionary who had been forced to return to the States because of the war, was calling to say she had felt a burden to pray for us. Shortly after a knock came to the door. An older woman, a grandmother in Israel, had come to tell us that she too had felt a burden to pray."

With the awareness that God was concerned for both them and Paul, the Carlsons experienced a measure of grace to see them through their trial of faith. Today, Paul, age 50, is happy and fun-loving. "Our experience with Paul has become the bright spot in our lives," added G. Raymond Carlson. "It has also given us opportunity to witness to hundreds of people."²¹

The years at Thief River Falls were busy and fruitful. "Our lives were wrapped up in our church and our people. Nothing was more important," said Mae Carlson.²²

Carlson's keen sense of humor, coupled with an extremely high code of ethics won him the respect of old and young alike. At one wedding he teasingly told the groom that the bride had not showed up yet.²³

A young man named Matt

Brusven along with his family began attending Assembly of God Tabernacle. Carlson immediately recognized God's call on the young man's life and began encouraging him toward ministry. Matt served Assembly of God Tabernacle as deacon and Sunday school superintendent. A building contractor, Matt went on to build a number of churches in the Minnesota District. Today Matt is pastor of a group of seniors in a large Assemblies of God congregation in San Jacinto, California.²⁴

From a pastorate in Thief River Falls he was elected Minnesota District Superintendent.

Carlson gained the respect of his colleagues from the beginning. "I remember the title of the first sermon he preached at our fellowship meeting in Bemidji, Minnesota, in 1943," wrote Waldo Trask. "I have held him in high regard as I have had the privilege of knowing him these past many years. He is several years younger than I am, yet I have been able to look up to him as I have seen God use him in a number of offices including Sunday school director for the Minnesota District, to his present place as general superintendent of the Assemblies of God."²⁵

John Phillipps, a retired faculty member of North Central Bible College, remembers:

In the late 1940's the North Central border states (Minnesota, Wisconsin, and Michigan) were embroiled in a doctrinal dispute. The force engineer-



Fannie Mae Hall is an editorial assistant for Gospel Publishing House's Sunday School Curriculum.

ing the dispute was called the "New Order of the Latter Rain." The point of contention was the conferring of spiritual gifts in ministry offices upon individuals through the laying on of hands. Frank Lindquist and Ivan Miller stood rock solid on the conservative biblical side while numerous young pastors contended for the aberrant "laying on of hands." The Minnesota District Council was in real danger of being ripped apart. In the providence of God a young pastor from Thief River Falls, G. Raymond Carlson, was elected district superintendent. His cool head and God-given wisdom guided the district through this troubled period.²⁶

Carlson told of agonizing over his brethren standing on opposing sides of this issue. The struggle took a physical toll on him. In one particular church the pastor and the church board were in great conflict. Carlson finally sent them home since they could not reach an agreement.

When Carlson arrived home he could not sleep. He got up, prayed, and then returned to bed, exhausted. Suddenly, the Lord dropped the first part of Philippians 1:22 into his heart, "In quietness and confidence shall be your strength." The load lifted from his heart. Though the circumstances did not change, he no longer felt overwhelmed by them.²⁷

As a district leader Carlson showed a personal interest in everyone, regardless of their status. He treated each individual with kindness and respect and seemed to know most everyone by name.²⁸

During the difficult Latter Rain period he discovered an important leadership guide: "In quietness and confidence shall be your strength."

Cecil Liddle reported calling Carlson to assist in resolving some issues that had stunted the growth of his struggling congregation. Carlson traveled several hundred miles to assist the church. His wise and gentle counsel left both the congregation and the pastor encouraged.²⁹

In 1957, during the General

Council in Cleveland, Ohio, Carlson was confronted with a difficult decision. The General Presbytery nominated him for

At the retirement of Frank J. Lindquist in 1961, G. Raymond Carlson was named president of North Central Bible Institute.

election to the office of general treasurer.³⁰ "I literally lay on the floor in my hotel room seeking God's direction. I wondered, *how could I know the will of God better than these men of God who have nominated me?* Finally, at 3 a.m. I felt confident that I should stay in Minnesota. That proved to be God's direction. M. B. Netzel was elected to that position and did a splendid job.³¹

From the beginning of Carlson's tenure as district superintendent, he was involved in Christian higher education. North Central Bible Institute had begun in the basement of the Minneapolis Gospel Tabernacle in 1930 and later occupied the opposite end of an old hospital that had been purchased by the district and refurbished. In fact, NCBI not only shared facilities with the district offices, but also operated as a part of the Minnesota District Council. Every Thursday Carlson taught a class at NCBI. Frequently he also invited a male quartet that included D.V. Hurst and L.B. Larsen to accompany him as he preached throughout the district, conducting district business and raising funds for NCBI.

Reflecting over his association with Carlson during those years, L.B. Larsen said, "He was a man of impeccable integrity. He was strong in the Word and he stayed with the Word."³²

A prolific writer, Carlson once accepted an assignment for an undated Sunday School publication on Romans. Another writer had failed to meet an earlier deadline so

Continued on page 31



“Exalt His Name Together”

The Fascinating Ministry of R.D.E. and Goldie Smith

By Edith Blumhofer

On Friday evening, August 31, 1928, the usual crowd congregated at Angelus Temple. Some of them knew that a wedding was scheduled, but others did not. In the 1920s, thousands of people looked forward every week to the Friday evening services at this bustling Los Angeles church. Built to seat 5,300, the huge theater-like auditorium often accommodated many more. Crowds came whenever the Temple doors were opened, especially when the Temple's pastor, Evangelist Aimee Semple McPherson was in town. The Friday evening service usually had a youth emphasis. McPherson—known to thousands far and wide as “Sister”—organized Temple youth as Foursquare Crusaders, bound to one another, to the Temple and to God by a solemn covenant, and the Crusaders made it a point to attend

Friday evening services. When the Bible school adjacent to the Temple was in session, students sometimes preached at the Temple on Friday nights. But on August 31, 1928, Sister herself took charge.

As always, lively band and choir numbers warmed the crowd long before Sister arrived. At 7:30 sharp, Sister made her entrance down the long ramp that led from a door at the top of the second balcony to the right side of the platform, and the service began. A few minutes into the service, the musicians began playing the wedding march and the door atop the ramp at the left side opened. Down the ramp came a wedding party—two flower girls, four bridesmaids and Sister's daughter, Roberta Semple, as maid of honor. They made their way to the platform where they stood among floral arrangements under a large gold wedding bell in front of Sister while the bride and groom repeated their vows. The bride,

Goldie Schmidt, was 16; the groom, Riley Donald Everett Smith, was 20.

A few minutes later, the bridal party left. Sister continued with the service, and the newlyweds—thanks in part to the generosity of a Temple member who gave them \$10—left for a honeymoon weekend at a cottage on Santa Monica beach. That was 65 years ago this summer. In the years since, R. D. E. and Goldie Smith have proven the sincerity of the vows they made to one another and to God that night at Angelus Temple. First in the International Church of the Foursquare Gospel, then in the Assemblies of God, they have unselfishly devoted themselves to serving God and others.

R. D. E. Smith was born in Redding, California on October 5, 1907. His family roots were in English Quakerism; according to family lore, the Smiths migrated to Pennsylvania with William Penn,

and each generation since has produced ministers. Although his parents were Christians, R. D. E. Smith was not converted until 1925. By that time, his family lived in San Jose, and they worshiped at First Baptist Church, a congregation that had been transformed in 1922 by a visit from Evangelist Aimee Semple McPherson. R. D. E. and his brother, Frank, were working away from home that summer. One weekend, Frank visited

Frank Smith was converted and then led his brother R.D.E. to the Lord.

their parents, who took him to church. That Sunday night, he was converted, and when he returned to his job, he led his brother to Christ. On their next visit home, the brothers received the baptism with the Holy Spirit. Given both their heritage and the current state of affairs at First Baptist in San Jose, it is not surprising that the Smith brothers and their sister, Shirley, felt called into the ministry.

The three Smiths were among a group of young people who felt that call and moved to Los Angeles from San Jose in the late 1920s to prepare at Angelus Temple's Bible school (known as L.I.F.E.). The school was not traditional by any standards even as a Bible school. Rather, it was part of Sister's thriving hub and her hope for the future. She intended to use the school to train "on-fire" evangelists, men and women molded in the fervor of the ongoing revival that she always said had flourished at the Temple since its opening on January 1, 1923.

Sister had a strong contingent of supporters in San Jose, many of them members of San Jose's First Baptist Church where William Keeney Towner was pastor. The church was old with a distinguished past, and the Smiths were part of the congregation during one of its most dynamic decades.

The Smith siblings arrived in Los Angeles in 1928 with several oth-



65 Years Ago

Don and Goldie Start Life Together

Goldie Schmidt became a child evangelist at 13, and Don Smith's father was greatly impressed when he happened to hear her preach. Someone asked Mr. Smith if they were related; he replied that he wished they were and then began nudging Don to get acquainted with Goldie.

They both went to L.I.F.E. (Aimee Semple McPherson's school) in 1928. Don worked his way through school as an officer with the Los Angeles Police Department. Although Goldie was only 16 at the time, they decided to get married.

ers from their church. Sister herself was their favorite instructor. Despite her rambling style, she radiated the energy and enthusiasm that held the school together. When she was in town, she taught classes in evangelism ("fishing") as well as Bible studies (the Song of Solomon was her favorite). Perhaps the best-known full-time faculty member was Frank Thompson, a retired Methodist pastor from Rochester, New York, whose Thompson Chain Reference Bible (first published in 1908) had brought him fame. Lilian Yeomans, an esteemed Assemblies of God author, teacher and evangelist, offered classes on divine healing. R. D. E. Smith especially enjoyed Bible classes with an inspirational teacher with a background in Alma White's Pillar of Fire, Canadian-born A. E. Mitchell.

When Don's father heard about the wedding plans back home in San Jose, he wrote to Sister McPherson, asking her to stop them from getting married. He thought it was a good idea but believed they were too young. Instead of stopping them, Sister McPherson crystalized their plans.

"Are you kids in love? Are you going to get married?" Sister asked. When they answered yes, Sister replied, "Let's have a wedding in the Temple Friday night." That was the extent of the counseling.

They were married in a ceremony at Angelus Temple with Aimee Semple McPherson officiating before 5,300 people just before the service. Someone gave them \$10, so they went to the beach for a short honeymoon.

Did it last? On August 31 they will celebrate their 65th wedding anniversary.

Goldie Schmidt, another of the young people at First Baptist in San Jose, joined her friends in Los Angeles in 1928. Students found apartments near Angelus Temple and supported themselves with whatever employment they could find. Goldie Schmidt was nearly 16 when she enrolled at Angelus Temple Training School, but L.I.F.E. was not her first Bible school, and she was already an experienced preacher.

Goldie Schmidt had been converted and inspired by a rising star in the evangelistic trail—child evangelist Uldine Utley. The two girls were born in 1912, Uldine Utley in Durant, Oklahoma, and Goldie Schmidt in San Jose. Their paths crossed in 1924 when Utley arrived in San Jose for services. She had been preaching in small towns for several months and had

opened her first city-wide crusade in the Oakland Auditorium on Christmas Eve in 1923. Her local fame grew rapidly. People marveled at her knowledge of the Bible; the flow of her speech; her simple, sentimental rendition of the gospel. Adults felt compelled by her innocence to repent and mend their ways; children comprehended her, though she seemed wise beyond her years.

Twice in 1924, Utley preached in San Jose—once for Towner at First Baptist, and once in a city-wide tent campaign.

In the tent campaign, Goldie Schmidt walked forward for salvation. When the Utley meetings ended, Goldie began attending First Baptist Church. By then, this Baptist congregation was permeated by the warmth and fervor of McPherson's Foursquare Gospel, with its receptivity toward spiritual gifts and healing. A gifted speaker, Goldie immediately began testifying and preaching. (Unlike Uldine Utley, however, she lacked a supportive family. Her father had died, and she was the only member of her family who professed conversion.)

One day someone who had heard her address a Sunday school class at First Baptist decided to help this enthusiastic young teenager develop as a preacher. He paid her expenses for a summer session at Glad Tidings Bible Institute in San

Francisco (now Bethany College, Scotts Valley, California). Goldie Schmidt studied and preached wherever she found opportunities—in and around San Francisco and across the Bay in Oakland and Berkeley.

When Goldie Schmidt arrived in Los Angeles, then, she knew something about ministry. Sister had a

**At the age of 12,
Goldie Schmidt heard
girl evangelist
Uldine Utley preach
in San Jose and
was converted.**

special relationship with the promising young people her good friend Dr. Towner sent her way, and she encouraged Goldie by giving her a privilege she rarely offered other women—that of preaching at Angelus Temple when Sister herself sat on the platform. Meanwhile, during his student years, R. D. E. Smith worked closely with Sister, some of the time as her assistant, preparing the schedule for services, helping with the baptizing on Thursday nights, assisting with radio broadcasts, and taking care of the details that kept things running smoothly. He and his brother, Frank, played harmonicas, and one night during service, they played a duet. Sister was delighted and im-

pulsively announced the formation of a harmonica choir to begin rehearsals the next week, with the Smith brothers in charge. The Smiths found life in and around Angelus Temple unpredictable, fast-paced and rewarding.

When R. D. E. and Goldie informed their parents that they wanted to get married, their parents wanted them to wait until they were older and better established. They wrote to Sister and asked her to talk to the young couple with the hope that Sister could dissuade them. The Smiths recall with a smile their summons to the Angelus Temple parsonage. Sister welcomed them and came directly to the point: "I understand you children want to get married," she began. They nodded, and she asked if they were in love. When they said yes, she refrained from counseling them and gave them her blessing.

