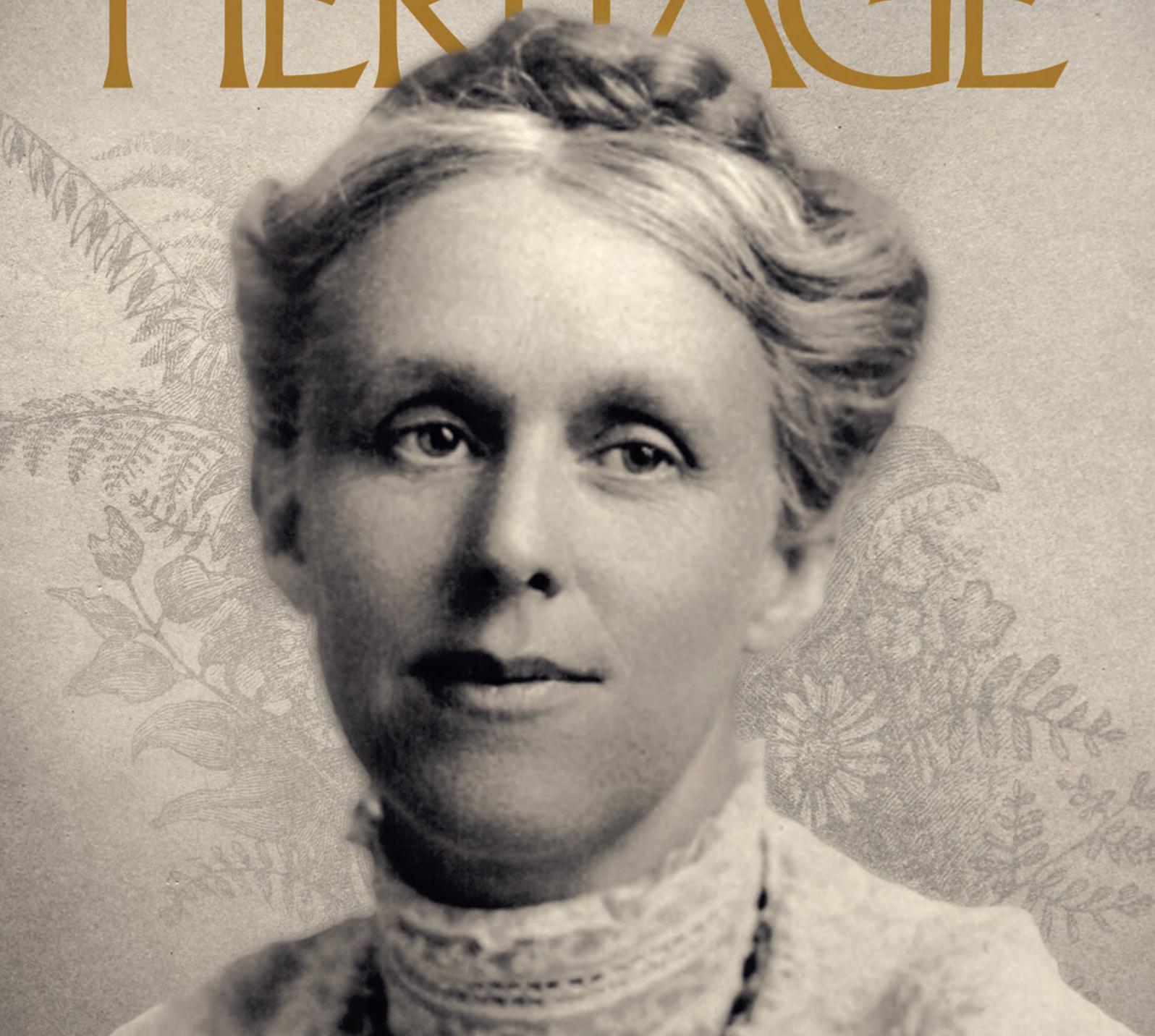


Assemblies of God

HERITAGE



Carrie Judd Montgomery

2012

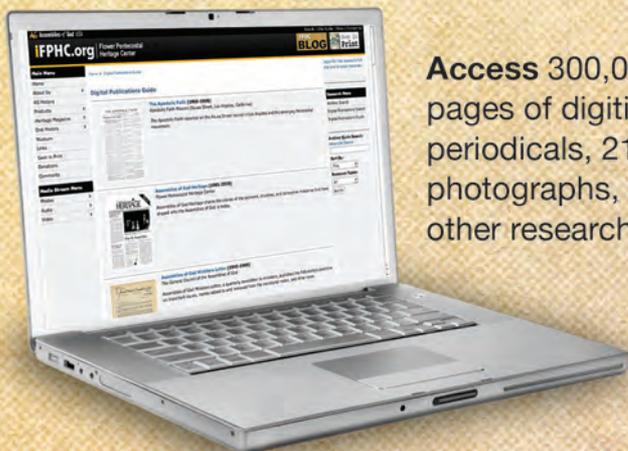
- J. Roswell Flower
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Volume 32

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Front cover: Carrie Judd Montgomery, 1910.



From the Editor: The Future of Pentecostalism

By Darrin J. Rodgers

Will the Pentecostal movement follow “the path of gradual surrender to carnal forces” like most Christian renewal movements before it?¹ This question, posed in 1953 by former General Superintendent W. T. Gaston, remains strikingly relevant.

According to Gaston, history’s “tragic lesson” is that a church’s solid foundation does not prevent corruption from “fleshly elements within.” He offered this warning at a time when certain media-savvy Pentecostal healing evangelists had been exposed for their ungodly lifestyles, but who continued to promote themselves and their unbiblical message that God guarantees financial prosperity to believers.

Gaston suggested, “If we are to have a future that is better or even comparable and worthy of our past, we will need to learn over again some of the lessons of yesterday.” One of the important lessons to rediscover, he wrote, was the importance of promoting “pure, undefiled” religion.

He recalled the “utter disregard for poverty or wealth or station in life” that he witnessed in the early Pentecostal movement: “Completely satisfied without the world’s glittering tinsel, and content to be the objects of its scornful hatred, those rugged pioneers had something that made them attractive and convincing.”

While Gaston’s writing con-

cerned those who promoted a “prosperity gospel,” his observations have a broader application. Throughout history, churches have demonstrated a tendency to spiritually stray. There has always been a need for voices to prophetically call believers to be faithful.

Another such voice was British Assemblies of God leader Donald Gee. In 1942, he asked this question: “Is our modern revival deep enough?”²

Like Gaston, Gee was concerned for the future of the Pentecostal church. He wrote, “Everywhere I go I find indications of shallowness. The modern revival is very bright and happy, but I fear it is also very shallow, and I am deeply concerned about that because I do not believe that which satisfies the heart of God is shallow.”

While Gee praised the positive aspects of the Pentecostal movement of his day, he also challenged readers to not be satisfied with a superficial faith. Instead, he admonished believers to seek a “revival of repentance” — which includes a sense of brokenness over sin and a full commitment to Christ and His mission.

Today’s Pentecostals would do well to do some soul-searching and to ask questions like those posed by Gaston and Gee.

Spiritual vigilance — recognizing all of life as a great spiritual battle — is woven throughout the fabric of our Pentecostal heritage. As you read the sacred stories of Assemblies of God pioneers on the following pages, I hope you will be inspired by their faithfulness. They sacrificed greatly, accomplishing so much with so little.

I pray that our Pentecostal priority remains on the spiritual life — which is lived out in both purity of heart and power for witness. If younger Pentecostals heed this lesson from older Pentecostals, the future of the church will be in good hands. ✠

Darrin J. Rodgers, M.A., J.D., is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

NOTES

¹W. T. Gaston, “Guarding our Priceless Heritage,” *Pentecostal Evangel*, August 16, 1953, 3-4, 11. Gaston served as general superintendent from 1925 to 1929.

²Donald Gee, “Is Our Modern Revival Deep Enough? Spiritual Shallowness Due to Lack of Repentance,” *Pentecostal Evangel*, August 8, 1942, 2-3.

Donation of Patterson Papers Spurs Cooperation

The 2011 edition of *Assemblies of God Heritage* announced the donation of the personal papers of Bishop J. O. Patterson, Sr. to the Flower Pentecostal Heritage Center. Patterson served as Presiding Bishop of the Church of God in Christ (COGIC) from 1968 to 1989. His widow, Mother Mary P. Patterson, stated, “I want to send a signal that our two churches [the Church of God in



Sign on St. Paul Church of God in Christ, Lexington, Mississippi, the birthplace of the COGIC.

Christ and the Assemblies of God] can and should cooperate in areas like edu-

cation and historical archives.”

Mary P. Patterson’s vision of cooperation has been coming to fruition in amazing ways.

On March 9, 2011, Patterson and FPHC Director Darrin Rodgers led a tour of COGIC holy sites in Lexington, Mississippi and Memphis, Tennessee. Three scholars of COGIC history accompanied the group and offered commentary at each site: Le Moyne-Owen College history professor Elton H. Weaver, III; Boston University Sociology of Religion professor Anjulet Tucker; and Sweet Canaan COGIC (Lexington, Mississippi) pastor Percy Washington.

About 30 Pentecostal scholars participated in the day-long tour, held in conjunction with the annual meeting



Mother Mary P. Patterson and Evangel University professor Martin Mittelstadt, visiting the historic Saints Academy, Lexington, Mississippi.

of the Society for Pentecostal Studies. Guests saw St. Paul Church of God in Christ (the birthplace of the COGIC), Asia Baptist Church, Saints Industrial and Literary School, the jail cell where Bishop C. H. Mason was imprisoned in 1918 for allegedly preaching against the war, and other sites in Lexington, in addition to Mason Temple — the historic COGIC headquarters church in Memphis. ✝

Patterson Symposium Slated for Springfield, Missouri

In honor of the centenary of Bishop J. O. Patterson, Sr.’s birth (July 21, 1912), two events are scheduled: a community-wide reception at 6:30 p.m. on July 19 at the Tower Center in Memphis in conjunction with the Memphis Convention and Visitors Bureau; and a Patterson symposium in Springfield, Missouri, on September 16-18. The symposium begins with a community worship service at Evangel University on Sunday evening, September 16. Lectures are scheduled on September 17 at Central Bible College and the Assemblies of God Theological Seminary. The Bishop J. O. Patterson, Sr. Collection will be dedicated in the morning chapel ser-

vice at the Assemblies of God National Office on September 18. Details will be forthcoming.

The Bishop J. O. Patterson, Sr. Collection is an important part of the expanding collection of African-American Pentecostal treasures at the Flower Pentecostal Heritage Center. These historical materials provide the basis for ongoing research and reflection about our shared Pentecostal heritage and are attracting increasing numbers of students and researchers to Springfield.

Bishop J. O. Patterson, Sr. often quoted Mark 12:37: “And the common people heard Him gladly.” According



Mural depicting the arrest of Bishop Mason. Located in the Holmes County Courthouse, Lexington, Mississippi, where Mason was imprisoned.

to Mother Patterson, the events in Memphis and Springfield will provide “an opportunity for the ‘common people’ — not just leaders — from the churches to rub shoulders and to get to know each other.” The public is invited to attend both celebrations. ✝

Read about the acquisition of ten exciting collections on page 73.



Carrie Judd Montgomery, 1885.

Carrie Judd Montgomery: A Passion for Healing and the Fullness of the Spirit

By Jennifer A. Miskov

Carrie Judd Montgomery (1858-1946), one of the most influential people of the Divine Healing movement of the 19th century, played a significant role in bridging the gap between evangelicals and Pentecostals in the early 20th century. The catalyst for Carrie's public ministry was her own healing in 1879. In 1880, Carrie released *The Prayer of Faith*, which included her testimony and encouraged others to believe for healing. Feeling called to encourage people to seek holiness and healing, Carrie also started a periodical, *Triumphs of Faith*, which spanned the development of both the healing and early Pentecostal movements. Her literature acted as an important vehicle for spreading revival fires around the world and for giving voice to female revivalists.

Carrie also started some of the country's earliest "healing homes" — ministries where the sick could stay for periods of time to learn about and pray for healing. This spiritual entrepreneur further initiated healing and revival camp meetings, orphanages, missionary training schools, a home for elder minorities, and many other ministries. After her own 1908 experience of Spirit baptism and through her expansive ministry networks within the holiness and divine healing movements, Carrie influenced many significant leaders to seek and experience their own Pentecostal Spirit baptism.

While Carrie grew up in the Episcopal Church, was a part of the formation of the Christian and Missionary Alliance, became an honorary member of the Salvation Army, and joined the Assemblies of God in its earliest stages, her love for the unity of the broader Church superseded any denominational barriers. Carrie's legacy and passion for healing and for fullness of the Spirit is sure to inspire a deeper hunger for more of God's presence.¹

PART 1: DIVINE HEALING YEARS

Growing Up

On April 8, 1858, in Buffalo, New York, Carrie Frances Judd, the fourth of eight children, was born to Orvan Kellogg Judd (1815-1890) and Emily (Sweetland) Judd (1822-1910).

Carrie grew up attending the local Episcopal Church. During her childhood, she witnessed significant challenges, tension, loss and healing.² Carrie's older sister Emma died at the age of twenty. Following this tragedy, Carrie began to seriously ponder eternal things.³

Several years later, Carrie's younger brother was critically injured from a severe fall. Carrie decided that she would go alone to her room to pray for her brother, Eddie. She later assured her mother that Eddie would get well. Indeed, he recovered shortly afterward.⁴

As a teenager, Carrie was confirmed by Episcopal Bishop Arthur Cleveland Coxe, whom she said "instructed us to swiftly obey the voice of the Spirit," a theme that would become significant throughout Carrie's life.⁵ Carrie loved poetry and writing. When she was only 15 years old, she wrote a poem that was published in the *Buffalo Courier*.⁶ During her teenage years, Carrie moved with her eldest brother to Dansville, New York, where she gained valuable experience working for the editor of a health magazine. While there, she became ill and was encouraged to return home.⁷

This turn of events disappointed Carrie at first, as she wanted to stay in Dansville. However, she received a letter from her mother asking her to return home. Carrie's father was ill with pneumonia and her sister, Jennie, had contracted whooping cough. Her mother needed help in this stressful time. Carrie's

mother earnestly prayed for both to be healed. In the end, Carrie's father survived his struggle with pneumonia, but Jennie died.⁸

Carrie had to deal with the realities of suffering yet again; losing a second sister likely shook her faith. Her parents, feeling protective after losing two of their children, decided that Carrie was too frail to continue going to school that year. Carrie decided to move to Linden, a small town near Buffalo, to keep house and cook for her brother.⁹

During Carrie's time there, she started a Sunday school for the neighborhood children. After living there for about a year, she returned home to Buffalo and resumed her studies. Carrie was the eldest sibling living at home and helped her mother to run the household. Carrie also began to teach a Sunday school class and "soon became deeply attached to the dear little girls" who had also become devoted to her.¹⁰

The Holiness movement, with its encouragement toward full surrender to Christ, made a deep impact upon young Carrie. She peered into the depths of her own soul and earnestly sought to yield everything in her life to God. Carrie thought that "full surrender" to Christ meant that she had to abandon all of her talents – including writing. She resisted and said, "No, it is good and I do not have to give it up."¹¹

Carrie heard an inner voice respond to her heartfelt cry. This voice, which she believed to be God, asked, "Do you know what you are asking? Do you know that the cross means crucifixion, helplessness and agony? ... Are you ready for the cross in order to be drawn nearer to Me?" Carrie was hungry for more of God, but she paused hesitantly when confronted by that "awful vision" of self-sacrifice that was required for closeness to God. She responded that she would "give up everything in my life that does not please Thee."¹²

But giving up only her sins was not enough. Carrie recalled God's gentle answer — He wanted her to surrender

to Christ not only the bad things, but also the good things in her life, such as her talent for writing. Carrie was beside herself. She felt that she could give up everything except that one thing — writing — that gave her so much joy. She told God, "I am going to hold it [her talent for writing] tight in my clasped hands, but if Thou MUST have it, tear my hands apart."¹³ And that is exactly what happened — Carrie witnessed her precious goal of becoming a writer ripped from her hands.

The Fall

Not too long after her conversation with God, Carrie's life took a sharp turn. One cold winter morning in 1876 as she was on her way to school, she slipped and twisted awkwardly before falling hard on the icy ground. Her books flew everywhere and, at that very moment, her hopes and dreams of writing and becoming a teacher were shattered.¹⁴

No one else was around to help the 17-year-old up, so she sat there stunned. Finally mustering up enough strength in the midst of the pain and the cold, she continued to school. Those who saw her that day noticed how pale she was.¹⁵ When she returned home, her health began to rapidly deteriorate. Without much help from the doctors, she had to give up her schooling again. She was confined to bed with a condition of the nerves called "hyperesthesia of the spine, hips, knees and ankles."¹⁶

Doctors examined Carrie but could not do anything to help her.¹⁷ Furthermore, at the time of Carrie's sickness, prayer for healing was not popular and testimonies of healing were rare.¹⁸ Even though it was a grave illness, Carrie believed that she heard from God with a "little prophetic hint of things to come" that she still had an "*active mission*" to complete.¹⁹

As time went on, Carrie's condition continued to deteriorate. She recalled that "the trouble extended to all the large joints" and she "could not be touched, even by herself without great

suffering."²⁰ Her days in bed grew into months, and then years. A small pillow under her head felt "like a block of stone."²¹ For over eleven months she could not even sit up on her own. The pain Carrie claimed to experience during these years was excruciating. She later described herself in the following terms:

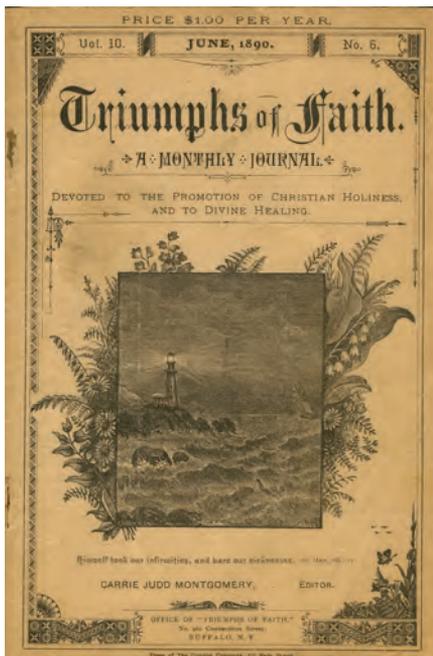
I was emaciated to a shadow, and my largest veins looked like mere threads. Nothing could keep me warm, and the chill of death seemed upon me. A great part of the time I lay gasping faintly for breath, and I suffered excruciatingly. Even the weight of my arms and limbs seemed to be almost unendurable, and this terrible strain was constant. My pulse could scarcely be found, and I was not expected to live from one day to the next.²²

Carrie's body wasted away, and she weighed only 85 pounds.²³ After already having lost two of her sisters, the outlook for Carrie's health and life looked grim and "her death was expected daily."²⁴ Carrie's mother even allowed a few close friends in to say their final good-byes to her.²⁵

Carrie's Healing

A glimmer of hope came February 20, 1879, when Carrie's father read an article in the *Buffalo Daily Courier* about a "colored woman" from Connecticut who had a great ministry of healing.²⁶ Sarah Ann Freeman Mix (1832-1884), more often referred to as Mrs. Edward Mix, was healed of tuberculosis in 1877 when healing evangelist Ethan Otis Allen (1813-1902) prayed for her.²⁷ Carrie asked her sister to send a letter requesting prayer.²⁸ To their surprise, the Judd family received a quick response from Mix.²⁹

Carrie immediately followed the instructions on the letter to get rid of all medicines and to trust "wholly into the



Front cover of one of Carrie Judd Montgomery's *Triumphs of Faith* periodical.

care of the Almighty.”³⁰ Central to the letter was an encouragement to claim the promise found in James 5:15 and to get up and *act in faith* regardless of feelings.³¹ Mix wrote that she would set aside a time on February 26, 1879, when she and others would pray for Carrie’s healing. She asked Carrie and her family to likewise pray at the same time.

Even though no one showed up for Mix’s regular prayer meeting that day due to poor weather, she and her husband nonetheless prayed for Carrie. Carrie’s family, in their own home, also prayed.³² The two small prayer meetings, held in separate locations but united in aim, yielded remarkable results.

During this time of prayer, Carrie remembered entering into a spiritual struggle where she attempted to overcome the doubts that clouded her mind. Finally “feeling victory,” Carrie, “without the least fear or hesitation ... turned over and raised up alone for the first time in over two years.”³³

Aside from her brief improvement during the summer before, this was the first time Carrie had put this much weight on her feet in two years. Over the

next few days, her skin color went from a “yellow, dead look” to one “pink and full of life.”³⁴ She also began to regain her speech and her appetite. By April, she was well enough to walk up and down the stairs and go outside.³⁵ Less than six months after the prayer for healing, Carrie returned to lead her Sunday school class.³⁶

Carrie’s Ministry Blooms

During the year following Carrie’s healing, she received numerous inquiries about her experience, and doors opened for ministry. This set the trajectory for Carrie’s ministry for the rest of her life. Her writing began to flourish, she initiated some of the earliest healing homes in the country, and she also began her speaking ministry.

Writing

Because she couldn’t keep up with the hundreds of letters sent to her in regards to her healing account, Carrie published *The Prayer of Faith* (1880). This book, one of the early theological

atonement. This would later become one of her most significant theological contributions for both the Divine Healing and Pentecostal movements.³⁹ She also started a periodical, *Triumphs of Faith*, in January 1881, which she continued to edit until her death. *Triumphs of Faith* became one of the significant vehicles that spread healing and Pentecostal themes throughout the world.

Healing Homes

In June 1880, Carrie opened up a room in her house for the purpose of teaching and praying for divine healing. This sacred space, which she called Faith Sanctuary, later gave birth to her first healing home in April 1882 called Faith Rest Cottage which had the same purpose. This home was operated by faith. In other words, Carrie trusted in the Lord to meet all of her financial needs, and the home was run through donations. Carrie moved to Oakland, California, in 1890, where she continued her healing home ministry and established the Home of Peace in 1893.⁴⁰



Home of Peace, Oakland, California.

books on divine healing in the atonement, was translated into other languages and distributed throughout Europe.³⁷ By 1893, the circulation of her book had grown to about 40,000 copies.³⁸

Through her literature and ministry, Carrie significantly influenced the formation of the doctrine of healing in the

Carrie taught guests who stayed at the Home of Peace how to pray for and receive healing.

After Carrie’s Pentecostal Spirit baptism in 1908, she began to teach and pray for guests to likewise receive their own experiences of Pentecostal fullness. The Home of Peace still exists and func-

tions as a retreat center and a place of rest and healing for missionaries and other ministers.⁴¹

The Home of Peace was the first healing home on the West Coast, coming nearly twenty years before Pentecostal evangelist John G. Lake's more famous healing rooms in Spokane, Washington.⁴² Furthermore, it was through a man healed in Carrie's Buffalo healing home that Lake was first inspired to go into the healing ministry.⁴³ Throughout the years, Carrie also empowered many other women to start their own healing homes.

Carrie's healing homes were part of a larger trans-Atlantic movement among radical evangelicals. Faith homes, or healing homes, being funded through answers to prayer alone, had some origins in George Müller (1805-1898) who was originally from Prussia but later moved to England. Another influ-



Front view of the Faith Rest Cottage, run by Carrie Judd Montgomery in Buffalo, New York.

ence towards healing homes was Johan Christoph Blumhardt (1805-1880), a Lutheran who started his ministry of healing in 1843 in Möttingen, Germany. Dorothea Trudel (1813-1862), significantly influenced by the prayer of faith found in James 5, also contributed to the rise of this ministry as she opened healing homes in Männedorf, Switzerland.

Otto Stockmayer (1838-1917) of Bern, Switzerland, and Charles Cullis (1833-1892) of Boston also played an important role in the development of

faith homes. Cullis initiated one of the first known faith homes in America in 1864, even before he fully believed in or understood divine healing.⁴⁴

About the same time that Carrie opened a healing room and home, Mary H. Mossman (1828-1914), among others, also opened a healing home in New Jersey in 1881⁴⁵ and Charlotte Murray and Elizabeth Baxter were a part of opening up a healing home in conjunction with William E. Boardman's ministry in May of 1882 in London.⁴⁶

Preaching

In the year following her healing, Carrie began to share her testimony in churches outside of her denomination. She initiated Thursday prayer meetings where she taught on the subject of divine healing and prayed for people. Christian and Missionary Alliance founder A. B. Simpson encouraged Carrie to share her testimony, even at times rearranging his conferences to add in extra sessions for her to speak.⁴⁷

A Radical Evangelical

Because prayer for healing was not commonly practiced during Carrie's time, the timing of her healing account in 1879 and her early literature acted as a "tipping point" for the national and global expansion of the Divine Healing movement.⁴⁸ The rapid spread of her healing story contributed to a major shift within evangelicalism from the belief that God wanted people to patiently endure suffering to a belief that God wanted to heal. Her *Prayer of Faith* was revolutionary as it was one of the early theological books on divine healing.

Carrie can easily be called the mother of healing homes in North America.⁴⁹ Carrie's pioneering contribution of healing homes is a valuable foundation and resource for any involved or interested in a similar healing ministry today. Additionally, through her teaching which encouraged the common person to pray the prayer of faith, Carrie greatly contributed to the democratization of

healing.

PART 2: THE PENTECOSTAL YEARS

Transitions and Ministry Endeavors

While teaching at one of A. B. Simpson's conventions in 1889, Carrie met her soon-to-be-husband, George Simpson Montgomery (1851-1930).⁵⁰ The next year, Carrie married this wealthy Northern Irish businessman who relocated her to Oakland, California. On Thanksgiving Day in 1891 and through George's connections, the Montgomerys also became honorary officers of the Salvation Army while continuing on with their other ministries.⁵¹ As a result of Carrie's move to the West Coast, she became one of the earliest people to spread divine healing themes to that side of the country.

In the same year that she opened her Home of Peace (1893), Carrie also launched the first Cazadero Camp meet-



Carrie Judd Montgomery wearing a Salvation Army Uniform, 1892.

ing.⁵² Drawing together people from various traditions to seek God in the scenery of the Redwoods, these meetings were filled with people from the Christian and Missionary Alliance, the Salvation Army, and other denominations. Teaching in the early years was

“Life on Wings: The Possibilities of Pentecost,” by Carrie Judd Montgomery

mainly conducted by people from Holiness backgrounds.⁵³ These meetings continued on and off throughout the years and in 1914 developed into a significant Pentecostal camp meeting that was attended by many prominent ministers including Smith Wigglesworth.

In addition to her camp meetings, Carrie initiated orphanages, a kindergarten, a day school, and various other evangelistic and philanthropic works. The Montgomerys also dedicated land to the Salvation Army for causes close to their hearts.⁵⁴

By 1897, their temperance land, “Beulah,” was filled with many ministries and services for the people in the community.⁵⁵ They also opened up Beulah Chapel, where Carrie conducted Sunday services. This small church across from the Home of Peace is still there today.⁵⁶ The Montgomerys’ land is proof that they cared not only about people’s spiritual needs but also physical ones too. They recognized that if people’s physical needs were met, they would have an even greater opportunity to share their faith with those who came.⁵⁷

In 1897 Carrie became severely ill again, and many people united in prayer for her. It was not long after surges of prayer and fasting on her behalf by friends from the Salvation Army and the Christian and Missionary Alliance that Carrie was healed in 1898.⁵⁸ After her recovery and in the years leading up to the birth of Pentecostalism, Carrie kept busy with her various orphanage and ministry endeavours and her *Triumphs of Faith* periodical.

Early Pentecostal Revivals

When Holy Spirit stirrings at the Azusa Street Mission in Los Angeles and other global revivals began to spread in the early 1900s, Carrie was already well-established in Oakland and a mature woman of nearly 50 years old.⁵⁹ She began to publish early reports from Azusa Street, Pandita Ramabai’s ministry in India, and other emerging Pentecostal revival centers in her periodical.

When a Pentecostal presence arose in Oakland near her home, Carrie was finally able to attend a meeting. There she saw a young Spirit-baptized girl “shining” in God’s “glory” and urging her friend to be converted. Struck by this, Carrie later reflected on this account saying, “I had myself received marvelous anointings of the Holy Spirit in the past, but I felt if there were more for me I surely wanted it, as I could not afford to miss any blessing that the Lord was pouring out in these last days.”⁶⁰

When Carrie saw these things firsthand, she began to hunger for something she had not realized existed at a personal level. Even though she had already experienced the Holy Spirit’s presence and healing, she still felt that there was something more.⁶¹

The Pentecostal Stamp

In 1908, Carrie decided to take a trip back east to clear

Early this morning as the power of God was upon me, and I was recognizing, as I so often love to do, the presence of the indwelling Comforter, and worshipping Him in His temple, with the Father and the Son, was led out in prayer for different things, but all at once He said to me, “I want you to recognize definitely that I am filling the temple.” Of course, I know He always fills it, but this was something a little different and He wanted the recognition that every part of spirit, soul and body was pervaded with His presence, and that meant, as He revealed to me His meaning, that I should drop even prayer for the time and be occupied with the presence of His glory, and I said, “Oh, God, the Holy Ghost, Thou art filling Thy temple,” and immediately, just as though a little vial of attar of roses had been broken in this room and every part of it would soon be filled with the perfume, so the presence of His glory, sensibly pervaded every part of my being and even love and prayer were lost in worship. Then I thought of the time in the Old Testament when the temple was so filled with God’s glory that the priest could not even stand to minister.

There is, therefore, an experience beyond service and beyond prayer, and that is a revelation of His own personality to such an extent that there is nothing but adoring worship filling our being. Usually it is a blessed experience to be able to speak in tongues, to let the heavenly song flow out, but there are times when even tongues cease, when His presence is so all-pervading and the atmosphere so heavenly that I cannot talk at all in any language, but the power of His blessed Spirit upon me is so marvelous that it seems as though I were almost dwelling in heaven...

Now, who is going to trust God for the winged life? You can crawl instead if you wish. God will even bless you if you crawl; He will do the best He can for you, but oh how much better to avail ourselves of our wonderful privileges in Christ and to “mount up with wings as eagles, run and not be weary, walk and not faint.” O beloved friends, there is a life on wings. I feel the streams of His life fill me and permeate my mortal frame from my head to my feet, until no words are adequate to describe it. I can only make a few bungling attempts to tell you what it is like and ask the Lord to reveal to you the rest. May He reveal to you your inheritance in Christ Jesus so that you will press on and get all that He has for you.⁸⁵

Carrie Judd Montgomery gave the above address at the Stone Church, Chicago, in 1910.



Carrie, Faith, and George Montgomery, ca. 1896.

her head and to take time to think and pray about things in relation to the Pentecostal revival.⁶² Even though Carrie was already an influential writer and established healing evangelist, she still felt a hunger to embrace this experience of the Holy Spirit that was accompanied by speaking in tongues.

She met with some of her longtime friends in Cleveland who had their own Pentecostal experiences. While Carrie prayed with them and “took hold of” her Pentecostal Spirit baptism, she did not receive the manifestation of tongues there.

The following week, she returned to Chicago to reunite with longtime friend Lucy E. Simmons.⁶³ Simmons was one of Carrie’s first personal friends who had received the “fulness of the Spirit” and spoke in tongues.⁶⁴ Carrie admitted that she was somewhat skeptical of the “Pentecostal fullness,” but after seeing the effects that it had on Simmons, she was more open.⁶⁵

It was when Carrie and Simmons spent some time “tarrying” in the Lord’s presence during her visit on June 29, 1908, that Carrie spoke in tongues for the first time.⁶⁶ She later reflected that the results of her Pentecostal Spirit baptism experience brought her increase and satisfaction in ways she had yet to fully experience. She observed that there was a great multiplication of joy, holy stillness, love, power to witness, “teach-

ableness,” hunger for the Word of God, and a spirit of praise. She also claimed to have received “greater power for service, and increased fellowship in prayer and praise.”⁶⁷

Carrie’s hunger for the fullness of the Spirit was a captivating element throughout her life. Both before and after she spoke in tongues for the first time, she continually pursued the fullness of the Spirit in overwhelming measures.

Several months after she first spoke in tongues, Carrie believed that God had led her to give up her orphanage work so that she could give more time to the ministry of the Word.⁶⁸ In her periodical, she began to share her testimony and encourage others to receive the Pentecostal Spirit baptism while at the same time making sure to emphasize love as its best result.⁶⁹

Missionary Journey

Carrie’s Spirit baptism acted as a catalyst to get more deeply involved in missions. Before her 1908 experience she simply supported overseas missionaries; afterward Carrie felt led to go overseas herself. She had regularly ministered at the local and national levels, but after experiencing “Pentecostal fullness” she was empowered to minister at an international level as well.

Fewer than six months after she received the manifestation of tongues,

in 1909, Carrie and her family went on a missionary journey around the world.⁷⁰ On her voyage, she shared her Pentecostal experience with missionaries in China, gave an Easter sermon at Pandita Ramabai’s ministry in India, and spoke at Alexander Boddy’s Sunderland Convention in England.⁷¹ After roughly five months overseas, Carrie continued to spend a few more months traveling across the United States and speaking at some of A. B. Simpson’s Christian and Missionary Alliance conventions before returning home.

PART 3: A LEGACY WORTH REMEMBERING

Transcending Barriers

Because of Carrie’s great reputation and previous platforms within the Divine Healing movement, she became a bridge builder between evangelicals and Pentecostals during her missionary journey and throughout the rest of her life. She introduced evangelicals to the Pentecostal experience of the Spirit, proving herself to be a mature witness and not a fanatic. Among Pentecostals, she remained balanced and didn’t over-emphasize speaking in tongues. Her focus was always unity in love.

In January 1914, Carrie was ordained by the Church of God in Christ — the Pentecostal organization whose leaders helped to form the Assemblies of God three months later. Although Carrie became a charter member of the Assemblies of God, she remained a part of this denomination without cutting ties from her previous relationships and networks.⁷²

Throughout the years, Carrie has been referred to by such terms as author, teacher, long-range curer, philanthropist, editor, faith healer, radical evangelical, pioneer, religious entrepreneur, fire starter, and even the first charismatic.⁷³ As can be seen, it is hard to put Carrie into a box. Throughout her ministry, she transcended ecclesiastical boundaries and operated more through a relational

network than she did under a system. She was more concerned about advancing the Kingdom of God than she was about fitting into church structures.

Carrie's connections with many different international leaders also helped to strengthen and expand both the Divine Healing and early Pentecostal movements at a global level. Her friendships with Alexander A. Boddy, Smith Wigglesworth, Elizabeth Baxter, and others allowed her teachings to spread further within Britain and beyond.⁷⁴

In addition to her friendship with A. B. Simpson, she also connected to Canadian Pentecostal leaders Andrew H. Argue and his daughter Zelma Argue, and Aimee Semple McPherson.⁷⁵ Carrie's influence through Francisco Olazábal, Chonita Morgan Howard, and Juan L. Lugo had a significant impact on Latino Pentecostalism.⁷⁶ Carrie's support of Pandita Ramabai's ministry in India was also important for dispersing the revival stories that happened there. And while Carrie did travel overseas and to Mexico, the majority of the time the nations flocked to her — either in Buffalo or in Oakland. It appears that Britain and Latin America experienced some of the most significant international ripple effects from Carrie's ministry.

Besides crossing denominational and geographic divides, Carrie broke through racial barriers by choosing to work among African Americans early in her ministry. She additionally contravened culturally-conditional gender roles when she emerged as a female minister. The potential controversy of women in ministry was never a major issue in Carrie's writing — rather than spilling ink to defend it, she simply continued on in her ministry.⁷⁷ Carrie's example of following God's call regardless of gender inspired many women to follow in her footsteps and to begin healing homes, writing, and itinerant preaching.⁷⁸

Carrie's assistant editor, Elizabeth Sisson, later went on to facilitate her own revival campaigns and to preach

alongside famous Pentecostal evangelists Maria Woodworth-Etter and Aimee Semple McPherson. Carrie also changed the direction of Concepción (Chonita) Morgan Howard's life during her trip to Mexico in 1913. Howard was "marvelously filled with the Spirit, in Pentecostal fullness" and was inspired to begin evangelistic work as a result.⁷⁹ Howard later played an important role in establishing the Assemblies of God in Mexico, and her ministry lasted over 50 years.⁸⁰ By determining to share what God had done in her own life, Carrie paved the way for future generations of women to step out in faith to fulfill God's call on their lives.

Influencing Leaders

Carrie influenced not only women and regular participants in the Divine Healing and Pentecostal movements, but also key leaders who initiated or shaped their movements in profound ways.⁸¹ Several prominent Pentecostal leaders were first introduced to divine healing or the Pentecostal Spirit baptism through Carrie's ministry.⁸²

For instance, the story of Francisco Olazábal is significant because it shows Carrie's influence in his life on three different levels: salvation, healing, and Pentecostal Spirit baptism. Because of the Montgomerys' influence, he went on to become one of the most significant figures in early Latin American Pentecostalism.

It was also specifically through Carrie's writings that A. J. Tomlinson, the larger-than-life leader of the Church of God (Cleveland, TN), was introduced to the doctrine of divine healing.⁸³ These, along with John G. Lake, Alexander Boddy, and the earlier non-Pentecostal A. B. Simpson, are just a few examples of key leaders upon whom Carrie made a significant impact. She also maintained friendship with others, including William Booth, Pandita Ramabai, Maria Woodworth-Etter, William J. Seymour, Smith Wigglesworth, and Aimee Semple McPherson.

These names just scratch the surface, as the number of leaders she influenced is countless. The fact that Carrie influenced so many leaders within the Pentecostal movement and beyond demonstrates the magnitude of her contribution to global Pentecostalism.

Finishing Well

Carrie faithfully continued her ministry until her death on July 26, 1946, and was succeeded by her only child, Faith Berry. While her *Triumphs of Faith* is now discontinued, her Home of Peace in Oakland, California, continues to fulfill her original vision to this day.⁸⁴ Through Carrie's periodical and other networks, she helped with the expansion of early Pentecostalism by spreading its themes throughout the world.

Carrie was not content to just minister in "Galilee" — she wanted to minister to the "ends of the earth" — and in fact, she did both. Whatever she received from God, she freely gave away — whether that was salvation, healing, speaking in tongues, or some other blessing.

Carrie not only inspired women in ministry, advocated on behalf of minorities, and played an important role in the development of healing theology, throughout her life she showed deep hunger for the fullness of the Spirit. Carrie called people to dive into the limitless measures of the Holy Spirit and to not settle for anything less. It was her hunger for the "fullness of the Spirit," in *whatever* way that looked, which caused her to continue to be effective in life and ministry both before and after her Pentecostal Spirit baptism experience.

Carrie was a prophetic pioneer who made a global, ecumenical, and theological impact within Pentecostalism and beyond. May Carrie's legacy stir a new generation to take hold of all that God has for them; may her own passionate pursuit of the Spirit inspire an unquenchable thirst for the fullness of the Spirit today. ✨



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***Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* (2012). You can learn more about her and the Carrie Judd Montgomery Project at www.JenMiskov.com**

NOTES

¹This article is adapted from Jennifer A. Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* (Cleveland, TN: CPT Press, 2012), which is based on Jen's PhD thesis from the University of Birmingham, 2011. See also Jennifer A. Miskov, *Spirit Flood: Rebirth of Spirit Baptism for the 21st Century in Light of the Azusa Street Revival and the Life of Carrie Judd Montgomery* (Birmingham, UK: Silver to Gold, 2010).

²H. Perry Smith, ed., *History of Buffalo and Erie County*, vol. 2, The Churches (Syracuse, NY: D. Mason & Co., Publishers, 1884), 286.

³Carrie Judd Montgomery, *Under His Wings: The Story of My Life* (Los Angeles: Stationers Corporation, 1936), 20-21.

⁴*Ibid.*, 24-25, 48. It was believed that he had erysipelas which the doctors thought would be fatal. Carrie also later prayed for a dear friend to be healed of typhoid fever, but May did not make it.

⁵Carrie Judd Montgomery, "A Talk on Faith," *Confidence* 7:9 (September 1914): 174. Smith, *History of the City of Buffalo and Erie County*, 286, 289 and Truman C. White, ed., *Our County and Its People: A Descriptive Work on Erie County New York*, vol. 2, Rt. Rev. Arthur Cleveland Coxe (Boston, NY: The Boston History Company, 1898), 37-39. Carrie also recalled, "I had been brought up in the Episcopal church and had been confirmed when a girl of fourteen, giving myself to God at that time as best I could" in "Some Secrets of Faith," *TF* 31:4 (April 1911): 74-75. See also Montgomery, *Under His Wings*, 29-31.

⁶Carrie F. Judd, "A Ghost," *Courier and Republic, Evening Republic* (Buffalo, NY), 1874 and Montgomery, *Under His Wings*, 28-30.

⁷Montgomery, *Under His Wings*, 32-33.

⁸*Ibid.*, 34.

⁹*Ibid.*, 35.

¹⁰*Ibid.*, 37, 40-41, 63. One of her Sunday school classes became so large that she asked

her church leader if they could all meet at her home on Sundays because there was more room. He agreed and occasionally came to preach to them there.

¹¹Carrie Judd Montgomery, "Life on Wings: The Possibilities of Pentecost," an address given at the Stone Church in Chicago in 1910, *TF* 32:8 (August 1912): 173.

¹²*Ibid.*

¹³*Ibid.*, 46-48.

¹⁴"Leaning on the Lord," *Daily Constitution*, November 8, 1879, 1.

¹⁵Montgomery, *Under His Wings*, 48.

¹⁶"Leaning on the Lord," 1. This is an "unusual or pathological sensitivity of the skin to sensory stimuli, such as pain, heat, cold, or touch" from Biology Online: <http://www.biology-online.org/dictionary/Hyperesthesia>.

¹⁷Smith, *History of Buffalo and Erie County*, 415.

¹⁸See Heather D. Curtis, *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900* (Baltimore: Johns Hopkins University Press, 2007).

¹⁹Montgomery, *Under His Wings*, 53.

²⁰"Disease Cured by Prayer," *The Sun* (New York), October 29, 1885, 3.

²¹Carrie F. Judd, *The Prayer of Faith* (Chicago, IL: F. H. Revell, 1880; reprint, New York and London: Garland Publishing, Inc, 1985), 10.

²²*Ibid.*, 12.

²³"Miss Carrie F. Judd's Spine: It Was Out of Order But the Lord Healed It," *Chicago Daily Tribune*, December 6, 1888, 3.

²⁴"Disease Cured by Prayer," 3.

²⁵Daniel E. Albrecht, "The Life and Ministry of Carrie Judd Montgomery" (Master's thesis, Western Evangelical Seminary, 1984), 16.

²⁶"Miraculous Cures in Connecticut," *Buffalo Daily Courier*, February 20, 1879. This article was originally printed in the *Springfield Republican* and reprinted in the *Buffalo Daily Courier*.

²⁷Mrs. Edward Mix, *The Life of Mrs. Edward Mix* (Torrington, CT: Press of Register Printing Co, 1884 and written by herself in 1880; reprint, New York: Syracuse University Press, 2002), 210. See also "Christian Alliance Meeting," *Triumphs of Faith* 16:2 (February 1896): 48, where there is mention that when Allen was in his 80s, he met Carrie on the West Coast.

²⁸"Leaning on the Lord," 1.

²⁹Judd, *The Prayer of Faith*, 13. This is a quick turn around. The newspaper article was printed Thursday February 20, 1879 and by Tuesday the 25th they had already received a response to set aside time to pray the very next day. The letter was dated February 24, 1879. The full letter can also be found in Mrs. Edward Mix, *Faith Cures, and Answers to Prayer* (Springfield, MA: Press of Springfield Printing Co., 1882), 38-39. See also "A Modern Miracle," *Buffalo*

Commercial Advertiser, October 20, 1879 and "Leaning on the Lord," *The Daily Constitution*, November 8, 1879, 1.

³⁰"Leaning on the Lord," 1.

³¹"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:15, KJV). At the time she received the letter, Carrie did not realize the prayer of faith found in Mrs. Mix's letter was in the Bible. See Carrie Judd Montgomery, "Life on Wings: The Possibilities of Pentecost," *TF* 32:8 (August 1912): 171.

³²Judd, *The Prayer of Faith*, 19.

³³"A Modern Miracle."

³⁴This was recorded in her nurse's diary on February 28, 1879. See Judd, *The Prayer of Faith*, 16-17 and "Leaning on the Lord," *Daily Constitution*, November 8, 1879, 1.

³⁵For Carrie's 1879 healing account through her perspective, see Judd, *The Prayer of Faith*, 9-21 and Montgomery, *Under His Wings*, 48-60. For additional references see Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery*.

³⁶"Leaning on the Lord," 1.

³⁷See Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* for more on Carrie's contribution to this doctrine.

³⁸"Montgomery, Mrs. Carrie Frances Judd," in *A Woman of the Century: Fourteen Hundred-Seventy Biographical Sketches Accompanied by Portraits of Leading American Women in All Walks of Life*, Frances E. Willard and Mary A. Livermore, eds. (Buffalo, NY: Charles Wells Moulton, 1893), 513.

³⁹Diana Chapman, "The Rise and Demise of Women's Ministry in the Origins and Early Years of Pentecostalism in Britain," *Journal of Pentecostal Theology* 2:2 (2004): [217-246], 220. This was in reference to Donald W. Dayton's *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987), 126. Chapman recognizes Carrie's impact for British Pentecostalism and notes that "her main contribution was to provide a theology of divine healing for the emerging movement."

⁴⁰See Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* for a fuller development of healing homes and also www.HomeofPeace.com for more information or to reserve your place to stay.

⁴¹See www.HomeofPeace.com

⁴²J. R. Zeigler, "John Graham Lake," in *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. and expanded ed. Stanley M. Burgess and Eduard M. van der Maas, eds. (Grand Rapids: Zondervan, 2002), 828. Carrie's Home of Peace was established in 1893 while Lake's healing rooms were first initiated in 1913.

⁴³John G. Lake letter to Carrie Judd Montgomery, April 22, 1911. FPHC.

⁴⁴Paul G. Chappell, "The Divine Healing

Movement in America” (PhD thesis, Drew University, 1983), 107-108.

⁴⁵Nancy A. Hardesty, *Faith Cure: Divine Healing in the Holiness and Pentecostal Movements* (Peabody, MA: Hendrickson Publishers, 2003), 57-59.

⁴⁶David W. Bebbington, *A History of Evangelicalism: People, Movements, and Ideas in the English-Speaking World*, vol. 3 in *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: Intervarsity Press, 2005), 188 and Chappell, “The Divine Healing Movement in America,” 201-203.

⁴⁷See Jennifer A. Miskov, “Kindred Spirits,” *Alliance Life* (March 2011). Accessible at: <http://www.alliancelife.org/article.php?id=580>

⁴⁸Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Back Bay Books, 2000, 2002).

⁴⁹I would call Dorothea Trudel the grandmother but it must be noted that she did her work in Europe, not North America.

⁵⁰No title, *Buffalo Express*, May 18, 1890. His parents were Hugh Montgomery and Jane Moneypenny (her maiden name) taken from *Montgomery Family Tree*, used with permission and courtesy of the Berry family.

⁵¹They did this while continuing to plant several Christian and Missionary Alliance branches and expanding their ministry. “Wealthy Warriors: A Rich Salvationist and His Famous Wife,” *The Illustrated Buffalo Press*, May 8, 1892, 4. Also, A. B. Simpson, “Editorial: Mr. and Mrs. Montgomery,” *Christian Alliance and Missionary Weekly* 8:17 (April 22, 1892) and Jeannette Storms, “Carrie Judd Montgomery: The Little General,” in *Portraits of a Generation*, James R. Goff Jr. and Grant Wacker, eds. (Fayetteville: The University of Arkansas Press, 2002), 279. One reason they were made honorary officers was so that George would also be able to keep his business without any trouble. Montgomery, *Under His Wings*, 144-145.

⁵²The Home of Peace was dedicated on November 7, 1893.

⁵³Carrie Judd Montgomery, “Elim Grove, Cazadero,” *TF* 15:8 (August 1895): 188-189. Montgomery, *Under His Wings*, 154.

⁵⁴“Home for Little Ones: Opening of the Salvation Army Orphanage at Beulah To-Day,” *The San Francisco Call*, September 5, 1895, 11.

⁵⁵Some of their ministries are as follows: “[T]he Home of Peace [1893], a training home for foreign missionaries [1894], the Home of Rest for sick Salvation Army Officers [1892], the Colored Folks’ Home [one to the Salvation Army in 1895 and another to a California corporation in 1897], the King’s Daughters’ Home for Incurables, the Children’s Orphanage [1895], the Bird’s Nest [1897], the Rescue Home [1891 to Salvation Army] and the home of the Montgomery’s, besides a few smaller buildings. Most of these homes, perhaps all

of them, have been built on land donated by the Montgomery’s, who are also interested in the financial support of many of them.” See “Protected Aged and Infirm: New Home at Beulah Will Be Dedicated Next Sunday,” *The San Francisco Call*, August 21, 1897, 11 and “Dedication of A Bird’s Nest,” *The San Francisco Call*, November 19, 1897, 9. More specifically, George and Carrie transferred some lots on their Beulah land to the “Home for Aged and Infirm Colored People” in 1897.

⁵⁶This later became associated with the Assemblies of God but is now currently used in conjunction with the Home of Peace which is running as a Christian conference center. Both are nondenominational as of 2012.

⁵⁷Carrie Judd, “The Temple of the Body,” *TF* 4:2 (February 1884). This is one of the many articles where Carrie wrote that healing and redemption were not just for souls but for bodies as well.

⁵⁸Carrie Judd Montgomery, “A Miracle of Healing,” *TF* 18:7 (July 1898): 147.

⁵⁹See Jennifer A. Miskov, “Coloring Outside the Lines: Pentecostal Parallels with Expressionism. The Work of the Spirit in Place, Time, and Secular Society?” *Journal of Pentecostal Theology* 19 (2010): 94–117 for an overview on the Azusa Street revival.

⁶⁰Montgomery, *Under His Wings*, 164. See also Carrie Judd Montgomery, “Beulah Notes,” *TF* 27:7 (July 1907): 168.

⁶¹For Daniel E. Albrecht’s account, see “The Life and Ministry of Carrie Judd Montgomery” (Master’s thesis, Western Evangelical Seminary, 1984), 129-134.

⁶²See Miskov, *Spirit Flood*, for a fuller account of Carrie’s Spirit baptism account and its implications for today. Carrie Judd Montgomery, “Miraculously Healed by the Lord Thirty Years Ago,” *Latter Rain Evangel* 2:1 (October 1909): 9.

⁶³Carrie Judd Montgomery, “‘The Promise of the Father.’ A Personal Testimony,” *TF* 28:7 (July 1908): 147.

⁶⁴Montgomery, *Under His Wings*, 165.

⁶⁵Carrie Judd Montgomery, “The Promise of the Father,” *Confidence* No. 8 (November 15, 1908): 5.

⁶⁶Montgomery, “‘The Promise of the Father.’ A Personal Testimony,” 148.

⁶⁷Additionally, Carrie noted that the experience also had a physical effect; she described her life as one where she mounted up with wings and gained physical strength in her body. She also said that she had more of the “constant indwelling of the Healer.” Carrie Judd Montgomery, “A Year with the Comforter,” *TF* 29:7 (July 1909): 145-149, and *Under His Wings*, 170. See also her “‘The Glory of His Grace,’” *TF* 29:1 (January 1909): 2-3 and Carrie Judd Montgomery, “Christ’s Quickening Life for the Mortal Body,” *TF* 28:8 (August 1908): 170. After her Pentecostal Spirit baptism she claimed to receive a “quickening”

in her physical body as well in her “Christ’s Quickening Life for the Mortal Body,” *TF* 28:8 (August 1908): 169.

⁶⁸Carrie Judd Montgomery, “Some Important Changes,” *TF* 28:12 (December 1908): 267.

⁶⁹Carrie Judd Montgomery, “Together in Love,” *TF* 28:9 (September 1908); “‘By This All Men Shall Know,’” *TF* 28:11 (November 1908).

⁷⁰Montgomery, *Under His Wings*, 171. Many of the details of this trip are additionally taken from Carrie’s *Date Book for 1909: Handwritten Diary*. Dates she traveled were: Jan. 23-Sept. 16, 1909.

⁷¹Many of the missions she visited were either Christian and Missionary Alliance or newly Pentecostal.

⁷²Carrie Judd Montgomery, ministerial file. Her Church of God in Christ credentials were issued by M. M. Pinson, A. P. Collins, Howard Goss, D. C. O. Opperman, and E. N. Bell — the same five men who issued the call to organize at Hot Springs, Arkansas in April 1914.

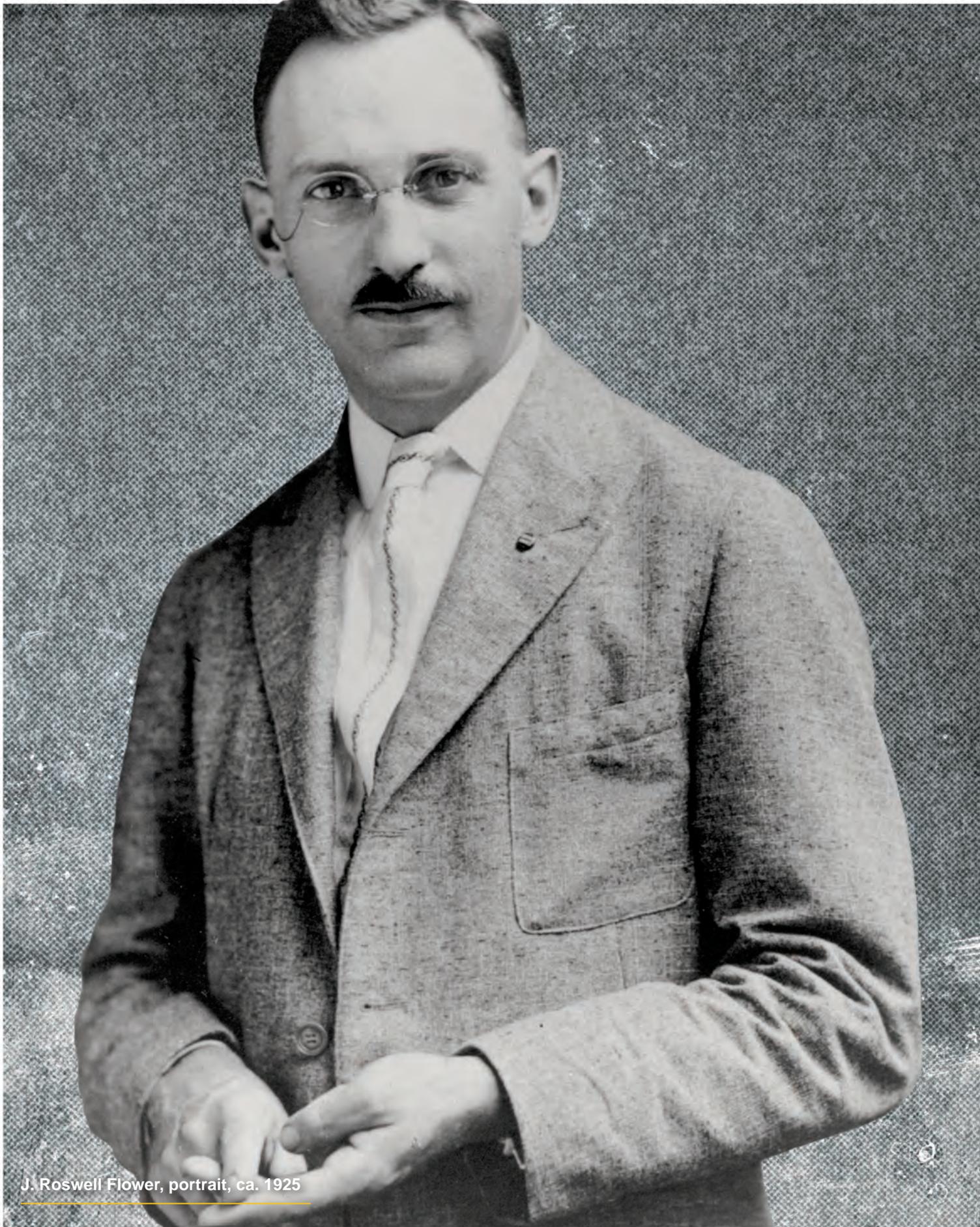
⁷³Willard and Livermore, *A Woman of the Century*, 512; Carla C. Waterman in “Montgomery Carrie Judd (1858-1946),” in *Twentieth-Century Dictionary of Christian Biography*, J. D. Douglas, ed. (Grand Rapids, MI: Baker Books, 1995), 258; and Diana Chapman, *Searching the Source of the River: Forgotten Women of the Pentecostal Revival in Britain 1907-1914* (London: Push Publishing, 2007), 66 which refers to her as “a speaker and teacher who was said to be the first woman to itinerate across the America ... Carrie was a remarkably gifted religious entrepreneur...”

⁷⁴Boddy also subscribed to *Triumphs of Faith* and encouraged his readers to do so as well. When he came out to California, he made sure to attend Carrie’s camp meetings and stay at her Home of Peace. One of the last articles of Carrie’s in *Confidence* was entitled “A Message to the Sick” and it was printed in May 1915. In relation to attending her World Wide Pentecostal Camp Meeting in 1914, Boddy saw that Carrie’s name alone assured against fanaticism.

⁷⁵Comment left by A. H. Argue, Home of Peace Guest Book [Aug. 14, 1928-1938], July 8, 1931, 87. See also comment left by Zelma Argue in Home of Peace Guest Book, 1931, 85: “The refreshment, perfume, and inspiration of this happy visit will accompany me to far fields.”

⁷⁶See Abraham Ruelas, *Women and the Landscape of American Higher Education: Wesleyan Holiness and Pentecostal Founders* (Eugene, OR: Wipf & Stock Publishers, 2010), 77 when referring to Victor De Leon’s *The Silent Pentecostals: A Biographical History of the Pentecostal Movement Among the Hispanics in the Twentieth Century* ([La Habra?, CA]: De Leon, 1979), 33. Lugo was taught under the Montgomerys before planting a Pentecostal church in Puerto Rico.

Notes continued on page 59



J. Roswell Flower, portrait, ca. 1925

J. Roswell Flower: Pentecostal Servant and Statesman

By David Ringer

J. Roswell Flower, elected at age 25 to serve as the first General Secretary of the Assemblies of God, was one of the most prominent leaders in the Fellowship in its first four decades. Flower came to the United States from his native Canada at age thirteen. Six years later he became a Christian, fell in love and married his first and only sweetheart, received the baptism in the Holy Spirit, and started a life of ministry. During his forty-six years in active ministry in the Assemblies of God, Flower served in nearly every local, district, and national ministry position (except as general superintendent). He also provided leadership to national and international evangelical and Pentecostal associations, and he served his community as a civic, humanitarian, and political leader. When Flower died in 1970, Thomas F. Zimmerman declared, "... the name of J. Roswell Flower was synonymous with the Assemblies of God."¹

Childhood

Joseph James Roswell Flower (he later dropped the name "James") was born in Belleview, Ontario, Canada, June 17, 1888, to a Methodist couple, George L. and Bethia A. Flower. J. Roswell's parents longed for a deeper walk with Jesus Christ and desired to find a community of like-minded believers who sought holiness and the power of God. They heard about Zion City, Illinois, a city founded on Christian principles by Scottish faith healer John Alexander Dowie. They moved to Zion City in 1902 but soon grew disillusioned with Dowie and his followers. They relocated to Indianapolis, Indiana, in 1904.²

While the family was in Zion City, J. Roswell played cornet in the local band, took a stenography course, had a rowboat adventure with a friend³, and was baptized in water. He did not, however, give his heart to Christ.⁴ In Indianapolis, his parents began attending a Christian and Missionary Alliance congregation. Like the Flowers, members of the church sought deeper communion with Christ and desired to become more useful in building the Kingdom of God. The Charles Reynolds family also attended the small church. Charles Reynolds' daughter,

Alice Marie Reynolds, would later play a significant role in J. Roswell's life. In January 1907, many in the congregation welcomed Glenn Cook, who had just arrived from the Azusa Street revival in Los Angeles, California, which was a focal point of the emerging Pentecostal movement. Cook proclaimed the baptism of the Holy Spirit, which would make a deep impact upon the Flower family.⁵

A Spiritual Awakening

When the Pentecostal message came to Indianapolis, J. Roswell was approaching his nineteenth birthday. His parents' moves and changes in churches, combined with a growing disinterest in spiritual matters, left him careless about church attendance. However, the reports by his parents of the Pentecostal meetings piqued his curiosity, and one Sunday afternoon he dropped into the meeting on his way home from a photography job. He later recalled that believers at that small mission "found themselves prostrated, seized with strong weepings as their souls were laid bare."⁶ What he witnessed convinced him of the reality of God. By the middle of April 1907, J. Roswell had accepted Christ. While his salvation experience was a quiet act of faith, one week later he had a powerful experience when he decided to surrender everything to Christ. He described this experience:

A week later I went down to the altar – for sanctification, I thought – laid all on the altar as best I knew how. When I claimed Him as my sanctifier, something dropped down into my soul! I was filled with ecstasy such as I had never known before. I ran home and retired – fearful lest it should be gone in the morning. But it wasn't! In the morning the assurance was still there. The peace, the satisfaction of being truly a blood-washed son of God.⁷

Over the next two years, Flower sought to grow spiritually. Pentecostals commonly taught that the Christian life included three important experiences — salvation, sanctifi-

cation, and baptism in the Holy Spirit. Teachings concerning the latter two experiences varied. Sanctification refers to the believer becoming more Christ-like. Pentecostals also recognized that Scripture identified a separate experience, called the baptism in the Holy Spirit, which gave believers a supernatural ability to witness. Charles Parham's position that speaking in tongues is the "Bible evidence" (later termed "initial physical evidence") of Spirit baptism came to be widespread through its acceptance by William J. Seymour and promulgation through the Azusa revival.⁸ It was this doctrine that Glenn Cook preached in Indianapolis and which was accepted by J. Roswell Flower.

Now that he was "saved" and "sanctified," J. Roswell began to seek the baptism in the Holy Spirit. He continued to be active with other young people in evangelistic activities, but he seemed unable to receive the "baptism" with the evidence of speaking in tongues. This caused the young Christian and budding preacher great angst. He recorded in his diary his emotional ups and downs as he struggled to yield to the Lord and how he longed for the fullness of the Spirit.