After their wedding in August 1928, the Smiths had to work hard to make ends meet. R. D. E. joined the Los Angeles police force, working the night shift so he could attend morning and afternoon classes. The Smiths graduated from L.I.F.E. in 1930. During their student years, they devoted weekends to establishing and extending Sister's efforts in the Los Angeles area, serving as pastors of several Angelus Temple branch churches. Goldie Smith wore the white dress and cape that constituted the uniform of female Foursquare preachers. Their first church was in Chico, where they built the work by sharing the preaching at open air services. Next, they spent 2 years in Albuquerque, New Mexico. Then they moved back to California as pastors of the Foursquare church in San Pedro. Their hearts were in evangelistic work, however, and when one of their converts, a well-to-do businessman, offered to buy them a car to assist in evangelism, they resigned the pastorate and began to travel.

This change in direction for the Smiths early in the 1930s coin-

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EVANGELIST GOLDIE SCHMIDT

THE GREAT REVIVAL
Full Gospel Interdenominational
Starting July 31st, Sunday 3 P. M.
HEAR GOLDIE SCHMIDT
The Child Evangelist

Sunday afternoon, 3 p. m. and 7:30 p. m. Every night except Monday. Come and hear this child evangelist, how God has called and anointed her to preach the gospel. Special music and singing soloist. Lois Mays, Faith Daska, Dr. Knox, tenor; Mr. M. Haynes, baritone. Evangelist Mae E. Frey coming August 14. Evangelist Jack Frost coming. Evangelist Watson Argue coming.

All seats free.



SCIOTS' HALL
2073 Allston Way, Berkeley



Kathryn Kuhlman in miracle service. Doug Grandstaff, photo. Upper inset, Marjorie Close, Greensburg, Pennsylvania, with a Kuhlman ministry volunteer, Larry Ahlborn, June 1992; Mrs. Close was healed of cancer in 1967. Lower inset, Franklin, Pennsylvania, building where Kathryn Kuhlman's healing ministry began. Wayne Warner, photos.

Kathryn Kuhlman

Don't Call Me a Faith Healer

By Wayne Warner

Kathryn Kuhlman repeatedly credited the healing of an unnamed woman at Franklin, Pennsylvania, in April 1947—almost a year after she began ministering there—as the miracle that launched her into a new healing ministry. Nobody seems to know the woman's name or where she lived. Even the nature of the healing is uncertain aside from Kathryn's recollection that it was a tumor.

But Kathryn and the people who heard her testimony in that service accepted the story, and it has been retold thousands of times since. "I'd been preaching about the Holy Spirit, the things I knew about the Holy Spirit," Kathryn remembered about the pivotal service that would mark a new era in her ministry. "A

Heritage editor Wayne Warner's new biography, *Kathryn Kuhlman, The Woman Behind the Miracles*, is a summer release by Servant Publications (\$8.99). This article is excerpted from chapter 9. Kathryn Kuhlman (1907-76) ministered in Pittsburgh beginning in 1948 and became well known for her miracle services in major cities and through her radio and television ministries. Although receiving little publicity, it is estimated that the Kathryn Kuhlman Foundation donated \$750,000 to the Assemblies of God Division of Foreign Missions for overseas church buildings and other projects. The Foundation still operates a tape and book ministry in Pittsburgh. Kathryn Kuhlman's several books include *I Believe in Miracles* and *God Can Do It Again*. Two 1976 biographies are *Daughter of Destiny*, by Jamie Buckingham, and *Kathryn Kuhlman: the Life She Lived, the Legacy She Left*, by Helen Kooiman Hosier. This excerpt ©1993. Used by permission.

lady stood up and said, 'May I tell you something that happened last night while you were preaching?' And I said, 'Sure.' "

"While you were preaching last night I had a strange sensation in my body and I knew I had been healed," she told Kathryn and the audience.

"How do you know you were healed?" a rather skeptical Kathryn asked.

The woman responded, "I knew it. Today I went to my doctor and he confirmed that I was."

That set the theological wheels turning for Kathryn. She had been

"You have never heard me say that I have a special gift of any kind—never...never...never... The Holy Spirit will heal you...just sitting there...just sitting there...I know better than anyone else living that I have nothing to do with these miracles."

—Kathryn Kuhlman¹

preaching on the Holy Spirit and had not mentioned healing when the woman was healed. The Holy Spirit, then, whom Jesus said would remain with us always, was the one responsible for the healing. She had nothing to do with the tumor vanishing; the woman was healed because of her faith and a sovereign act of God. And made possible only through God's love and mercy.

It seemed reasonable to Kathryn, then, that if God would heal one person sitting in a congregation without the benefit of a sermon on healing, a prayer line, anointing with oil, or the laying on of hands, He would do the same for others. After sharing her new theology with the congregation and on radio, others responded that they too had been healed during a service.³

Now things were really buzzing at the Tabernacle on the Allegheny. Kathryn was beginning to believe that this method of healing was the norm for the church. Others who had never been to Franklin heard the news and began swarming in early to get a seat. Some were driving from Ohio and from Erie, Pittsburgh, and the smaller communities in between. The already packed 1,500-seat Tabernacle could not hold all the people who were making healing pilgrimages into Franklin.⁴

Kathryn expanded her radio ministry to include WPGH, Pittsburgh, and soon inquiring newspaper and magazine writers wanted to know more about the Franklin "preacher lady" and the reported healings. With no publication of her own, Kathryn's ministry news was spread on the air waves, newspapers and magazines, and by word of mouth.

Responsibilities in the Franklin office simply overwhelmed the small staff, as soon Kathryn was receiving 10,000 letters a week. People were reaching to her, and she tried to reach back in a million directions.

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It would be like this for the rest of her life.

To picture the arena into which Kathryn moved as she began her new era of ministry, we must review the state of the healing movement in 1947. The three biggest names were gone. Aimee Semple McPherson had died in 1944, and both Dr. Charles S. Price and Smith Wigglesworth died early in 1947. Uldine Utley, after a meteoritic start became a Methodist and had dropped out of the itinerant ministry. The best years of Fred Bosworth and Raymond T. Richey were behind them.

National ministries which preached healing were few and far between, even causing some staunch believers to wonder whether the movement would fold its tents and die.

But bursting on the scene as Kathryn was sorting out her new healing theology came a poorly educated 38-year-old preacher by the name of William Marrion Branham. Born in a dirt-floor log cabin in Kentucky, Branham said an angel appeared to him in 1946 when he was waiting on God in a secret cave. He was given the gift of discerning people's illnesses and thoughts, and people were being healed when he prayed. To a Pentecostal movement eagerly awaiting a second coming of Aimee Semple McPherson, Charles Price,

If God would heal one person who sat listening to her sermon, Kathryn Kuhlman reasoned in 1947, He would heal others.

or Smith Wigglesworth, Branham's radiance was like the noon day sun.

His ministry took off, drawing crowds from coast to coast. Perhaps his biggest drawing card was that he told people what their illnesses were and even some things about their private lives.

Critics called Branham a mystic and a charlatan, but Kathryn wanted to see for herself. Disguising herself, she took some of her associates to a Branham service in



DOUG GRANDSTAFF

Cleveland. Although Kathryn was disappointed at the way Branham aids handled the service, she walked out acknowledging that God was using the humble former Baptist preacher.⁵

Then out of Oklahoma came Oral Roberts who developed the largest following of any of the salvation-healing evangelists. He was serving a pastorate in Enid, Oklahoma, but believed God wanted him to take the healing message to more people. On May 25, 1947—a few weeks after healing reports began coming from Kathryn's meetings—Roberts rented an Enid auditorium and began the first of his many city-wide healing meetings. The rest is history.

Following Branham and Roberts' lead, other preachers felt the call to similar ministries and either resigned pastorates or bought bigger tents and set them up in every section of the country. Gordon Lindsay, an Assemblies of God pastor, promoted Branham's meetings with a new magazine *Voice of Healing*. Later it became the promotional piece for several evangelists, including A. A. Allen, Jack Coe, Morris Cerullo, W. V.

Grant, Tommy Hicks, Louise Nankivell, David Nunn, T. L. Osborn, and A. C. Valdez. He also formed a fellowship of healing evangelists using the name of the magazine. The organization became Christ for the Nations and today operates Bible schools in Dallas and other cities.

Kathryn could not accept what she saw in some of the healing evangelists. After visiting a tent

Soon she was receiving 10,000 letters a week. "People were reaching out to her, and she tried to reach back in a million directions."

meeting in Erie, she went away saddened and convinced that God had a better idea for her in dealing with the sick. Looks of despair and disappointment she saw on the faces of those not healed and burdened with the weak-faith syndrome would haunt her for weeks. As she left the tent, tears streamed down her face. "I looked up and cried: 'They have taken away my Lord and I know not where they have laid him.'"⁶

A *McCall's* writer told of attending a similar healing meeting where the evangelist was confronted with a totally blind woman. He quickly hustled her off the platform. "You're not believin', sister," he warned her. "Yo' faith is weak."⁷ Blaming the absence of a healing on weak faith seemed the easiest way out.

It looked as though many of the healing evangelists were vying for the superbowl of the tent evangelist circuit, with points going for the biggest tent, biggest offerings, biggest crowds, most sensational healing claim, and later the most watched television program.

Asa Alonso Allen probably won that title with his carnival-like show under the big top, which usually featured a night to drive out demons. In one issue of his *Miracle Magazine*, the lead article from a Los Angeles meeting reported

“supernatural, divinely created oil, springing up upon the hands of men, women, and little children.... glistening like jewels in the light!”

This was followed with a report that a cross of blood appeared on Allen’s forehead while he preached. If that was not enough to attract the curious, the magazine also reported that a ball of fire 20 feet in diameter appeared over the tent. In the same issue Allen told his side of the story about his arrest for driving while intoxicated during a series of meetings in Tennessee.⁸

Once Allen and Coe got on television, the viewer could expect anything. Jack Coe’s photographers filmed him praying for a woman who had a back problem; after his prayer, Coe put his knee into her back, grabbed her shoulders, and pulled her backwards. Coe was rough, believing that he was battling the devil—a method possibly picked up from the legendary Smith Wigglesworth who would often punch the sick with his fist to drive out the devil. Others would destroy medicines, break canes and crutches, and saw people out of body casts while thousands in the tents cheered and TV viewers gasped.

Despite Gordon Lindsay’s noble ideal for The Voice of Healing, there was no way to patrol independent tent evangelists who swarmed through the country like bees after a clover patch. Many were honest and motivated by a divine call, but others turned to sensationalism and questionable theology and practices.

Kathryn Kuhlman [and Oral Roberts] chose not to join this group of healing ministers.

The memories of the night in Erie and scandalous reports would help Kathryn reshape her own healing theology and give her a greater compassion for suffering humanity. Wanting to draw a distinction between her ministry and that of others, she was quick to correct anyone who called her a faith healer. “A faith healer? No, I merely remind you how big God really is.”

Many people who followed

Kathryn’s ministry saw a contradiction in her disclaimer that she had nothing to do with “these miracles” and that she had no gifts of healing or other gifts.

Oral Roberts thinks she was being modest and that she disclaimed any personal involvement because of her earlier training. Remembering his own Pentecostal roots, he told me in an interview last year, “We believed that was all part of the upbringing we had as Pentecostals. We were warned and warned and warned not to appear that we were doing anything, that God was doing everything. And I’m not sure she was believed, literally.”

Roberts is convinced that Kathryn ministered with the gifts of the Spirit but tried to take herself out of the limelight.

Oral Roberts believed Kathryn Kuhlman was being modest when she claimed no responsibility for healings: “I will die believing she had the gifts of God.”⁹

“I will die believing she had the gifts of God,” he said, “but I certainly know where she was coming from.”⁹

As Kathryn’s ministry developed, there was less emphasis on faith and more on the sovereign act of the Holy Spirit working in the meetings. Then as the Holy Spirit ministered in the pew, Kathryn somehow—she always acknowledged it to be the Holy Spirit giving her the information—picked up a signal and pointed to the section where a certain healing was underway. Like a two-member team, the Holy Spirit did the work and Kathryn announced the results. Even if Kathryn did not feel comfortable labeling her part in a healing, others—including Oral Roberts—called it a gift of the word of knowledge (1 Corinthians 12:8).

Kathryn would have agreed that a miracle service was a team effort but her part was very small.

No prayer cards. No long line of sick moving toward a ramp for a touch and prayer from Kathryn. No invalid tent. Everything was kept very simple and in the open. No longer would she say that someone failed to receive healing because of weak faith. She had seen people healed who were not serving the Lord. And she had seen others healed who had no faith for healing. This was a break from the traditional healing meeting concept, and one which others would copy.

Another of Kathryn’s oft repeated statements was that the healing of the soul was more important than healing of the body. Hardly a service would go by that she did not speak to the unconverted, stressing that they needed an experience of God’s grace. She would often relate her own conversion experience in the Methodist Church in Concordia, Missouri, at 14, adding, “The greatest miracle of all is a heart made clean by the blood of Jesus Christ—a soul born again by the Holy Spirit, born into the family of God our Heavenly Father, made an heir and joint-heir with our precious Lord and Saviour, Jesus Christ.”¹⁰

Not even “Tonight Show” host Johnny Carson could intimidate Kathryn into hedging on her position. Her ecumenical spirit caused her to soften divisive doctrines and attitudes, but being born again was not one of them.

Whenver people discuss Kathryn Kuhlman’s early healing ministry, invariably the Franklin, Pennsylvania, experiences come up. For it was here that Kathryn embraced her new theology on divine healing. A few people still around who remember the day she began what was supposed to be a two-week meeting will tell you it was the greatest thing to happen in Franklin’s history.

But all good things come to an end. As nobody could expect to keep the Allegheny River from flowing past Franklin, nor Babe

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A Krans family portrait during the late 1930s. Seated are Hjalmer, Lillian, and Annie; standing, Raymond, Eldore, Orill, Milton, and LeNette.

“Come Unto Me”

A Heritage Focus on the Hjalmer Krans Family

On the Chippewa River in northern Wisconsin there is a small town called Glidden. If you blink you may miss it, but the Lord knows where it is. In 1921 the Pentecostal message was brought to Glidden. Hungry for something real, a few people began meeting in a home where they praised and worshiped the Lord. Annie Krans was among the first to accept the gospel message. Her husband,

This article is the result of several contributors. Originally it was Marie Dissmore's idea to feature the Krans family and their involvement in the Assemblies of God. Later several Krans family members contributed additional information and photographs.

Hjalmer, followed and was faithful with his offering each week. What an impact this family would have on future generations was not then known.

In 1882, Bernhard Krans and Inga Christine (Erickson) Krans arrived in the United States from Sweden to settle in Prentice, Wisconsin, where Hjalmer was born on September 19, 1889. His wife, Annie Ahlstrom, was born on September 19, 1887, in Phillips, Wisconsin. They married on September 28, 1912, in Prentice and moved to the Glidden area in 1913.

Hjalmer had signed his first logging contract in the spring of 1911 and established camps

where, throughout the week, the loggers skidded logs with big work horses, peeled hemlock, ate in the shanty, and slept on bunks in the office. Returning to his family and their farm on Saturdays, Hjalmer enjoyed sitting quietly in his favorite chair after the evening chores were done and listening to his six children sing and play their instruments. Years later they moved to town. This was the family home until 1984.

The four boys, Milton, Eldore, Ray and Orill, formed a quartet that sang for many occasions throughout the area. Family members have some of this music available to them. Hjalmer's

favorite request was *Come Unto Me*. In addition, the sons and daughters (LeNette and Lillian) played musical instruments.

The family attended the newly formed assembly known as the Glidden Gospel Mission where a large orchestra was formed and the Krans children participated.

From the oldest to the youngest, all six children attended North Central Bible College in Minneapolis. Their spouses also attended there. The boys learned hard work farming and working in their father's logging camps. By working with their father, they were able to earn their way through school.

Milton worked for his father for several years and then operated a bulldozer for a private company. His oldest son, Byron, lives in Gillingham, Wisconsin, where he has taught band in a consolidated high school and worked for the government employment office. Beverly lives in Richland Center, Wisconsin, where she gives piano lessons, accompanies music students, and works in a consignment store. She has held various responsibilities in the church. Another daughter, Marilyn Ross, has been a church organist and works with her husband who pastors the Assembly of God in Helena, Montana. The youngest child, Milton, Jr., is an ordained Assemblies of God minister and biblical studies professor at Evangel College.

Eldore worked for the United States Forest Service and served as church treasurer and deacon for many years at Glad Tidings Assembly in Duluth, Minnesota. His son, Ray (named for his brother), was Mr. C.A. Minnesota and now works as a civil engineer with the United States Air Force in Shertz, Texas. While stationed in Spain, he was selected as the Best Air Force Civil Engineer in Europe. He has been involved in church choirs in the places he has been stationed. He has also been a church board member and leads Bible studies. A daughter, Darlene, lives in Duluth where she works as an elementary school secretary. She was church pianist, taught Sunday school,

started a junior church program at Glad Tidings Assembly, participates in music groups, and has presented Sunday school workshops in the area.

Ray pastored in Ohio until he was elected D-CAP of that state. His daughter, Delores Eastman, plays piano for various church functions and lives in Monument, Colorado, from where she works and travels with her husband for the Every Home for Christ ministry. Ray's other daughter,

From remote Wisconsin logging camps 80 years ago, Hjalmer and Annie Krans began a family that has had an impact in A/G congregations and schools.

Karen Boehner, was Miss C.A. Ohio and regional teen talent winner in voice. She is a school teacher and resides in West Linn, Oregon. She also sings in the church choir where her husband is minister of music.

LeNette attended North Central Bible College and North Central Business College. During this time she worked in the school print shop

as a linotype operator. In 1952 she moved to Seattle, Washington, where she worked for the Bank of California, Seattle Fur Exchange, and the Internal Revenue. She is now retired and lives in Seattle.

Orill pastored for several years and then became an instructor at North Central Bible College, teaching practical theology, speech, and Bible subjects. He served as Christian Service director for several years and traveled extensively with the college choirs and band during those years. He was listed in *Outstanding Educators of America Group* in 1970 and 1972. His three children, Mary Jane, John, and Jim were vocal ensemble regional teen talent winners. John and Mary Jane were both honored as Mr. and Miss C.A. Minnesota. Mary Jane Lee lives in Alexandria, Virginia, where she works in the accounting department of their church and sings in a choral group. Jim lives in Minneapolis where he has his own wallpaper and painting business. He sings in the church choir and also works with the men's group in planning their projects. John pastors First Assembly of God in St. Cloud, Minnesota.

Lillian Jones, the youngest of

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Hjalmer and Annie Krans at one of his logging camps in Wisconsin. The roof spectators are unidentified.



19th A/G General Council Minneapolis, September 5-11, 1941 "The Present World Crisis"

With the United States standing on the threshold of World War II, the Assemblies of God met in Minneapolis for its 19th General Council, September 5-11, 1941. Within 3 months, the Japanese would bomb Pearl Harbor and the U.S. would be drawn into the war. The mood was solemn in Minneapolis, as indicated by the Council theme, "The Present World Crisis." Missionaries were concerned about getting back to their fields. Earlier that year four Assemblies of God missionaries were denied in their attempt to get to Africa when the Germans sank the *Zamzam* ship on which they were traveling. War talk was on everyone's lips, prompting the 1941 Council to authorize the publishing of *Reveille*, an inspirational paper for service personnel.

Robert C. Cunningham, a Headquarters editor and later editor of the *Pentecostal Evangel*, covered the Council for the *Evangel* in his column, "The Diary of a Delegate." *Heritage* will roll back the calendar 52 years and excerpt Cunningham's diary.

You might wish to look over the general presbyters below and see how many you can identify.

Wayne Warner, Editor

A Good Report

This report is so good it ought to cure everyone afflicted with spiritual arthritis. Two years ago we had 3,592

ordained ministers; today we have 4,159 ministers, a net gain of 567 or 15.49%. In 1939 we had 3,496 assemblies; today we have 4,348, a gain of 852 or 24.37%. Church membership during the same period has grown from 184,022 to 209,549, an increase of 13.87%.

A 10-year comparison reveals that the number of assemblies has increased from 2,030 to 4,159, or 124.68%. Church membership for the same period shows an increase of 107.28%.

Despite the conditions that face the Christian church in many parts of the world, and the closing of doors in some parts, there are 43 different lands outside of the United States where our missionaries are still able to labor. We have 394 appointed missionaries and Council ministers engaged in missionary work. Total receipts for the biennial amounted to \$1,099,620.16, an increase of 41% over the previous two years. The top giving church was Glad Tidings Tabernacle, New York, with \$32,071.13. [For a comparison, *Crossroads Cathedral, Oklahoma City, gave \$853,616 to foreign missions in 1992; Lakeview Temple, Indianapolis, gave \$803,660.*]

Monday, September 1

At the District Superintendent's Institute, Assistant General Superintendent Fred Vogler spoke on loyalty to the fellowship. He spoke of loyalty

to our Publishing House, all our churches using our own Sunday School literature.

All our hearts were saddened by the news of our precious brother Robert J. Craig of San Francisco. He was seized with a severe heart attack on Saturday and died today. He was pastor of Glad Tidings Temple and along with his wife had founded Glad Tidings Bible Institute [now *Bethany College, Scotts Valley*].

Tuesday, September 2

J. Roswell Flower, J. Narver Gortner, and Leland Keys led in a memorial service for Robert J. Craig.

Tonight the district superintendents and secretaries, together with the executive presbyters, are meeting for a dinner and a season of fellowship.

Wednesday, September 3

The presbyters discussed what some were calling a shortcoming of the fellowship in ministering to youth. It was thought wise to defer action in creating a national Christ's Ambassadors Department until some later time where there could be more mature consideration of the problem.

Thursday, September 4

The day long looked forward to by our Pentecostal people all over our great land of America! All day long they have been arriving from the north, the south, the east, and the west. . .

General Presbyters, 19th General Council, Minneapolis, September 1941



What a wonderful fellowship we have together as blood-washed Pentecostal Christians!

As the great congregation sang the praises of God in the evening service, we felt His presence in blessing upon us at the very beginning of the Council meeting.

Friday, September 5

General Superintendent E.S. Williams called ministers to a new dedication. "If our flocks are restless, we need to get alone in the secret closet and there receive a new touch from God, and come forth to feed the flock of God with the living Word."

Gayle Jackson spoke on "Christian Aggressiveness" in the C.A. vesper service. In the evening service we heard a missionary report from Harry G. Downey, a solo by Einar Waermo, "Open the Gates of the Temple," and a violin solo by Joseph Wannemacher. George Hardcastle, superintendent of the Oklahoma District preached on "Our Place in the Present World Crisis."

Saturday, September 6

The prayer room was so filled with people that some had to stand. Furnishing music for the morning service were Fred Henry, the blind pianist, and Lorne Fox at the five-manual organ. Mrs. Fox ministered in song. Ralph M. Riggs, superintendent of the Southern Missouri District spoke of ministers remaining faithful during the present crisis.

All General Council officers were re-elected: E.S. Williams, superintendent; Fred Vogler, assistant superintendent; J. Roswell Flower, secretary-treasurer; Noel Perkin, foreign missions secretary; Stanley Frodsham, editor.

Sunday, September 7

Flem Van Meter spoke at the memorial and communion service. Brother Vogler reflected on what the saints were doing in heaven. "There is

surely a glorious Council assembling in glory," he added. We were also reminded of the early days of Pentecost when we never broke bread without having a great brokenness of spirit ourselves.

Noel Perkin spoke at the missionary service on the words of Jesus, "Occupy till I come." Four missionaries also spoke: Ruth Couchman, Peru; Marguerite Flint, India; Fred Baltau, China; and Kenneth Short, Borneo. An estimated one thousand young people stood in dedication.

Monday, September 8

Wesley Steelberg brought a message about the place of youth in our movement. Many of the Canadian ministers in attendance brought greetings, including R.E. McAlister, D.N. Buntain, Watson Argue, Loine Honderick, and G.R. Upton. In the afternoon Harvey McAlister preached at the divine healing service from Matthew 18:20, "Where two or three are gathered in my name, there am I in the midst."

In the evening service the Council soloist Einar Waermo blessed the audience with two numbers. Raymond T. Richey challenged the Council to minister to servicemen. Ben Hardin, Southern California District superintendent, brought the evening message, "Our Spiritual Life in the Present Crisis."

Tuesday, September 9

It was reported that in one session of the general presbyters that the blessings of the Lord were poured out so that for a whole hour no business could be done. Worship was the order of the hour.

A large Texas delegation was invited to the platform. They sang a song about Texas and then the song, "When He Calls Me I Will Answer."

A Younger Ministers' Fellowship Dinner was held at the Francis Drake Hotel. Forty-seven ministers attended

the meeting which had as the theme, "A Wheel within a Wheel; Masculine Fellowship plus adjustments." Ted Ness was acting chairman, and Charles N. Rice, secretary-treasurer. Other young ministers attending included J. Robert Ashcroft, Willard Cantelon, U. S. Grant, J.E. Hamill, Clyde Henson, W.E. Pickthorn, D. LeRoy Sanders, Norman Spong, Lester and Ernest Sumrall, and T.F. Zimmerman. They presented a pledge of loyalty to the General Council.

The Council sent a telegram to President Roosevelt expressing sympathy on the death of his mother.

E.E. Krogstad, Wilmar, Minnesota, brought a message for the evening service, "Loyalty to Government and to God in the Present World Crisis."

Wednesday, September 10

A telegram was sent from the Council to the Assemblies of God in Great Britain, expressing sympathy for what they are experiencing because of the war.

David McDowell expressed to the Council that the 19th General Council was the greatest in our history. Scores agreed.

R.E. McAlister preached on "The Threefold Ministry of Christ" in the evening service.

Thursday, September 11

Ruth Melching, returned missionary to China, gave a report of that field. Frank Lindquist, superintendent of the North Central District brought the morning message, "Evangelism in the Present World Crisis." A.M. Alber, superintendent of the Nebraska District spoke in the afternoon meeting on "Spirituality in All That We Do."

The closing meeting was described as a "great fellowship meeting" with many musical numbers including Lorne Fox playing "The Battle of Armageddon" on the organ. Harvey McAlister preached on "Apostolic Succession and Apostolic Authority."



FROM A NEW BOOK COMPILED AND EDITED BY DAVID A. WOMACK



Pentecostal Experience

The Writings of Donald Gee

Recognizing the value of the several books Donald Gee wrote on the Holy Spirit—some of which are out of print—Gospel Publishing House has produced a compilation of his works. David A. Womack, a free-lance writer and pastor of Twin Palms Assembly of God, San Jose, California, is the compiler and editor of *Pentecostal Experience: The Writings of Donald Gee* (02-0454, \$11.95). The book includes Womack's introductory remarks and end notes on each chapter.

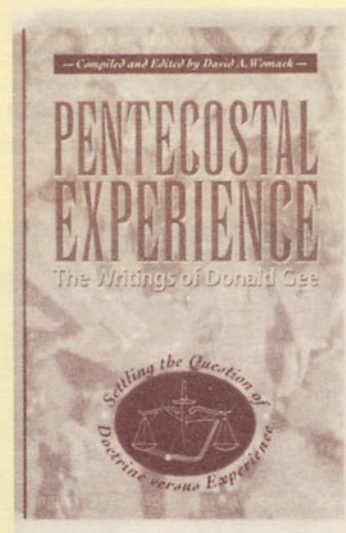
Heritage has divided chapter 13 into two parts, the article beginning on page 22 and part 2 to be published in the fall issue. The excerpts are from Gee's *All With One Accord*, published in 1961 by Gospel Publishing House (also published as *Toward Pentecostal Unity*, 1975).