In March 1909 he visited the Faith Home in St. Louis operated by Mother Moise and Mother Barnes.⁹ This was a stopover on his way to Kansas City to help another Pentecostal pioneer, A. S. Copley, with evangelism campaigns. There in St. Louis, Flower had an unusual experience. In prayer, he sensed that he was traveling a parallel path to the Lord. If he were to receive the baptism in the Holy Spirit, he would need to face the Lord and by faith receive the gift. He stood up from his kneeling position, turned to "face" the Lord, and claimed by faith the baptism, just as he had claimed his salvation and sanctification by faith. However, he did not speak in tongues as he believed he would — tongues being the physical evidence of having been baptized in the Holy Spirit. Two or three weeks later he spoke a word or two in tongues, and then nothing

for months. He became discouraged and later in the summer replied to a questioner about his baptism that he had not received it.¹⁰

Shortly after his denial, Chicago Pentecostal editor Anna Reiff rebuked him in a prophetic declaration saying, "You have received the Holy Ghost. You cannot tell the Lord what to do, when you should speak in tongues." Repenting of his unbelief, he received a great blessing of joy and overflowing praise — but no tongues! Reiff's word steadied him, and Flower held on to the experience he had in St. Louis in March as his Baptism.¹¹

In the spring of 1910 a woman had an epileptic seizure while J. Roswell was preaching. He immediately left the pulpit and prayed for her deliverance, which was answered. Sometime later when he replied to yet another ques-

**"I love her! I love her!
I simply cannot help
it. Every time I come
in her presence I am a
goner. I am up against
it and dare hardly
think where it will
end."**

— J. Roswell Flower in
his diary, about
Alice Reynolds

tioner that he had the baptism but had not spoken in tongues, some people who had heard his prayer for deliverance for the woman with the epileptic seizure told him he was wrong. To J. Roswell's surprise, they told him that his prayer had been in tongues. He accepted their witness, but discounted it for himself as he was not conscious of praying in tongues.¹²

In July of 1910, some sixteen months

after he claimed his baptism by faith, he heard himself pray in tongues. It came at a summer camp near Indianapolis as he prayed with a burdened woman. In intense intercession for her, he suddenly became aware that he was praying in tongues and as he did so, glory filled his soul with unspeakable joy.¹³

Flower's unusual experiences did not change his theology. He steadfastly held to and taught through the years that speaking in tongues is the *biblical* initial physical evidence of the baptism in the Holy Spirit. The Bible, not experience, establishes doctrine. Flower warned the Fellowship not to "let down" on this Bible truth.¹⁴

Love Blossoms

One of the first persons to receive the baptism in the Holy Spirit in Indianapolis was Alice Marie Reynolds. J. Roswell's parents were with her at the mission at that event on Easter Sunday, 1908. When J. Roswell met the 17-year-old high school senior some weeks later, he was smitten and began falling in love with her. After his conversion, he joined the young people at services and various activities, including evangelism and outings to area parks. He felt much inferior to Reynolds because he was not as well educated as she. Nonetheless, they shared a love for poetry and nature. Together on one of the young peoples' outings, they experienced a deeply mystical union with nature and reflected on the significance of nature for human life.¹⁵

On more than one occasion Alice read poetry to J. Roswell, and they sometimes quoted poems to each other from memory. Two years later he was hopelessly in love with her but did not know how to proceed. He confided to his diary, "I love her! I love her! I simply cannot help it. Every time I come in her presence I am a goner. I am up against it and dare hardly think where it will end."¹⁶ By this time, Alice was in her second semester at Butler College (now Butler University) and J. Roswell

had discontinued reading law with a local attorney in order to engage in full-time ministry.

J. Roswell traveled to minister in Greensburg, Indiana, in early 1910. Alice and some others came to assist in the effort. On the morning of February 22, 1910, as J. Roswell and Alice ate breakfast together, he asked for her hand in marriage and she said, “Yes.”¹⁷ Approaching his twenty-second birthday, he wanted to get married that summer. However, Alice’s father urged caution, as neither had jobs nor much experience in life. Mr. Reynolds wanted them to postpone marriage one year and first prove themselves in ministry and life, to which Alice and J. Roswell reluctantly agreed.

A Budding Minister

J. Roswell did not mope over the delay in his wedding plans; he instead began to engage in evangelism and Bible teaching in various parts of southern Indiana. When Glenn Cook left the mission in Indianapolis, the members received J. Roswell as their pastor. After a few months, he left the Indianapolis area and traveled in Ohio, West Virginia, and western Indiana for four to five months as an itinerant evangelist. Alice also stayed busy, actively engaging in ministry with other young people. Mr. Reynolds believed that the young couple had proven themselves and allowed the children to marry on June 1, 1911. That morning J. Roswell went to pick up the marriage license and the clerk asked him what source of income he had to support a wife. Flower answered, “Philippians 4:19,” and explained that he was trusting God to meet their needs. The clerk passed the story on to one of the Indianapolis newspapers which ran a brief piece that evening, quoting the verse in full for its readers unfamiliar with the Scripture!¹⁸

Just over one year after his conversion, Flower began another key element of his life’s ministry — writing and editing. He began publishing a small maga-



J. Roswell Flower standing outside with his wife, Alice, at Stanton, Missouri, July 1927.

zine, *The Pentecost*, in August 1908. He later gave the magazine to A. S. Copley, who changed the title to *Grace and Glory* in 1911. J. Roswell and Alice, two years into their marriage, began publishing another paper, the *Christian Evangel* (now *Pentecostal Evangel*).¹⁹ The first issue was dated July 19, 1913. This publication joined the growing ranks of the Pentecostal press; other periodicals such as *Word and Witness* (published by E. N. Bell) and the *Bridegroom’s Messenger* (started by G. B. Cashwell) already had broad circulation. However, the *Christian Evangel* was the first weekly Pentecostal periodical.

The *Christian Evangel* featured articles about doctrine, news reports, and other church matters. J. Roswell believed that the story of the modern-day movement of the Holy Spirit should be made available to all Pentecostal saints. Toward that end, he collected and published testimonies and reports from Pentecostal workers around the world. The *Christian Evangel* also included the earliest known weekly Pentecostal Sunday school curriculum, which was written by Alice.

Following the organization of the General Council in April 1914, the Flowers and Bell turned their magazines over to the Assemblies of God. Both papers continued in circulation and

became the official magazines of the Fellowship. The two periodicals merged in January 1916 under the title *Christian Evangel*.²⁰

In the summer of 1913, J. Roswell helped to form a regional Pentecostal fellowship of churches in Indiana and in other Midwest states called the Association of Christian Assemblies. David Wesley Myland, a longtime friend and former leader in the Christian and Missionary Alliance, was the primary leader of this new group. Flower realized that cooperative fellowship among the multiple and fragmented Pentecostal groups would enhance their ability to support missions across the world. Many saints opposed the creation of a denomination, so the key to uniting the various Pentecostal believers was to maintain local freedom while providing some centralized guidance on questions of doctrine and practice, in particular for ministers.²¹ Flower also was deeply concerned that Pentecostals maintain a scriptural standard for both faith and behavior.

Early Leadership

Flower’s experience as a publisher, minister, and organizer, in addition to his high regard for Scripture and local church autonomy, placed him in good stead at the April 1914 organizational

meeting for the General Council of the Assemblies of God, where he was elected the first general secretary at the young age of 25. E. N. Bell — the first chairman of the Assemblies of God (the office was renamed general superintendent in 1927) — differed greatly in age and background in comparison with Flower. Bell was 48 years old, he was a graduate of the University of Chicago School of Divinity, he was a Southerner, he married late in life (at age 43), and his ministry was basically that of an individual. Despite these differences, Flower and Bell shared remarkably similar perspectives on the Pentecostal movement and the nature of a “cooperative fellowship.” Their early leadership set key principles and policies that guided the Assemblies of God for several decades.²² However, a theological dispute over the doctrine of the Trinity strained their relationship greatly.

Bell initially threw his support to the emerging Oneness movement before it rejected the doctrine of the Trinity. In the summer of 1915, Bell was rebaptized in water using the formula “in the



J. Roswell Flower (left) and E. N. Bell (right), ca. 1920.

name of Jesus” rather than the traditional Trinitarian formulation. Bell also submitted an article for publication in

the *Pentecostal Evangel* which included the phrase, “Jesus Christ, rediscovered as the Jehovah of the Old Testament.”²³ Flower edited the article, replacing the word “rediscovered” with “being exalt-

J. Roswell perceived early on that careful Bible study was crucial to the growth and stability of the Pentecostal movement.

ed” so that it did not seem like Bell discovered a new truth.²⁴ Soon after this time Bell’s Trinitarianism became clear, but it was Flower’s staunch support of Trinitarian orthodoxy that helped the young Fellowship to weather the doctrinal storm. When Bell died in the spring of 1923, J. Roswell eulogized him as “the sweetest, safest and sanest man I had ever met in Pentecost.”²⁵

Meanwhile, Oneness doctrine spread widely in Pentecostal circles and came to a head at the 1916 General Council held in St. Louis. The Assemblies of God, up to that point, had not crafted a statement of faith. The Oneness challenge to historic Christian orthodoxy spurred Flower and others to more carefully define the faith. Delegates adopted the Statement of Fundamental Truths, which affirmed the Trinitarian view of the godhead. Oneness advocates departed from the Assemblies of God, and Bell, Flower, D. W. Kerr, and other church leaders could breathe a sigh of relief after months of upheaval.

J. Roswell and Alice decided they needed a change. They felt significant stress induced by the Oneness controversy, combined with the time and financial pressures of his other work responsibilities and the birth of their third child.

Flower did not stand for reelection as general secretary in 1916. He remained as Gospel Publishing House manager until 1918, when he resigned and moved his family to a farm at Stanton, Missouri, bringing his parents to live there also.²⁶ J. Roswell engaged in itinerant ministry and began a church in their home. Alice led services for the new congregation when he was away on the evangelistic circuit. J. Roswell was sometimes called back to the Assemblies of God headquarters in St. Louis to assist in various ways. One of his tasks was to visit Springfield, Missouri, and to appraise the proposed site for the new headquarters of the Assemblies of God. In 1919, Flower was chosen to serve as the first Foreign Missions Secretary.²⁷ The Flowers moved to Springfield, where they would remain until 1925.

Flower emphasized the importance of evangelism ever since his conversion. As Foreign Missions Secretary he admonished missionaries not to allow benevolence work to overshadow evangelism.²⁸ Still, he recognized that some forms of compassion ministry helped to lay a foundation for the long-term development of the church. For instance, in 1922 he urged *Pentecostal Evangel* readers to support a school in India as the best way to secure “greater and more permanent results for God.”²⁹

Flower grew concerned that many missionaries going to the fields under General Council approval were unknown to national leaders in Springfield. The Missions Committee often approved missionaries based only on a local church recommendation and brief written correspondence with the missionary. In 1923 he proposed that all missionaries be required to spend a term at the recently formed Central Bible Institute in Springfield. This would give Council officials an opportunity to know the quality and character of the prospective missionaries, and those who were headed to the mission field would become better networked within the Fellowship.³⁰



Summer Bible school group at Maranatha Park, Green Lane, Pennsylvania, 1935. Alice and J. Roswell Flower are sitting in the second row, center.

This proposal drew a storm of protests from West Coast leaders, especially those connected with Glad Tidings Bible Institute in San Francisco. General Chairman E. N. Bell stepped in to the fray to ameliorate the situation. Eventually, of course, Flower's concern was recognized and missionary candidates had to undergo a more thorough evaluation at the national level. But it was too late to save J. Roswell as Foreign Missions Secretary; he was not reelected at the 1923 General Council and instead became the Foreign Missions Treasurer. He was not reelected as Foreign Missions Treasurer in 1925.

Pastoral and District Ministry

J. Roswell Flower spent the next decade in pastoral ministry and district leadership in the Northeast. In 1925, a few months after the birth of their sixth and final child, the Flowers left Missouri for pastoral ministry in Scranton, Pennsylvania.³¹ J. Roswell practiced a full-orbed Pentecostal ministry: encouraging evangelism and revival; nurturing the spiritual growth of believers; practicing the gifts of the Holy Spirit, including divine healing; and promoting and supporting missions. In 1927 he became a member of the Eastern District Council executive committee and the following year was elected district secretary. Two

years later, he became district superintendent and moved his family to Lititz, Pennsylvania, as a neutral location which had no established Pentecostal church.³²

J. Roswell perceived early on that careful Bible study was crucial to the growth and stability of the Pentecostal movement. Even before the inaugural council, he and A. S. Copley planned a summer camp focused on the study of the Bible and its proper interpretation. The camp failed to materialize. J. Roswell supported the establishment of a "general Bible Training School with a literary department" as proposed in "The Call to Hot Springs" (the published invitation to organize the Assemblies of God).³³ He was part of the original faculty of Central Bible Institute, the national Assemblies of God school founded in Springfield in 1922.³⁴ During his decade in the Northeast, he became a regular lecturer at Bethel Bible Training School in New Jersey. Most importantly, he worked with Alice to establish a summer Bible school, located on the Eastern District campground, which was the forerunner of Valley Forge Christian College.³⁵

Many people questioned the large sums of money being expended on the construction of new buildings on the campground as the Great Depression deepened and as the Lord's imminent

return seemed ever nearer. How could the district superintendent justify these expenditures? He responded that he was "led" to make these long-term plans even while he expected Christ's soon return. Furthermore, Flower believed that the camps would help to counteract a perceived decrease in dedication and an increase of worldliness among the saints. He believed that summer camps would provide an important venue for teaching, reviving, and directing new generations of Pentecostals.³⁶

Return to Springfield

In the spring of 1935 Flower publicly expressed doubts concerning whether he would continue as Eastern District superintendent. The financial strain on his family was great and he felt spiritually dry, finding little inspiration for continued leadership of the district. He was a non-resident Assistant General Superintendent, but he had no definite plan what to do next if he left the district office. It was with this unsettled



J. Roswell Flower, portrait, with his wife, Alice Reynolds Flower, ca. 1935.



J. Roswell Flower as missionary treasurer, sitting behind his desk in 1924.

frame of mind and set of circumstances that J. Roswell headed for Dallas, Texas, to attend the 1935 General Council. He preached the opening service of the Council, and delegates elected him to serve as general secretary-treasurer, the position he had held from 1914 to 1916.

The sermon that Flower preached at the 1935 General Council — titled “Back to Calvary” — grew out of his deep concern over what he perceived to be a spiritual decline in the Assemblies of God. The sermon was both a diagnosis of the ailment and a prescription for spiritual renewal. He feared that Pentecostals were in danger of neglecting Calvary, instead placing too much emphasis on things like spiritual gifts and eschatology. Flower was very clear — the heart of Pentecostal spirituality is not speaking in tongues or healing, but the power of the cross of the Lord Jesus Christ.³⁷

Election to national office obliged Flower and his family to move back to Springfield, Missouri. J. Roswell moved in January 1936. Alice and the two youngest children — Rossie and David, who were still in school — remained in Lititz for several months until the end of

the school year. The Flowers had four additional children who no longer lived at home — two boys and two girls. The two older girls were enrolled at Central Bible Institute. The next few months were emotionally and financially difficult for the Flower family. It was a joyful day when the parents and the two youngest children were united again in the same residence.

Emergence of a Statesman

The Assemblies of God had grown significantly during the decade that Flower was away from Springfield. He was thrust upon a larger national stage as well as an international one. Flower traveled widely to Bible camps, district ordination ceremonies, and multiple speaking engagements. In the late 1930s, Europe moved toward war, Hitler and Mussolini rattled their sabers, and the Assemblies of God was rapidly expanding across the globe. In an effort to better understand the needs on the mission field, Flower and Missions Secretary Noel Perkin traveled aboard an Italian liner from August until December 1938, visiting Assemblies of God mis-

sion stations in Africa. When the United States was drawn into World War II in December 1941, Flower not only had to write numerous letters on behalf of Assemblies of God adherents who were conscientious objectors, but he also had to address the larger ethical and ecclesiastical issues raised by the war.

The ethical question about participating in the war effort, even as a non-combatant, had been present since World War I. Some Assemblies of God leaders were pacifists, others left the decision whether to participate in war up to the individual. In 1917 the Assemblies of God declared itself opposed to war and killing in war, which provided church members the basis upon which to claim conscientious objector status.³⁸ Flower made this distinction: the Fellowship was officially opposed to war, but individuals may choose as their conscience guided them. The absence of a tradition of ethical thought beyond the concept of personal sanctification hindered Flower and others from thinking carefully about peace questions.³⁹

In 1940 J. Roswell started another periodical — a quarterly letter to inform ministers of news items, policy decisions, advocacy positions, and other General Council affairs.⁴⁰ It was through this letter that Flower informed ministers of the National Association of Evangelicals and argued that the Assemblies of God should join the new organization. Flower believed that the Assemblies of God should link arms with other Pentecostal, evangelical and Holiness churches in order to better address issues posed by the growing secularization of American life and the various government regulations attendant to the war effort. This was a principle Flower had noted from his early years in Indianapolis: cooperative efforts can accomplish more than individual ones. Flower opposed what he viewed as narrow sectarianism and instead worked to build bridges between believers with similar faith commitments.

European and North American

Pentecostals made various attempts between the two world wars to promote unity within Pentecostal ranks. After the end of World War II this goal was revived, resulting in the 1947 organization of the Pentecostal World Conference (PWC). Flower played important leadership roles in the PWC. At the 1955 PWC meeting in Stockholm, Sweden, he delivered an address, “The Genesis of the Pentecostal Movement,” that was so in demand that the Filadelfia Church in Stockholm mimeographed it the following day and promptly sold all copies, requiring a reprinting.⁴¹

Flower became a noted Pentecostal statesman. He played a key role in the 1948 formation of the Pentecostal Fellowship of North America. He also became involved in civic leadership. He served on the boards of the Salvation Army and other organizations. He garnered a “Service to Mankind” award from the Sertoma Club. When the city of Springfield created a city council, many residents asked Flower to run for a council position. Flower consented, was elected, and served for several years. Judging by the number and range of letters received after his retirement and after his death, his friends were countless and his influence broad.

Reflection and Education

Flower had long been interested in the history of Pentecostalism. As early as the early 1920s he had identified phases within the Movement. He placed it in the framework of a biblical interpretation of the history of redemption. He traced its roots to Parham and attributed its breadth to Azusa Street. He argued that the varied theological backgrounds among first generation Pentecostals produced differing understandings of the baptism in the Holy Spirit, but that the experience was the same. To Flower, Pentecostalism was primarily an experience, not a specific theology. He argued that one might have a genuine heart experience of the Holy Spirit even if his or her head held wrong doctrine. This

approach allowed Flower to argue that many Oneness Pentecostals, despite their unorthodox view of the godhead, were genuinely saved and baptized in the Holy Spirit. He could then urge tolerance toward those who differed from the Assemblies of God.⁴²

As the unofficial historian of the Assemblies of God, Flower taught the Pentecostal history class at Central Bible Institute. He wrote an “Orientation Manual” that provided students with an



J. Roswell Flower speaking at the 1953 General Council.

overview of the history of the Assemblies of God and the broader Pentecostal movement. He taught the course using his mimeographed manual from about 1950 until his retirement at the end of the decade. During these later years of service, Flower hired an assistant, Curtis Ringness, to help shoulder some of his responsibilities. Flower hoped to write a history of the Pentecostal movement with particular focus on the Assemblies of God. However, there was too much on his plate to accomplish that task. He settled for editing histories by Carl Brumback and Klaude Kendrick.

Flower felt self-conscious of his own limited formal education, lamenting in his diary that Alice was better educated than he. She had a high school diploma and one year of college. J. Roswell had passed the entrance examination to attend a Canadian high school the summer the family moved to Zion City, Illinois. But his family moved and he

never was able to attend high school. As a young believer Flower was influenced by A. B. Simpson, F. B. Myer, and D. Wesley Myland, all well-educated men. He once felt a “fluttering” in his brain, which he believed was God renewing his brain power to be able to think and learn.⁴³

Flower achieved a high level of self-education, and he also urged others to continue to learn. He maintained a substantial personal library and regularly used the research library developed at the Gospel Publishing House. Flower’s ministry as a part-time Bible school teacher, beginning in the 1920s, naturally flowed from the love he developed for the life of the mind.⁴⁴ Flower was astute enough to recognize that Assemblies of God young people would need higher levels of education as the twentieth century wore on. Realizing that most of these young people would not enter full-time ministry, Flower, along with Ralph Riggs and others, began advocating for the establishment of an Assemblies of God liberal arts college. Undaunted by certain prominent Pentecostal leaders who vilified him for his advocacy of higher education, Flower supported the formation of Evangel College, which opened its doors in 1955.⁴⁵

Final Years

J. Roswell retired as general secretary at the end of 1959. However, he did not retire from ministry. In the fall of 1960 he traveled to Charlton, Massachusetts, to preach for the Ministers’ Institute of the Southern New England District, where his son George Ernest Flower was superintendent. In a long presentation he noted the failure of the Fellowship to adequately provide its youth with a historical and doctrinal foundation for their faith. He then detailed a solution, urging ministers to teach their people faithfully and systematically.⁴⁶

On June 1, 1961, J. Roswell and Alice celebrated their fiftieth wedding anniversary.⁴⁷ They were given a large cash gift that allowed them to travel



J. Roswell Flower, ca. 1950s.

to Spain, where their daughter Adele Flower Dalton and her husband Roy were serving as Assemblies of God missionaries.⁴⁸ The following year, Flower suffered his first heart attack; a more serious heart ailment hospitalized him in New Jersey where he was visiting his daughter Suzanne Flower Earle and her husband Albert in 1965. Flower's health remained fragile until his death on July 23, 1970, in Springfield, Missouri.

Flower's Legacy

When J. Roswell Flower opened his heart to Christ in 1908, he had a desire to please God, which he believed required spreading the full gospel and nurturing believers through evangelism, missions, and discipleship. From his salvation until his home-going 62 years later, Flower discovered that God had prepared him to proclaim the Lord Jesus Christ in many ways and places. He preached in small Midwestern towns, African villages, mid-century European metropolises, and teeming Asian cities. Flower wrote prolifically for fifty years.

He shared his knowledge of the Bible, administrative skills, and his wisdom not only with the Pentecostal movement, but, also, with civic, educational, and political bodies.

The legacy of J. Roswell and Alice R. Flower continues through their descendants. Six children were born to their union: Joseph R. (1913-2010), A. Adele (1915-2006), George E. (1916-1966), Suzanne G. (1917-), Roswell S. (1920-1941), and David W. (1925-). Joseph planted a church in New York, became superintendent of the New York District, and like his father served as general secretary of the General Council of the Assemblies of God (1975-1993). Adele spent many years as a missionary in Spanish-speaking lands in Central and South America.⁴⁹ She married Roy Dalton, a missionary to Spain where she served alongside him. Like her father Adele was a prolific writer in both English and Spanish. George became a high school teacher and coach before entering the ministry and serving as superintendent of the Southern

New England District.⁵⁰ Suzanne, a talented musician, married a Canadian pastor, Albert Earle; they served many years as pastors in New England and New Jersey.⁵¹ She remained active as a church pianist until recently when she suffered a stroke. Roswell (Rossie) died at age 21 in his senior year at Central Bible Institute.⁵² He had befriended and disciplined an older student who later went to Central America for work. That man became active in youth work in a church, guiding and encouraging local youth. Today, several of those men are pastors. Roswell S. died young, but not before he shared the legacy of discipleship he learned from his father. David pioneered a church in New York and later pastored in Maine and Massachusetts. After serving as superintendent of the Southern New England District, he pastored in Dayton, Ohio for two decades. He now lives in Maranatha Village in Springfield, Missouri. He teaches the Sunday school class begun by his parents at Central Assembly more than seventy years ago and preaches monthly at the Maranatha Village chapel. Many of J. Roswell and Alice's grandchildren and great-grandchildren are actively serving the Lord all across the United States.

J. Roswell Flower pleased God by proclaiming the gospel of the Lord Jesus Christ to four generations — those of his parents, his peers, his children, and his grandchildren. The legacy of J. Roswell Flower is our heritage as Pentecostal saints. ✠



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Kathryn, is a granddaughter of J. Roswell and Alice R. Flower. Ringer is working on a full-length biography of J. Roswell Flower.

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Marie Reynolds autograph book, "Faded Roses — From Life's Flower Garden," June 16, 1908. See also, JRF, *Diary* I, June 16, 1908.

¹⁶Flower, *Diary* III, November 8, 1908.

¹⁷Alice Reynolds Flower, *Grace for Grace* (Springfield, MO: N.p., 1961), 47.

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³¹*Ibid.*, 105.

³²"General Convention of Pentecostal Saints and Churches of God in Christ," *Word and*

Witness, December 20, 1913, 1.

³³Alice Reynolds Flower, *Grace for Grace*, 86.

³⁴*Ibid.*, 117-118.

³⁵J. Roswell Flower, "Building for God," *The Overcomer*, August 1934, 4-5, 7.

³⁶J. Roswell Flower, "Back to Calvary," *Pentecostal Evangel*, October 5, 1935, 1, 10-11.

³⁷In 1917, the executive presbytery adopted a resolution declaring the AG to be pacifist. Pacifism remained the official position of the AG until 1967.

³⁸J. Roswell Flower, "The Plight of the Christian in the Present World War," *Pentecostal Evangel*, June 12, 1943, 6-7; and Flower, "The Plight of the Conscientious Objector in the Present World Conflict," *Pentecostal Evangel*, July 3, 1943, 2-3. For a comprehensive study of the Assemblies of God stance regarding war, see: Paul Alexander, *Peace to War: Shifting Allegiances in the Assemblies of God* (Telford, PA: Cascadia Publishing House, 2009).

³⁹The first quarterly issue of the ministers letter was dated March 20, 1940. Now named *Called to Serve*, this quarterly letter issued by the executive offices continues to be sent to all credentialed Assemblies of God ministers.

⁴⁰J. Roswell Flower, "The Genesis of the Pentecostal Movement," *Pentecostal Evangel*, January 29, 1956, 6-7, 28, 30; also published as "Historical Review of the Pentecostal Movement," *Pentecostal Testimony*, September 1955, 4-5, 13, 31.

⁴¹J. Roswell Flower, "The Present Position of Pentecost," *Pentecostal Evangel*, June 13, 1925, 7-8, 13; Flower, "A Retrospect," *Pentecostal Evangel*, April 8, 1939, 4, 10; Flower, "An Evaluation of the Pentecostal Movement," *Pentecostal Evangel*, October 13, 1945, 2-3, 5-6, 8. These are samplings of his repeated themes.

⁴²Flower, *Diary* IV, January 8, 1910.

⁴³Undoubtedly, the most unusual tribute to J. Roswell's learning was the conferring of an honorary Doctor of Laws degree upon him by Bob Jones College (now Bob Jones University) in June, 1946.

⁴⁴David Ringer, conversation with Adele Flower Dalton.

⁴⁵J. Roswell Flower, untitled address to Minister's Institute at Charlton, Massachusetts, September, 1960. Verna B. (Mrs. George) Flower made a typescript of this tape recorded presentation. The quotation is on page 1.

⁴⁶Alice Reynolds Flower, *Grace for Grace*, 167.

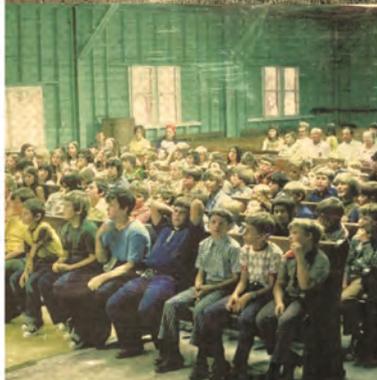
⁴⁷*Ibid.*, 167-173.

⁴⁸*Ibid.*, 134-135.

⁴⁹*Ibid.*, 129.

⁵⁰*Ibid.*, 130.

⁵¹*Ibid.*, 139-145.



Deutschen Zweiges: 90 Jahre



The German District: Ninety Years and Counting

By Tim Sprecher and Joshua Ziefle



The German District Council of the Assemblies of God — formed in 1922 to network German-speaking Pentecostals in the United States — celebrates its 90th anniversary in 2012. Yet for some, the existence of a “German District” amongst Pentecostals might seem a little strange. After all, the Germans are supposed to be emotionally controlled, in love with efficiency and order, and rigidly authoritarian in practice. A recent guide to German culture confirms this pervasive stereotype: “No phrase warms the heart of a German like *alles in Ordnung*, meaning ‘everything is all right, everything is as it should be.’”¹

Though strongly suggestive of parts of the German *Weltanschauung*, or worldview, these characteristics did not prevent the spread of heartfelt and enthusiastic Pentecostalism among German-Americans during the first decades of the twentieth century. The story of German-Americans among the ranks of the Spirit-filled and the existence of the German District constitute an important part of the story of the Pentecostal movement in the United States and offer broader insight into the development of faith among immigrant communities.

As the fires of Pentecostalism burned across the United States at the start of the twentieth century they were not confined solely to the American continent. Europe itself experienced a revival of the Holy Spirit as both indigenous interest in the Holy Spirit and transatlantic connections helped spread the word of Pentecost. In Germany, leaders such as Jonathan Paul and Emil Humburg organized groups and held conferences to further news about the baptism in the Holy Spirit.² Over the following decades, some German immigrants would bring these experiences with them to America. Others, especially in the Midwest, had immigrated to the United States in the years before the revivals at Azusa Street and elsewhere.

Conversion to Pentecostalism occurred in different ways for these German-Americans. August Herman Wendt, for instance, had immigrated to the United States and spent a number of years ministering in the Evangelical Church among German-speaking peoples. For him the embrace of Pentecost was part of a longer journey fulfilled later in life.³ Others like George Rueb had been born in the United States and had accepted

Christ at a young age in the Pentecostal church. Rueb recalled a powerful salvation experience as a teenager: “I kicked and kicked, even lost a heel on a shoe, so we believed there must have been power.”⁴ In Akron, Ohio and elsewhere, German groups of “hungry people gathered in a private home, for worship and prayer for the baptism in the Holy Spirit and a deeper walk with the Savior.”⁵

Famed immigration historian Oscar Handlin once wrote that the immigrant tended to hold closely to the religion of the old country: “as his stable place in a whole universe slipped away from under him, the peasant come to America grasped convulsively at the familiar supports.”⁶ It therefore may be surprising that German immigrants and their families rejected their former religious traditions in order to convert to Pentecostalism. Assuming, however, that sociologist David Martin is correct when he says that “when it comes to religious choice, ‘global air makes free,’”⁷ Pentecostal conversion in the American marketplace of religions makes sense. Equally telling is that as they chose to do so they remained in congregations that were culturally and linguistically German.

Beginnings

By April 1914 Pentecostal believers from across the United States gathered in Hot Springs, Arkansas, and voted to incorporate under the name “General Council of the Assemblies of God.” As this new fellowship of churches coalesced, there was a growing awareness of the ethnic and language diversity within its ranks. In a nation much less homogenized than it is today, a combination of pragmatism and missional drive on the part of Assemblies of God leaders led to the founding of a new subgroup, the German District, that would help spread the word of Pentecost across linguistic and cultural barriers.