Donald Gee (1891-1966) was a pastor, author, educator, conference speaker, editor, and ecumenist. He was known as the

"Apostle of Balance," and was in demand as a conference speaker worldwide. Son of a London sign painter, Gee was converted through the preaching of a Methodist, Seth Joshua. He became a Pentecostal in 1913 and later served Pentecostal congregations in Great Britain. Active in interdenominational Pentecostal circles, he became involved in the Pentecostal World Conference and served as editor of *Pentecost* from 1947 until his death.

The Donald Gee Center on the campus of the Assemblies of God Bible College at Mattersey Hall, United Kingdom, is a repository of materials related to the history and theology of Pentecostalism in Britain and around the world.

For a biographical look at Gee, see David Bundy's *Donald Gee, The Pentecostal Leader Who Grew in Wisdom and Stature* in *Heritage*, fall 1992.



All With One Accord

PART 1

Introduction By David A. Womack

The simpler life the world once knew did not survive the cataclysm of World War II. It was as if a curtain had been drawn on the world, and when it opened again all the scenery had been changed.

The Pentecostal movement was no exception. After the war, the full-gospel churches were larger, more organized, and somewhat uneasy about the perceived extremes of their spiritual heritage. Fear of wildfire—their word for supernatural manifestations gone awry—caused many Pentecostals to have little fire at all. What once had been a spontaneous combustion blown by the winds of the Spirit had now become a controlled flame in symbolic Pentecostal fireplaces! The phenomenal growth of the movement demanded more administration, more structure, and more essential services, such as literature, Bible schools, missions organization, and auxiliary programs. The necessities of properties, construction, and corporate management occupied our minds. Conventions replaced most of the old camp meetings. When the Assemblies of God Illinois District first combined its camp meeting with its district council, the superintendent said, "We used to have council at camp. Now let's have camp at council." Evangelist Anna B. Locke spoke up and said, "We'd better camp till we get God's counsel!"

After the war, a storm of unbalanced emphasis on the gifts of the Spirit, identified as the "latter rain" of Joel 2:28, blew across North America. I was in a service in 1949 when the evangelists laid hands on one man and supposedly gave him 24 separate gifts, including that of donation. The extremes of the Latter Rain movement ultimately had the effect of discouraging supernatural manifestations. The distinctive Pentecostal style of altar prayer was frequently moved from the sanctuary to more discreet prayer rooms, away from any visitors who might not understand. Over the years many churches ceased to experience

the public gifts at all. In time, the prayer rooms also disappeared. The next generation of pastors came out of such churches possessing a popular Pentecostal style but without the previous power.

There also was a tidal wave of big meetings in large tents and auditoriums. Celebrity evangelists preached with a powerful style and prayed for the sick. I have a scar from chipping a piece of steel into my arm while driving

Donald Gee proposed greater fellowship among Pentecostals and that they should attend World Council of Churches meetings. The latter set off a bombshell.

automobile axles for tent stakes. The big-name healing evangelist apparently could not operate outside his services, for what I got instead of divine healing was a bandage from the first-aid kit! Many such preachers were truly inspired and effective, but they were followed by others who imitated the methods without experiencing any divine source of authority. This synthetic approach, combined with ethical problems and financial irregularities, resulted in an increasing skepticism about the gifts and ministries of the Spirit.

Donald Gee also had changed. Before the war, he had been an inspired and inspiring camp meeting speaker. As World War II closed down Europe and made ocean travel unsafe, he was forced to limit his ministry to Great Britain and the work of the British Assemblies of God. In 1945, the 54-year-old Donald Gee who emerged from World War II was quite a different man from the dynamic conference speaker of earlier days. He was always the writer, but now he was more apt to speak at denominational gatherings than in camp meetings. He was deeply involved in his work as a church executive; he would shortly be appointed editor of *Pentecost* magazine, and then

director of a Bible school at Kenley (just southeast of Greater London).

There is a world that few local Pentecostal people ever know—that of international and interdenominational meetings. I once had the privilege of speaking at a session of the Pentecostal Fellowship of North America (PFNA); and there are regular meetings of the World Pentecostal Fellowship. In the rare atmosphere of these summit gatherings of the world's most influential and high-flying Pentecostals, the ambience is fraternal. All are friendly so long as the subjects under discussion are not controversial, but the moment a discordant issue is raised everyone goes on the immediate alert.

In his book *Toward Pentecostal Unity*¹ Donald Gee proposed greater fellowship among Pentecostal people around the world. Few disagreed with him on that subject. Since that time there has been a growing cooperation between Pentecostal fellowships. But he desired more than that. Where once he sought to define Pentecostal experience, he now moved into the controversial realm of defining the movement and its place among other churches. Leaders on both sides of the Atlantic objected when he proposed that the Pentecostals should attend the international meetings of the World Council of Churches (WCC). He fell out of favor in America and was replaced at the Bible school in Kenley. Two years later, in 1966, he went to his eternal reward, the unity issue still unresolved.

Was Gee right? David du Plessis tried to make much the same point as he attempted to minister to churches in the ecumenical community. Evangelicals in the U.S. refused to join the WCC and earlier had formed their own National Association of Evangelicals (NAE). Indeed the WCC became increasingly controversial. It engaged in unacceptable liberal issues, from supporting communism to encouraging revolution. The crevice between the liberal and conservative elements of Christianity became a chasm.

In Donald Gee's last years and for a long time since then, neither the Pentecostals nor most other evangelical Christians were ready for cooperation or compromise with the liberal side of Christianity. Yet, God was working in those traditional and liberal churches, producing the charismatic renewal that rocked the church world for the next 30 years.

Had God been calling us to involve

ourselves with those other churches just before the charismatic explosion occurred? Should we have listened to Donald Gee and David du Plessis? Since relatively few American Pentecostals ever read *Toward Pentecostal Unity*, Donald Gee continued to be greatly respected for his earlier Pentecostal writings. David du Plessis, after years of positive influence in the charismatic renewal, was restored to ministry in the Assemblies of God before he died in 1984.

The greater problem with *Toward Pentecostal Unity* was that Donald Gee sought to define the Pentecostal movement by relating it to traditional Protestantism. And traditional Protes-

tantism can be understood only in terms of reaction against the domination of Europe by the Roman Catholic Church and other liturgical churches. The truth is that the early Pentecostal movement did not react much against liturgical Christianity, of which it had very little knowledge. The early Pentecostal movement reacted against the ever-diversifying branches of Protestantism that the early preachers call modernism. At a time when the liberal churches were saying, "Every day in every way the world is getting better and better," the first Pentecostals were saying, "The world is getting worse and worse, and Jesus is coming soon!"

The great historical cause for the

Pentecostal movement was the combination of increasing literacy and the availability of the Bible in modern languages. Higher education and a growing knowledge of the Word of God made it inevitable that thinking Christians would call for a rejection of non-biblical beliefs and worship styles and a full return to original, New Testament, apostolic, Pentecostal Christianity. That is what Pentecostals are—a revival of the earliest form of Christianity as taught by Jesus Christ and His apostles. Pentecost is not just the latest phase in the development of historical, traditional Christianity.²

—David A. Womack, Editor

All With One Accord □ Donald Gee

Possible Pentecostal Unity

When many Christians consider Pentecostal unity, they think only of forging some kind of federation of competitive redundant denominations. It is impossible to achieve the unity for which Christ prayed by merging denominations. Such unions would only precipitate new divisions. Organized fellowship between similar denominations would provide valuable opportunity for easing friction and strengthening a common testimony in many ways, but the dream of creating one worldwide Pentecostal denomination can be dismissed as hopeless. If ever it were achieved, we may be almost certain it would no longer be Pentecostal!

Some Pentecostal churches have chosen the road of retreat into being independent, creating just one more division in the Church. An ideology of church freedom easily results in bondage to an idea harsher than anything found in more organized groups. The center of fellowship shifts from the communion of the Holy Spirit to mutual agreement about a certain concept of church government.

Since our only authority for calling ourselves Pentecostal is in connection with what happened on the Day of Pentecost, we turn to that context with assurance. It is explicitly stated that the disciples were in

"one accord" before Pentecost, at Pentecost, and after Pentecost (Acts 1:14; 2:1; 2:46). Their Pentecostal unity consisted of acceptance of the lordship of Jesus Christ and their affirmation of the presence of His Holy Spirit.

Yet, their unity had limitations. There was enough variety of temperament among them to precipitate any amount of personal incompatibilities. The fact that they had to cast lots between Joseph and Matthias (Acts 1:26) reveals a lack of unanimity among them about who should succeed Judas Iscariot. The first rush of Pentecostal enthusiasm produced a temporary unity, but it was soon marred by the disloyalty of Ananias and Sapphira and, later, racial discrimination against the Grecians. The remainder of the New Testament abounds with urgent pleas for unity among believers. Yet, overarching all this is our Lord's own prayer, "That they all may be one" (John 17:21).

It would be impossible to have this kind of unity embodied in one worldwide Pentecostal denomination. The only possible unity lies in cultivating Pentecostal principles upon which all have agreed. We can be enriched by sharing in doctrine and practice the things God has taught us by revelation and experience. We can explore many possibilities of practical cooperation in

evangelism, missionary work, broadcasting, or literature. We can investigate common problems, and misunderstandings can be cleared away by speaking face to face. All this cooperation is within our grasp without the slightest further organization.

Finally, we must never forget that unity is a personal matter. When our Lord prayed "that they all may be one," He meant individual disciples, not denominations and churches. My ultimate unity is with my brother, irrespective of whether we belong to the same organization.

Experiential Christianity

In his book *The Household of God*³ Lesslie Newbigin finds three main types of Christianity—Catholic, Protestant, and Pentecostal—laying predominant stress on order, faith, and experience respectively.

We accept the proposition that the type of Christianity broadly called Pentecostal emphasizes experience. We believe that spiritual experience is not only scriptural but vital to the Christian gospel. The first Christians had known Jesus personally. The apostle Peter testified, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pet. 1:16). The apostle John said, "That



which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . declare we" (1 John 1:1). They had experienced Jesus Christ!

Moreover, the Church was born in a mighty experience of the Holy Spirit made overwhelmingly real by wind, fire, and tongues. They possessed a *baptism*, not a philosophy, of the Holy Spirit. Their experience was far removed from a vague receiving by faith without any manifestation or a merely credal belief that all Christians have received the Holy Spirit as a matter of form.

By allowing room for the gifts of the Spirit in work and worship, Pentecostals have permitted the indwelling Comforter to become more than a vague Helper or indefinite Inspirer of virtuous thoughts and high ideals. By incorporating divine healing in their testimony, the Pentecostal churches include something

“My ultimate unity is with my brother, irrespective of whether we belong to the same organization.”—Gee

intensely experiential. In their fervent evangelism, all Pentecostal groups stress the joy and peace that come from the experiences of forgiveness of sins and justification by faith.

The experience of Christian joy is something essentially Pentecostal (Acts 13:52). Speaking with tongues is more than the language of spiritual ecstasy, but it certainly includes that. The emphasis upon experience can nevertheless be overdone. The blind man after he was healed by Jesus said emphatically, “One thing I know, that, whereas I was blind, now I see” (John 9:25). That was glorious! But after he had received a fuller revelation of Christ, he worshiped. That revelation was an experience also but of a higher order, for it took him beyond what Christ

Continued on page 25

Can You Help Preserve Assemblies of God Historical Materials?

Do you have something that helps tell the story of the Assemblies of God and the Pentecostal movement? The Archives is searching for materials that should be preserved and made available to researchers.

This can include photographs, diaries, periodicals, interviews, missionary letters, minutes, revival posters, recordings (wire, tape, records), scrapbooks, correspondence, etc. Maybe you have memorabilia of well-known pastors, evangelists, or missionaries which you would like to donate to the Archives. Often we receive items that we did not know existed. (You should see us gather around to open a box; you'd think it was a birthday or Christmas!) Chances are you have something that will fill a gap in our collections. Perhaps you would like to make a contribution to our building fund in memory of pioneers who were special to you.

Maybe you don't have anything to contribute to our collections but would like to present a *Heritage* gift subscription to a friend.

Please give us a call at (417) 862-1447, ext. 4403, or write to me at 1445 Boonville, Springfield, MO 65802. Thank you. Wayne Warner, Director

Gordon Hadley: book and *Golden Grain* magazines. **Children of Marguerite Hokanson:** box of books. **Carlton Spencer:** Old Elim school mailing list. **G. Raymond Carlson:** newspaper clipping on Carl

O'Guin's 97th birthday, PFNA minutes (1948-73). **David Willis:** Jo Ellen Johnsen's Fuller Seminary paper on women in A/G ministry. **Education Department:** Directory of A/G Colleges, Faculty/administration Directory for A/G institutions. **Bob Burke:** video interview with Allie Hughes (attended first General Council, died 2 weeks after interview), Oklahoma church anniversary books (First Assembly—now Cathedral of the Hills—Edmond, and Broken Bow Assembly of God).