The German District (known as the German Branch until 1973) was birthed in the fall of 1922. Though there were some German Pentecostal congregations in existence at that time, they had little interaction with one another because of the great distances involved. In spite of this, a number of the church leaders responded to the invitation of Hugh A. Ulrich, pastor of Bethel Tabernacle in Milwaukee, Wisconsin, to gather for a conference, November 17-24, 1922, in New Castle,

Pennsylvania. Seven of the sixteen participants came from Michigan; others traveled from Illinois, New Jersey, New York, Ohio, Pennsylvania, Wisconsin, and Canada.⁸

After careful discussion most of the attending pastors decided to organize the German Branch (*Deutschen Zweiges*), the first non-geographic equivalent of a district in the Assemblies of God.⁹ They did so with the blessing of Assemblies of God General Chairman E. N. Bell, who had written a brief note earlier that month that encouraged the formation of this new group. Bell stated: "We should be glad to have a German Branch to recommend Germans for credentials and to encourage you every way possible. God bless and guide you. Door is open."¹⁰

During the conference they adopted a brief constitution that formed the basis by which these congregations were to

1933. Carl W. Loenser was elected district superintendent in 1933 and went on to serve until his passing in 1969. His years of leadership were as long as they were transformational. During his tenure the district invested significantly in missions, the development of a district campground, and the publication of German language Pentecostal literature.¹³ By 1969, the district had grown to twenty-two churches from New Jersey to the Dakotas to the Pacific Northwest.¹⁴

Due to linguistic and cultural distinctions, the focus of district leaders was to plant churches in specific areas of ethnic German populations instead of developing large congregations. Some like C. W. Loenser were eager to set up tent revivals. A 1933 effort in Cleveland, Ohio, for instance, resulted in the development of a thriving and robust congregation, which hosted the German

pastors to help start the church, which is now known as Northfield Church in Gering. Scottsbluff charter members included the Brotzman, Hessler, Klaus, and Nazareus families, which yielded numerous Assemblies of God pastors.¹⁵

In 1935 Loenser asked Nickolaus Lesch, a German immigrant from Hungary, to relocate to North Dakota to plant churches among the state's many communities of Germans from Russia. Packing up his family of ten, Lesch set up his home base in Hebron, North Dakota. He began to meet with small groups in homes or barns in the towns of Golden Valley, Blue Grass, Heil, New Leipzig, and Elgin. One of these gatherings on the Sprecher farm near Hebron resulted in what would later become the Zion Church. Lesch's efforts resulted in a number of German District churches pastored via the "circuit preacher" model. In 1940 he divided his responsibilities, giving leadership of the congregations in Golden Valley and Blue Grass to Alvin Sprecher.¹⁶

Growth and Change

Church planting among German-Americans took two forms in the twentieth century. One approach was to focus on ethnic populations that had been in the United States for some time but retained much of their German heritage and culture. The Rueb family is a good example of this. In 1933 George H. Rueb was saved under the ministry of Jacob Rosen, a dynamic German-speaking Pentecostal preacher who had begun to plant churches in North Dakota and South Dakota. Numerous people were saved, filled with the Holy Spirit, and healed in services characterized as "raucous." By 1937 the newly converted George Rueb helped Rosen start a church in Long Lake, South Dakota. This action marked the beginning of his work as a church planter/pastor. He pioneered five German District churches: Streeter, North Dakota (1942-51), Medina, North Dakota (1949-55), Herreid, South Dakota (1956-62),



A baptismal service of the German District in North Dakota in 1939. Alvin Sprecher (left) and Nickolaus Lesch (right).

fellowship and work together. While the constitution has been revised and enlarged since that time, it remains a solid foundation for the German District to this day.¹¹

August H. Wendt, who by then pastored a German congregation in New Castle, Pennsylvania, was chosen as the first superintendent. He served the German District until his death in 1929.¹² He was succeeded by Hugh A. Ulrich, a dynamic speaker with a powerful healing ministry who held the position of district superintendent until

District headquarters during Loenser's tenure. German speaking immigrants in Pennsylvania, southwest Michigan, Ohio, Wisconsin and Illinois also formed churches and allied themselves with the German District during the early 1930s.

The fires of Pentecost also spread among German-speakers in the northern plains states, primarily among German immigrants from Russia. In 1934 the German Assembly of God in Scottsbluff, Nebraska, was born out of a revival among some young Germans from Russia. C. W. Loenser soon sent them

Java, South Dakota (1957-62), and Ellendale, North Dakota (1957-63). He also pastored five additional churches that had joined the German District: Ashley, North Dakota (1955-62, 1970-73), Wishek, North Dakota (1970-73), Puyallup, Washington (1973-74), Santa Clara, California (1964-69, 1977-79), and Cleveland, Ohio (1975-77).¹⁷

Chauffeuired by his teenage son David, Rueb crisscrossed the countryside as he ministered to various North Dakota congregations. On a typical Sunday, Rueb's first service was in Ashley from 9:30 to 10:30 a.m. David then drove them to Wishek for a service from 11:00 to 12:00. After a quick lunch they drove to Java for a 2:30 service, and then to Herreid, South Dakota, for the evening service. This circuit was about 200 miles long, and George's income was solely dependent on offerings, which at times were less than \$5.00 a week per church. On Tuesday night he held a midweek service in Wishek; Wednesday night was Ashley, Thursday night Herreid, and Friday night Ellendale. David recalls his father would drink coffee during those days — just to relax! George Rueb led this circuit-riding ministry for six years until the churches grew and other ministers, including his brother Raymond Rueb, joined him to help carry the load.¹⁸

Another means by which the German District grew was through ministry and evangelization among newer German immigrants. In 1966 Alfred and Ernestine Ziefle pioneered a church in New Jersey among German Lutheran immigrants who had relocated there following World War II. Ziefle had first encountered this group through his participation in a Philadelphia-based Oral Roberts Crusade in 1964. Invited to travel to southern New Jersey for continued conversation, he was surprised to find numerous neighbors and their family members gathered together at a local home, eager to hear his words. Weekly meetings followed that led eventually to the founding of the German Full Gospel

Church of Bridgeton, New Jersey.¹⁹

By the 1950s most German District congregations were holding services in both the English and German languages. A majority of the church members were immigrants from German-speaking settlements in countries such as Russia, Poland, Hungary and other eastern European nations. They or their parents had fled Germany during wartime, depression, or famine. Not always welcome in their new lands, they sought

“When you sing a hymn in German, it has so much more meaning.”

— Martha Klaus

refuge and opportunity in the United States. Their cultures had changed from that of their homeland, but they were drawn to churches that ministered to them in German.

Like any language, German has gone through many changes in vocabulary, pronunciation, and dialect. Thankfully such barriers were never at issue within the German District. Pastors moved from the Dakotas throughout the United States and vice versa without having any difficulty with their congregations over speech differences. Those who were recent immigrants directly from Germany respected the differences and embraced their common heritage. Indeed, from time to time it was not unusual to hear one of the pastors say, tongue in cheek, that “God speaks German.” Some pastors preached in both languages by alternating between German and English, especially if he or she felt the German language expressed the point better. As Martha Klaus, the most senior living credentialed minister

in the District, says: “When you sing a hymn in German, it has so much more meaning.”²⁰

Despite the grace that continued to bind together the ethnic fellowship, the growing trend of holding services in both English and German created mounting pressures for pastors. In the late 1950s and early 1960s Alvin Sprecher had to preach four different sermons on Sunday — two in German and two in English. Further, each of the sermons needed to be unique because he had some church members who would attend all four services. Sprecher also led a German midweek service on Tuesday night and English midweek service on Thursday night. Though daunting, his was a typical service schedule in most of the German District churches during those years.

Instruments of Fellowship

One of the mechanisms that served to unite the far-flung congregations of the German District was the effective use of publications. In the early years the German District cooperated with the Russian and Eastern European Mission (R.E.E.M.) and jointly published *Wort und Zeugnis* (“Word and Witness”).²¹

After R.E.E.M. and the Assemblies of God parted ways in 1940, the German Branch began publishing *Licht und Leben* (“Light and Life”) in 1942.²² The monthly magazine was generally twenty-four pages of reports from the churches, doctrinal and devotional articles written by various pastors and teachers, and announcements of upcoming events and activities. The German Branch of the Pentecostal Assemblies of Canada decided to make it their official paper as well, a move that helped tighten the bonds of fellowship between German Pentecostals in the two countries. Beginning in 1932 the district also developed and published its own Sunday school quarterly, *Lektionsheft*, and its lessons were taught in the churches every Sunday morning. *Lektionsheft* was also sent to German-speaking

Pentecostals in Europe and Brazil.

Perhaps the greatest means by which the German District remained united throughout the twentieth century was its regular habit of meeting for conferences and camps. Delegates at the German District's organizational conference in 1922 decided to sponsor an annual conference in order to strengthen bonds of fellowship. During the first two decades these conferences were held in various churches and at campgrounds, including at Lake Odessa, Michigan.

All the same, it was well known among the brethren that there was a need for a permanent campground of their own. Around this time the pastor of the Bridgman, Michigan, church

last 68 years.²³

Around the time of Bethel Park's purchase, the district rescheduled its annual conference from the fall to ten days in July so that families could attend. With this move the tradition of German District Family Camp was born. At first the meetings were held in a large tent and sleeping accommodations were very primitive. In 1947 a tabernacle was constructed, and over the years the men of the district built a series of dormitories and other sleeping quarters during occasional "work weeks."

Former Superintendent David D. Rueb recounts that camp meetings and conferences were the glue that held the district together. In the early years

and the prayer times at the altar changed lives. It was here that relationships with God and each other were forged among the Germans of the Assemblies of God. With churches scattered across the entire nation, this common time of worshipping together was vital.

Pastor Alfred Ziefle still remembers how everyone in his New Jersey congregation planned their year around camp time, and a convoy of up to ten cars would head to Bethel Park every summer from his church.²⁵ One suspects that the twelve-hour drive from New Jersey was not the longest trek made by those seeking fellowship at Bethel Park.

Worldwide Ministry

International in orientation and feeling strongly the fires of Pentecostal evangelism, it is no surprise that the German District has historically placed a strong emphasis on missions. Indeed, as early as 1923 the small district contributed nearly three thousand dollars for missions work.²⁶ Over the years numerous missionaries were blessed by the sacrificial giving of churches and individuals in district churches. Two missionaries to South Africa received much of their support from the German District, along with several to Germany (including Alfred and Ernestine Ziefle), India, the Philippines, Argentina, Chile, and among the Mennonites of Mexico.

The strongest missionary effort, however, was to the large German community in southern Brazil. John P. Kolenda spent several years there and set up an organization called Ação Evangélica de Desenvolvimento Missionário (ACEDEMA) that sent young people to Bible school and built churches in the German communities. ACEDEMA derived all its funds from German District churches, and dozens of young men and women went into ministry as a result of this support.

When J. P. Kolenda left the work in Brazil to minister in a Bible school in Germany, Alvin Sprecher, who later became the fourth district superinten-



A group of people standing in front of the tabernacle of the German Branch campgrounds in Bridgman, Michigan in 1951.

had a dream that there was a piece of ground for just that purpose and was directed to look to the east. He and his wife began to drive around, and as they approached a wooded piece of property, he looked east and saw the exact place he had seen in his dream. He shared his experience with Superintendent C. W. Loenser, who had just received a letter from a woman who said the Lord had told her to give eight thousand dollars to the District to purchase some land. This being the exact price for the property in Bridgman, the German District in 1944 quickly purchased the eighty acres that is now Bethel Park. The site has been an integral part of district activities for the

every pastor was expected to attend and encourage his church members to attend as well. The daily services — two in German and two in English — were as deeply Pentecostal as they were uplifting.²⁴

Special memories of those bygone days include all ten of the Kolenda Brothers singing and preaching or Rev. Joseph Wannemacher ministering with his violin. The camp's orchestra was a relatively ad hoc affair; if you wanted to play in the orchestra, you had to arrive early to get a good seat or you would end up sitting in an aisle.

Like many family camps, the worship was grand, the preaching lively,

German District Superintendents



August H. Wendt (1922-1929)



Hugo A. Ulrich (1929-1933)



Carl W. Loenser (1933-1969)



Alvin Sprecher (1969-1981)



Raymond Rueb (1981-1985)



David D. Rueb (1985-2006)



Daniel J. Miller (2006-present)

dent, went there to continue the work. However, after three months he encountered a severe problem with his eyes and had to return to the United States. Two Brazilian brethren picked up the

assignment, and for more than forty years Woldemar Kinas and Telfried Herbst were the district representatives in southern Brazil along with Reinhold Hass. In addition to planting churches,

Kinas built a daycare and school center called Lar Betânia in the city of Blumenau that continues to care for over 400 children at a time.²⁷

According to Kinas, the German



German District Publications

District's partnership with the Santa Catarina District of the Assemblies of God in Brazil has contributed to the Brazilian church's amazing growth. Missionary Terry Johnson, son of Bernhard Johnson, states: "Quite a few of the ministers [in the Santa Catarina District] are of German background whose families came into the Assemblies of God through the German churches." In 2010, the Brazilian Assemblies of God reported 22 million adherents.²⁸

New Beginnings

Following the long tenure of C. W. Loenser, Alvin Sprecher led the district as superintendent from 1969 to 1981. The 1970s and 1980s saw an explosion of church planting on the West Coast. Harro Braker planted churches in Portland, Oregon, and San Jose and Santa Clara, California. Home study groups started by Juergen and Rita Ringmann resulted in churches in Tacoma and Kennewick, Washington. Church planting continued into the 1980s as two new congregations were started in Michigan. George Rueb's brother Raymond and George's son David took the reins as German District Superintendent during these years (1981-1985 and 1985-2006, respectively).

In recent decades German-speaking immigration to the United States has

slowed to a trickle, and those now arriving have much greater proficiency in English. The churches have changed as well. Some, especially in the small, declining rural communities of the Dakotas, have consolidated. In many congregations German services were dropped because of lack of attendance and replaced by a German Sunday school class. In some cases a lack of attendance has led to the elimination of these classes as well. All of this has been further complicated by the difficulties posed in finding pastors able to minister in both languages. Further, exclusively English-speaking pastors joined the German District who had come from the geographical districts, and they had much greater connection with their former districts and churches.

Slowly but surely, congregations began to migrate their churches to the geographic districts where they resided, thereby decreasing the number of churches in the German District. Even so, many members of those congregations who have their roots in the German District continue to attend Family Camp, go on District MAPS trips, and maintain the fellowship that is so dear to them.

In 1997 the District collaborated with a young Brazilian pastor and Lar Betânia to start a children's home called John 3:16. Over one hundred MAPS

team members have traveled to a small town in Brazil to construct the buildings and minister to the children and neighboring communities through outreaches. By working together with the local churches, hundreds have accepted Christ and heard the good news of Jesus Christ. Today the missions program of the district has a strong effort in India as well as Brazil.

Family Camp still occurs every July, and old friends — many of whom no longer have a local German Assembly to attend — come together to be refreshed in body, soul and spirit. Under Superintendent David Rueb's leadership, Bethel Park's facilities were updated and improved, ensuring that it will continue to function as a retreat center for years to come. Other regular meetings take place in the Dakotas and on the West Coast to maintain the bonds of fellowship across the district.

Daniel Miller became district superintendent in 2006, a position he fills in addition to his duties as senior pastor of First Assembly of God in St. Joseph, Michigan. In 2012 the German District is the smallest district in the Assemblies of God, reporting 15 congregations.²⁹ Even so, it is moving forward by continuing to plant churches. The newest additions are Middle Tree Church in the city of St. Louis, Missouri, and a Spanish-speaking congregation in St. Joseph, Michigan. The goal is to plant at least two new churches every year. Additionally, many are observing a revival of interest among third and fourth generations of German Pentecostals. Recalling sociologist Will Herberg's famous thesis, this curiosity for the old ways shows that "the men and women of the third generation now began to turn to define their place in American society in a way that would sustain their Americanness yet confirm the tie that bound them to their forbears."³⁰ Among some, for instance, there is a growing interest in the German Advent service, rich in symbolism and meaning even if spoken in an unknown language.

Conclusion

In his classic work *The Uprooted*, Oscar Handlin wrote of his attempts “to write a history of the immigrants in America. Then I discovered that immigrants were American history.”³¹ In much the same way, then, the stories of these German stalwarts might also be our own. They have a rich history that speaks both to the power of the gospel and the deep need for community in the body of Christ. Their genesis and fruitful existence are indicative of the adaptability of Pentecostalism in general and the Assemblies of God in specific.

That such a relatively small group could grow and prosper in the things of the Lord over the past century speaks powerfully to the ability of similarly united and motivated groups within our movement in days to come. In this time of global Pentecostalism and transnational faith, groups like the German District remind us that the entirety of Pentecostal history has been a story of conversion, immigration, growth and change — all to the glory of God. ✠



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NOTES

¹Stefan Zeidenetz and Ben Barlow, *The Xenophobe's Guide to the Germans* (Oval Books, 2008), 12.

²See the early chapters of Paul Clark, *German Pentecostal Church Planting, 1945-2005: Implications for Intentional Mission in the Twenty-First Century* (Benton Harbor, MI: Priority Publishing, 2011).

³A. Reuben Hartwick, “August Herman Wendt: German District Pioneer,” *Assemblies of God Heritage* 26:1-2 (Spring-Summer 2006): 34-35.

⁴George Rueb as quoted in Darrin J. Rodgers, “German is Food for the Soul: George Rueb, German-American Pentecostal Pioneer,” *Assemblies of God Heritage* 19:3-4 (Fall-Winter 1999-2000), 24-25.

⁵Zur 45 : *Konferenz des Deutschen Zweiges*. [anniversary book for the 45th conference of the German Branch] (N.p.: N.p., 1967), 17. English translation.

⁶Oscar Handlin, *The Uprooted: The Epic Story of the Great Migrations That Made the American People* (Boston: Little, Brown, and Company, 1951), 117.

⁷David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell Publishers, 2002), 49.

⁸*German Branch Minutes*, 1922. FPHC.

⁹The German Branch functioned as a non-geographic language district. The German Branch chairman (later called superintendent), from its beginning in 1922, served as an associate presbyter (later renamed general presbyter) along with the geographic district superintendents. This is in contrast to the Latin American District, which commonly dates its beginning to the 1918 formation of the Latin American Convention. However, the Latin American Convention did not function as a district; affiliated ministers and churches were members of geographic districts. When the convention became the Latin American District in 1929, it became the second non-geographic language district.

¹⁰E. N. Bell, letter possibly to A. H. Wendt regarding the opening of a German Branch, November 9, 1922. FPHC.

¹¹Loenser, 3.

¹²A. Reuben Hartwick, “August Herman Wendt: German District Pioneer,” *Assemblies of God Heritage* 26:1-2 (Spring-Summer 2006): 34-35.

¹³“60th Anniversary, 1922-1982, of the German District of the Assemblies of God,” pamphlet. FPHC.

¹⁴General Council Church Directory (1969), 293-294.

¹⁵“We Have a Heritage: We Have a Hope,” Fiftieth Anniversary Booklet of Northfield Church, Gering, Nebraska, 1984.

¹⁶Alvin Sprecher, “Rose and Nick Lesch: We Treasure Your Memory,” ca. 1995. FPHC; Darrin J. Rodgers, *Northern Harvest: Pentecostalism in North Dakota* (Bismarck, ND: North Dakota District Council of the Assemblies of God, 2003), 37.

¹⁷Darrin J. Rodgers, “German is Food for the Soul: George Rueb, German-American Pentecostal Pioneer,” *Assemblies of God Heritage* 19:3-4 (Fall-Winter 1999-2000), 24-25.

¹⁸David Rueb, interview by Tim Sprecher, 2011.

¹⁹Joshua R. Ziefle, “New Wine in Old Wineskins: A Study of Pentecostal Conversion in a German Lutheran Immigrant Community” (paper presented at 2010 Meeting of the Society for Pentecostal Studies).

²⁰Martha Klaus, personal interview by Tim Sprecher. Reverends Arthur and Martha Klaus pastored German District churches in North Dakota, Illinois and California.

²¹H. A. Ulrich of Milwaukee began publishing *Wort und Zeugnis*, reportedly the only German Pentecostal publication in America, in 1915. See *Latter Rain Evangel*, November 1915, 11. News reports in 1923 announced that *Wort und Zeugnis*, which had been discontinued during World War I, had been resurrected and was now the official organ of the German District. See *Pentecostal Evangel*, May 5, 1923, 15 and *Latter Rain Evangel*, April 1923, 11. The periodical was published irregularly until 1930, when the Russian and Eastern European Mission (R.E.E.M.) began jointly publishing it with the District.

²²Darrin J. Rodgers, “Deutscher Zweig der Assemblies of God,” in Gary McGee, *People of the Spirit* (Springfield, MO: Gospel Publishing House, 2004), 266-267.

²³Rueb interview; “60th Anniversary, 1922-1982, of the German District of the Assemblies of God,” pamphlet. FPHC.

²⁴*Ibid.*

²⁵Alfred Ziefle, personal interview by Tim Sprecher.

²⁶*General Council Minutes*, 1923, 51.

²⁷Rueb interview.

²⁸Terry Johnson, e-mail message to David D. Rueb, 2011.

²⁹AG Church Directory, AG Passport, accessed February 1, 2012.

³⁰Will Herberg, *Protestant-Catholic-Jew* (Garden City, NY: Doubleday, 1955), 31.

³¹Handlin, 3.



Juan L. Lugo

Juan L. Lugo's Legacy: Puerto Rican Pentecostalism

By Benjamín Alicea-Lugo

Juan León Lugo¹ left his native Puerto Rico in 1900 as a ten-year-old Roman Catholic island boy, and he returned in 1916 as a twenty-six-year-old missionary and ordained minister of the newly-formed Assemblies of God.² His missionary journey to bring the Pentecostal message to his native land brought him almost 7,000 miles — from Hawaii to California and St. Louis to New York, and ending in the small and remote Caribbean island of Puerto Rico. His destination was Ponce — also known as “La Ciudad de Leones.” It is interesting that a young man named León would be the first one to preach Pentecost in Ponce, Puerto Rico.

The Lugo Legacy

During his twenty-five-year tenure with the Assemblies of God, Juan Lugo was not only responsible for the importing of Pentecostalism to Puerto Rico, but also the exporting of a contextualized and indigenous Puerto Rican Pentecostalism that has influenced Spanish Pentecostalism in many places outside of Puerto Rico as well. The ecclesiastical patterns he set and the convictions that he formulated³ are still the norm in many Spanish-speaking Pentecostal communities in Puerto Rico, the Caribbean, Latin America, Central America, and Spanish-speaking communities of the United States. Although he was not alone,⁴ there is consensus that Lugo played a seminal and apostolic role in the planting, development and exporting of Puerto Rican Pentecostalism.⁵

Puerto Rican Pentecostals consider him the pioneer of the Pentecostal movement on the island and the primary reason why the Pentecostal message arrived so early after the Azusa Street revival, from California to Hawaii, and finally to Puerto Rico. Historian Carmelo Alvarez states: “From these humble beginnings, tiny Puerto Rico became a Pentecostal powerhouse, exporting evangelists to all Latin America.”⁶ Lugo did his pioneering work as a minister and missionary of the Assemblies of God, but his breadth of influence reached other major Puerto Rican Pentecostal denominations.⁷

This article will explore the early life and ministry of Lugo including: the call on his life, his missionary journey, his early Pentecostal ministry on the island and finally, the enduring and

lasting elements of his legacy that have earned him the respect and admiration of a grateful Puerto Rican nation.

Religious Life in Puerto Rico

Puerto Rico underwent significant sociopolitical and religious changes around the turn of the twentieth century. The island, discovered by Columbus in 1493, remained a Spanish possession for over 400 years. The Roman Catholic Church arrived with the Conquistadores, and Catholicism had exclusive rights of evangelization. The scenario changed in 1898 as Spain ceded Puerto Rico, the Philippines and Cuba to the United States. Puerto Rico came under US control by the Treaty of Paris signed on December 10, 1898. Puerto Ricans have been US citizens since 1917. The US gained possession of an island of nearly one million inhabitants with an illiteracy rate at 87%. Puerto Rico had a small educated upper class, an almost nonexistent middle class and a large population of *mestizos*.⁸ The Puerto Ricans received the Americans with the hope conditions would change significantly for the better.⁹ This was the Puerto Rico of Lugo's childhood.

Religious life in Puerto Rico changed upon becoming an American territory. The Catholic Church, which had enjoyed its status as the state religion, had to adapt to being one faith among many. Hundreds of Roman Catholic clerics, no longer salaried, returned to Spain and were replaced by American priests of Irish descent. The lack of native clergy made it difficult for the Catholic Church to respond to its constituency's



Isabel and Juan Lugo (front, center) with their six children in New York city, 1948.

needs during this season of sociopolitical change.

American Protestant churches began directing a significant number of missionaries to Puerto Rico. Protestant missionary activity arrived with the advent of American sovereignty over the island. In a Comity Agreement, American Protestant churches divided the missionary field in Puerto Rico among four and eventually nine Protestant denominations: Presbyterian, American Baptist, Congregational, Methodist Episcopal, Disciples of Christ, Christian and Missionary Alliance, United Brethren in Christ, the Christian Church of the United States, and the Evangelical Lutheran Church in North America.¹⁰

The agreement gave each denomination an exclusive territory. The first denomination to enter a field (town or village) was given the exclusive rights to evangelize, with the exception of the two major metropolitan areas (San Juan and Ponce) which were open to all groups. They hoped to minimize the friction and competition that characterized 19th century missionary activ-

ity and “to seek the best economy of operations, and far above all, to impress upon the people of Porto Rico the essential harmony and unity of our common Christianity.”¹¹

The Episcopal Church, though not a formal part of the Comity Agreement, accepted responsibility for the Anglican churches in Ponce and Vieques¹² and began additional missionary activity.¹³ It is unlikely that the young Lugo and his family had any contact with the start-up Protestant church in Puerto Rico. However, when he returned he found a Protestant witness that was maturing and growing, yet void of the Pentecostal witness.

Juan Lugo's Youth

Juan León Lugo was born in Yauco, Puerto Rico on October 26, 1890. When Lugo was 10 years old, his mother, Juana, gathered him and his two sisters and left Puerto Rico in 1900. They set sail for Hawaii, seeking better economic opportunity and employment. They were not alone. Thousands of Puerto Ricans exited their homeland because of depressed

economic conditions, resulting from a confluence of political changes, the devastation of the hurricane of 1899, and poor market conditions for sugar and coffee crop exports. The Hawaiian sugar industry sought labor worldwide, and recruiters promised comfortable accommodations for the trip and good jobs when they arrived. Lugo commented that his mother was apprehensive about this relocation, which made her a pilgrim and a stranger in a foreign land.¹⁴

For young Juan Lugo, it seemed like one big adventure. He dreamed that he would be able to experience a life not afforded to him in Puerto Rico. The voyage and the ensuing years in Hawaii proved difficult, however. One of Lugo's sisters died en route to Hawaii. Once in Hawaii, Juana worked long hours as a housekeeper for a salary of \$10 per week to support Juan and his surviving sister, while her children received a public education.

In 1913, after thirteen years of difficult life and labor in Hawaii, Lugo's mother had contact with Pentecostal missionaries who were en route to Japan

and China. The missionaries came from the interracial Azusa Street revival in Los Angeles, which had become a focal point in the emerging Pentecostal movement.

These traveling missionaries saw the opportunity to sow Pentecostal seeds in the lives of Puerto Rican farm workers.¹⁵ Juana was receptive to the Pentecostal message, accepted Christ, and quickly told her son, Juan, about her spiritual discovery. She wrote to Juan, excited that she had finally found the joy that she had hoped to find when she left Puerto Rico.

Lugo initially rejected his mother's witness, but she continued to pursue him. When he visited his mother, he was struck by the changes he saw. Juana had been a chronic smoker, but after her conversion she stopped smoking and her countenance had changed. She was now joyfully singing and praising God as she cooked and performed other household tasks. Juan's mother was a changed woman, and she attributed it to her Pentecostal experience.¹⁶

Lugo recounted in his autobiography that a friend, Abad Vélez, who could not read, asked Juan to read the Gospel of John to him. Juan reluctantly agreed, and this became a daily lunchtime activity. One day, Juan felt something "strange in his being" while reading John 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

He wrote that on that day, June 13, 1913, "I turned over my life to the Savior and placed my life at the Lord's feet."¹⁷ Soon afterward, Lugo was baptized in water and filled with the Holy Spirit with the initial evidence of speaking in tongues. It was then that Lugo received a call to ministry.¹⁸

Lugo's pastor, Francisco Ortiz, announced that he and his son, Francisco Ortiz, Jr. (Panchito), were planning to move to San Francisco. Lugo decided to follow them across the ocean. On

November 9, 1913, Lugo bid farewell to his home church in Oahu and traveled with the Ortiz family to San Francisco. In his autobiography, Lugo recounted his early ministry experiences in San Francisco, Oakland, San Jose, Castroville and Los Angeles, California. The move from Hawaii to major urban centers in California provided an important setting for ministry formation and maturation, and the honing of skills for evangelism and church planting.¹⁹

Ortiz mentored both his son and Juan Lugo for the ministry. Both father and son had been ordained on November 15, 1911, in Hawaii by Pentecostal missionary Thomas Anderson (Panchito was only about 15 years old at his ordination). They transferred their credentials to the Assemblies of God in early 1916. The elder Ortiz encouraged Lugo to apply for credentials, and he received his ordination from the newly-formed Assemblies of God on January 30, 1916.²⁰

In preparation for ordination, Panchito and Lugo traveled to Santa Rosa, California, where they studied at a Bible school under the tutelage of Elsie Johnson, an Assemblies of God missionary to Mexico. George and Carrie Judd Montgomery also mentored Lugo and taught him Scriptures. The Montgomerys, a wealthy Pentecostal couple in Oakland, California, operated a rest home for missionaries called the Home of Peace and also published the widely-circulated *Triumphs of Faith* magazine.²¹

Lugo and Panchito next traveled to Los Angeles, where they made contact with Bethel Temple, a prominent Assemblies of God congregation pastored by George Eldridge.²² Bethel Temple would become the catalyst for Lugo's return to Puerto Rico. The congregation aided him financially and emotionally to cross the United States and to break new missionary ground. Lugo later recalled that, during a visit to Bethel Temple's youth service, he stood up and shared that he had a call to

bring the full gospel to Puerto Rico. The youth group president, Hulda Needham, approached Lugo and told him they would pray for him and his calling to return to his native land.

Lugo returned to the youth service the following Wednesday and a man told him, "Brother, at the Saturday night prayer meeting, there was a message in tongues. God gave the interpretation and instructed us to send you immediately to the mission field." The Bethel Temple



Juan and Isabel Lugo wedding picture, July 29, 1917.

youth went a step further and provided the means to go. The man told Lugo, "We have already allocated the funds so you can leave whenever you are ready."²³ Those words expressing confidence and support surprised Lugo since the Bethel Temple youth barely knew him. Lugo received this message as the Word of the Lord that he should obey. On August

17, 1916, Lugo left Los Angeles bound for Puerto Rico with the funds he would need for his journey.²⁴

Lugo made several important stops on the way to Puerto Rico. He traveled north to San Jose to say good-bye to his sister and stepsister, Carmela and Angela, who had also come to California from Hawaii. He then returned to Los Angeles, and the Bethel Temple youth escorted him to the train station where he began his cross-country journey. He stopped in St. Louis, then headquarters of the Assemblies of God, and met with J. Roswell Flower, founding secretary of the Fellowship. Lugo commented, “He

In addition, Jamieson gave Lugo the name and address of Sister Michael, a convert of Jamieson’s who lived in Santurce, Puerto Rico. This contact would prove fortuitous, as she opened her home to Lugo upon his arrival and remained a lifelong friend and supporter. At every stop along the journey from Los Angeles to Ponce, Puerto Rico, Lugo received confirmation of his call, which encouraged the budding missionary.

When Lugo left Puerto Rico with his family in search of a better life, he did not think he would ever return — certainly not with a calling to preach a mes-

also learned how to organize and grow local congregations, he honed his public speaking skills, and he gained experience in working with both English and Spanish-speaking congregations.

A Spiritual Hurricane

The effects of Juan Lugo’s return to Puerto Rico in 1916 could be compared to a hurricane. It seemed that God worked through Lugo’s ministry like a tropical storm, with increasing winds that affected everything in sight. The Protestant churches did not see it coming. And the Roman Catholic church viewed Lugo as a Protestant hybrid that it did not understand. Lugo arrived with intensity and a spiritual mandate. Another Assemblies of God missionary to Puerto Rico, Frank Finkenbinder, later recalled:

Among the pioneers, perhaps it was brother Lugo who preached with the most fire and power. Wherever he preached, multitudes followed him. Some other evangelical pastors were filled with envy and looked for a way to make him leave Puerto Rico. They offered to help him go to the Dominican Republic. They offered him free passage, and even offered to give him a house, because they said there was more need in the Dominican Republic. Brother Lugo had his call to Puerto Rico, and politely refused.²⁶



Group picture of Pastors of La Iglesia de Dios Pentecostal in Puerto Rico, 1937.

greatly encouraged me in my mission. I left his office feeling stronger and cheerful about the work God had called me to do.”²⁵

Eventually, Lugo arrived in New York City and stayed at the missionary house operated by Glad Tidings Tabernacle, the large congregation led by Robert and Marie Brown. There he met Robert Jamieson, a visiting Canadian Pentecostal missionary to the Virgin Islands. Jamieson’s accounts from the mission field spurred Lugo to expect great things.

sage he had not known in Puerto Rico. In retrospect, the Lugo migration to Hawaii provided the context for the reception of the Pentecostal message and the redirection of his life toward missionary work in his native land. He was mentored in the ministry by Francisco Ortiz, his pastor in Hawaii and California, and he gained experience from the churches and missions where he attended and served during his two years in California. Lugo’s formative experiences in Hawaii and California taught him how to lead people to Christ and to disciple them. He

Lugo met with a government official and received verbal approval to preach on the street corners and in the plazas of Puerto Rico. He received the clearance to do what he came to do — preach ¡Pentecostés!

The first street corner service was in Santurce on the corner of La Parada 18 ½ and Figueroa Street (near the home of Sister Michael).²⁷ The street corner preaching service became the staple of the Puerto Rican Pentecostal evangelism strategy. Lugo started an open-air evangelism event on a street corner,

drew a crowd and then moved indoors with those who responded. This move indoors created a more intimate setting for discipling and seeking the Holy Spirit (“la promesa del Espíritu Santo”).

Although Lugo was dynamic, eloquent and relentless, the result of the first event was discouraging. He recalled, “Comencé solo y terminé solo” (I started alone, and I ended alone).²⁸ After a few discouraging nights, a group of Christians from St. Thomas, Virgin Islands, who worshiped in a nearby storefront became daily attendees at the street corner services. They asked Lugo to visit their church and to preach the Pentecostal message to them in English.

For twenty-four consecutive days, Lugo preached in Spanish on the same street corner accompanied by these Christians, and afterward they returned to the storefront for study and prayer. The street corner crowds grew in number every night. Lugo knew he could settle into this growing ministry in Santurce but his calling was to Ponce, in the southern portion of Puerto Rico.

The need was great in Santurce and the community responded,²⁹ but he felt he had to complete his journey to Ponce. He briefly stopped in his hometown of Yauco³⁰ to meet with his sister and other family members whom he had not seen for 16 years, and then traveled several miles to his appointed destination, Ponce.³¹

Lugo arrived in Ponce on November 3, 1916. He met with Sister Lucena, whom Lugo knew from California. She surprised Lugo by telling him that Salomón Feliciano, a Puerto Rican friend who lived in Hawaii, had arrived the day before. Feliciano, like Lugo, had experienced Spirit baptism in June 1913.

That night, Lugo and Feliciano joined with another believer, Sister Dionisia, and held their first street corner service in Ponce. When the service ended, Feliciano asked if someone would open the doors of their home to continue the service. A couple opened up their house, and a number of observers

accepted the invitation to continue meeting in the home. At that first Saturday night service, which lasted until 2:00 a.m., eleven persons accepted Christ, including the owners of the house!³²

This was the beginning of a revival in Ponce and the surrounding region that became like a spiritual hurricane. Despite denominational opposition, governmental interference and pressure, open hostility and public cynicism, Juan Lugo and the other pioneers baptized their first nine converts. They held the baptismal service in el barrio Los Meros on the Ponce shores.

Francisco D. Ortiz, Sr. and Panchito Ortiz, the father and son who worked with Lugo in California, arrived in

Lugo founded an indigenous Puerto Rican church that altered the Puerto Rican religious and social landscape.

Ponce and joined the evangelization efforts along with Salomón Feliciano and Lucero Lucena. They moved in different directions from Ponce in response to requests from new converts and Spirit-filled believers for preachers and pastors to help them spread the message. The winds of Pentecost blew throughout the southern parts of the island.

By 1920, in just over three years, Pentecostal preaching points and chapels had been established in Playa de Ponce, Monte Llanos, Ponce, San Antón, Nuevo Bélgica, Playa of Mayaguez, Esperanza of Arecibo, Tibet and Galicia de Juana Díaz, Pasales de Utuado and Paris de Lajas, Aibonito de Hatillo, Islote, Pastales and Don Alonso.

During his first year of ministry in Ponce, Lugo made a life-changing discovery. He met a young woman, Isabel

Ortiz, who came from a God-fearing Roman Catholic home and had accepted Christ during one of Lugo’s services. They married on July 29, 1917. Isabel came from a privileged family in Ponce, and her father was a respected medical doctor. Lugo loved to tell the story about how Isabel’s mother came to a revival meeting, intending to convince her daughter to leave the Pentecostals. Once there, however, she changed her mind.

Deeply impressed by the sincere and demonstrative Pentecostal worship, she told Isabel that she saw no wrong in her decision to join the Pentecostals and affirmed her in her conversion.³³ La Hermana Isabelita, as she was fondly called, served as a wife, homemaker, counselor, teacher, a respected Christian leader, and a co-laborer with Lugo throughout his ministry in Puerto Rico, New York City and other places in the United States where he traveled and served. She was one of the first teachers of the Mizpa Bible Institute — founded by her husband in 1937 as the first Pentecostal Bible school on the island. She was an exemplary pastor’s wife in a denomination that consisted primarily of young ministry families who benefited from her maturity, acumen and example. Puerto Rican historian Roberto Domínguez commented about this “distinguished woman”:

This unique worker of God had been a “mother in Israel.” Along with her domestic responsibilities, she made personal home visits, organized women’s organizations, and prepared programs. In reality, she was the power behind the throne, to express it as it was. It is impossible to conceive of Juan L. Lugo apart from Isabelita Lugo. Together they planned and decided, after they both sought the throne of God asking for wisdom. Isabel was a faithful and worthy companion, the counselor in times of affliction.³⁴



Ecos de Pentecostes record album cover.

In four years, the Puerto Rican Pentecostal Church grew in number and influence and saw the need for institutional organization. On September 1-6, 1920, the first meeting of the newly-formed Pentecostal church took place. In attendance at this initial meeting were 27 missionaries, pastors and delegates. They reported 600 members, 6 (5 native) missionaries, 2 ordained ministers, 8 local preachers, 6 chapels and 11 congregations. Delegates elected Lugo to serve as president and Feliciano and Panchito to serve as presbyters.³⁵

In October 1921, Henry C. Ball, the superintendent of the Hispanic work for the Assemblies of God, came to inspect the work of the new Puerto Rican Pentecostal church. Ball was favorably impressed by the young church. He reported in a *Pentecostal Evangel* article,

When I arrived I found a full-fledged Pentecostal meeting in progress, with the hall full and

running over. How I enjoyed myself that night! The Porto Ricans surely know how to sing, and they put their whole soul into it. And they can testify as well as they can sing. I found the Porto Ricans very acceptable to the full gospel. In fact, I would say that the entire island seems to hunger for God.³⁶

On November 4-7, 1921, delegates gathered from around the island and, with Ball present, formally identified with the Assemblies of God. The minutes record this meeting as the “First Annual Conference of the Assemblies of God in Puerto Rico.” Delegates elected Lugo to serve as the first president and Panchito as secretary. The other outstanding question resolved at this national meeting was the name of the Puerto Rican church. The government of Puerto Rico would not approve the legal incorporation of a body whose name included the word “assembly,” apparently in order to avoid confusion

with a political entity. The organization, therefore, became known as La Iglesia de Dios Pentecostal and functioned as the Puerto Rico District Council of the Assemblies of God.³⁷

Exporting Pentecost to the Mainland

Lugo began exporting Puerto Rican Pentecostalism to the mainland in the 1920s when he made several trips to the United States. He traveled to maintain friendships with people at Bethel Temple in Los Angeles, and to take a break from the arduous task of founding La Iglesia de Dios Pentecostal, Lugo traveled through New York City, the port of entry to the United States, and visited Puerto Ricans who had been part of La Iglesia de Dios Pentecostal on the island.

In 1928, Lugo sent Tomas Alvarez to New York City to open a work among the Puerto Ricans who had settled in the Greenpoint section of Brooklyn. This was one of the earliest-known Spanish-speaking Pentecostal churches in New York City. By 1931, fifteen years after Lugo’s return to his homeland, the indigenous Assemblies of God fellowship that he led had grown to 37 organized churches. He felt his presence was no longer critical in Puerto Rico, and he set his sights on the Spanish-speaking communities in New York and elsewhere in the United States.³⁸

In 1931, Alvarez returned to Puerto Rico, and Lugo and his family moved to Greenpoint to pastor the small congregation in Brooklyn. Lugo saw the importance of opening a new church in East Harlem (known as Spanish Harlem), where many Puerto Ricans had begun to settle. Lugo left the Greenpoint congregation (Milton Donato succeeded Lugo in the pastorate) and began a new church on 104th Street in Manhattan in Spanish Harlem.

The church eventually moved to 115th Street and purchased a former synagogue. The powerful congregation, well-known in “El Barrio” as La

Sinagoga, sent missionaries to Spanish-speaking countries and gave birth to the Spanish American Bible Institute (1935) and the Spanish Eastern District Council of the Assemblies of God (1957).³⁹

At the urging of Assemblies of God missions leaders, Lugo returned to Puerto Rico in 1936 to establish a Bible school to train ministers. Mizpah Bible Institute opened in October 1937 with sixteen students. Lugo chose Julia Valentine, a recent graduate of Latin American Bible Institute in California, and Johnny Perez to serve as instructors along with him and his wife. Mizpah trained future generations of Puerto Rican evangelists, pastors, teachers and missionaries.⁴⁰ Upon his return, Lugo was elected once again to serve as superintendent of the Assemblies of God in Puerto Rico. Lugo swapped positions with the former superintendent, missionary Frank Finkenbinder, who became the pastor of La Sinagoga.⁴¹

Enduring Aspects of the Lugo Legacy

Lugo founded an indigenous Puerto Rican church that altered the Puerto Rican religious and social landscape. The church respected his unwavering demonstration and proclamation of the Pentecostal distinctives, even when faced with persecution and ridicule. Assemblies of God scholar and Puerto Rican social ethicist Eldin Villafañe summarized Lugo's legacy:

The spirit of Juan L. Lugo speaks to us of total commitment and sacrificial service in church planting. He met head-on every opposition whether by other Hispanics of different religious persuasion or of Anglo racism and insensitivity in the cold metropolis.⁴²

Juan Lugo was not just a historical figure, coldly sitting on the pages of history books. He was my grandfather, "mi abuelito" and I remember him teach-

ing and living out what it means to be a Pentecostal Christian. My grandfather insisted that a true follower of Christ must not compromise core Pentecostal values. He taught that holiness was the standard for the Spirit-filled believer and without it, one would not see God. This conviction fueled the church's emphasis on holiness practices that defined the dress, comportment and mores of Puerto Rican Pentecostals.

He believed that the proclamation of truth, grounded in a Pentecostal reading of scripture, was what the people needed to hear and would set them free. He held



***Ecos de Avivamiento*, a songbook edited by Juan Lugo.**

that once the Word was proclaimed and the invitation given to obey that Word, those who said "yes" should and would be filled with the Holy Spirit, receive "la promesa del Espíritu Santo," and speak in tongues as the Spirit directed.

He inspired the Puerto Rican Pentecostal church to expect the miraculous, to receive healing and deliverance, and to see the power of God on display in the individual believer and the corporate life of the church. He led the church to fulfill its central calling — to reach the lost and to bring all to a saving knowledge of Jesus Christ. Lugo and his

wife epitomized relentless and passionate church planters — preaching, teaching, and equipping laborers to move to new mission fields in neighboring towns and foreign lands where Puerto Ricans settled.

The strong sacrificial missional conviction that carried Lugo from Hawaii to Ponce was a core value for Lugo and was reinforced at every level of ministry. He fiercely promoted the mission of the church and played a large role in its growth and expansion in Spanish-speaking communities.

Many believe the success of the Puerto Rican Pentecostal church — which developed a strong foundation, grew, and extended itself into the United States and other Spanish-speaking countries — was due in part to the adoption of these core values of its pioneer, Juan León Lugo. Lugo is a common ancestor in the spiritual genealogy of untold thousands of Puerto Rican Pentecostals. For example, Michael Valcarcel, Director of Small Groups at Bethel Christian Center in Riverside California, recently stated, "Your (Lugo) family and spiritual legacy is my own spiritual heritage." Michael's family in California traces its spiritual lineage to Lugo and the Pentecostal outpouring in Puerto Rico in the 1930s, five generations ago.⁴³

Lugo's legacy extends far from his island home. Lugo is usually named, along with H. C. Ball, Alice Luce, and Demetrio Bazan, as one of the most prominent Assemblies of God Spanish-speaking pioneers in the United States. While these other three pioneers worked primarily among Hispanics in Western states, Lugo was the best-known pioneer among Spanish-speakers in Puerto Rico and the Eastern states.

Lugo and his family moved permanently to New York City in 1940 and continued to plant churches and develop leaders for the growing and expanding Puerto Rican Pentecostal church. He opened a Pentecostal congregation in East Harlem called "La Iglesia Pentecostal de la Calle 112" and by 1950



Juan and Isabel Lugo

Lugo and the congregation joined the Eastern Spanish District of the Church of God (Cleveland, TN).

In 1962 at the age of 72, Lugo and Isabel retired to Plattekill, New York. In retirement Lugo helped found the Spanish mission of the Church of God in Newburgh, New York, until his death on January 30, 1984. Two days before his death, Juan, Isabel, and their daughter Elisa Lugo Alicea were together in Lugo's bedroom praising God and singing hymns when Juan saw a vision of heaven's glory. Juan exclaimed, "Veo que se abre una gran puerta en el cielo y desde adentro una multitude clama diciendo: Bienvenido, entra Juan Lugo!" (I see a great door opening in heaven and from inside I hear a multitude crying out: Welcome, come in Juan Lugo!).⁴⁴

Dr. Hector Camacho Hernandez, a Puerto Rican theologian and churchman who knew Lugo as his pastor, teacher, mentor, and counselor offered the following eulogy of Juan L. Lugo:

To you, O man of God, who anointed so many heads, who dedicated so many temples, who initiated so many ministers, who

founded so many churches, who suffered so many disingenuous actions, and who was so faithful to the Lord of the harvest; to you, man of God, who has entered eternal glory, we pledge to you that we will continue to carry your message forth; and that we will continue your enormous missionary task, that the power that anointed you and that used you so powerfully will not be lost; that the same fire burns in the midst of the people of God, and that all of us who owe you so much, will continue down this rocky and thorny road, planting love and the blessed faith of the Crucified One. You have not died, because while the Gospel is preached, the seed you planted will remain alive, and it will be an enduring tribute to your legacy.⁴⁵

The Puerto Rican Pentecostal church still reveres its native son, Juan León Lugo, who returned home from Hawaii almost a century ago with a pearl of immeasurable value, the "evangelio completo" (the full gospel). While the church that Lugo helped to found and lead — La Iglesia de Dios Pentecostal, M.I. — ceased its affiliation with the Assemblies of God in 1957, it continues on as the largest indigenous Pentecostal denomination in Puerto Rico.⁴⁶ Because Lugo obeyed the call to the "Borinquen" (an indigenous term for Puerto Rico) mission field, he is remembered, as the "Apostle of Pentecost" to Puerto Rico.⁴⁷



Benjamín Alicea-Lugo, the grandson of Juan and Isabel Lugo, serves as pastor of St. Paul's Evangelical Reformed Church in Perth Amboy, NJ. Alicea-Lugo earned a Ph.D. in Church History from Union Theological Seminary (NY). Alicea-Lugo's work has been primarily in

higher education: founder of the New York campus ministry, Seekers Christian Fellowships; Professor and Dean of ETEP, New Brunswick Theological Seminary; Hispanic Program Officer, the Fund for Theological Education; Dean and Executive Officer of the Seminary of the East of Bethel University; and Board Chair and Executive Director, Florida Center for the Americas.

For updates on the Lugo Legacy, see: [www.Facebook.com/RevJuanLugo](https://www.facebook.com/RevJuanLugo) and www.RevJuanLugo.org

NOTES

¹Juan León Lugo was born in Yauco, Puerto Rico on October 26, 1890. He was the son of José Lugo and Juana Medina de Lugo. His father died a few months after Juan's birth. He had three sisters. Lugo married Isabel Ortiz Zavala in Ponce, Puerto Rico on July 29, 1917. They had two sons (Benjamín and John Jr.) and four daughters (Pérsida, Elizabeth, Abigail and Hulda). Lugo died January 30, 1984 in Newburgh, New York.

²Certificate of ordination for John León Lugo, January 30, 1916, signed by J. W. Welch and J. R. Flower, FPHC.

³For examples of Puerto Rican theological reflection by Puerto Rican Pentecostals on these ecclesiastical patterns and convictions see: Eldin Villafañe, *Spirit Without Borders: Pentecostalism in the Americas: A Profile and Paradigm of "Criollo" Pentecostalism in Hispanic Christian Thought at the Dawn of the 21st Century*, ed. Alvin Padilla, Roberto Goizueta and Eldin Villafañe (Nashville: Abingdon Press, 2005), 176-183, 308-310; and Samuel Soliván, *The Holy Spirit- Personalization and the Affirmation of Diversity: A Pentecostal Hispanic Perspective in Mestizo Christianity: Theology from the Latino Perspective*, ed. Arturo J. Bañuelas (Maryknoll: Orbis Books, 1995), 50-65; and Elizabeth Conde-Frazier, "Hispanic Protestant Spirituality" in *Mestizo Christianity: Theology from the Latino Perspective*, ed. Arturo J. Bañuelas (Maryknoll: Orbis Books, 1995), 125-145.

⁴The historian of La Iglesia de Dios Pentecostal, M.I., David Ramos Torres, provides a list of "adalides cristianos" (Christian leaders) who worked with Lugo in the early stages of the Puerto Rican Pentecostal Church. "Entre los más destacados están los siguientes: Juan L. Lugo, Salomón Feliciano, Aguedo Collazo, Francisco Ortíz, hijo; Delfín Montalvo, John Roberts, Lorenzo Lucena, Lena S. Howe, Helena Félix, Frank y Aura Finkenbinder, Justino y Eleuterio Rodríguez y Félix Rivera

Cardona,” in David Ramos Torres, in *Historia de la Iglesia de Dios Pentecostal, M.I.: Una Iglesia Ungida Para Hacer Misión* (Río Piedras, PR: Editorial Pentecostal, 1992), 35.

⁵The secondary sources of information for this article are four books and one master’s thesis written by historians of Puerto Rican Pentecostalism. They are listed in chronological order of publication: The first is the oldest attempt of a historical account of the Hispanic Pentecostal movement: 1) Roberto Domínguez, *Pioneros de Pentecostés: En el Mundo de Habla Hispana*, vol. 1 (Miami, the author, 1971); 2) David Ramos Torres, *Historia de la Iglesia de Dios Pentecostal, M.I.: Una Iglesia Ungida Para Hacer Misión* (Río Piedras, PR: Editorial Pentecostal, 1992); 3) Rubén Pérez Torres, *Poder Desde Lo Alto: Historia, Sociología, y Contribuciones del Pentecostalismo en Puerto Rico, el Caribe y en los Estados Unidos*, Segunda Edición, Revisada y Actualizada (Terrassa [Barcelona], Spain: Editorial CLIE, 2003); 4) Donald T. Moore, *Puerto Rico Para Cristo: A History of the Progress of the Evangelical Missions on the Island of Puerto Rico — Sondeos series*, no. 43 (Cuernavaca, Mexico: CIDOC, 1969); 5) Benjamín Alicea, “Religion and Missions in Puerto Rico” (MA thesis, New Brunswick Theological Seminary, 1978).

⁶Carmelo E. Álvarez, “Historic Panorama of Pentecostalism in Latin America and the Caribbean,” in *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, ed. Benjamin F. Gutiérrez and Dennis A. Smith (Mexico: AIPRAL and Guatemala: CELEP, 1996), 29-40. Originally published in Spanish in 1995. Álvarez, Affiliate Professor of Church History and Theology at the Christian Theological Seminary (Indianapolis, IN), is a respected scholar of Latin American and Caribbean Christianity.

⁷The Assemblies of God ordained Lugo on January 16, 1916. In 1940, he moved his family to New York City and ended his formal relationship with La Iglesia de Dios Pentecostal and the Assemblies of God. From 1941-1947, Lugo’s ecclesiastical affiliation is unclear. In 1948-9, he served as interim Superintendent of La Asamblea de Iglesias Cristianas in the United States (overseeing their work in Illinois, Colorado, Texas and California). He then transferred to the the Eastern Spanish District of the Church of God (Cleveland, TN) until his death.

⁸Alicea, 23.

⁹Ibid., 21-23.

¹⁰Moore, 2/3-2/4.

¹¹Alicea, 70. The US changed the name of Puerto Rico to Porto Rico in 1899 because some people found “Puerto” difficult to pronounce. The name was restored to Puerto Rico in 1932.

¹²Moore, 1/14-1/16; Raymond L. Scheele, “The Prominent Families of Puerto Rico,” in *The People of Puerto Rico*, ed. Julian H. Steward,

et al. (Urbana: University of Illinois Press, 1969), 60, 449.

¹³Moore, 2/4-2/7.

¹⁴Juan L. Lugo, *Pentecostes en Puerto Rico: o la Vida de un Misionero* (N.p.: Puerto Rico Gospel Press, 1951), 7.

¹⁵The identity of the missionaries is unknown. However, J. Raymond Hurlburt, a Pentecostal missionary in Honolulu, reported in 1912 the existence of a Puerto Rican Pentecostal congregation. He wrote, “There is also an assembly of Porto Rican saints here and God does mightily bless them at times.” He also noted, “I expect to join our beloved Brother Downing in Yokohama, Japan, when the Lord gets through with me in this place.” J. Raymond Hurlburt, “The Work in Honolulu, Hawaii,” *Bridegroom’s Messenger*, June 1, 1912, 2. Hurlburt was ordained by the Apostolic Assembly (Spokane, WA) in 1911 and transferred his credentials to the AG in 1917.

¹⁶Lugo, 9-10.

¹⁷Ibid., 14-15, translated from Spanish.

¹⁸Ibid.

¹⁹Ibid., 19-26.

²⁰Ministerial files for Juan Lugo, Francisco D. Ortiz, and Frank D. Ortiz, Jr., FPHC.

²¹Lugo, 25; Victor DeLeon, *The Silent Pentecostals: A Biographical History of the Pentecostal Movement Among the Hispanics in the Twentieth Century* ([La Habra, CA?]: the author, 1979), 32-33.

²²Lugo, 27-8.

²³Ibid., 28-29, translated from Spanish.

²⁴Ibid., 27.

²⁵Ibid., 30, translated from Spanish.

²⁶Frank Finkenbinder, “The Pentecostal Work in the Island of Puerto Rico,” undated manuscript, 1.

²⁷She was the person identified by Robert Jamieson, missionary to St. Thomas, Virgin Islands, and referred to Lugo during his brief stopover at the missionary house of Glad Tidings Tabernacle in New York City.

²⁸Lugo, 33.

²⁹This multicultural group of worshipers and converts who responded to Lugo’s preaching ministry eventually became La Iglesia de Dios Pentecostal. This congregation claims to be the first church Lugo founded in Puerto Rico.

³⁰On June 25, 2005, a major street in Lugo’s hometown was named in his honor — La Calle Juan León Lugo. This action was taken by the Municipal Government of Yauco upon the recommendation of La Iglesia de Dios Pentecostal, M.I and on a street where one of the denomination’s churches, “El Hospital de Dios” is located. A commemorative plaque is front of the church also honors the accomplishments of this notable Yaucano.

³¹Lugo, 33-39.

³²Ibid., 40-42.

³³Ibid., 64-65.

³⁴Domínguez, 91, translated from Spanish.

³⁵Moore, 3/44.

³⁶H. C. Ball, “Pentecost Flourishing in Porto Rico,” *Pentecostal Evangel*, January 7, 1922, 6.

³⁷Finkenbinder, 5. In this report Finkenbinder states, “The first to speak after we got up from our knees was Brother Collazo, who said, ‘I believe I have the answer of the Lord. Instead of using the word Assembly, we’ll simply use the word Church. The Pentecostal Church of God!’ We all felt unanimously that this was the answer. The name was lovely, it sounded well. It never occurred to us that perhaps there could be a church in the U.S. with the same name, even though it was in English. We returned to the offices with the new name, and they had no other objection. They accepted us and incorporated us at once. Very soon, the name that was adopted in this way circulated throughout the island, and it became ‘the love name’ for this movement.” Certificate of Incorporation, Estado Libre Asociado de Puerto Rico, Departamento de Estado, el 13 de febrero de 1922, registro número 256, bajo el nombre de “The Pentecostal Church of God.”

³⁸DeLeon, 36-38; Lugo, 95-97.

³⁹DeLeon, 112-113; Lugo, 95-97.

⁴⁰Juan Lugo, “New Bible School, Puerto Rico,” *Pentecostal Evangel*, January 15, 1938, 9.

⁴¹DeLeon, 112-113. Lugo led the Assemblies of God in Puerto Rico for three non-consecutive periods: 1921-1923, 1926-1931, and 1937-1939.

⁴²Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids: Eerdmans, 1993), 94.

⁴³Michael Valcarcel, “Valcarcel Family Tree” and “Valcarcel Family Migration to the States,” e-mail messages to author, December 28-29, 2011.

⁴⁴Antonio Collazo, “Reverendo Juan L. Lugo: Pionero de Pentecostes,” *El Evangelio* 39:7 (Julio 1984): 10-11.

⁴⁵Hector Camacho Hernandez, “Ha Muerto Un Apostol: En la muerte de Juan L. Lugo,” *El Evangelio* 39:8 (Agosto 1984): 8-9, translated from Spanish. Hernandez is a Puerto Rican scholar, author, founder and former president of La Universidad Theological del Caribe in Puerto Rico, Church of God (Cleveland, TN) minister, and former overseer of Spanish ministry in several Spanish districts.

⁴⁶After La Iglesia de Dios Pentecostal, M.I. ceased its affiliation with the Assemblies of God in 1957, Puerto Rican churches and ministers that remained in the Assemblies of God came under the authority of the Spanish Eastern District until the Puerto Rico District was formed in 1975. See *Executive Presbytery Minutes*, August 24, 1957.

⁴⁷DeLeon, 111.

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CAMPUS LEADERS FELLOWSHIP

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CONNECTION chi alpha

VOLUME 01 ISSUE 03 WINTER 2009



4 NEW ORLEANS CAMPUSES TARGETED BY CHI ALPHA

Today, buildings are repaired... but the souls of students are still empty!

6 THE WORLD MISSIONS SUMMIT 2

AG Missions and Chi Alpha Host 2nd Student Missions Conference

8 TRAINING FOR UNIVERSITY MINISTRY

Reach the University Institute 09

BY MIKE GODZWA

PENTECOSTAL CAMPUS MINISTRY AND TODAY'S STUDENTS

Does being Assemblies of God, or more generally Pentecostal, make a difference in campus ministry?

CONTINUED PAGE 39

1968

MAR.

ASSEMBLIES OF GOD GRADUATE SCHOOL LIBRARY



chialpha.com

EVANGELICAL COLLEGE LIBRARY
SPRINGFIELD, MISSOURI

College Youth Division
Assemblies of God

Chi Alpha: Reconciling Students to Christ

By Sarah Malcolm

“We are therefore Christ’s ambassadors ... We implore you on Christ’s behalf: Be reconciled to God” (2 Corinthians 5:20).

Chi Alpha is the fourth-largest evangelical campus ministry in the United States, with organized groups at more than 300 colleges and universities.¹ Established in 1953, it became the collegiate wing of the Assemblies of God youth program, Christ’s Ambassadors (now National Youth Ministries). Chi Alpha in recent decades has become a major campus ministry that serves and networks Christian students from varied denominational, ethnic, and national backgrounds.

Christ and the University

The university has always been a center for new ideas, cultural transformation, and religious awakening. The first universities emerged about 900 years ago from medieval schools that were attached to cathedrals and monasteries. Universities provided students with intellectual, technical, and moral training. Asking questions about the meaning of life and finding causes bigger than themselves, these students have proceeded to shape the contours of society.

Strategically located at the intersection of faith and education, Chi Alpha has provided community and spiritual guidance to tens of thousands of students. For six decades, Chi Alpha has played a vital role in shaping Christian leaders for both the church and the marketplace. St. Francis Xavier, a missionary to Asia in the 1500s, once challenged a graduating class of students, “Give up your small ambitions and come with me to save the world.” Chi Alpha leaders frequently repeat almost this same challenge to new generations of students, encouraging them to dedicate their lives and talents to the glory of God and in service to others.

Knowledge on Fire

The Assemblies of God, which sponsors Chi Alpha, was birthed in the fires of a revival among radical evangelicals that swept the world at the turn of the twentieth century. Partici-

pants in this revival – known as Pentecostals – quickly formed Bible institutes and colleges. When Pentecostals united in 1914 to form the Assemblies of God, one of their stated purposes was to establish “a general Bible training school with a literary department for our people.”²

In its first decade, the Assemblies of God opened or endorsed at least ten schools.³ The primary objective of most of these new schools was to train pastors, evangelists, and missionaries. The schools’ schedules included “compulsory attendance at daily chapel, quiet hour twice per day, a noon missionary

prayer, weekly missionary meetings and a prayer in each class.”⁴ Special times of revival and spiritual outpouring occurred on these campuses, causing numerous young people to yield to God’s call. Pentecostals believed that education had to be accompanied by spiritual vivacity to accomplish God’s call. Assemblies of God missions leader Noel Perkin pleaded for Pentecostal

leaders to meld study with passion — which he called “knowledge on fire.”⁵

Laying the Groundwork for Chi Alpha

Prior to 1940, American universities were primarily the domain of elite young people from middle- and upper-class families.⁶ Some early Pentecostals also received higher education.⁷ However, when World War II ended and Congress passed the G.I. Bill, returning soldiers were granted an entrance to col-

“I’ve been changed.”

— Molly, Sam Houston State University



Chi Alpha Chaplain J. Calvin Holsinger (center) conducting a Bible study with students at Southwest Missouri State College, 1953.

lege free of charge. While some feared this would cause the United States to fall into another Depression, it had the opposite effect. Millions of students suddenly flooded the universities and ultimately found work in diverse fields.⁸

This influx of students into the universities was of special interest to the Assemblies of God. Never before had so many Assemblies of God young people headed off to college. About this time, Assemblies of God educator J. Robert Ashcroft introduced a resolution at the 1947 National Sunday School Convention which issued a challenge to develop ways to minister to Assemblies of God youth attending colleges outside the Fellowship.⁹ Ashcroft later became the secretary of the Education Department of the Assemblies of God and eventually became president of four different Assemblies of God schools.

Then in 1948, the Christ's Ambassadors Department (now National Youth Ministries) formed the College Fellowship (renamed Campus Ambassadors in 1951).¹⁰ This resulted in the publication of a newsletter mailed occasionally to

Assemblies of God students who attended non-Assemblies of God colleges. The first issue of *College Fellowship Bulletin*, dated September 1948, was mimeographed. By November 1951 the publication had changed its name to *Campus Ambassador Magazine (CAM)* and was beautifully lithographed on the Gospel Publishing House presses.¹¹ By 1953, the mailing list for *CAM* had grown to 228 students representing 110 colleges and universities.¹²

Formation of Chi Alpha

A few Assemblies of God student organizations developed on college campuses in the 1940s. Assemblies of God students at Wheaton College (Wheaton, Illinois) formed "Assembly C.A.'s" as early as 1946.¹³ Similarly, students at Southwest Missouri State College (Springfield, Missouri) organized a Christ's Ambassadors chapter during the 1949-1950 school year.