BGMC: missionary all-star albums for 1990-92. **Roy Davidson:** Newspaper clippings and photographs of his former pastorate in Juneau, Alaska. **Michel Trapasso, Sr.:** books, pamphlets, tracts, and songbooks in Italian. **Youth Department:** materials created in the department. **Gail P. Winters:** obituary for Grace Lindholm, missionary to Congo (Zaire). **Virgil Illum:** Aimee Semple McPherson's *Bridal Call Foursquare* (1929-30), John Alexander Dowie's *Leaves of Healing* (incomplete 1908, 1909, 1910, 1914, and 1916). **John Savage:** A/G pilot's shirt. **Southern Idaho District:** *A/G of Southern Idaho: 50th Anniversary*. **Dennis Gaylor:** obituary and memorial material on James B. McKeehan. **George Raduano:** *Bridal Call* (incomplete 1924, 1927-33). **Jewel van der Merwe:** Discernment Ministries booklets, *The New Order*, *Joel's Army*, Benny Hinn.

James Thomas: *Christian Rock? Christian Rap?* **George Edgerly:** Iowa scrapbook from Gertrude VerSteegt. **Adele Dalton:** miscellaneous materials. **Reginald Barney:** periodicals, photos, tracts, and loan of photo albums and diaries (1915-25) of ministry in New England. **T. Dale Pollard:** books, *I Knew There Was More*, *The Guest Within*, *Man of the Spirit*. **Pat Pickard:** books, *The Pentecostal Theology of Edward Irving* (C. Gordon Strachan), *Summer was Yesterday* (Cecilia Piper). **Ward Williams:** information on Rodney Howard Browne's Lakeland, Florida, meeting; tape on James Hennesy addressing Southeastern College chapel regarding Browne meetings. **Helen Braxton:** research material on Berean Missionary Fellowship, *BMF Newsletter* (1956-92), minutes and financial reports (1955-83). **David Jayne:** photo of Vinyard Healing Campaign, Peckville, Pennsylvania, Feb. 1951 and miscellaneous materials.

Precious Promises Still Precious 70 Years Later

By Glenn Gohr

This past March the Assemblies of God Archives received a phone call from Ed Hancock of Westminster, California, inquiring about a box of Precious Promises. He had purchased the box at a local antique store and felt this was a novel and prized possession. Inside the box he found over 200 scripture promises on colored cardboard.

On the bottom of the box he noted that the Precious Promise Boxes sold for 35¢ each and \$3.75 per dozen. They could be ordered from the Gospel Publishing House, 336 West

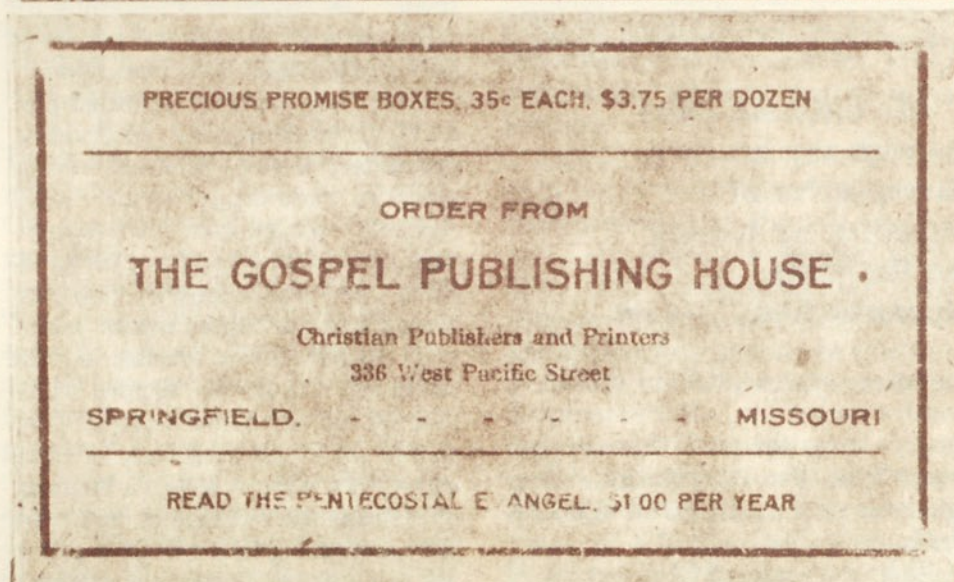
Adele Carmichael gave this box to a friend in 1923. It was recently purchased in a California antique store.

Pacific Street, Springfield, Missouri. There was also a notice on the box encouraging the user to "read the *Pentecostal Evangel*, \$1.00 per year."

Curiosity got the best of him. He had to find out if the Gospel Publishing House was still in existence. If so, when was this box of Precious Promises printed? Does the Publishing House still sell this item? And is the *Pentecostal Evangel* a magazine that is still published today?

Hancock called information to obtain the number for the Gospel Publishing House. He was elated to find that the Gospel Publishing House is still in business.

He called the number and was put in touch with the Assemblies of God Archives to answer his questions. Yes, the Gospel Publishing House, now at 1445 Boonville, is still operating and it produced the Precious Promise Box he had in his possession. Also the *Pentecostal Evangel* is still being published on a weekly basis and now has a yearly



Ed Hancock found this Precious Promise Box in a Southern California antique store. Photos show printing on top and bottom. Illustration at right is from the 1924-25 Gospel Publishing House general catalog.

subscription price of \$14.95.

The first reference to a Precious Promise Box is in *The Weekly Evangel*, forerunner of the *Pentecostal Evangel*. A brief article in the December 23, 1916, issue introduces a new box of 224 promise cards selected from Genesis to Revelation, "a great improvement on other makes." The pre-World War I price was 25 cents a box or \$2.50 per

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dozen.

In checking through back copies of the G.P.H. catalog, the earliest reference to the Precious Promise Box was in the 1924 catalog. It was not listed in the 1923 catalog. Amazingly enough, a similar item is still for sale in the current general catalog. It is called Our Daily Bread Promise Box and is packaged in a miniature loaf containing 120 cards printed with scripture texts on both sides. This item currently sells for \$4.95 plus shipping and handling.

Hancock was pleased to get some of the history behind his box of promises, but this is not all of the story.

Later in the day he called back after a co-worker of his noticed something written on the side of the box. It said, "Presented by Rev. Adele Boatwright now Carmichael to Sallie Forrester May 1923."

Once again the Archives was able to help explain the meaning behind this inscription. The original owner of the Promise Box was Rev. Adele Boatwright, an Assemblies of God minister, who married Richard Carmichael in November 1923.

The present owner of the Promise Box was delighted to learn about the original owner of the box and was even more excited to learn that she is still living and active in the ministry 70 years later.

The Assemblies of God Archives put Hancock in contact with Adele Carmichael. Interestingly enough, both parties now live in the Los Angeles area. She lives in Thousand Oaks, and Hancock lives at Westminster and works at the VA Medical Center in Long Beach.

In talking with Mrs. Carmichael, he found out that she is 91 years old and has been an ordained minister for 75 years. She presently teaches a Sunday school class at First Assembly, North Hollywood, California.

When asked about the Precious Promise Box, Adele Carmichael told him that in May 1923 she was not yet married and was a student in the first class at Central Bible Institute in Springfield. During the winter of 1922-23 and that spring she also pastored the church at Marionville about 30 miles south-

west of Springfield. She would board the train from Springfield and arrive at Marionville on Saturdays to hold a street meeting and then have services again on Sunday. Each weekend she stayed with an elderly couple from the church, Mr. and Mrs. Forrester.

She says the church people had told her that if she would pastor the church, they would pay for her transportation from Springfield. That was all they could afford to pay. "The church was in trouble. They weren't making it. I helped the church raise money to buy a piano and also coal and wood for the stove."

There was a group of men from the town who were not a part of the church, but they appreciated her work. They gave her a purse of money each week to help with her

expenses. They told her, "This isn't for the church, it is just for you personally." With this money she was able to pay her school bill at C.B.I.

That summer she held a brush arbor meeting at Taneyville, Missouri, and conducted other revivals in nearby towns in the Shepherd of the Hills region.

Before leaving the church at Marionville, she presented a gift to her host, Mrs. Sallie Forrester. It was the Precious Promise Box, which, now 70 years later, somehow made its way from Missouri all the way to Southern California.

Rescued from an antique store, the Promise Box is cherished by its new owner. Once again it can be placed on a "dining table" and a promise from God's Word taken "at every meal." ❖

□ Donald Gee/ from page 23



to order and faith, to add to our fervent testimony of experience a greater reverence in worship and a more determined intellectual effort to define our faith. We ought not enjoy deep emotion at the expense of shallow thinking. The scriptural way of putting it is, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

The three golden strands of order, faith, and experience need weaving into one cord that cannot quickly be broken. A Pentecostal revival in the fullest measure will not stress one at the expense of the others but will manifest a shining witness to all three.

TO BE CONTINUED

NOTES

¹Gospel Publishing House, 1975; previously titled *All With One Accord*, Gospel Publishing House, 1961.

²Readers who wish to study Donald Gee's arguments for ecumenical cooperation may do so from the full text of *Toward Pentecostal Unity*. For this article, I have selected only those subjects that one may find most useful for the Pentecostal movement today.

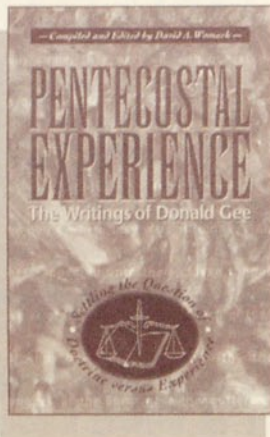
³Friendship Press, New York 1954. ❖

had done for him to who Christ was. The danger of becoming too experiential in religion is that the soul becomes introspective. The soul gets taken up with its blessings, feelings, and gifts. Therefore, it fails in its supreme calling to purely objective worship.

There is a need for the Pentecostal churches to give more attention

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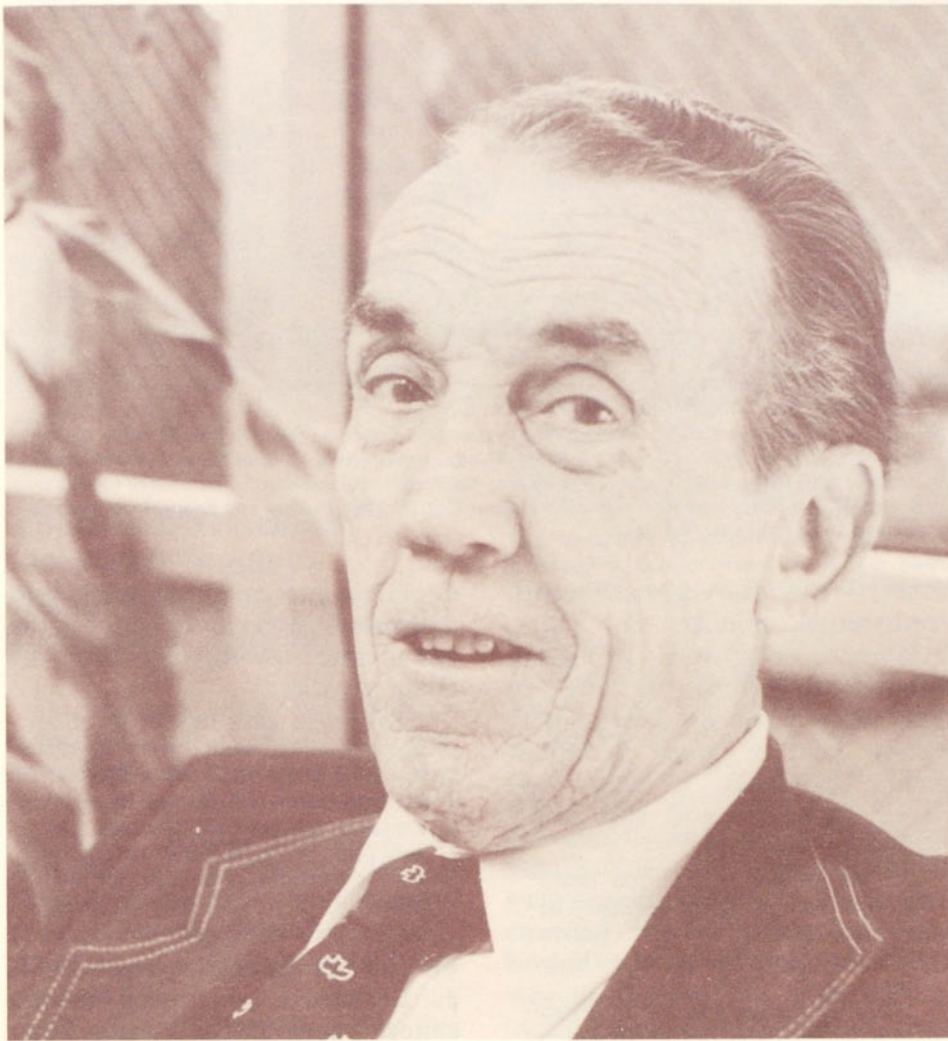


□ Kuhlman/from page 15

Ruth on a minor league team, neither could anybody expect to keep Kathryn Kuhlman restricted to Venango County. In 1950 she would follow the Allegheny to the Monongahela where the two form the Ohio at Pittsburgh. It would become her base, the longest of her lifetime.

NOTES

1. Velma Clyde, "Crowd Packs Auditorium to Get Look at Female Faith Healer," *Portland Oregonian*, May 30, 1971, 21.
2. Interview with Oral Roberts, June 5, 1992.
3. Allen Spraggett, *Kathryn Kuhlman, The Woman Who Believes in Miracles* (New York: New American Library, 1970), 110; Kathryn Kuhlman, interview with Greg Smith, Kansas City, May 10, 1972. Early in her new phase of ministry in Franklin, Kathryn did not point to sections of the building where a specific healing had happened—as she began to do later. People simply told her about their healings. Pentecostals early in this century occasionally would report that people were healed without specific prayer being offered for them (*Latter Rain Evangel*, August 1913, 6). Kathryn's new method in offering help to the sick was nothing new, but she is the one to develop the idea and believe that it should happen in every service.
4. In contrast to the influx of people into Franklin in the late 1940s, the 1992 attendance at the Tabernacle, which is a Christian and Missionary Alliance congregation, runs about 100; and four Pentecostal/charismatic churches in the area average 40-70.
5. Telephone call with Lottie Anthony, November 1992.
6. Jamie Buckingham, *Daughter of Destiny* (Plainfield, N.J.: Logos International, 1976), 101.
7. John Kobler, "The Truth About Faith Healers," *McCall's*, February 1957, 77.
8. *Miracle Magazine*, January 1955. Allen forfeited a \$1,000 bond in Tennessee and his relationship with both the Voice of Healing and the Assemblies of God was severed. Cause of his death in 1970 was ruled sclerosis of the liver.
9. Interview with Oral Roberts, June 5, 1992.
10. Kathryn Kuhlman, *God Can Do It Again* (Englewood Cliffs, N.J.: Prentice-Hall, 1969), 5-6.



James Bashford Bishop

Of His Many Ministry Opportunities, Bash Bishop Views Teaching As His First Love.

“Not abstract Teaching,” he says, “I want to reach people.”

By Glenn Gohr

CONCLUDING PART

Returning to Springfield, J. Bashford Bishop attended the 1937 Central Bible Institute graduation. Afterwards he spoke with *Pentecostal Evangel* editor Stanley Frodsham, who told him about Peniel Bible Institute in the mountains of Kentucky, which was in need of instructors. So he decided to go.

The school was located only 3 miles from Campton, Kentucky, but the living conditions and “roads” were primitive. A lot of the roads were actually creek beds, and there was no running water. The school had only 11 students at that time.

On the weekends, the instructors and students would preach in little mountain mission station churches. When roads permitted, Bishop drove his Model A Ford to the preaching points.

One Saturday when his car wasn't running—and he couldn't drive anyway because there weren't any roads—he walked 26 miles to a mission station called Town Flat to hold services. On Sunday he walked an additional 12 miles to another mission station. Then on Monday he started back to Peniel and walked another 19 miles before hitchhiking the rest of the way. In one weekend he had walked 56 miles!

After teaching one school year, Bishop left Kentucky in 1938 to become assistant pastor at Wilmington, Delaware. There he was in charge of midweek services and junior children's church.

That fall, Stanley Frodsham came to Wilmington and preached. Frodsham asked Bishop if he would write an article for the *C.A. Herald* New Year's edition for 1939. Bishop agreed and soon completed the article. Then about 2 months later Frodsham wrote him a letter inviting him to work in the editorial department of the Gospel Publishing House.

He accepted the offer and moved to Springfield. This was really the beginning of Bishop's prolific writing and teaching career. His position in the editorial department encompassed a variety of duties. He

The shaping of his teaching and writing ministry resulted in working closely with two of the best-known names in A/G history: Myer Pearlman and Stanley Frodsham.

became a writer for the *Intermediate Teacher's Quarterly*, wrote stories for the intermediate Sunday school paper, condensed a book by Amy Carmichael, and occasionally wrote articles for the *C.A. Herald*.

Readers of the *Pentecostal Evangel* will also be interested to learn that his commentary on the Sunday school lesson first appeared weekly beginning in 1939. The column was discontinued during World War II, and Bishop took up writing the lessons again in 1956.

Soon after arriving in Springfield to take the editorial position, Bishop renewed his relationship with Ruth Garvin. They became engaged during the 1939 General Council in Springfield. J. Bashford Bishop was married to Ruth LaRue Garvin on November 30, 1939 at Faith Tabernacle in Tulsa, Oklahoma. Her father William F. Garvin, pastor of the church, officiated. Bert Webb assisted in performing the ceremony, Bashford's brother Richard was best man, and Miriam (Bailey) Armerding was maid of honor.

Ruth Bishop was born July 8, 1917 at Seven Mile, Ohio, and was reared in a preacher's home. Her



Sometimes a preacher and his Model A couldn't make it to church on time. Especially in the Kentucky Mountains during the 1930s. Here J. Bashford Bishop, right, gets help from friends Carl Brumback, left, and Howard Richardson, center, in unsticking his Ford "Armageddon." The woman second from the left is Eleanor Parry who later was a librarian at Central Bible College and Evangel College and is now retired in Springfield, Missouri.

father, W. F. Garvin, had been a Presbyterian minister in Tulsa, Oklahoma, prior to his affiliation with the Assemblies of God. In 1923, when evangelist Raymond T. Richey held a great salvation-healing campaign in that city, Garvin attended and saw many "signs and wonders."

It was the first time he ever heard the preaching of divine healing. The following year he and Mrs. Garvin both received the baptism of the Holy Ghost. . . .

Brother Garvin was led to resign from the Presbyterian Church and in December 1924 he organized an undenominational Pentecostal church named Faith Tabernacle. . . .

In 1936 Brother Garvin affiliated with the General Council and six years later Faith Tabernacle became an Assemblies of God church.¹⁰

Ruth Garvin Bishop, like her father, also served in ministry. She was ordained in February 1950 when

As a caring person, Ruth Garvin Bishop discovered an unofficial ministry with the students at Southeastern.

the Bishops were living at Jacksonville, Florida. She assisted her husband in pastoral and evangelistic ministry and frequently led singing and conducted prayer meetings. During the 1960s and 1970s, when her husband was an instructor at Southeastern College, she was director of services to military families for the American Red

Cross. In later years she worked as a divorce custody investigator in the circuit court. Bishop has this to say about his wife:

She was a great help to me. She had a quality about her—although she had no official capacity with Southeastern—kids flocked to her by droves to tell her their troubles. Not only girls, but boys too occasionally. People just wanted to pour out their hearts to her. She was a caring person, very much so.¹¹

After the Bishops were married, J. Bashford continued in his editorial position for 2 years. Then in 1941, they left Springfield, and he served 1 year as assistant pastor to his father-in-law at Faith Tabernacle in Tulsa. While there he was ordained by the Oklahoma District on October 9, 1941.¹²

Then in 1942, Bishop received a request to return to Springfield as an instructor at C.B.I. For the next 5 years he taught at C.B.I. and also wrote articles for the editorial department in the afternoons.

I've always had it in the back of my mind the idea that Brother Frodsham was responsible for getting me back because before I left he had protested my leaving so strenuously and talked about all the thousands of people I'd be ministering to. And I told him, "Brother Frodsham, I can't feel I'm called just to preach to a typewriter."

And then I made a statement just casually. "Now if I had a situation like Myer Pearlman, where I'm teaching in the morning and writing too, I could do that." And I don't think he ever forgot it.¹³

In 1943 he succeeded Myer Pearlman as writer of the *Adult*



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

Teacher's Quarterly. He also took over Pearlman's Old and New Testament courses at C.B.I.

He was well acquainted with W. I. Evans, Ralph Riggs, J. Roswell Flower, and other stalwarts of the faith. Myer Pearlman and Bishop shared offices at C.B.I. the year that Pearlman died. Some of the courses he taught were history of missions, ministerial ethics, parliamentary law, Pentecostal truths, Old and New Testament, public speaking, and personal evangelism.

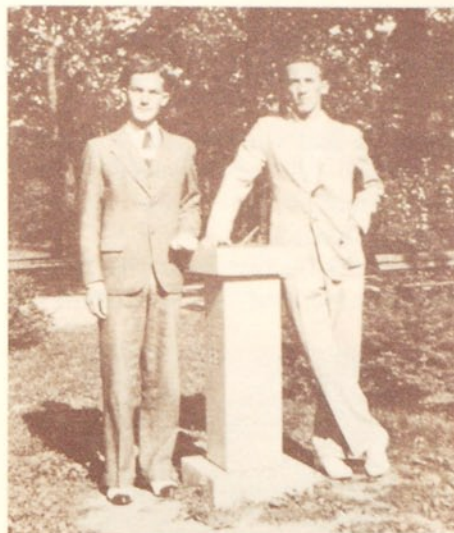
Thousands remember his weekly Sunday school lessons in the *Pentecostal Evangel*.

A profound truth which Bishop drilled into his students at C.B.I. and later at Southeastern was that God can use any means for a blessing. To illustrate this, he borrowed an illustration used by Myer Pearlman that a student could even take a mop stick and say to it, "I will not let thee go except thou bless me."¹⁴

He was well-liked by all of his students. In 1947, his last year at C.B.I., the students dedicated the yearbook to him: "As a minister your message has been challenging and inspiring; as an instructor your teaching has been wholesome and practical; as a friend your fellowship has been warm and sincere."

Next God directed him to Southeastern Bible Institute for the 1947-48 school year. The school had recently moved to Lakeland, Florida, on land formerly occupied by Lodwick Air Force Base. Howard Bush, superintendent of the South Florida District and president of the school, invited him to become dean of men.

Although he spent an enjoyable year as dean and instructor, the living conditions at the new campus were very cramped. After living in a 12-room house in Springfield, the Bishops had to settle for a 2-room apartment with a beaver board partition between them and the next family.



Two young Bishop brothers in 1936, Richard and J. Bashford, both of whom would later pastor churches and teach in Assemblies of God schools.

Because of the poor living arrangements at Southeastern, in August 1948 Bishop left the school to become pastor of a new church at Ft. Myers, Florida. He found that it had only 16 members and provided a meager salary of \$40 per month. In a letter to Springfield, he gave another reason for taking the church: "For 7 years I've been behind a desk or pulpit in Bible school, dishing out high sounding talk and teaching about great men of God and about high ideals and accomplishments. I felt the time had come for us to do a little practicing to balance the accounts."¹⁵ He also pastored a year at Jacksonville, Florida.

From 1950-1960 he pastored Glad Tidings Assembly of God at St. Petersburg, Florida, with his wife Ruth as associate pastor.

While at St. Petersburg he was approached once again to write the Sunday school lesson for the *Pentecostal Evangel* on a freelance basis. His lessons, each illustrated by Charles Ramsay's distinctive artwork, ran continuously from July 1956 through December 1978. Because of his duties as assistant professor of Bible and religion at Southeastern College, he felt it necessary to discontinue the column in 1978 after writing it for about 25 years.¹⁶

While still pastoring at St. Petersburg, Bishop received a desperate call from the president

of Southeastern in the summer of 1959. School opening was a month away and one of the teachers was terminally ill. Bishop was asked to take over his classes for that year.

After discussing the matter with his church board, it was agreed that he would teach at Southeastern 3 days a week and continue his pastoral duties at the church. Although it was 60 miles to travel from St. Petersburg to Southeastern, Bishop enjoyed that year of teaching.

He never gave a thought to possibly teaching again at the college, because he was just filling in for a year. Besides, he had only a 3-year diploma from C.B.I., and colleges had started requesting that instructors have at least a master's degree.

Then one morning in April, he was praying alone at the altar of his church, when he heard God speak to him in an audible voice. This is how he describes this experience: "All of a sudden, the first time in my life and the only time in my life, God spoke to me in an audible voice. It was clear as a bell: 'I want you at Southeastern.'" He protested, "Lord, you know I've only got a diploma. I haven't even got a bachelor's degree. You can't get a teaching job without a master's degree." He heard God speak to him a second time: "I want you at Southeastern." Then he said, "Lord, that's all right with me, but you're going to have to tell them."¹⁷

He didn't breathe a word of the experience to anyone and continued with his regular activities and plans. When the school year ended, the officials all shook his hand and said, "God bless you, Brother Bishop. Thank you for filling in for us." Nobody said anything about returning to teach the next year.

That July he went by the school to visit a friend. The president happened to see him and called him into his office. Bishop was told that the school administration felt that God would have him teach at Southeastern full-time. Bishop replied, "Well that suits me just

Continued on page 35

FROM OUR READERS

Fond Memories of C.W.H. Scott

Thank you for the information you sent about Brother and Sister Scott [Charles W.H. and Gertrude]. We enjoyed and cherished their friendship from the first time we met, when they ministered in my father's tent meetings in Clio, Michigan. I still remember the Kolenda boys watching Brother Scott play his marimba.

I believe the Assemblies of God Archives, with *Heritage*, is performing a valid and essential ministry. May God continue to bless.

Louie A. Kolenda
Port Charlotte, Florida

Charles W.H. Scott served as superintendent of the Michigan District and later as an assistant general superintendent. He died last year. Mrs. Scott continues to make her home at Maranatha Village, Springfield, Missouri.

Collects Photos of God's Servants

I have been receiving *Heritage* for about a year; it has been such a tremendous blessing to read. Four years ago I was converted, baptized, and continue to be filled with the Holy Spirit. What a new life, a life I didn't know existed.

I used to collect old rare comic books. Now I collect photographs of men and women God used mightily. What a blessing. On the cover of the winter issue you have a flyer of a meeting Smith Wigglesworth sponsored. I would like to order a 5" x 7" photograph of that flyer. Glenn Gohr in the Archives has helped me in finding other rare photographs. God bless you.

Victor Davis
Staten Island, New York

Class Secretary for 35 Years

I am a constant reader of *Heritage* and over the years have learned to love this magazine. May the Lord continually bless the *Heritage* writers. I enjoy the great meetings of the outpouring of the Holy

Spirit. I like the men and women who are full of the Spirit and will preach the truth without compromising.

In 1937 I came into the Pentecostal movement, and I have never



Vera D. Nelson on 84th Birthday

left my experience for anything new. I have never been sorry for the baptism in the Holy Ghost with evidence of speaking in tongues. I am a regular attendant in church, Sunday school, prayer meeting, and was secretary of my Sunday school class for 35 years. My church is First Assembly of Panama City.

Vera Nelson
Panama City, Florida

Memories of Robert J. Craig

I was so thrilled to see Rev. R. J. Craig in group photo [winter 1992-93]. This brought many memories. Brother Craig baptized me in his Glad Tidings Church in San Francisco when I was 12 years old. My sister Verna went to Glad Tidings Bible Institute [now Bethany College, Santa Cruz] and also attended the church.