However, it was not until 1953 that the Assemblies of God began establishing an organized program that encouraged the development of student groups

on non-Assemblies of God college campuses.

This new program — called Chi Alpha — was pioneered by J. Calvin Holsinger, a young professor at Central Bible Institute. In the fall of 1952, Assemblies of God pastors in Springfield, Missouri, asked Holsinger to serve as chaplain to a group of young people who attended Southwest Missouri State College (later Southwest Missouri State University and now Missouri State University) and Drury College (now Drury University). A 1953 article in the *Springfield News & Leader* recorded:

Last fall when Assemblies pastors of the Springfield area met to discuss the need of a special counselor for their young people attending Southwest Missouri State College and Drury, it was decided to appoint Holsinger to the post. He was given the title Official College chaplain at Springfield colleges.¹⁴

Holsinger was asked to develop an appropriate campus program, to choose an appropriate campus name, and to develop materials and manuals that would help future AG university youth to become leaders of their campus chapter.¹⁵ Holsinger further reflects that the "Chi Alpha program was ecclesiastically voted and initiated at a local Presbytery Section and approved by the Southern Missouri District."¹⁶ He drew from his own experience in InterVarsity Christian Fellowship during his studies at the University of Pittsburgh and developed

National Chi Alpha Directors



Lee Shultz (1963-1964)



Russell Cox (1964-1965)



Rick Howard (1965-1968)

a program for Assemblies of God collegians.

In the spring of 1953, Holsinger decided upon the name Chi Alpha. He began preparing manuals defining the organization's mission and purpose, and the Springfield group became the pilot project for the new program.¹⁷ The name "Chi Alpha" was derived from the name of the Assemblies of God youth program, "Christ's Ambassadors," also known as "C.A.'s." This name was taken from 2 Corinthians 5:20 where Paul wrote, "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: be reconciled to God." Holsinger and his contemporaries believed the biblical admonition to "be reconciled to God" should be demonstrated in a student's life according to Christ's example.

The first letters of the two Greek words for Christ's ambassadors, *christou apostoloi*, are chi and alpha (XA).¹⁸ The use of Greek letters in its name helps Chi Alpha to fit into campus culture, where other honorary groups and societies are similarly named. Holsinger began writing the first Chi Alpha training manual in 1953, and it was completed by 1956.¹⁹ He quoted Luke 2:52, inserting in parentheses how students were expected to grow: "And Jesus grew in wisdom (Training) and stature (Recreation-Social), and in favor with God (Worship) and man (Service)."²⁰

J. Calvin Holsinger reported in the October 1953 issue *Campus Ambassador*: "Every C.A. should have two spiritual objectives on campus. One should be to join forces with other C.A.'s there

in college to strengthen each other's spiritual life, and the other, to reach new students with the Pentecostal testimony. The Christ's Ambassadors at Southwest Missouri State are trying to accomplish these objectives."²¹ He went on to share a number of ways in which the campus group at Southwest Missouri State in Springfield, Missouri, was reaching out to college students on their campus.

At a meeting of the Executive Presbytery in November 1953, Assistant General Superintendent Bert Webb "reported on the progress being made in the organizing of groups in liberal arts colleges to be known as Campus Ambassadors. Bulletins designed to promote these groups are being issued from time to time by the C.A. Department. The objective of the Campus Ambassadors is evangelism. Officers must have received the baptism in the Holy Spirit. Anyone may attend and join the groups."²² A further report from the Christ's Ambassadors Department in 1954 declared: "We come to the close of another school year with 545 students on our mailing list to receive the publication 'Campus Ambassador.' This is the largest list that we have yet had. There has also been a renewed interest among the various organizations on campus."²³

During the first full year of the Chi Alpha program, about a dozen chapters were formed, one of which was overseas in the Philippines. By 1955, a Chi Alpha logo appeared on every issue of the *Campus Ambassador*. About this time, Holsinger identified the influx of college students as an excellent opportunity for ministry:

Today there are thousands of Assemblies of God young people on university campuses. The National C.A. Department believes that these students could become agents of the Lord for a renewed spiritual revival. It has been true in the past; why not today?²⁴

Assemblies of God campus ministries continued to expand, and gradually the chapters at various colleges began to adopt the name "Chi Alpha" instead of "Campus Ambassadors." By the spring of 1959 there were 25 Chi Alpha chapters. The number of students receiving CAM had increased to 1,864 on 298 campuses.²⁵ In the decade that followed, Chi Alpha leaders built upon this original philosophy and developed a culture that fostered both faith and the life of the mind. Instead of creating a shield that would insulate students from the surrounding world, Chi Alpha leaders encouraged students to engage issues of Christian faith and practice using critical reasoning skills. This ministry philosophy continues today.²⁶

Campus and Culture in the 1960s

During the 1960s, the Fellowship recognized Chi Alpha's significant ministry on college campuses, and new leadership laid the groundwork for Chi Alpha's expansion. The General Presbytery affirmed Chi Alpha in 1961 with this declaration: "That the Chi Alpha and literature projects merit the wholehearted endorsement and backing of our con-



Jerry Sandidge (1968-1971)



Dave Gable (1971-1979)



Dennis Gaylor (1979-present)

stituency.”²⁷ In January 1963, Lee Shultz became the first appointed full-time national director and traveled extensively as an advocate for Chi Alpha on school campuses.²⁸ At the time, direct contact with the college president or dean often provided the only means to establish a group. According to Shultz, this impediment actually worked in Chi Alpha’s favor. A face-to-face meeting provided Shultz the opportunity to explain Chi Alpha and to dispel misperceptions. As a result, Shultz was never turned down.²⁹

Chi Alpha’s depth of involvement on individual campuses increased significantly in the 1960s. The first Chi Alpha house with a full-time director opened in 1964, located at the University of California-Berkeley. By the end of the decade, at least ten Chi Alpha houses existed across the nation, mostly located in the Midwest and on the East Coast.³⁰

Denominational leaders noticed Shultz’s success with Chi Alpha and, in 1964, asked him to serve as secretary of the Radio Department. Shultz went on to serve as producer and narrator of the *Revivaltime* broadcast for 25 years. Russell Cox succeeded Shultz as national Chi Alpha director and served from 1964 to 1965.³¹

The creation of strong national and local tiers of leadership provided focus to Chi Alpha. When Rick Howard became national director in 1965, he propelled Chi Alpha into engagement with the cultural chaos. Howard described the campus as literally “on fire” due to the civil rights movement and the Vietnam protests.³²

Rather than merely providing a shelter for Christians on campus, Howard challenged students to actively reach out to the broader community. He believed that the unrest provided an opportunity to help those who are searching for truth. He wrote a new Chi Alpha manual, published in 1966, in which he instructed:

Chapter meetings are not retreats for protection from the flying shrapnel of intellectual attack. Nor do they

serve as a rallying point of social contact. Each meeting should be a cell of life where students gather to refresh themselves mentally, spiritually, and socially to go to the campus and into dorms as dynamic personal witnesses for Christ in the power of His Spirit.³³

Howard envisioned Chi Alpha to serve not only as a campus ministry, but also as a “leadership training program for the Assemblies of God, the Pentecostal movement in general, and the Christian world community at large.”³⁴ Chi Alpha sought to achieve this goal in part by establishing “koinonia groups,” which were small community groups that emphasized Bible study, prayer, disciple-making, and evangelism.³⁵

Jerry Sandidge picked up the baton as national director from 1968 to 1971. While continuing campus unrest limited ministry at some schools, Sandidge made progress on the implementation of Howard’s vision. Sandidge believed Chi Alpha could be salt and light via two important means: leadership development and the production of quality literature that addressed sensitive topics. As editor of *CAM*, the Assemblies of God campus magazine that originated in 1948, Sandidge employed his significant writing abilities to tackle important social issues of the day. His articles, including one about the civil rights movement, received five awards from the Evangelical Press Association.³⁶

The cultural turmoil of the 1960s was more evident on college campuses than perhaps anywhere else in America. The rise of Marxism, the sexual revolution, and various protest movements on campuses caused evangelicals and Pentecostals to view universities with increased suspicion. For instance, when the *Pentecostal Evangel* requested Assemblies of God adherents to join in prayer for “C.A. Day” on April 27, 1969, the invitation suggested that the college campus was “enemy territory.” The article read:

When our astronauts set foot on the moon in the months just ahead, they will be in, but not of, that mysterious world ... The CA Day theme, Survival, suggests that our born-again young people are like the astronauts, sustained in an alien environment by a heavenly life-support system.³⁷

Chi Alpha leadership worked hard to overcome these negative sentiments toward non-Christian colleges. Chi Alpha leaders challenged the view that college students were unreachable. Moreover, they established a precedent for creatively engaging college culture rather than retreating from it.

Integration: From Faith to Leadership in the 1970s

By 1970, the direction of Chi Alpha was firmly rooted in workers reaching the campus as missionaries of the gospel. Dave Gable, who became national director in 1971, explained Chi Alpha’s philosophy of ministry:

Our primary strategy is to work toward the building of a group, or community, of people who share these ideals [the four-fold philosophy of worship, fellowship, discipleship, and witness]. We believe the most fertile atmosphere for people to come to faith and maturity in Christ is warm exposure to a group of people, fervently committed to the God of the Bible, to one another, and to the task of evangelizing the campus. As a worshipping, loving, discipling, witnessing community, they demonstrate the kingdom of God and most effectively enculturate others in it.³⁸

There was no turning back. Chi Alpha leadership had come to view the organization’s identity as missional, and its success depended on how well



The San Antonio Seven in front of the Alamo in 1977.

it reached the campus. Chi Alpha had to develop leaders who could carry out its missionary purpose. This was no small task. Campus ministries were growing, and Chi Alpha began asking its campus leaders focused questions like, “How does a student find faith?” and “How are we teaching students to live out the gospel?” Gable spearheaded and sustained a national effort that mobilized campus missionaries and students into focused agents of the gospel. In a video presentation in 1997, Gable said, “We started out looking like a fraternity but ended as a ministry of student leaders on campus.”³⁹

During the 1970s, Chi Alpha began investing significantly in leadership development. Only four districts (New York/New Jersey, Minnesota, North Dakota, and Michigan) had full-time Chi Alpha directors in 1970. These four directors met that year in Springfield, Missouri, for a time of prayer, organization, and vision casting — the first conference for district leaders.⁴⁰ By the mid-1970s, these leadership retreats — called District Chi Alpha Representative (DXAR) conferences — had become a regular function. Now termed the District Resource Conference (DRC), district Chi Alpha leaders continue to meet every other year.

In 1972, Chi Alpha hosted its first Student Activist Leadership Training (SALT) conference in Waxahachie, Texas.⁴¹ SALT gathered Chi Alpha students from various campuses for the purpose of providing training for leadership and missions. These points of contact proved to be incredibly fruitful both in equipping believers and joining together for fellowship. The first National SALT was held in 1975 in Springfield, Missouri.⁴²

As a result of the 1975 conference, Gable took another important step forward by initiating the formation of a formal ministry philosophy. In 1977, he asked Chi Alpha campus ministers to recommend two district Chi Alpha representatives, two university church pastors, and two local Chi Alpha campus ministers who, along with himself, could be the voice for Chi Alpha’s future. Those leaders met in the summer of 1977 in San Antonio, Texas, for what would later be called the “San Antonio Seven.” The men (Dave Argue, Brady Bobbink, Dave Gable, Dennis Gaylor, Jim Hall, Harvey Herman, and Herschel Rosser) spent five days formulating guiding principles by which Chi Alpha has been identified ever since.⁴³

In 1982, Chi Alpha published *Campus Leaders Notebook*, which was a guide to campus ministry based on Chi Alpha’s philosophy. The loose-leaf book, written by experienced campus ministers, provided foundational Chi Alpha materials for decades to come. The current incarnation of this publication is *Reach the U: A Handbook for Campus Ministry* (2003), which corresponds with Chi Alpha’s Reach the University Institute (RUI) staff training for campus leadership.

Gable not only launched SALT and oversaw the formulation of Chi Alpha’s formal ministry philosophy, he also pioneered national training seminars for both current missionaries and new workers. ICM (Institute for Campus Ministries), formalized in 1976, became the entry point for all new missionaries. CMC (Campus Ministers Conference), begun in 1977, provided ministry to ministers by gathering national workers

for fellowship and continuing education. In the same year, Chi Alpha trained its first intern, Greg Smith, at Western Washington University under the newly-established Campus Missionary in Training program (CMIT).⁴⁴

As Chi Alpha developed a culture of disciple-making, its leaders reflected deeply about their mission to be Christ’s ambassadors in order to reconcile the world with Christ (2 Corinthians 5). In an article published in CAM titled “Agents of Reconciliation,” Herschel Rosser described the Chi Alpha philosophy in this way:

God’s redemptive purpose in giving the command to make disciples is to use us to rescue folks from Satan’s domain, His ultimate purpose being to make all the redeemed ones become like Jesus. *This process requires the body of Christ.* He makes us disciple makers by making us disciples, using us to possess the land of our own hearts.⁴⁵

In a broader culture marred by hyper-individualism and secularism, Chi Alpha went against the current and sought to build the community of believers through discipleship.

Throughout the 1970s, Chi Alpha demonstrated its commitment to develop both leaders and a culture of discipleship. Because of this focus, Chi Alpha witnessed incredible growth in its organizational structure, in the number of participants, and in the depth of their commitment to Christ. According to an article about the 1977 ICM, 155 Chi Alpha ministries had formed across the nation with 2,500 students involved in weekly events. The growth from 1976 to 1977 alone was 18%.⁴⁶

Fruitfulness in Mission in the 1980s

By 1980, Chi Alpha had become a unified missions movement on campuses across America with a highly-developed

structure that allowed missionary work to flourish. The vision of reaching the whole campus and training students for righteousness in a lifetime of service was deeply embedded in the DNA of Chi Alpha. Dennis Gaylor, who joined Gable in 1978 as a training coordinator, became national director in 1979 and continues in that post in 2012.

Few people have left a larger imprint on Chi Alpha than has Gaylor. While Gaylor has provided overall direction, the development of numerous highly-visible leaders has allowed Chi Alpha to make a larger impact than could be achieved by any one person. Chi Alpha is stronger because diverse voices have shared their experiences in campus ministry, helping others to learn effective methods of relating the gospel to students.

Chi Alpha adopted a new organizational structure in 1983. Nine leaders, called area representatives, were given oversight of campus ministry in their geographic areas. Each region held its own SALT conference for students and LIGHT conference for Chi Alpha staff. SALT conferences have attracted thousands of students annually.⁴⁷ One of the first area representatives was a soft-spoken young man, Jim Bradford, who had pioneered a church at the University of Minnesota, where he had also earned a Ph.D. in aerospace engineering. In 2009, Bradford went on to become the first Chi Alpha pastor to serve as an Assemblies of God national executive.

Numerous Chi Alpha publications networked its students and leaders. *CAM* was the best-known Chi Alpha periodical, ceasing publication in 1980. Other publications included: *Chi Alpha Newsletter* (1960s-1970s); *Communicue* (1978-1980); *Fellowship* (1980-1991); *Nationally Speaking* (1995-1999); *Campus Upgrade* (2000-2004); *The Home Office* (2001-2007); *Influence* (2002-2006); and *Chi Alpha Connection* (2008-present). These publications included articles by national and regional Chi Alpha leaders, as well as by oth-

ers, on a variety of topics ranging from women in leadership to missions trips to understanding culture.

1986 was a pivotal year in Chi Alpha history. For 33 years, Chi Alpha had been under the leadership of the National Youth Department of the Assemblies of God. A study committee determined that Chi Alpha should instead become its own department within the Division of Home Missions (now Assemblies of God U.S. Missions). This change in structure allowed Chi Alpha staff to raise a U.S. missionary budget, which made possible a much broader ministry. In 1992, U.S. Missions Director Charles Hackett said, "Granting home missions appointment to qualified workers will do more for you [Chi Alpha] than any other single step you can take."⁴⁸ In 2011 Chi Alpha was served by 326 nationally-appointed missionaries and spouses, 119 district appointed campus missionaries, 110 church staff, and 380 Campus Missionary Associates.⁴⁹

As Chi Alpha continued to develop on a national scale, it broadened its ministry horizon to international students studying in the United States. David Schaumburg launched ministry to international students in 1981. In 1987, he wrote *A Manual for Ministry to Internationals*, and the following year International Student Friendship Ministries (ISFM) held its first training conference in Springfield, Missouri. In an article in *Fellowship*, Roberta Rasmussen encouraged Chi Alpha readers to embrace visitors to America: "God loves the alien and foreigner who live among us. As His imitators on earth we will do the same."⁵⁰

The opportunity to reach countries where Americans could never gain a passport propelled Chi Alpha workers to resource and develop leaders who work with ISFM. In 1989, the second ISFM director, Samuel Mathai, launched the annual All Nations Conference with significant support from one of the strongest international student ministries in the nation, Southern Illinois University Chi Alpha.

In 1989, Chi Alpha hosted its sixth national SALT in Indianapolis, Indiana, with a record 800 students and leaders in attendance. By the end of the decade, Chi Alpha was chartered on 165 campuses with 80 full-time missionaries as well as 105 part-time staff.

Strategizing for Expansion in the 1990s

Three months after the 1989 national SALT in Indiana, Chi Alpha handpicked 38 leaders to gather in Arizona to strategize about their participation in the Decade of Harvest — the Assemblies of God emphasis on church planting and evangelism in the 1990s. This group — known as the Arizona 38 — drafted a strategy that was ultimately presented to a field committee in New Orleans, Louisiana, on October 26-29, 1991.⁵¹ The report included quotes from key leaders, a plan to develop staff and resources, as well as the top 100 campus targets for new ministry by the year 2000. Several of those goals came to pass, including the development of a national staff team. However, many of the targeted campuses were without a ministry by the end of the decade. The northeast region, led by Harvey Herman, grew by the largest percentage of any region during the 1990s.⁵²

Chi Alpha began to develop its national staff. In 1989, Nick Fatato became the first nationally-appointed field representative. In the two years he served, he chaired the Chi Alpha committee on the Decade of Harvest and provided invaluable resources and promotion to Chi Alpha groups across the nation.⁵³ From 1990 to 1992 five more leaders transitioned from local leadership to national Chi Alpha assignments: Mike Olejarz (East Coast field representative), Harvey Herman (training director), Joe Daltorio (national field representative), Steve West (technical support), and Bob Marks (national field representative).

The development of a national staff team has defined Chi Alpha's culture. Incredibly committed to training both young and seasoned leaders, Chi Alpha

USA Campus Christian Organizations, 2010

Organization	Number of Campus Groups	USA Student Involvement
Baptist Collegiate Ministry	800	83,000
Campus Crusade For Christ	1,000	55,000
Chi Alpha Campus Ministries, USA	279	22,878
InterVarsity Christian Fellowship	859	33,671
Navigators	172	10,000-15,000

*Information on 5 of the top campus Christian organizations collected by Dennis Gaylor, Chi Alpha Campus Ministries, USA in 2010.

continuously seeks to train its leaders in biblical literacy, leadership skills, and practical implementation of the gospel on campus. In 1997, Chi Alpha announced that it had broken the 200 barrier, claiming 210 chartered groups across the nation. The credit for that growth was attributed to CMIT programs, nationally-appointed campus missionaries, district development, and open doors of favor.⁵⁴

Chi Alpha, in the 1990s, was defined by an emphasis on reaching new campuses, training leaders, and broadening the vision of Chi Alpha. This latter emphasis gained new focus in 1993 when the seven national staff members met in the Colorado Rockies for several days of prayer and planning. As a result, they added “prayer” to the Chi Alpha philosophy and coined the mission statement that has since defined Chi Alpha missionary service: “Reconciling students to Christ — transforming the university, the marketplace, and the world.” The “bottom line” in the Chi Alpha’s mission statement communicated a sense of urgency:

Deeply aware of the urgency of this moment in history, we commit ourselves unreservedly to the work of reconciling men and women to God by the power of the Holy Spirit. We consider the Great Commission of Jesus Christ to be our personal and primary responsibility before God and dedicate ourselves to reaching and discipling students to impact the nations of the earth before Christ’s return.⁵⁵

Chi Alpha Goes Global

The national staff took the vision of the 1993 dream for expansion and adapted it for the year 2000 and beyond. Increase — in missionary personnel, campus groups, and the number of students reached — continued to be an overarching theme; however, the methods were becoming more sophisticated. As the na-

tional program continued to grow, so did the procedures. Following its successful push in the 1990s, Chi Alpha set out to better define and promote its national identity, to increase district support and budgets, and to add new workers.⁵⁶

National Chi Alpha conferences set milestones. At the turn of the century, more than 2,000 students and staff members, including representatives from 25 nations, attended the first World SALT, held in Los Angeles, California. Bill Bright, president and founder of Campus Crusade for Christ, was one of the featured speakers. Following World SALT, Assemblies of God World Missions (AGWM) established the Commission on University Ministry (now University Ministries Network) that continues to advance university ministries globally.

With Chi Alpha flourishing in the United States and with the creation of a network of global campus ministries, two other voices began calling students to think globally. E. Scott and Crystal Martin, a husband and wife team, joined the national office in 1997 and served respectively as the Student Mission director and the Chi Alpha Internationals director (XAi, formerly ISFM). They began mobilizing teams of students on short-term missions trips. Their infectious passion and vision for global evangelism were felt throughout the nation. In a 2011 editorial, Scott wrote, “It has

been said, ‘preach the gospel and if necessary use words.’ Then you better plan to use words because it is necessary. Let’s once again be rugged, radical, and adventurous and tell His story to the lost around the world.”⁵⁷

During the New Year’s break of 2006, the Martins directed the first World Missions Summit (WMS), held in Louisville, Kentucky. They challenged each student in attendance to “give a year and pray about a lifetime.” In partnership with Assemblies of God World Missions, students were introduced to nations across the world in high-sensory fashion. Over the course of the three-day conference, students were invited to travel the globe and to meet missionaries serving in a variety of contexts. As a result, 689 students committed to spend one year in short-term missions, resulting in a significant increase in MAPS (Missions Abroad Placement Service) workers, solidifying a partnership between AGWM and Chi Alpha, and birthing a student missions movement in Chi Alpha. The second WMS was held in Cincinnati, Ohio, during the New Year’s break of 2008, and the third will take place in Fort Worth, Texas, in December 2012.

Chi Alpha hit another milestone in 2010 in Phoenix, Arizona. Over 600 missionary workers and family members attended the Campus Missions Confer-

“The university, like the headwaters of a great river, feeds into the entire world: the leaders, the poets, the writers, the philosophers, the educators, and those who will control the media. To leave the secular university unreached is to leave this culture hopelessly separated from any opportunity for a deep, entrenched Christian reformation.”⁶⁰

— Brady Bobbink,
Chi Alpha leader at
Western Washington
University

ence (CMC, formerly Campus Missionary Conference) — the largest such gathering in Chi Alpha history. In addition, Chi Alpha leaders presented the five-year strategic plan for 2010-2015, which focuses on: branding, diversity, post-college network, resources, systems, and post-high school transitions. By 2011, Chi Alpha had grown to nearly 300 campus groups with more than 700 missionary personnel, reaching over 25,000 students. Today, Chi Alpha is the fourth largest evangelical campus ministry in the nation, including parachurch and denominational campus ministries.⁵⁸

Their Story — The Students of Chi Alpha

Benson Hines, an author, minister, and consultant to evangelical campus

ministries across the nation, wrote an e-book in 2009 called *Reaching the Campus Tribes*.⁵⁹ The book documented a road trip Hines took in 2007 and 2008 during which he visited more than 180 campuses. In 2009, Hines visited ten Chi Alpha ministries across the nation. He recorded the following testimonies about Chi Alpha’s impact on students’ lives:

“During my three years at MSU, I attended Chi Alpha on a weekly basis. Chi Alpha gave me the tools to live a strong Christian life through its weekly meetings, which included anointed worship and challenging teaching. I also formed friendships with other students that gave me encouragement in my walk with God. Many of those friendships continue to this very day.” — Scott Stensgard (Minnesota State University, Moorhead)

“I probably would have never considered going on any of these mission trips if I didn’t go to Chi Alpha first.” — Caitlin Flanagan (Rowan University)

“These people weren’t just Christians, they were actually practicing (what they believed).” — Scott Graves (Texas A&M University, Corpus Christi)

“These people care so much about me, and I don’t even know why!” said Eric Cmar (University of Virginia) after describing an experience where he was “love-bombed” by the ministry at UVA.

The story of Chi Alpha is a heroic adventure of faithful men and women unwavering in their resolve to reach every student for Christ. Testimonies from students compel these Chi Alpha missionaries forward year after year. Through Chi Alpha, students are rescued from moral depravity, broken homes, religiosity, and

spiritual void. Students experience real love for the first time and make genuine friends; they discover their place in the community of believers and radically proclaim the good news; and they find Christ on campus and then walk alongside Him into the marketplace and across the world.

Chi Alpha is not just a program, it is a culture of disciple-making. The transformed students and committed missionaries of Chi Alpha are laying the groundwork for the next generation of the Assemblies of God. ✝



Sarah Malcolm holds an M.A. in Practical Theology from AGTS and is a member of the Chi Alpha Training Team. She and her husband, Rob, are currently pioneering a Chi

Alpha group at Yale University. She is also the daughter of Harvey and Sally Herman, who have served as Chi Alpha ministers for over 30 years.

NOTES

¹See chart of *USA Campus Christian Organizations, 2010*, listing 5 of the top campus Christian organizations. The 2010 statistics list 279 Chi Alpha groups. In 2012 there are over 300 Chi Alpha groups in the US.

²“General Convention of Pentecostal Saints and Churches of God in Christ,” *Word and Witness*, December 20, 1913, 1.

³P. Douglas Chapman, “In Spirit and Truth: Higher Education in the Assemblies of God,” *Assemblies of God Heritage* 31 (2011): 49-50.

⁴Educational Institutions of the Assemblies of God (Springfield, MO: The Education Department of the Assemblies of God, 1951).

⁵Noel Perkin, “A Call for Christian Leaders,” *Pentecostal Evangel*, February 7, 1948, 14.

⁶Jillian Kinzie, et al., “Fifty Years of College Choice: Social, Political and Institutional Influences on the Decision-Making Process,” *Lumina New Agenda Series* (September 2004): 8.

⁷“A surprising number of first-generation leaders possessed a respectable formal education beyond high school and sometimes beyond college.” Grant Wacker, *Heaven Below: Early Pentecostal and American Culture* (Cambridge, MA: Harvard

University Press, 2001), 204.

⁸⁴“By the time the original GI Bill ended on July 25, 1956, 7.8 million of 16 million World War II veterans had participated in an education or training program.” United States Department of Veteran Affairs: The GI Bill’s History: http://www.gibill.va.gov/benefits/history_timeline/index.html, accessed November 2011.

⁹William W. Menzies, “The Chi Alpha Story,” *Campus Ambassador Magazine* 20:1 (September-October 1966), 16. See also: Rick Howard, *Chi Alpha Manual* (Springfield, MO: Gospel Publishing House, 1966), 5; and Wayne Warner, “The Beginning of Chi Alpha Campus Ministry,” *Pentecostal Evangel*, December 12, 1999, 9. Documentation of Ashcroft’s resolution has not been located. In a video clip used in *Chi Alpha: 50 Years of Reconciling Students to Christ* (1997), Ashcroft does mention having a burden for college-age youth in the late 1940s.

¹⁰“Campus Ambassadors,” *Pentecostal Evangel*, April 12, 1953, 6.

¹¹*Ibid.* CAM continued publication until 1980.

¹²*Ibid.*

¹³Wheaton College yearbook, 1946, 157; “Constitution of Assembly C.A.’s,” Wheaton College, October 21, 1948. FPHC.

¹⁴“Assemblies’ College Chaplain Once Wanted to be Musician,” *Springfield News & Leader*, March 1, 1953, D4.

¹⁵J. Calvin Holsinger, email to Dennis Gaylor, November 8, 2003.

¹⁶J. Calvin Holsinger, email to Darrin Rodgers, April 13, 2012. This appears to be the first college ministry in the nation to be approved by an ecclesiastical body.

¹⁷J. Calvin Holsinger, correspondence regarding the history of Chi Alpha, FPHC; “Assemblies’ College Chaplain once wanted to be Musician,” D4.

¹⁸J. Calvin Holsinger, *Chi Alpha Manual* (Springfield, MO: Campus Ambassador Division, National C.A. Department, [1956?]), IV-1.

¹⁹The April-May 1956 issue of *Campus Ambassador* advertised a special announcement that the National C.A. Department “has just prepared a Manual for Chi Alpha Chapters.” This indicates that the final draft of the *Chi Alpha Manual* was completed in the spring of 1956.

²⁰Holsinger, *Chi Alpha Manual*, VI-3.

²¹J. Calvin Holsinger, “How We Do It at S.M.S.,” *Campus Ambassador* 6:1 (October 1953): 6.

²²*Executive Presbytery Minutes*, November 17, 1953, 8.

²³*Executive Presbytery Minutes*, May 20, 1954, 2.

²⁴Dr. J. Calvin Holsinger, “A Campus Witness,” *Pentecostal Evangel*, October 2, 1955, 17.

²⁵“Forward with Christ,” *Pentecostal Evangel*, September 20, 1959, 4.

²⁶Holsinger, *Chi Alpha Manual* (Springfield MO, 1953), A-5, A-6.

²⁷*General Presbytery Minutes*, August 21, 1961, 18.

²⁸“Leland Shultz Now Working with Chi Alpha

Groups,” *Pentecostal Evangel*, April 14, 1963, 28.

²⁹Lee Shultz letter to Dennis Gaylor, April 4, 2001.

³⁰Jerry Sandidge, “The World’s Most Neglected Mission Field,” *Pentecostal Evangel*, December 14, 1969, 12-13.

³¹*Assemblies of God Ministers Letter*, September 4, 1964, 2.

³²Two national events demonstrated this tension. 1) The non-violent protest in 1960 at a Woolworth store in Greensboro, North Carolina where four African-American students challenged segregation. Six months later, they were served in the same store where they were originally denied. 2) In 1970, four students were shot and killed by the Ohio National Guard during an anti-war protest, otherwise known as the Kent State Massacre. Howard confirmed a Chi Alpha presence at Kent State during this event.

³³Howard, *Chi Alpha Manual*, 17-18.

³⁴*Ibid.*, 11.

³⁵*Ibid.*, 72-74.

³⁶Both Howard and Sandidge mentioned this achievement in video presentations which were included in *Chi Alpha: 50 Years of Reconciling Students to Christ, Transforming the University, the Marketplace, and the World* [(Springfield, MO: Chi Alpha, 1997)].

³⁷“Survival in an Alien World,” *Pentecostal Evangel*, April 20, 1969, 32.

³⁸Dave Gable, “The Chi Alpha Philosophy,” *Campus Ambassador Magazine*, February 1978, 7.

³⁹This video presentation was included in *Chi Alpha: 50 Years of Reconciling Students to Christ, Transforming the University, the Marketplace, and the World* [(Springfield, MO: Chi Alpha, 1997)].

⁴⁰The third annual conference was held in 1972 and included plans for the upcoming SALT conferences. “Chi Alpha Directors Meet,” *Pentecostal Evangel*, May 14, 1972, 26.

⁴¹Sarah Malcolm, “70s Chi Alpha,” e-mail to Dave Gable, November 18, 2011. Gable says John Koeshall (who was ministering in Wisconsin) predated SALT with a two-week instructional conference called FIRE (First Institute of Right-on Evangelism). While the model was kept, the name was changed. The second (SIRE) and third (TIRE) institutes posed an obvious problem.

⁴²“250 Collegians Gather for First National ‘SALT,’” *Pentecostal Evangel*, March 28, 1976, 24.

⁴³The four-fold philosophy was defined by a commitment to worship, fellowship, discipleship, and witness and was described in full to the broader Chi Alpha community in the February 1978 issue of *CAM*.