So, I decided to renew my *Heritage* subscription for another year and hope I'll have more surprises. I do enjoy seeing these old-time early ministers honored in this way.

Christine Johnson
Tulsa, Oklahoma

Robert and Mary Craig founded the Glad Tidings Assembly and the Bible school in San Francisco. For more on their ministry, see "Robert J. Craig's

Glad Tidings and the Realization of a Vision for 100,000 Souls," by Everett A. Wilson, Heritage, summer 1988. Robert Craig died at the 1941 General Council in Minneapolis.

Recognizing and Sharing Heritage

We are in a week of celebration [May 16-23], observing the 60th anniversary of First Assembly of God. Many things have been used to make this a special week including musical groups, dignitaries, and an old fashioned day, to name a few.

Special recognition was given to all those who have been members for 25 years or more. With the passing of years the list of surviving charter member has grown shorter and shorter. Only two charter members remain and both have shared in this celebration.

Thank God for the growth of our church. God has multiplied that original number many times over. Growth is not without problems, however. The problem that most concerns me about the growth in recent years is the lack of knowledge and experience of our Pentecostal distinctive. In a time when the power of the Holy Spirit is needed more than ever before, we simply cannot allow our churches to conform to the image of this world.

Many today consider the message of Pentecost to be old-fashioned. But Pentecost is not old-fashioned, it is never changing. To chart our future, we must know our past and you have helped us greatly by producing the quarterly *Assemblies of God Heritage*. We used this magazine to share our past with many who knew little about our exciting history. We had the added advantage of finding articles that recorded the history of pastors and churches right here in Kentucky.

Thank you, Brother Warner and all who have helped us slow down to see the great heritage that has been left to us. May we be found faithful and equal to the task, by the help of the Holy Spirit, until Jesus calls us home.

Paul E. Brannan, Pastor
First Assembly of God
Frankfort, Kentucky

□ G. Raymond Carlson / from page 8

he agreed to help. With the deadline closing in on him, he typed the manuscript in the back seat of a Volkswagen while his wife drove from Minneapolis to Springfield.³³

In 1961, Frank Lindquist, president and founder of NCBI retired. Lindquist felt Carlson should be his successor and recommended him to the district presbytery. The district presbytery concurred with Lindquist's recommendation and invited Carlson to serve as North Central's president. Feeling this was God's direction for his life, he resigned as district superintendent and assumed leadership of North Central.³⁴ (Incidentally, G. Raymond Carlson is the first general superintendent of the Assemblies of God to serve as a college president before being elected to the superintendency.)³⁵

Raymond Levang was a faculty member at North Central and remembers when Carlson assumed leadership of the school. "Salaries of the faculty members were pathetically low. Dr. Carlson told the teachers that one of the first things he wanted to do was to find a way to increase faculty salaries. In a short time he did just that.

"Dr. Carlson was very sensitive to the feelings of others. He would not invite a special speaker for chapel services without asking the faculty members how they felt about the speakers he considered using.

"In dealing with problem students he always sought to save students for the ministry if he could. He seemed to have no interest in discipline only for punishment. Discipline to him should be redemptive, not punitive."³⁶

"Brother Carlson had a heart for students," remembers Arlene Peters who attended North Central during Carlson's leadership. "He was a kind and compassionate man. He believed in discipline, but he was gentle with it. I've seen him deal with difficult, demanding people without losing patience or a gentle touch."³⁷

In March 1968, North Central Bible College honored G. Raymond Carlson for his contribution to Christian higher education by conferring on him the Doctor of Divinity degree. In 1969, at the General Council in Dallas, Texas, Carlson was chosen as one of five assistant general superintendents of the Assemblies of God.³⁸

To Be Continued

NOTES

1. Videotape interview of G. Raymond Carlson by Everitt Fjordbak, 1980. Assemblies of God Archives collection.
2. Orville Carlson, phone conversation, May 17, 1993.
3. G. Raymond Carlson, "When Pentecost Came To The Upper Midwest," *Heritage*, Spring 1984, 10.
4. Orville Carlson, phone conversation, May 17, 1993.
5. Interview of G. Raymond Carlson by Juleen Turnage, April 14, 1993.
6. G. Raymond Carlson, phone conversation, June 1, 1993.
7. Orville Carlson, phone conversation, May 17, 1993.
8. G. Raymond Carlson, phone conversation, June 1, 1993.
9. Orville Carlson, phone conversation, May 17, 1993.
10. Glenn R. Anderson, correspondence, May 3, 1993.
11. Videotape interview of G. Raymond Carlson by Everitt Fjordbak, 1980. Assemblies of God Archives collection.
12. Interview of G. Raymond Carlson by Juleen Turnage, April 14, 1993.
13. Mae Carlson, interview, December 1, 1992.
14. The five states were Wisconsin, Minnesota, North and South Dakota, and Montana. G. Raymond Carlson, phone conversation, June 1, 1993.
15. G. Raymond Carlson, Personal Data Sheet, Office of Information, July 19, 1990.
16. Orville Carlson, phone conversation, May 17, 1993.
17. Lloyd Blyseth, correspondence, May 1993.
18. Raymond and Mae Carlson, interviews, November 30, 1992, and December 1, 1992, respectively.
19. *Ibid.*
20. Mae Carlson, interview, December 1, 1992.
21. G. Raymond Carlson, interview, November 30, 1992.
22. Mae Carlson, interview, December 1, 1992.
23. Ervin Strandquist, correspondence, May 1993.
24. Matt Brusven, phone conversation, June 1, 1993.
25. Waldo Trask, correspondence, May 1993.
26. John Philipps, correspondence, May 1993.
27. Videotape interview of G. Raymond Carlson by Everitt Fjordbak, 1980. Assemblies of God Archives collection.
28. L.B. Larson, interview, May 18, 1993.
29. Cecil Liddle, phone conversation, May 20, 1993.
30. Harry Myers, correspondence, May 7, 1993.
31. G. Raymond Carlson, phone conversation, June 1, 1993.
32. L.B. Larson, interview, May 18, 1993.
33. Ralph Harris, correspondence, April 29,

1993 and G. Raymond Carlson, phone conversation, June 1, 1993.

34. G. Raymond Carlson, phone conversation, June 1, 1993.

35. "Heritage Trivia File: General Superintendents," *Heritage*, Summer 1987, 12.

36. Raymond Levang, correspondence, May 1993.

37. Arlene Peters, interview, May 20, 1993.

38. G. Raymond Carlson, Personal Data Sheet, Office of Information, July 19, 1990. ♦

MINNEAPOLIS

New A/G General Superintendents

Because General Superintendent G. Raymond Carlson has announced he will not seek reelection, the Assemblies of God will select a new general superintendent at the Minneapolis General Council. This has happened just 11 times before in our 79-year history. Dates of the councils, men elected, and previous positions of the new superintendents are given below.

- 1914 E. N. Bell, pastor, editor
- 1914 Arch P. Collins, pastor
- 1915 John W. Welch, pastor
- 1920 E. N. Bell, general secretary, editor
- 1923 John W. Welch, general secretary
- 1925 W. T. Gaston, pastor
- 1929 E. S. Williams, pastor
- 1949 Wesley R. Steelberg, assistant general superintendent
- 1953 Ralph M. Riggs, assistant general superintendent
- 1959 T. F. Zimmerman, assistant general superintendent
- 1985 G. Raymond Carlson, assistant general superintendent
- 1993 ?

Assistant general superintendent Gayle F. Lewis was appointed general superintendent in 1952 to fill Wesley R. Steelberg's unexpired term.

□ R.D.E. and Goldie Smith/ from page 11

cided with other circumstances that made it seem prudent for the Smiths to break their ties to Sister and the International Church of the Foursquare Gospel and to pursue ministry under another organization.

At about the same time, other difficulties that had been simmering for several years within Sister's organization prompted several promising young leaders to withdraw from the International Church of the Foursquare Gospel. Among them was R. D. E. Smith's brother, Frank. Geographically, the secession centered in Iowa, where John and Louise Richey supervised a thriving network of congregations and a Bible school—and where Frank Smith had accepted a pastorate. Some of R. D. E. and Goldie Smith's closest friends were among those who left, and in August 1932, they formed the Open Bible Evangelistic Association. (In 1935, after a merger with the Bible Standard Churches of Portland, Oregon, the group adopted the name Open Bible Standard Churches.) Frank Smith served for 12 years as the general chairman of this new Pentecostal denomination, and as the pastor of First Church of the Open Bible, Des Moines, for 37 years. The R. D. E. Smiths resisted the urging of

While teaching at North Central, R.D.E. managed Northern Gospel Publishing House.

their friends that they join them in this venture. Instead, in 1933, they sought credentials with the Assemblies of God.

During their months on the evangelistic trail, the Smiths had received many invitations from Assemblies of God congregations, and they had been favorably impressed. Both the Smiths had already been credentialed by the Foursquare Church: R. D. E. was ordained in

1931, and Goldie was licensed in 1929. The Northwest District of the Assemblies of God transferred R. D. E.'s ordination in 1933, and he served for a year as an evangelist, working out of Puyallup, Washington. In 1934, Goldie Smith obtained an Assemblies of God preaching license. Over the years, she preached occasionally in her husband's churches. By this time, the Smiths had two daughters, Donna and Shirley. Their son, Wesley, was born during their next assignment—a pastorate in Roseville (near Sacramento), California.

Until 1941, the Smiths remained on the west coast, serving congregations in California and Oregon. From 1937 until 1941, they were pastors in Coquille, Oregon, a congregation that had eleven members and Sunday school attendance of 22 when they arrived. The eleven were hard-working, determined people, however, and their number was augmented by some faithful adherents. When the Smiths left 4 years later, attendance averaged over 500.

In Coquille, R. D. E. Smith became Chaplain to the Civilian Conservation Corps. This New Deal program put young people to work in public service. Smith preached weekly to young men from the Bronx who worked for the government in the Oregon forests.

The family next moved to Brainerd, Minnesota, for 5 years in the pastorate of Brainerd First Assembly of God. He guided that congregation through the war years. To the troubling question of the appropriate Christian response to war, Smith responded that Christians could serve their country without bearing arms. Some 110 young men from his congregation took his advice and enlisted as Red Cross volunteers.

Toward the end of the war, the Smiths accepted an invitation to North Central Bible Institute in Minneapolis. R. D. E. managed Northern Gospel Publishing House

and taught at the school. During the 1940s, Northern Gospel Publishing House, located on the campus of North Central Bible Institute, was a thriving operation. Three presses operated 24 hours every day. Some issues of *Reveille*, a nondenominational devotional paper produced at the Assemblies of God headquarters in Springfield, were printed in Minneapolis. During the 1940s, some 14 million copies were supplied to thousands of chaplains of all faiths for distri-

Their ministry at Binghamton, New York, would span 23 years.

bution to servicemen. R. D. E. Smith supervised the printing of *Reveille* and other devotional literature and also taught at the Institute. He and his wife took the opportunity to complete 2 years of course work at the nearby campus of the University of Minnesota. When North Central decided to close its publishing house, the presses were shipped to missionaries in Rio de Janeiro; Smith's printer, Andrew Hargrave, became a missionary to Nigeria; and the Smith family moved to New York.

For a few years, the Smiths served a congregation in Jamaica, Queens. In 1950, they accepted a call to Binghamton, a small city on the Chenango River in upstate New York. Binghamton was growing in the post-war years. A branch of the State University of New York as well as several high tech corporations and IBM's first plant in nearby Endicott brought white-collar jobs and professionals to the city. Over the years, the area also attracted a surprising number of Eastern Europeans. Binghamton may be nestled on the banks of a river amid rich farmland, but it is also a center of research and learning.

Pentecostalism had arrived in Binghamton in 1916 when John Kellner came from Pennsylvania

for 2 weeks of meetings in a home on the city's south side. The 2 weeks stretched to 14 years, and then he returned for a second 14-year period. In 1917, Kellner affiliated the congregation with the newly formed Eastern District of the Assemblies of God. Over the years, First Assembly in Binghamton has flourished under the steady, capable leadership of a few dedicated pastors who have served long tenures with the congregation. The Smiths ministered there for 23 years.

Under the Smiths' guidance, the congregation prospered. Though the Smiths were recent arrivals on the east coast, Pentecostals in New York held them in high regard from the time they arrived in Queens. I remember from childhood the esteem in which they were held, the general sense that people yearning for spiritual renewal could find it by visiting the Smiths' church. The way they were spoken of led me to conclude that they must be a Protestant version of saints. On a rare weekend away from my father's church in Brooklyn, our family made the long trip to Binghamton to be in a Sunday morning service at First Assembly. I was not quite 10 years old, but I still recall the meeting and my delight in discovering afterwards that these godly people were also generous, warm, outgoing human beings who knew how to give children a good time—even on Sunday.

In Binghamton, the Smiths began a radio program, "The Voice of Pentecost." Goldie Smith did some preaching at the church, served as song leader and devoted herself to hospital visitation. The Smiths took their place in civic life and were well-known outside their congregation. Before long, the congregation had outgrown its facility—a 550-seat former Methodist Church. Sunday school spilled over into the parsonage attic and basement. In 1957, when many congregations were beginning to look longingly toward property off the interstates, the Binghamton church put aside plans to build and purchased the Masonic Temple in downtown



R.D.E. Smith responds at his 1987 executive presbytery retirement banquet, Springfield, Missouri. Mrs. G. Raymond Carlson can be seen on the right.