⁴⁴The CMIT program at Western Washington University under the leadership of Brady Bobbink is the longest-standing campus training center in the nation.

⁴⁵Herschel Rosser, “Agents of Reconciliation,” *Campus Ambassador Magazine*, November 1979, 12 (emphasis added).

⁴⁶News clip on Chi Alpha training in 1977 from May 22, 1977.

⁴⁷“Chi Alpha’s Mission: Reaching the University,” *Recapturing the University*, 1983, 14. Among this group was Dr. Jim Bradford who brought oversight to the North Central region. Bradford holds a Ph.D in aerospace engineering and served Chi Alpha in Minnesota and California. In 2009, he was elected to the position of general secretary of the Assemblies of God.

⁴⁸In 1997, Chi Alpha introduced a new missionary category called the Campus Missionary Associate (CMA). In the year of its introduction, there were 12 missionaries under this title. Today there are 256 missionary units serving as CMA’s.

⁴⁹Statistics based on Chi Alpha Campus Ministries, U.S.A., 2011-2012 charters and affiliations.

⁵⁰Roberta Rasmussen, “Welcome International Students,” *Fellowship*, December 1987, 2.

⁵¹Notes from College Ministries Targeting Strategy Report, New Orleans, LA, October 26-29, 1991. Report approved by the College Ministries Field Committee.

⁵²By the late 1990s, Harvey Herman (then a national field representative for the Northeast) decided to spearhead a collective dream to pioneer Washington, DC area campuses. In 1999, eight missionary units began pioneering eight target campuses and established a CMIT program. CMIT graduates are now serving across the nation but primarily in the Northeast.

⁵³Fatato left the national office and organized a team to pioneer Boston area campuses, one of the first to tackle unreached urban environments in the Northeast. Today Fatato is the executive director of minister development in the Southern New England Ministry Network and pastors Common Church in Boston, Massachusetts.

⁵⁴*Nationally Speaking*, Summer 1997, 1.

⁵⁵*The Essentials of Campus Ministry* (Springfield, MO: Chi Alpha, 1994), 12.

⁵⁶Executive Director of AG U.S. Missions Charles Hackett stated the following in a presentation to the Executive Presbytery in January 2000: “There are five reasons why I believe Chi Alpha has a major role in what God is doing on the secular college campus: competent leadership, a detailed strategy based upon success, in-depth training, adequate finances, and dependence on the supernatural.”

⁵⁷E. Scott Martin, “Letter from the Editor: The Truth Hurts, Sometimes,” *Expeditions*, 2011, 3.

⁵⁸The top three ministries are: Cru (formerly Campus Crusade for Christ), Baptist Collegiate Ministry, and InterVarsity Christian Fellowship. See chart of *USA Campus Christian Organizations, 2010*, listing 5 of the top campus Christian organizations, along with statistics on the number of campus groups and number of students involved. Chi Alpha Christian Ministries ranks fourth in these numbers.

⁵⁹Benson Hines, *Reaching the Campus Tribes* (N.p.: the author, 2009), 23, 27, 35, 43: <http://reachingthecampustribes.com>, accessed November 2011.

⁶⁰“Chi Alpha’s Mission: Reaching the University,” *Recapturing the University*, 1983, 3.

Glad Tidings Bible Institute



PASTOR R. J. CRAIG
Principal



MRS. R. J. CRAIG
Founder



An Under-Sung Heroine: Mary Craig, Founder of Bethany University

By Abraham Ruelas

Mary Craig was among the most influential women in the Assemblies of God during its earliest decades, but her contributions today have become a faint memory. Most historical reports of Bethany University, which recently closed its doors, give Robert Craig, Mary's husband, credit for founding the school.¹ Some reports list Mary Craig as cofounder but relegate her to a supporting role.²

However, the school's early publications tell a different story — Mary was considered either the founder of the school, or at least the cofounder alongside her husband. One of the earliest reports of the history of the school tells how Mary Craig started a new converts class which met each Sunday and then began to include teachings in her home on the other days of the week. After the group grew to 30 students and upwards, larger quarters were obtained, and this became the start of Glad Tidings Bible Institute (which later was renamed Bethany University).³ Over time, Mary's story became obscured. By shining the spotlight on Mary Craig, this article aims to illuminate both Bethany University's origins and the significant role played by women in establishing educational institutions in the early Pentecostal movement.

Invisible Women

Historian Grant Wacker writes that among Pentecostals, “the editors of the earliest periodicals seem evenly split between male and female authors. Yet males penned most of the official denominational publications and virtually all of the published accounts.”⁴ The end result of the latter was that key women were relegated to “bit parts” in these accounts. In essence, these histories became “his stories”⁵ and “as so frequently happens in the writing of history, the women have simply disappeared.”⁶

According to the *Merriam-Webster Dictionary*, to “found” a school is to “take the first steps in building” and “to establish (as an institution) often with provision for future maintenance.” History reveals that Mary Craig did both “found” and “take the first steps in building” Glad Tidings Bible Institute (GTBI). The origin of the higher education institution that would become

Bethany University was a new converts class that Mary first taught in her kitchen on Ellis Street in San Francisco. And, because she was independently wealthy, Mary made provision for the school that would emerge from those classes.

The Beginnings

In search of a better financial future, a young Canadian named Robert J. Craig and his brother migrated south to California in 1890. Four years later Robert was converted, and he enrolled in a YMCA leadership training program. In 1902 he married Theresa Crothers, and the couple journeyed to Evanston, Illinois, where Robert enrolled in a ministerial training program at Garrett Biblical Institute (GBI). Founded by Eliza Garrett in 1855, GBI was one of the first Bible institutes in the history of the United States.⁷

Tragic events would soon unfold in Robert's life. Later in 1902, while ministering in San Francisco, his wife Theresa and their son died during childbirth. Continuing alone in ministry at San Francisco's Central Methodist Church, the 1906 earthquake struck, and half of the church's members lost their homes. For a while Robert served at St. Paul's Methodist Church but failing health caused him to leave active ministry by 1910.⁸

Now in southern California, depressed, ill and suffering from “spiritual impotence,”⁹ Robert experienced a fateful encounter on the Compton to Los Angeles train of the Pacific Electric Railway. He met James and Clara Berry, who later took him to a service at a local mission where Robert found answers to his spiritual despair. The Berrys offered Robert their home to serve him as a spiritual cocoon. While there, Robert received the Baptism in the Holy Spirit and the promise from God that if he returned to San Francisco, 100,000 souls would be won for the Gospel.¹⁰

Back in San Francisco, Robert started his ministry efforts at the Plymouth Congregational Church on Post Street which his friend allowed him to use for free. “Three months later he leased a building not far from where he had formerly pastored, the Corbett Saloon on O'Farrell Street, a well-known



Mary Craig, teacher (1st row, center) with her Sunday school class at Glad Tidings Mission, San Francisco, California, 1923. Gladys Arness Balliet is sitting in the 2nd row, just behind Mary Craig.

relic of the City’s ribald past.”¹¹ Robert would soon meet the woman who would profoundly impact his ministry — Mrs. Mary McCulloch.

Mary McCulloch Craig

When Mary met Robert Craig in a worship service at the Plymouth Congregational Church, she was married to another Canadian, J. H. McCulloch, a wealthy man who owned silver mines in Nevada and several hotels. The McCullochs had recently moved from Nevada to California because of Mr. McCulloch’s failing health. Mary, an immigrant from Denmark, was a “stout, motherly appearing woman,”¹² accustomed to the life of the wealthy and a person of very direct communication.

A few months after Robert opened his mission, Mary’s husband died. Mary became involved with the work of the mission with passion and zeal, especially fervent about reaching the lost, the destitute and those struggling with alcohol abuse. Her commitment to evangelism in the streets of San Francisco became the pattern of her ministry at

Glad Tidings.¹³

Mary came to Robert’s attention as more than just a mission worker because on April 23, 1913 — Mary’s birthday, the two married. This second marriage was eight and a half years after the death of Robert’s first wife. Of this time, he said, “I am glad that I did wait”¹⁴ for Mary. Robert later published a comment attributed to Mary’s first husband that, “if anything happened that he should be taken, he did not know of anyone that he would like Mrs. McCulloch to marry unless it were the ‘lone widower,’ ”¹⁵ — Robert Craig.

Mary was passionate about street ministry and was known for her prowess in separating a liquor bottle from the person she was trying to win to Jesus.¹⁶ After the conversion of a man who had been a spiritualist for over 25 years, Mary answered God’s instruction to “Feed him the Word,” and started a new converts class which met every Sunday. Mary had become concerned about the lapses men experienced in their faith walk after their conversion in the mission. Moving forward with the assur-

ance of the Lord that “the Word will keep them,” in May of 1918 she began a new converts class in the kitchen of their second story apartment at the mission.¹⁷ According to Mary, “I began Glad Tidings Bible Training Institute with only two students, and one of them was drunk.”¹⁸

The classes were popular, and by October attendance had grown to 85 with the class time and location being changed to one hour before the evening service in the mission. Attendance grew to 100 by Christmas,¹⁹ and in the fall of 1919 day classes were added. The delivery of a structured two-year curriculum was begun on October 6, 1919, with classes being offered in the mission and an adjacent building. This curriculum, while focused on ministerial preparation,²⁰ more importantly helped form students’ Pentecostal identity.²¹

As was often the case with Bible institutes, application of classroom learning in winning the lost was part of the students’ experience.²² “A gospel truck with ‘bells’ was purchased for street ministry and other practical work. The students chose the song, ‘Jesus I My Cross Have Taken,’ ”²³ as their theme song.

The original school faculty consisted of Mary (who also cooked for the resi-

Mary was passionate about street ministry and was known for her prowess in separating a liquor bottle from the person she was trying to win to Jesus.

dent students), affectionately known to the students as “Auntie May”; Ira Surface, a former Presbyterian minister

who experienced Spirit baptism following his divine healing; Mrs. Surface, a former public school teacher, who taught English; Florence Murcutt, a Jewish medical doctor from Australia; and, Lillian Yeomans, also a physician.²⁴ Robert soon joined the endeavor and became devotional leader and later “principal” of the school. Before breakfast, the students were required to join Principal [R. J.] Craig for the seven o’clock prayer service.²⁵

At the first graduation in 1921, Mary gave each graduate a Scripture that seemed relevant for that individual. This tradition was followed at subsequent graduations into the 1950s. All twelve members of that first graduating class were licensed by the Northern California District Council of the Assemblies of God.²⁶

To help give structure to the institute and the beginnings of an Assemblies of God district on the West Coast, Robert recruited D. W. Kerr and Willard Peirce. In 1916, Kerr wrote a draft of what would become the Assemblies of God statement of faith, so he was an ideal choice for developing what would eventually become the Northern California/Nevada and the Northwest district councils. The personalities that dominated Glad Tidings Bible Institute and the lives of its students, however, were those of Mary and Robert.²⁷

The Institute building was the first construction project undertaken at Glad Tidings, and Mary provided \$80,000 (\$2,046,195 in 2012 dollars) in financing from her personal estate. It was completed by August 1924, in time for the beginning of the academic year. Work on the new Glad Tidings Temple soon began and it was ready by the end of 1925. The church had seating for 2000 congregants, 250 choir members and 60 orchestra members. The size of the sanctuary enabled Glad Tidings to serve as host to the International Pentecostal Convention²⁸ in 1925 and the national Assemblies of God General Council in 1931. At that time, Glad Tidings was

one of the largest Assemblies of God churches and provided seating for the 3,000 delegates in attendance at the General Council.²⁹

Glad Tidings Temple served as a great venue for evangelists, and the constant stream of these itinerant preachers — men and women — kept Glad Tidings in revival 365 days a year. These evangelists held revivals that were between two and four weeks long. At every service, Mary sat at Robert’s side on the platform, and she was always on the lookout for attendees struggling with alcoholism. If she spotted someone, she would leave the platform, take that individual to the prayer room located under the platform, and pray with that person until he or she was sober.

According to Mary Couchman [class of 1945], Mary Craig

had a great affinity for those who were down and out. She had a great compassion and a real burden for the lost. She was especially drawn to pray for those addicted by alcohol. I remember sitting as a child in the church waiting for my parents because they were ministering to people at the altar. I saw Sister Craig and a real inebriated man that somebody brought down to be prayed for. They always took them to Sister Craig. I watched as she prayed and it took a long time before he prayed through to real victory. It was evident that he had a salvation experience.³⁰

Known as a prayer warrior, in addition to her altar work, Mary taught Sunday school to middle school-aged children. For at least the early years of Glad Tidings Temple, she served as copastor, “preached and exhorted with enthusiasm” and often gave prophetic utterances.³¹

According to Robert, his wife Mary was “a prodigious worker and an excellent Bible teacher.”³² Because Mary was

very straightforward, “stern and strict,”³³ students didn’t really get to know her on a close personal level. However, these same students would attest to the fact that Mary was skilled in teaching the Scripture and how to witness of the gospel. At the Institute, she operated “behind the scenes”³⁴ utilizing her organizational skills to ensure things ran smoothly. According to Couchman, Mary was “the power behind the throne.”³⁵ She gave generously from her inheritance, and for the financial support of her and Robert. This enabled him to never take a salary during his entire ministry at Glad Tidings.³⁶

In the early years of the school, Mary Craig was listed as a faculty member, and her husband, Robert, by virtue of his role as pastor of Glad Tidings Temple, was listed as pastor and as principal. In the 1936 yearbook, Mary Craig is listed as the founder, and her husband is listed as principal.³⁷ This seems to be the correct delineation of their roles, and it might explain why there has been some confusion over the years as to what Mary Craig’s function was in the school.

Glad Tidings Publication

Glad Tidings, originally the official paper of the “Glad Tidings Tabernacle and Bible Training School,” soon transitioned as Robert assumed a leadership role in the Assemblies of God, and became the “official organ of the Northern California and Northwest District Councils, Assemblies of God.”³⁸ As district superintendent, Robert was a central figure in the publication.

On the cover of the August 1932 issue, Robert’s picture is twice the size of Mary’s and she is listed as the “Co-Founder.” However, an interesting shift seems to have occurred in the publication as a result of the 20th anniversary celebration of the “Glad Tidings Work.” Starting with the April 1933 issue (the month of the celebration), in ads for the Institute, Robert and Mary’s pictures were now the same size.³⁹

The focus of the May 1933 issue

of *Glad Tidings* was an article entitled, “Great Triple Anniversary Exercises.” Reporting on a special service of April 23, three events were celebrated: Mary

placed special emphasis on the founding role of Mary Craig. Indeed, as her life was reaching its sunset, Mary’s central role in founding the Institute was

a boost in reputation as a northern California center of Pentecost through visits by two famous women evangelists. Maria Woodworth-Etter, the famed “grandmother of the Pentecostal movement,” was the first of these. At the Apostolic Faith World-Wide Camp-Meeting in Los Angeles in 1913, where Mrs. Etter was the principal speaker, Robert Craig attended and also received credentials from the Rescue Mission Workers Association of America.⁴³ Her meetings at Glad Tidings three years later in 1916 were so well attended that the National Theater, which had seating for 1500, was rented for two weeks.⁴⁴

In April 1919, Aimee Semple McPherson crossed the San Francisco Bay on a ferry in her “gospel car.” Her destination was a meeting with Robert and Mary Craig. As a result of her evangelistic meetings at Glad Tidings “towering mountains of prejudice against the Pentecostal movement have been swept away under the same candid and forceful presentation of the claims of the Full Gospel Message.”⁴⁵ In addition to giving legitimacy to Pentecostalism and the Craigs’ ministry, the scope of Glad Tidings’ ministry was expanded. According to Robert, “ever since Aimee Semple McPherson was with us in Glad Tidings this work has gone forward with leaps and bounds.”⁴⁶

Women were also instrumental in guiding student ministry in the inner city environs of the school, and expanding the Institute’s missional vision. The Institute was born out of efforts to reach and save the poor, the addicted, and the disenfranchised. As a result, it was important that students immediately apply the Bible knowledge, preaching and witnessing skills they had gained in the classroom. In addition to teaching English, F. Helen Byram directed the institute’s Practical Training Department. Byram coordinated the students’ participation in

preaching, song directing, conducting of prayer and testimony services, altar work,



The faculty of Glad Tidings Bible Institute, San Francisco, California, 1924-1925. Back row (l-r): Charles G. and Mrs. Weston, G. P. Andrews, Brother Wilkerson, and O. C. Smith. Front row (l-r): Ira and Cora Surface, Mary Craig, and Robert J. Craig.

Craig’s birthday, Robert and Mary’s 20th anniversary, and the 20th anniversary of the founding of the Glad Tidings ministry. The highlight of the service was the burning of the mortgage — cut into thirteen parts and hung on a wire across the Temple platform. Of 13 individuals participating in burning the mortgage, Robert represented the Temple and Mary represented the Institute.⁴⁰

In the following issues of *Glad Tidings*, Robert and Mary’s pictures continued to be the same size and the word “Founder” now appeared under Mary’s picture. Soon both their pictures were also included in columns in the masthead, Robert on the left and Mary on the right. The 1937 and 1938 issues of “*Tidings*,” the Institute’s yearbook,

increasingly acknowledged in the ministry’s main publication.

The Significance of Women

Many men had a significant impact on the ministry of Robert Craig. Among them were H. Wesley Cooksey, Daniel W. Kerr, Willard C. Peirce, and Ira Surface, and evangelists such as William Booth-Clibborn, A. C. Valdez and Smith Wigglesworth.⁴¹ However, according to historian Everett Wilson, “Women are the important story anyway.”⁴² Beyond Mary Craig, other key women served to give foundation to Robert’s early ministry and shape to GTBI.

Having established the Glad Tidings Mission, Robert’s ministry received

fishing, and prayer room work ... downtown street work, Almshouse work, hospital work, jail work, Chinatown mission work, Russian Hill work, group street meetings, the radio ministry and out-of town extension work.⁴⁷

The early missional focus of Glad Tidings was established through the influence of Alice Luce. Prior to joining the faculty at GTBI and teaching Bible Healing and History of Missions, Alice had spent 24 years on the mission field. In 1921 (the same year she joined the faculty at GTBI), she published a three-part missionary series in the *Pentecostal Evangel* to promote the indigenous church philosophy set forth by Roland Allen.⁴⁸ Later she authored *Pictures of Pentecost in the Old Testament*. Of the 12 members of the first GTBI graduating class, eight served as missionaries. Alice would later play a key role in pioneering the Assemblies of God among the Latinos of the Southwest, and founded a Christian training school of her own, the Latin American Bible Institute, now located in La Puente, California.⁴⁹

Approaching Sunset

Mary Craig's ministry at Glad Tidings in her later years reflected her early beginnings 20 years earlier. In

“As a personal worker, Mrs. Craig has no equal.”

— Clifford Holden

1938, Mary started a nightly Bible class for the men⁵⁰ at Calvary Mission, the “skid row” outreach of Glad Tidings Temple. According to Clifford Holden, the mission’s superintendent, “As a personal worker, Mrs. Craig has no



Robert J. Craig, portrait, with his wife Mary, standing outside, circa 1924.

equal.”⁵¹ At the shelter, she would kneel by the bed of the alcoholics and pray for them. According to Pastor Wesley R. Steelberg, “Hers was the spirit of a mighty pioneer . . . Today Glad Tidings Bible Institute raises its majestic head, a monument to her faith, courage and undaunted purpose.”⁵²

Unfortunately, denominational and school histories have diminished or erased Mary’s role as founder of the school. According to a May 6, 1950 *Pentecostal Evangel* article about the move of Glad Tidings Bible Institute from San Francisco to Bethany Park, the school, “was founded in 1919 by Robert Craig who is now with the Lord.”⁵³ A news release from the Assemblies of God national office commemorating Bethany College’s 85th year and dated September 21, 2004, states that the college was “founded as Glad Tidings Bible Institute in 1919 by Robert Craig Jr.”⁵⁴

This assertion is almost an echo of a brief statement included in an *Assemblies of God Heritage* article from 1986 that stated, “Robert J. Craig, pastor of Glad Tidings Temple, San Francisco, and the founder of what is now Bethany Bible College....”⁵⁵ However, a later *Heritage* article which focused on Robert and Mary Craig and their min-

istry in San Francisco, stated: “Begun as Glad Tidings Bible Training School, GTBI was an outgrowth of a need for instructing new converts and aspiring Christian workers. The school began in the office of the church, inspired in large part through the vision of Mary Craig.”⁵⁶

The celebratory book, *Glad Tidings Bible Institute, Bethany Bible College: A Narrative and Pictorial History*, presents a confusing picture as to who founded the school. It begins: “Bethany College, Bethany Bible College, Glad Tidings Bible Institute, Glad Tidings Training School — are all names given to a single institution, the Pentecostal training institute founded in 1919 by Pastor Robert J. Craig.”⁵⁷ However, in five other locations in the book, Mary Craig was identified as the founder,⁵⁸ in four additional places Robert Craig is named as the founder,⁵⁹ and then in one final place the school was stated to be founded by both Robert and Mary.⁶⁰ Despite Mary’s best efforts, her significant place in the development of Assemblies of God institutions of higher education and Pentecostal history has not always received the recognition it deserves.

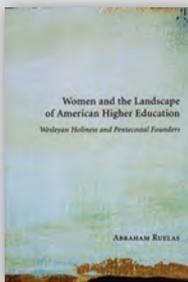
Like Eliza Garrett, founder of the Garrett Biblical Institute (now

the Garrett Theological Evangelical Seminary) and Ruth Kerr, founder of the Western Bible College (now Westmont College), Mary utilized the inheritance from her late husband, not for herself, but to finance the building of the school God had envisioned in her heart. In founding the school that would become Bethany University, Mary Craig joined her sisters in ministry, Elizabeth V. Baker, Virginia E. Moss, Minnie Draper, Christine Gibson, Alice Luce, and Alta Washburn in founding Pentecostal institutions of higher education that became vital to the growth and sustenance of the Assemblies of God.⁶¹

Regardless of how histories within her denomination and the school she founded have sometimes diminished or erased her role, Mary Craig is indeed the founder of Glad Tidings Bible Institute, which became Bethany University, and she deserves to be counted among the most influential women in the Assemblies of God. ✨



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For more inspiring vignettes about early female Pentecostal educators, read: *Women and the Landscape of American Higher Education: Wesleyan and Pentecostal Founders*, by Abraham Ruelas.



Robert J. Craig (right) with his wife Mary, at a promotional booth for Glad Tidings Bible Institute, San Francisco, California in 1937.

NOTES

¹Everett A Wilson, “Robert J. Craig’s Glad Tidings and the Realization of a Vision for 100,000 Souls” *Assemblies of God Heritage* 8:2 (Summer 1988): 8-11, 19; Everett A. Wilson and Darlene Little, compilers, *Glad Tidings Bible Institute, Bethany Bible College: A Narrative and Pictorial History* [Scotts Valley, CA: Bethany, 1994], 21ff.

²Bethany University closed its doors on July 7, 2011. A commemorative issue of the *Pentecostal Evangel* acknowledges Mary as cofounder, but she appears in more of a supportive role. The feature article includes a photo of Robert Craig but fails to include one of Mary. See Robert and Marilyn Abplanalp, “To Stand Among His Witnesses: Reflections on Glad Tidings/Bethany,” *Pentecostal Evangel*, December 11, 2011, 6-10.

³“Glad Tidings Bible Institute History,” *Glad Tidings* 4:1 (March 1924): 1-2.

⁴Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 159.

⁵Patricia Ruth Hill, *The World Their Household: The American Woman’s Foreign Mission Movement and Cultural Transformation, 1870-1920* (Ann Arbor: University of Michigan, 1985), 2.

⁶Barbara J. MacHaffie, *Her Story*, 2nd ed. (Minneapolis: Fortress Press, 2006), xi.

⁷Abraham Ruelas, *Women and the Landscape of American Higher Education: Wesleyan Holiness and Pentecostal Founders* (Eugene

OR: Wipf and Stock, 2010), 6.

⁸*Looking Back to Our Future* (San Francisco: Glad Tidings Temple, 1988), 14.

⁹Wilson and Little, 63.

¹⁰“How I Received the Baptism in the Holy Ghost,” *Pentecostal Evangel*, February 14, 1931, 4-5.

¹¹Wilson and Little, 72.

¹²*Ibid.*, 71.

¹³*Looking Back to Our Future*, 24-25.

¹⁴“Great Triple Anniversary Exercises,” *Glad Tidings* 9:5 (May 1933): 8.

¹⁵Wilson and Little, 72.

¹⁶Patsy Ruth (Smith) Allen [GTBI Class of 1937], interview by Abraham Ruelas, July 15, 2010, 1.

¹⁷“The Word Will Keep Them,” *Tidings of 1937* (San Francisco CA: Glad Tidings Bible Institute, 1937), 6-7.

¹⁸Wilson and Little, 100.

¹⁹Mary Craig, “A Word from The Founder,” *Tidings 1938* (San Francisco CA: Glad Tidings Bible Institute, 1938), 5.

²⁰“Practical Training and Service,” *Glad Tidings Bible Institute Catalog 1929-1930* (San Francisco, CA: Glad Tidings Bible Institute, 1929), 26; Lewis F Wilson, “Bible Institutes, Colleges, Universities,” in Stanley M. Burgess and Eduard M. van der Maas, eds. *New International Dictionary of Pentecostal and Charismatic Movements*. Rev. and expanded ed. (Grand Rapids, MI: Zondervan, 2002), 374.

²¹Wacker, 152.

²²Blumhofer, Edith L., *The Assemblies of God: A Chapter in the Story of American*

Pentecostalism, Volume 1 – to 1941 (Springfield, MO: Gospel Publishing House, 1989), 315-16.

²³“Glad Tidings Bible Institute History,” *Glad Tidings* 4:1 (March 1924): 2.

²⁴Wilson and Little, 103.

²⁵“Spiritual Life of Students,” *Glad Tidings Bible Institute Catalog 1929-1930* (San Francisco, CA: Glad Tidings Bible Institute, 1929), 24.

²⁶“Glad Tidings Assembly and Bible Training School, San Francisco, Calif.,” *Pentecostal Evangel*, August 6, 1921, 14.

²⁷Wilson, “Bible Institutes, Colleges, Universities,” 377; Wacker, 150.

²⁸“International Pentecostal Convention,” *Glad Tidings* 1:5 (May 1925): 1.

²⁹“The General Council Convention at San Francisco, California,” *Glad Tidings* 7:10 (October 1931): 1.

³⁰Mary Couchman, interview by Abraham Ruelas, July 7, 2010 [transcript], 3.

³¹*Looking Back to Our Future*, 22, 25-26.

³²“Burning the Mortgage – April 23, 1933,” *Glad Tidings* 13:5 (May 1938): 4.

³³Mary Couchman, interview by Abraham Ruelas, July 7, 2010 [transcript], 3.

³⁴*Ibid.*

³⁵Mary Couchman, interview by Abraham Ruelas, July 14, 2010 [transcript], 3.

³⁶“A Tribute to Brother Craig,” *Pentecostal Evangel*, October 25, 1941, 4.

³⁷*Tidings* [yearbook], vol. 1 (San Francisco: Glad Tidings Bible Institute, 1936), 3, 6.

³⁸“Glad Tidings,” *Glad Tidings* 4:12 (December 1928): 2.

³⁹“Glad Tidings Bible Institute,” *Glad Tidings* 8:8 (August 1932): 1; “Summer Bible School,” *Glad Tidings* 9:4 (April 1933): 16.

⁴⁰“Great Triple Anniversary Exercises,” *Glad Tidings* 9:5 (May 1933): 8-9.

⁴¹H. Wesley Cooksey, “The Second Coming of Christ,” *Glad Tidings* 4:4 (April 1928): 1; Blumhofer, 316; “Summer Bible School,” *Glad Tidings* 4:5 (May 1928): 12; Wilson and Little, 85; “Faculty of the Bible Institute,” *Glad Tidings* 4:8 (August 1928): 5; Everett A. Wilson, “Robert J. Craig’s Glad Tidings,” 19.

⁴²Everett Wilson, interview by Abraham Ruelas, June 21, 2010 [transcript], 1.

⁴³Robert J. Craig, ministerial credential, Rescue Mission Workers Association of America, May 20, 1913. The president of this organization was R. J. Scott, who also attended the Apostolic Faith World-Wide Camp-Meeting in 1913.

⁴⁴Wilson and Little, 86.

⁴⁵Wilson and Little, 87-88.

⁴⁶“Glad Tidings Assembly and Bible Training School, San Francisco California,” *Pentecostal Evangel*, August 6, 1921, 14

⁴⁷*Glad Tidings Bible Institute Catalog, 1929-30* (San Francisco: Glad Tidings Bible Institute, 1929), 17.

⁴⁸Everett A. Wilson and Ruth Marshall Wilson, “Alice E. Luce: A Visionary Victorian,” in James R. Goff, Jr. and Grant Wacker, eds. *Portraits of a Generation: Early Pentecostal Leaders* (Fayetteville: The University of Arkansas Press, 2002), 169.

⁴⁹Arlene M. Sanchez Walsh, *Latino Pentecostal Identity: Evangelical Faith, Self, and Society* (New York: Columbia University Press, 2003), 48.

⁵⁰Clifford Holden, “Our Pastors and Downtown Activities,” *Glad Tidings* 13:5 (May 1938): 11.

⁵¹*Ibid.*

⁵²“Philadelphia, Pennsylvania,” *Glad Tidings* 13:5 (May 1938), 15.

⁵³“Glad Tidings Bible Institute to be Moved to Bethany Park,” *Pentecostal Evangel*, May 6, 1950, 7.

⁵⁴“Bethany College: 85 Years Aflame,” *AG News*, September 21, 2004, 1.

⁵⁵Wayne Warner, “Maria B. Woodworth-Etter and the Early Pentecostal Movement,” *Assemblies of God Heritage* 6: 4 (Winter 1986-87): 14.

⁵⁶Wilson, “Robert J. Craig’s Glad Tidings,” 10.

⁵⁷Wilson and Little, 21.

⁵⁸*Ibid.*, 22, 99-100, 103, 207, 245.

⁵⁹*Ibid.*, 21a, 25, 32, 100.

⁶⁰*Ibid.*, 24-25.

⁶¹Elizabeth Baker established Rochester Bible Training School in New York (1906); Virginia Moss established Beulah Heights Bible and Missionary Training School at North Bergen, New Jersey (1912), which later merged into the present-day Valley Forge Christian College; Minnie Draper established Bethel Bible Training School in Newark, New Jersey (1916) which merged with Central Bible College; Christine Gibson (1924) founded what today is Zion Bible College located in Haverhill, Massachusetts; Alice Luce established Berean Bible Institute in San Diego, California (1926) which today is Latin American Bible Institute in La Puente, California; Alta Washburn founded All Tribes Indian Bible School (1957), which today is American Indian College of the Assemblies of God at Phoenix, Arizona.

Carrie Judd Montgomery

(Continued from page 13)

⁷⁷From my research, up until 1920, Carrie did not personally write any articles about this. However, she did include other authors at times. See “Should Women Prophesy?” taken from *The Christian* (London, England) in *TF* 6:12 (December 1886): 270-273 and Katherine Bushnell, “Women Preachers: Why Obscure the True Reading?” taken from *Peniel Herald* in *TF* 24:11 (November 1904): 259-261 where Bushnell uses Psalms 68:11-12 to demonstrate that God wants women to preach.

⁷⁸For extensive documentation see: Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery*.

⁷⁹Carrie Judd Montgomery, “Recent Trip to Mexico,” *TF* 33:12 (December 1913): 270-271

and “A Trip into Mexico,” *TF* 36:3 (March 1916): 65. In 1917, Carrie visited Chonita Morgan Howard again, and they did ministry together. See “A Trip into Mexico, Etc.” *TF* 37:7 (July 1917): 157.