Binghamton that still houses the congregation. (In 1984 and 1989, the church purchased additional buildings nearby to accommodate its growing congregation.) The Temple had once hosted civic events, circuses, and car shows. The Smiths saw its possibilities and decided to stay in the heart of the city. During the sixties, First Assembly sponsored Turning Point Coffee House, Jesus festivals and other street witnessing efforts.

Both of the Smiths accepted responsibilities in the district. For 22 years, Goldie Smith was vice president of the district's Women's Ministries program. Meanwhile, R. D. E. Smith was elected to various posts: from 1954 until 1970 he was assistant superintendent; from 1970 until 1975, district secretary. He became a general presbyter in 1954, serving until 1987. From 1954, he also served as a board member for Valley Forge Christian College (some of those years as chairman).

In 1973, R. D. E. and Goldie Smith became Pastors Emeriti of First Assembly. Since 1976, Ronald Piedmonte has been the church's pastor, and the Smiths—who still live nearby and attend the church—have had the joy of watch-

ing their efforts flourish and expand in capable hands. The Smiths served First Assembly faithfully; under Pastor Piedmonte, First Assembly has reciprocated and shown in tangible ways its continuing appreciation for the Smiths.

In 1975, Smith was elected non-resident Executive Presbyter for the Northeast Area. In this capacity for eight years he represented the Northeast at the Assemblies of God headquarters in Springfield, Missouri, participated in decisions affecting denominational policy and polity, and served as a trustee of the General Council. He retired in 1987 at the age of 80.

In June 1993, the Smiths marked 60 years of ministry in the Assemblies of God. In August, they celebrate 65 years of marriage. The long family tradition continues: their son, Wesley, is president of Valley Forge Christian College, and their grandchildren are carrying the tradition of ministry into the next generation. ❖

Author's Note: This article is based on my interviews with the Smiths in 1992 and 1993; an unpublished autobiographical account by R.D.E. Smith; "Carry the Torch," the 75th anniversary history of First Assembly of God, Binghamton; my forthcoming biography of Aimee Semple McPherson, *Everybody's Sister* (Eerdmans, 1993); my unpublished paper on female evangelists of the 1920s, "Footlights, Flappers and the Sawdust Trail: Female Evangelists in the 1920s."



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*; *Pentecost in My Soul*; *The Assemblies of God: A Popular History* (Gospel Publishing House); and *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (University of Illinois Press). Her biography on Aimee Semple McPherson *Everybody's Sister* will be released by Eerdmans in December.

□ Krans Family / from page 17

the family, and her husband, who pastored for several years in Wisconsin, are now serving as missionaries in Nairobi, Kenya, East Africa. Their son Greg was a state teen talent winner in voice. He is presently doing construction work in LaCrosse, Wisconsin. Their son Mark is working in Minneapolis temporarily waiting for direction possibly toward the mission field. He is involved in church ministries including visitation and works with special projects. He has taught classes at East Africa School of Theology in Kenya. Mark's twin sister, Pam Mandeville, lives in Minneapolis. She works as a part-time secretary in a nursing home. Todd lives in LaCrosse, Wisconsin where he owns rental property and works for a construction company. He is active in the church choir. The youngest son Jed has been on the mission field with his parents. He will be returning to the states this year to attend college.

Ten of the Krans grandchildren attended North Central Bible College and one went to Evangel College.

Music was a very important facet of this family and still is today. It was nothing out of the ordinary for Hjalmer to get in his car and drive to a gospel sing or to hear a quartet somewhere in the area. Neither did it take much encouragement to get him to sing a song in Swedish. Reading the family tree, one finds that this love for music existed in his parents' time also.

The Krans Quartet: Eldore, Raymond, Orill, and Milton.



In the late fifties, Hjalmer took his five surviving children, their spouses, Ray's widow, and the grandchildren at that time on a 4-car driving trip from Minneapolis to Seattle and back again. Along the way the family held services and ministered in song. The singing wasn't always limited to a church. A grandchild recalls them singing while sightseeing in a cave. Years later this same grandchild wrote to her grandfather to say thank you for the trip and also for the Christian heritage she appreciated. The written response said that Grandma (Annie) Krans should be given the credit for the spiritualness of the family.



Hjalmer and his second wife Eva.

On August 1, 1955, Annie Ahlstrom Krans passed away in her home. Four years later, on July 12, 1959, Hjalmer married Eva Streubel. On August 30, 1983, Hjalmer died at the age of 93 in a nursing home in Park Falls, Wisconsin. At his funeral 10 of his grandchildren sang his favorite song *Come Unto Me*. He had previously attended the funerals of Annie and three of his sons, Milton, Ray and Orill. Milton died on December 19, 1960, in a bulldozer accident. Ray died in a car accident in Ohio on November 26, 1947. He was on his way to a youth rally. Orill died of a heart attack on January 16, 1976. On August 30, 1984, cancer took Eldore's life. It was exactly one year after his father's death. On October 16, 1984, Eva died in a nursing home in Oconto Falls, Wisconsin.

*Hear the blessed Savior
calling the oppressed,
"O ye heavy laden,
come to Me and rest;
Come, no longer tarry,
I your load will bear,
Bring Me every burden,
bring Me every care."*

—"Come Unto Me,"
Charles Price Jones

**At Hjalmer's funeral
in 1983, 10 of his
grandchildren sang
his favorite song,
"Come Unto Me."**

The Ahlstrom and Krans families were interwoven through marriage so a close relationship existed with the parents and cousins. Through the years they got together frequently, and Hjalmer's birthday was a special day to celebrate with a gathering.

In 1989 a reunion of both families was held and the heritage continues. It was a time when family members came from all across the United States and renewed memories plus creating new ones. There was much singing with that ever-present quartet in full voice. Each time a quartet is organized it is a different combination.

Following the reunion, one of the grandchildren felt a concern that her generation wasn't keeping in touch as much as they should be. A year ago an Ahlstrom-Krans Family Newsletter was started. Every 2 months "subscribing" members send letters to Darlene Krans in Duluth, Minnesota, who puts them together in a booklet and mails them out. The newsletter is informative and has renewed the feeling of family closeness.

The influence of the Krans family from a remote logging town of northern Wisconsin is far-reaching and continues today because somebody brought the Pentecostal message to Glidden.

□ Bash Bishop / from page 29

fine." The president looked very startled, but Bishop had been prepared for this moment, for God had revealed this to him 3 months earlier.

So he began teaching full-time at Southeastern College in the fall of 1960 and continued teaching for 23 more years. He was professor of Bible and religion, and among other things, he taught Old and New Testament Survey, Prison Epistles, The Poetical Books, Pentateuch, and History and Polity of the A/G.

He was highly esteemed by his pupils at Southeastern. In dedicating the 1966-67 school yearbook to him, among other things, they said, "Because of your perception into God's word we have learned, we have seen... Through your kindness you have given of yourself... In thought of the hallmark works you have done we dedicate this, the 1966-67 TORCH to you, our very own J. Bashford Bishop."¹⁸

In 1976 Bishop was named Central Bible College's Alumnus of the Year, in consideration of his many years of service through his teaching career at Central Bible College,

Peniel Bible Institute, and Southeastern College. He was also recognized because of his weekly column in the *Pentecostal Evangel* and for his 8 years of writing the *Adult Teacher* quarterly.¹⁹

Bishop has also traveled throughout the United States and visited a number of foreign countries as a speaker at Bible conferences, camps, and workers training seminars.

He was awarded an honorary doctor of divinity degree from Southeastern in 1980, and in 1982

Southeastern dedicated their Torch yearbook, awarded an honorary doctorate, and presented their Alumni Service Award to one of their favorite instructors, J. Bashford Bishop.

at the Southeastern alumni banquet, he was presented the Alumni Service Award.²⁰

J. Bashford Bishop retired from full-time teaching at the age of 70 in August 1983. For the next year he taught part-time and helped to write a history of Southeastern

College from the time it started in 1935 until it moved to Lakeland in 1946. Then he spent about 3 years doing fundraising via telephone for the school.

Moving to Springfield in the fall of 1991, the Bishops now reside at Maranatha Village. They have three children and four grandchildren. The oldest son, Jim, is a federal parole board investigator in Tampa, Florida. Daughter Miriam Oliver is a credit investigator for National Equifax in Atlanta, Georgia. The youngest, John, is a lithotripsy technician in Atlanta.

Of all his experiences and the different avenues of ministries he has been involved in, Bishop confides that teaching is his first love. "I love teaching—not abstract teaching—I want to reach people. It's no effort for me. It never was. I love people."

David Bundrick, national director of the division of Christian higher education, at one time was a student of J. Bashford Bishop and also was an instructor at Southeastern with him. He shares further about Bishop's love of teaching and his love for people:

In teaching he is very much of a storyteller. He wanted to communicate Bible truth, but more than that, he wanted to inculcate in his students a love for God and the Word, and he did that through stories. In that respect his teaching was very much like Jesus' teaching. He loved the students, and the students knew that Bash loved God and that he loved them.²¹

NOTES

10. "W. F. Garvin called home," *Pentecostal Evangel*, April 12, 1959, pp. 26-27.

11. Bishop interview by Gohr.

12. J. Bashford Bishop, ministerial file.

13. Bishop interview by Gohr.

14. *CUP*, 1947, p. 27.

15. J. Bashford Bishop, ministerial file.

16. "Sunday school lesson comments discontinued," *Pentecostal Evangel*, Dec. 31, 1978, p. 21.

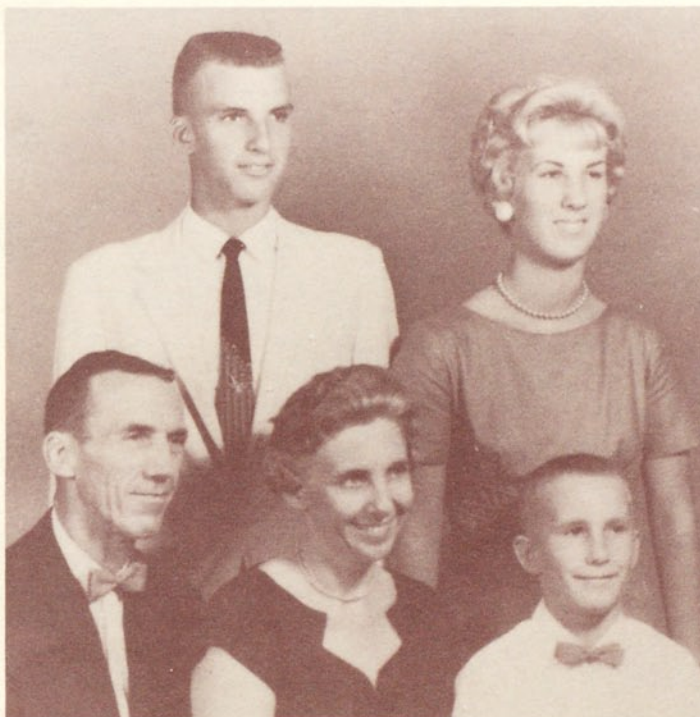
17. Bishop interview by Gohr.

18. *Southeastern Bible College Torch*, 1967, p. 11.

19. "Sunday school lesson writer honored," *Pentecostal Evangel*, July 11, 1976, p. 29; "Reverend J. B. Bishop named alumnus of the year," *CBC Bulletin*, Oct. 1976, p. 4.

20. "J. Bashford Bishop to retire August 13 after 23 years at SEC," *The Southeasterner*, summer 1983, p. 7.

21. David Bundrick, personal interview, March 3, 1993.



The J. Bashford and Ruth Bishop family in about 1960. Standing are Jim and Miriam, and John is in the front.

Tatham Family Chronicled in Book

Rising in the West, by Dan Morgan, Alfred A. Knopf, Inc., 552 pages, photographs, \$25; paper edition to be published by Vintage Books, Oct. 1993, tentative price \$15. The true story of an Assemblies of God family fleeing the Oklahoma Dust Bowl for California, and traced from the Great Depression to the 1980s. Dan Morgan has been a reporter, editor, and foreign correspondent for the *Washington Post* since 1963.

Like the Joads of Steinbeck's unforgettable *The Grapes of Wrath*, Oca Tatham and his family trekked west with millions of Americans who fled the Great Depression in search of jobs and hope in California. *Rising in the West* presents the magnificent story of what became of this family, and opens a fascinating, heretofore almost unchronicled chapter of American experience.

Drawing on years of intensive research, as well as countless interviews with family, friends, and associates, Dan Morgan gives us the Tathams' remarkable lives in absorbing detail. In less than half a century, they went from migrant fruit-picking to middle-class prosperity in the promised land of California, where they got caught up in the quintessential realities of the Sun Belt: agribusiness, irrigation projects, the defense industry, real-estate development, nursing home chains, and football franchises. But like so many white Southerners who went west coming from nothing, the Tathams remained outsiders. As individualistic Christians ever wary of mainstream American life and skeptical of mainstream notions of success, they found their place in that cohesive Sun Belt culture whose religious, ethical, and political outlook would form the basis of New Populism that manifested itself so dramatically in the Reagan Revolution.

More than anything else, fundamentalist Pentecostalism is at the heart of the Tathams' experience. The brush arbors and storefront churches of Oca's youth are linked by generations of deep religious commitment to the huge revivalist tabernacles that dot southern California. While the family has always been bound together by the fervor of their faith, Morgan shows how that faith is being tested today, not only as the Tathams confront inevitable family adversities like alcoholism, terminal illness, and troubled marriages, but also as they, and others like them, take their stand on the deeply divisive issues—including abortion and school prayer—topping the national agenda, and leave their profound stamp on American politics.

Rising in the West is an extraordinary achievement—an engrossing account of the growth of America, as well as the intensely personal drama of a family struggling to keep faith with itself. —Taken from book jacket



Oca and Ruby Tatham, 1935, a year after they arrived in California from Oklahoma. Members of the Tatham family have been involved in several Assemblies of God congregations.