⁸⁰Gastón Espinosa, “Liberated and Empowered: The Uphill History of Hispanic Assemblies of God Women in Ministry, 1915-1950,” *AG Heritage* 28 (2008): 44-48.

⁸¹Carrie influenced many leaders from the Christian and Missionary Alliance to have their Pentecostal Spirit baptism experiences, many of whom later joined the Pentecostal movement.

⁸²Carrie Judd Montgomery, “Notice,” *TF* 43:1 (January 1923): 23. Mr. and Mrs. George

Beall opened a Pentecostal Mission in Detroit Michigan as a result of Mrs. Beall receiving her “Baptism of the Holy Spirit” at Carrie’s Beulah Chapel several years before.

⁸³Gardiner H. Shattuck, “Ambrose Jessup Tomlinson (1865-1943),” in *Encyclopaedia of American Religious History*, 3rd ed., Edward L. Queen, Stephen R. Prothero, and Gardiner H. Shattuck, eds. (New York, NY: Facts on File, Inc., 2009), 991.

⁸⁴See www.CarrieJuddMontgomery.com

⁸⁵Excerpted from Carrie Judd Montgomery, “Life on Wings: The Possibilities of Pentecost,” an address given at the Stone Church in Chicago in 1910, *TF* 32:8 (August 1912).

**A Statement of Fundamental Truths Approved
by the General Council of the Assemblies
of God. October 2-7 1916.**

This Statement of Fundamental Truths is not intended as a creed nor as a basis of fellowship among Christians, but only as a statement of the ministry alone (i. e., that we all speak the same thing, 1 Cor. 1:10). The human phraseology employed in such statement is not to be taken literally, but the truth set forth in such phraseology is held to be the truth of the full Gospel ministry. No claim is made that it contains all the truth that it covers our present needs as to these fundamental truths.

1. THE SCRIPTURES INSPIRED.

The inspired Word of God, a revelation from God for the life and conduct, and is superior to all human wisdom and reason. 2 Tim. 3:15, 16; 1 Pet. 2:2.

2. THE ONE TRUE GOD.

God has revealed Himself as the Father, the Son, and the Holy Spirit, i. e., as Father, Son, and Holy Spirit. Matt. 28:19.

FALL AND

Including the fall of man; for the fall of man, by which the human race became subject to sin and death.

Resolutions Revised and

Adopted

**GENERAL COUNCIL OF THE ASSEMBLIES OF GOD
16-22, 1927
STATEMENT OF FUNDAMENTAL TRUTHS**

ARTICLE I — CONSTITUTION

(Revised 1961 General Conference)

Efficient rule for the church, and simply as a statement of the truth. 1 Cor. 1:10. or conference minister

The Historical Development of the Statement of Fundamental Truths

By Glenn W. Gohr

The Statement of Fundamental Truths provides the “basis of fellowship” for the Assemblies of God.¹ Since its adoption at the fourth General Council in 1916, amidst doctrinal controversies that threatened to undermine the young organization, the Statement of Fundamental Truths has brought both definition and unity to the Fellowship.

Despite the significance of the Statement of Fundamental Truths, scholars have largely ignored its historical development. Various scholars have treated the document ahistorically — incorrectly asserting that the statement during its first 45 years either remained unchanged or had only minor grammatical changes.² Although the core beliefs outlined in the document are essentially the same today as in 1916, the statement has been revised a number of times throughout the years.³ This article provides an overview of many of these changes.

The Statement of Fundamental Truths has become an integral part of Assemblies of God identity. Numerous articles and books have been written concerning the core beliefs contained within the Statement of Fundamental Truths. The statement is foundational to ministerial preparation and credentialing. Undergraduate and graduate courses covering the history and polity of the Assemblies of God pay great attention to the Statement of Fundamental Truths. “Foundations for Faith,” a course for the sixth grade based on these fundamentals, served an important catechetical function for over 30 years. The latest teaching version of that class is *Faith Case: Investigating the Truth*, which includes a contemporized DVD format to teach these basic beliefs to children. Royal Rangers and Girls Ministries offer the Statement of Fundamental Truths as part of their curriculum. Similar studies have been developed for membership and new converts classes. A synopsis of the statement has appeared for years inside the *Pentecostal Evangel* and also appears on the Assemblies of God website.⁴

This statement developed by the Assemblies of God USA also became the framework for statements of faith adopted by the Pentecostal Assemblies of Canada,⁵ the Philippines General Council of the Assemblies of God, the Assemblies of God of Malaysia, and other national organizations.⁶

Early Doctrinal Unity and Diversity

At the inception of the Assemblies of God in 1914, the founders

recognized the need to encourage doctrinal unity. The first of the five stated reasons for organizing at Hot Springs was:

FIRST: We come together according to Acts 15, that by prayer and study of the Word of God, and guidance of the Holy Spirit, we may get a better understanding of what He would have us teach, and thus do away with many divisions over doctrines and various names under which the Pentecostal people are working and incorporating, — UNITY being the chief aim.⁷

A few doctrinal resolutions were passed before 1916. Among these was the Preamble and Resolution of Constitution, adopted at the first General Council in April 1914, which stated that the Fellowship should:

recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrines and conduct, and approve of all Scriptural truth and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, and, to walk accordingly, as recorded in Eph. 4: 17-32 ...⁸

At the 1915 Council it was necessary to lay some ground rules on doctrinal matters, including the formula to be used in water baptism as well as official statements regarding the new birth and the godhead.⁹ A more complete doctrinal statement was adopted in 1916, and the actual constitution was ratified in 1927.

The emergence of the Oneness movement (also known as the “New Issue”), which denied traditional Trinitarian formulations, served as one of the catalysts for the adoption of the Statement of Fundamental Truths. The Oneness movement originated, in part, at the Worldwide Camp Meeting at Arroyo Seco, near Los Angeles, in April 1913. At a baptismal service held near the main camp, R. E. McAlister reminded the listeners that the apostles baptized their converts in the name of Jesus. One preacher warned him to refrain from emphasizing that doctrine as it might associate the camp with a Dr.

Sykes who was currently baptizing his converts in that same manner.¹⁰

Another minister in attendance, John G. Scheppe, spent much of the night in prayer, and in the early light of the morning he shouted his “new revelation” of the power of the name of Jesus.¹¹ This enthusiasm caught on, and soon there were several Pentecostal leaders who denied the Trinity and began practicing baptism in the name of Jesus. Frank Ewart, G. T. Haywood, Glenn Cook, and L. V. Roberts were some of the chief promoters of this new doctrine.

This “New Issue,” although never an official part of Assemblies of God doctrine, had an influence on the burgeoning fellowship, and it had a hand in the development of the Statement of Fundamental Truths.

When the Assemblies of God was formed at Hot Springs, Arkansas, the following year, the group was Trinitarian; however, there were those in the ranks who



Former general chairman E. N. Bell served on the 5-member committee which drafted the Statement of Fundamental Truths.

would soon be influenced toward the Oneness teachings. The preamble¹² adopted at Hot Springs laid out a basic framework of doctrine and organization for the newly-formed fellowship to follow. The name “Assembly of God” was adopted as a Scriptural name found in Hebrews 12:23 which was to be used by the various churches and ministers in order to be “legal in transacting business, owning property, and executing missionary work in home and foreign lands, and

for general convenience, unity and fellowship.”¹³ This basis of organization served as the “constitution” of the newly-formed organization until an official constitution and bylaws was adopted at the 1927 General Council.¹⁴

Although a basic framework of organization was laid at the founding council in 1914, the founding meeting did establish certain parameters for doctrine. Participants at the early council meetings discussed and voted upon a few doctrinal issues.

Some standing resolutions adopted at the April 1914 meeting included a statement recommending the disapproval of extreme positions regarding the eating of meats;¹⁵ the recognition of Scriptural terms of Elder, Evangelist, Minister, Exhorter, and Deacon;¹⁶ recognition of women in ministry;¹⁷ and guidelines regarding marriage and divorce.¹⁸ The second General Council, held in Chicago in November 1914, further outlined some of the workings of the executive presbytery and discussed matters concerning a printing plant and missionary endeavors, but no further doctrinal statements were made.

The third General Council took place in St. Louis in October 1915. Delegates reaffirmed the Preamble and Resolution of Constitution adopted at Hot Springs and elected new officers. Under new business, there were lengthy discussions regarding the formula for water baptism and the “New Issue.” The council adopted the following resolution:

This Council refuses to attempt to bind the consciences of men on this matter, refuses to draw any line of Christian fellowship or of ministerial fellowship on either side of the question over the matter of a baptismal formula, so long as the person concerned on either side keeps in a sweet Christian spirit, is not factious, does not tear up assemblies or does not disregard the Scriptural officers in charge of local assemblies ...¹⁹

The Council Committee presented several resolutions on doctrinal matters. These included a statement on the Lord’s Supper (with a suggestion to avoid use of fermented wine) and identified distinctions between the New Birth and the baptism in the Holy

Spirit; between the Holy Spirit and the blood of Christ; between the Father and the Son; and between Christ and the Holy Ghost.²⁰

Many of the doctrinal matters discussed at the 1915 Council arose from the Oneness controversy.²¹ In the months that followed, it became apparent that further action was needed. Oneness advocates became more aggressive. General Secretary J. Roswell Flower issued a statement from the executive presbytery and also warned: “The Pentecostal movement is now facing a crisis — probably the greatest crisis has ever been and which will ever be in its lifetime.”²²

1916 General Council

Chairman J. W. Welch issued a fervent call for the fourth General Council to convene in St. Louis on October 1, 1916. Calling this “An Open Bible Council,” he said: “there are matters of the utmost important to the home and foreign field to be considered ... This will be the most vital and important council which has ever been held since the first council at Hot Springs, Ark.”²³

D. W. Kerr headed a five-member committee that had been asked to prepare a statement of faith to be considered at the 1916 General Council. The committee was composed of Kerr, S. A. Jamieson, Stanley H. Frodsham, T. K. Leonard, and E. N. Bell.²⁴ Of these men, only one had identified with the emerging “New Issue” — former general chairman E. N. Bell. Bell had been rebaptized in Jesus’ name in July 1915, but when proponents of this baptismal formula began to reject the doctrine of the Trinity, Bell distanced himself from the “New Issue.”²⁵

The Statement of Fundamental Truths was primarily the work of Kerr, a mature pastor with a long record of successful ministry in the Christian and Missionary Alliance as well as in Pentecostal contexts.²⁶ Regarding his preparation in compiling the statement, his son-in-law, Willard Peirce shared:

Father Kerr was digging into the Word and reading Treffery on “The Eternal Sonship” for months, as well as every other old book he could find which had any bearing on the subject ... Never did I see him sit down for a few minutes that he did not pull out his Greek New Testament.²⁷

Some challenged the right of the General Council to devise such a statement, charging that the Preamble adopted in 1914 had stated that “the holy inspired Scriptures are the all-sufficient rule for faith and doctrine.” Oneness advocates in particular accused the committee of proposing a creed.²⁸

But proponents of the Statement of Fundamental Truths responded that there was Scriptural precedent for their action. They cited Acts 15, which could be called the first general council of the New Testament church, in which “Holy men of God” wrote the “apostles’ doctrine,” explaining what they believed.²⁹

The adoption of the Statement of Fundamental Truths took up the largest part of the business session during the 1916 General Council, with each item individually discussed and voted upon. The discussion of the proposed statement lasted from Wednesday morning until Saturday. Interspersed with the discussions regarding the Statement of Fundamental Truths were several matters of business, including a resolution on the formula for water baptism. This resolution, adopted on Thursday, stated:

Since the words in Matth. 28:19 and the words in Acts 2:38 were both inspired of God, we hereby disapprove of contending for the one to the exclusion of or as against the other, because confusion and a party spirit are sure to follow such unscriptural conduct. This Council therefore recommends that all our preachers include in their formula used in connection with the act of baptism the words used by Jesus in Matth. 28:19.³⁰

The longest section in the Statement of Fundamental Truths was an affirmation of the historic Christian view of the Trinity.³¹ This is perhaps not surprising, because the statement was adopted in part as a response to the Oneness challenge. It also is interesting to note that, while the 1916 statement included sections on both water baptism and the Lord’s Supper, only water baptism was specifically identified as an ordinance.³²

On Saturday morning, D. W. Kerr “took the floor by special request and gave an address on the Deity of the Lord Jesus Christ, which was received with great profit to

all.”³³

At the same time, the committee contended that the statement was “not intended as a creed for the Church, nor as a basis of fellowship among Christians, but only as a basis of unity for the ministry alone.”³⁴ The statement allowed for diversity of belief on many doctrinal issues. Kerr’s unusual personal beliefs concerning the rapture of the church and the tribulation, for instance, did not prevent him from affirming the section on “the blessed hope.” Another section titled “The Fall of Man” mentioned that all mankind had fallen into sin, but it allowed the reader some liberty to decide the meaning of original sin and the medium of its transmission from generation to generation.³⁵

There was much debate on the council floor as various individuals shared their ideas.³⁶ T. K. Leonard facetiously referred to the Oneness doctrine of G. T. Haywood and his colleagues as “hay, wood and stubble,” with the further remark: “They are all in the wilderness and they have a voice in the wilderness” (referring to Haywood’s periodical called *A Voice in the Wilderness*).³⁷ There was a breathtaking moment when someone began singing Reginald Heber’s majestic hymn, “Holy, Holy, Holy.” This was followed by Mark Levy, a Jewish convert to Christ, who argued that Trinitarian doctrine was supported by Jewish customs and traditions.³⁸

In the end, the Council affirmed the doctrine of the Trinity by a majority vote when the statement was adopted. This prompted a number of ministers to leave the Assemblies of God — those departing included both Oneness advocates and those who opposed the statement for others reasons. The ministerial roll dropped from 585 to 429.³⁹

Early Development

The Statement of Fundamental Truths adopted in 1916 included seventeen sections.⁴⁰ In 1920 the statement was rearranged and renumbered to include sixteen sections, so that for many years the statement has been informally called the “Sixteen Fundamental Truths.”

A cursory look at the original Statement of Fundamental Truths shows that Section 13 (now Section 2) — pertaining to the godhead — contained ten separate points that each reinforced the doctrine of the Trinity. This section provided much greater theolog-

ical detail than any of the others. The third and fourth sections upheld Arminian theology; the fifth and sixth sections recognized water baptism by immersion and the Lord’s Supper as the two prescribed practices; the ninth advocated “entire sanctification” (while this term was also used by Wesleyan Pentecostals who taught the sanctification occurred instantaneously, the AG’s position was ambiguous enough so that those holding Wesleyan and non-Wesleyan views could affirm it); and the fourteenth supported premillennialism. The document clarified where the Assemblies of God stood on many of the historic issues in Protestant theology.⁴¹

Minor changes were enacted in 1917 and 1918 which no doubt were motivated by questions over doctrine that tongues constitute the initial physical evidence of Spirit baptism.⁴² In 1917, Section 6 (now Section 8), the phrase “and fire” was taken out, and the wording included initial “physical” sign. A correction also was made because the word “physical” had inadvertently been left out of the document when it was originally adopted in 1916.⁴³ In 1918, for clarification, the last sentence in Section 6 was changed to: “The speaking in tongues in this instance is the same in essence as the gift of tongues, I Cor. 12:4-10, 28, but different in purpose and use.”⁴⁴

In 1920 the following was added to the beginning of the preamble: “According to our Constitution we have the right to approve of all Scriptural truth. The Bible is our all-sufficient rule for faith and practice. Hence ...” That year Section 13 (“The Essentials As to the Godhead”) was moved to an addenda of terms defined, and the other sections were all renumbered, resulting in sixteen sections.⁴⁵ In 1921 several of the sections were placed in a new numerical order, but the content was not changed.⁴⁶

In 1925, Assemblies of God leaders laid plans to adopt an official constitution and bylaws to replace the brief statement from the 1914 resolution that established the General Council. J. W. Welch and J. Roswell Flower drew up a 30-page booklet for presentation at the 1925 Council held in Eureka Springs, Arkansas. This “Interpretation of the Constitutional Agreements and Essential Resolutions Recommended by the Executive Presbytery, 1925” was distributed to each minister and delegate for prayerful

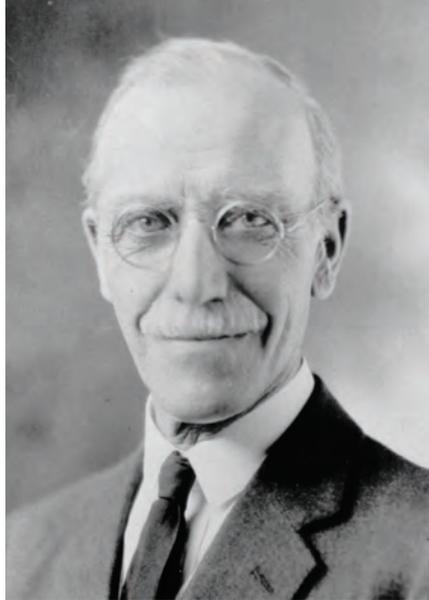
consideration.⁴⁷

A resolution was passed for the chairman to appoint a committee of five to study this pamphlet as well as minutes of previous years in order to present an official constitution for ratification at the 1927 General Council.⁴⁸ That same year, D. W. Kerr, the primary framer of the original Statement of Fundamental Truths, addressed a letter to General Chairman J. W. Welch and included a 6-page handwritten rough draft of the Statement of Fundamental Truths with a number of recommended modifications.⁴⁹ Many of these changes would later be incorporated into the version of the Statement of Fundamental Truths adopted at the 1927 General Council.

In 1927 the five-member committee, composed of J. Narver Gortner, E. S. Williams, A. G. Ward, S. A. Jamieson, and Frank M. Boyd, presented its final report, which was adopted by the General Council.⁵⁰ In adopting this report, the Assemblies of God not only gained a constitution and bylaws, it also revised almost every section of the Statement of Fundamental Truths.⁵¹

Some notable changes include the title of Section 8 being changed from “The Full Consummation of the Baptism in the Holy Ghost” to “The Evidence of the Baptism in the Holy Ghost.” The wording of that section was also slightly changed for clarity. This seemed to be a defining statement concerning tongues until further clarifications were made on this section in 1961. In Section 9 the title was shortened to “Entire Sanctification.” In Section 10 the title was shortened to “The Church,” and the wording of that section is slightly changed for clarity. In Section 14 the title was shortened to “The Millennial Reign of Jesus.” The wording was revised for clarity and Scripture verses were added. In Section 15 the following phrase was deleted: “the fearful and unbelieving, and abominable, and murderers and whoremongers, and sorcerers, and idolators and all liars.” The title of the addenda was changed to “The Adorable Godhead.”⁵²

Interestingly, an error crept into the section concerning the godhead during the process of revising the Statement of Fundamental Truths in 1927. Part of point c of the addenda, which discusses the unity of the Father, Son, and Holy Spirit, was inadvertently omitted. The first phrase of point c was deleted: “there is *that* in the Father



D. W. Kerr was the primary author of the Statement of Fundamental Truths.

which constitutes Him *the Father* and not the Son.”⁵³ Parallel statements about the Son and Holy Spirit were not omitted: “there is *that* in the *Son* which constitutes Him *the Son* and not the Father; and there is *that* in the *Holy Ghost* which constitutes Him *the Holy Ghost* and not either the Father or the Son.” This is a case of haplography, which “occurs when a copyist’s eye, in response to some form of repetitiveness in the manuscript, is tricked into passing over and omitting characters, words, or even whole lines.”⁵⁴

This inadvertent deletion was carried every year in the constitution from 1927 until 1995 when this omission was finally noticed and corrected.⁵⁵ When the Canadian churches and ministers left the Assemblies of God in 1925 and formed the Pentecostal Assemblies of Canada, they adopted the American church’s Statement of Fundamental Truths. The Canadian version continued to include the correct wording on the godhead.⁵⁶

Another interesting change concerns the millennial reign of Christ in Section 14. The 1927 version added “the salvation of national Israel” to the timeline for the millennial reign of Christ.⁵⁷ Prior to 1927, the Assemblies of God did not mention “national Israel” in its statement of faith.

In 1933, an addendum titled “The Adorable Godhead” was placed under Section 2, “The One True God.”⁵⁸ This addendum included the 10-part section on the godhead which led the Oneness adherents to leave

the Assemblies of God in 1916.

Over the next 25 years only minor changes were made to the Statement of Fundamental Truths, such as the addition of Scripture verses in a few sections.

Recent Decades

In 1959, a committee was appointed to prepare a revised “thorough and inclusive Statement of Fundamental Truths, which shall include some truths surely believed among us but which are not recorded in the present Statement of Fundamental Truths” to be presented at the 1961 General Council. The catalyst for this move to revise the statement was a document distributed to various districts by an ordained minister of the Southern California District who felt a need for some revisions.⁵⁹

The committee recommended several minor changes, stating that its intent was to clarify and strengthen the existing sections, not to change doctrine. Those revisions were adopted and incorporated into the Statement of Fundamental Truths. These changes include a slight modification of the preamble and the sections themselves (primarily punctuation, addition of Scripture verses, and wording changes). No changes were made in the section titled “The Adorable Godhead” or in Sections 8, 10, 11, and 13.

For clarity’s sake, several heading titles were updated, and some sections were revised or reorganized. Section 3 changed from “Man, His Fall and Redemption” to “The Deity of the Lord Jesus Christ.” This revision addressed doctrines not addressed in previous versions and incorporated ideas from the original Section 3.⁶⁰ Section 4 incorporated ideas from the original Section 3 and was changed from “The Salvation of Man” to “The Fall of Man.” Section 5 (a revised version of the original Section 4) changed from “Baptism in Water” to “The Salvation of Man.” Section 6 (a combination of the original Sections 5 and 6) changed from “The Lord’s Supper” to “The Ordinances of the Church.” Section 7 changed from “The Promise of the Father” to “The Baptism in the Holy Ghost.” Section 9 changed from “Entire Sanctification” to “Sanctification.” Section 11 changed from “The Ministry and Evangelism” to “The Ministry.” Section 14 changed from “The Millennial Reign of Jesus” to “The Millennial Reign of Christ.”

Section 15 changed from “The Lake of Fire” to “The Final Judgment.”⁶¹

In Section 7, the following paragraph was added:

With the Baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Heb. 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word and for the lost (Mark 16:20).⁶²

This is significant because it recognized the sanctifying aspects of Spirit baptism in addition to the Assemblies of God’s historic non-Wesleyan emphasis of empowerment for witness and service.

In 1969, further changes were made to the Statement of Fundamental Truths. The sections governing the mission of the church were altered to conform to the statement of purpose produced by the Study Committee on Advance, which was charged with the task of examining the purpose and structure of the Assemblies of God national headquarters and its ministries. The heading for Section 10 was changed from “The Church” to “The Church and Its Mission.” The revised section outlined a threefold mission of the church:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19, 20; Mark 16:15, 16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God’s purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 1 Corinthians 14:12).⁶³

This threefold mission was also incorporated that year into the mission of every national ministry of the Assemblies of God.

The 1983 General Council approved a change in the title of Section 8 from “The Evidence of the Baptism in the Holy Ghost” to “The Initial Physical Evidence of the Baptism in the Holy Ghost.”⁶⁴ The content

of the section was not changed.

Resolution 34 at the 1995 General Council was presented to correct an inadvertent omission which had occurred all the way back in 1927.⁶⁵ As discussed earlier, when the Constitution and Bylaws was adopted in 1927, a phrase concerning the godhead was accidentally omitted: “there is that in the Father which constitutes Him the Father and not the Son.” That phrase needed to be included in order for this section to make sense.⁶⁶

At the 1999 General Council, under the direction of the Executive Presbytery, the entire Constitution and Bylaws were revised in order to smooth out awkward wording and to simplify phrases for better understanding. However, the Statement of Fundamental Truths was left unchanged.⁶⁷

In 2005, in conjunction with the Vision For Transformation, the Constitution and Bylaws were revised again. The only changes made in the text were in sections 7 and 8 where each occurrence of “Holy Ghost” was changed to “Holy Spirit.”⁶⁸

An important change to the Statement of Fundamental Truths occurred in 2009 when a fourth point⁶⁹ was added to the church’s reason for being in Section 10 (“The Church and Its Mission”):

- d. To be a people who demonstrate God’s love and compassion for all the world (Psalm 112:9; Galatians 2:10; 6:10; James 1:27).

The stated rationale for this change included the fact that the Assemblies of God, throughout its history, had been deeply involved in compassion ministries both at home and abroad. Adding this fourth point made explicit what had long been implicit. The resolution set forth that all governance documents should “align our mission more exactly to that of our Lord while also accurately reflecting what the Assemblies of God is presently engaged in.”⁷⁰

No further changes or additions have been made in the Statement of Fundamental Truths since 2009.

As the Assemblies of God forges ahead to celebrate 100 years, it can be observed that the Statement of Fundamental Truths has served to unite and define the Fellowship by providing sound doctrine and Scriptural principles for life and ministry. ✠



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NOTES

¹The preface to the Statement of Fundamental Truths states that it “is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42).”

²J. Roswell Flower in his class notes for a church orientation class at Central Bible Institute in 1950, stated: “This statement remains unchanged to the present, and has served through the years, since its adoption, as a basis for doctrinal agreement for the ministry of the fellowship.” Other scholars in more recent years have made similar statements. Klaude Kendrick wrote, “It seems somewhat surprising that through the years the necessity has never arisen for any modification of this doctrinal statement.” Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, MO: Gospel Publishing House, 1961), 93. Likewise, William Menzies wrote, “Following the drafting of the original Statement of Fundamental Truths in 1916, no changes whatsoever were made until the General Council in 1961, and then the modifications were only in the nature of minor rewording to supply greater clarity.” William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), 317.

³For further historical study of the Statement of Fundamental Truths, see Jerry P. Erojo, “Historical Development of the 16 Statements of Fundamental Truths of the General Council of the Assemblies of God (USA)” (M.A. Thesis—Ateneo De Davao University, 2005); Ralph W. Harris, *Great Themes of the Christian Faith: Our Faith and Fellowship* (Springfield, MO: Gospel Publishing House, 1963); P. C. Nelson, *Bible Doctrines: A Series of Studies Based on the Statement of Fundamental Truths as Adopted by the Assemblies of God*. Rev. ed. (Springfield, MO: Gospel Publishing House, 1981); Richard L. Dresselhaus, *What We Believe: A Series of 16 Messages On Our Statement of Fundamental Truths* (Springfield, MO: Spiritual Life Evangelism Office, 1986); and Ward R. Williams, *Knowledge and Practice in the Assemblies of God: A Commentary on the Statement of Fundamental Truths*. Rev. ed. ([Lakeland, FL: the author], 1988). A few topics in the Statement of Fundamental Truths are further discussed in official position papers (divine healing, rapture of the church, Baptism in the Holy Spirit, etc.).

⁴*Our 16 Fundamental Truths*: http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm, accessed March 15, 2012.

⁵*General Constitution and By-Laws* (Toronto, Ontario: Pentecostal Assemblies of Canada, 1968); *Statement of Fundamental and Essential Truths* (Toronto, Ontario: Pentecostal Assemblies of Canada, 1980).

⁶Jerry P. Erojo, *Theological Power* (16 Statements

of Fundamental Truths) of the Assemblies of God Unites the Local Churches, District Councils, General Councils, Bible Schools, Missionary Enterprises in Proclaiming a Clear Pentecostal Experience and Power (A paper presented at the Theological Symposium of the Asia Pacific Theological Association, Southern Cross College, Sydney, Australia, September 8-9, 2009), 12.

⁷⁴“General Convention of Pentecostal Saints and Churches of God in Christ, Hot Springs, Arkansas, April 2 to 12, 1914,” *Word and Witness*, December 1913, 1.

⁸⁴“Preamble and Resolution of Constitution,” *General Council Minutes*, April 1914, 4.

⁹⁴“The Discussion of the Formula to be Used in Water Baptism” and “Resolution on Doctrinal Matters,” *General Council Minutes*, 1915, 5, 6, 8.

¹⁰Frank J. Ewart, *The Phenomenon of Pentecost* (Hazelwood, MO: Word Aflame Press, 1975), 106.

¹¹Menzies, 112.

¹²“Preamble and Resolution of Constitution,” *General Council Minutes*, April 1914, 4-5.

¹³*Ibid.*, 5; Glenn Gohr, “The Assemblies of God: A Good Name,” *Assemblies of God Heritage* 14:3 (Fall 1994): 11-14, 30-31.

¹⁴For a history of the constitution and bylaws of the Assemblies of God, see Glenn Gohr, “A Diamond Anniversary: the Story of the A/G Constitution, 1927-87,” *Assemblies of God Heritage* 7:3 (Fall 1987): 9, 11.

¹⁵“Miscellaneous Resolutions,” *General Council Minutes*, April 1914, 6.

¹⁶“Church Offices and Officers,” *General Council Minutes*, April 1914, 6.

¹⁷“Rights and Offices of Women,” *General Council Minutes*, April 1914, 7.

¹⁸“Marriage and Divorces,” *General Council Minutes*, April 1914, 7-8.

¹⁹“The Discussion of the Formula to be Used in Water Baptism,” *General Council Minutes*, 1915, 5-6.

²⁰“Resolution on Doctrinal Matters,” *General Council Minutes*, 1915, 8.

²¹“Preliminary Statement Concerning the Principles Involved in the New Issue,” *Weekly Evangel*, May 22, 1915, 1.

²²Edith Waldvogel Blumhofer, “The Great Oneness-Trinitarian Debate,” *Assemblies of God Heritage* 5:3 (Fall 1985): 8.

²³J. W. Welch, “An Open Bible Council,” *Weekly Evangel*, June 24, 1916, 1.

²⁴Gary B. McGee, *People of the Spirit: The Assemblies of God* (Springfield, MO: Gospel Publishing House, 2004), 182-183.

²⁵Richard A. Lewis, “E. N. Bell — A Voice of Restraint in an Era of Controversy,” *Enrichment* 4:4 (Fall 1999), 51.

²⁶Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism. Volume 1—to 1941* (Springfield, MO: Gospel Publishing House, 1989), 236.

²⁷Willard C. Peirce, letter to Carl Brumback, October 19, 1959 as quoted in Carl Brumback, *Suddenly ... From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 205.

²⁸Blumhofer, *The Assemblies of God*, 236.

²⁹Brumback, 207.

³⁰“Resolution on Baptismal Formula,” *General Council Minutes*, 1916, 8.

³¹*Ibid.*, 183.

³²*General Council Minutes*, 1916, 11. This may have been intentional because of some disagreements over the terms ordinance and sacrament. The Lord’s Supper was not listed as an ordinance until the Statement of Fundamental Truths was revised in 1961.

³³“Saturday Morning, October 6th,” *General Council Minutes*, 1916, 9.

³⁴“A Statement of Fundamental Truths Approved by the General Council of the Assemblies of God, October 2-7, 1916,” *General Council Minutes*, 1916, 10.

³⁵Gary B. McGee, “The Pentecostal Movement and Assemblies of God Theology: Development and Preservation Since 1914,” *Assemblies of God Heritage* 14:1 (Spring 1994): 25.

³⁶Blumhofer, “The Great Oneness-Trinitarian Debate,” 6-8.

³⁷Brumback, 208.

³⁸Stanley H. Frodsham, “Notes From An Eyewitness at the General Council,” *Weekly Evangel*, October 21, 1916, 4-5.

³⁹J. Roswell Flower, “History of the Assemblies of God” (typed manuscript for Church Orientation class at Central Bible Institute, [1949?]), 28.

⁴⁰The original 17 sections were organized into these topics: 1. The Scriptures Inspired; 2. The One True God; 3. Man, His Fall and Redemption; 4. The Salvation of Man; 5. The Promise of the Father; 6. The Full Consummation of the Baptism in the Holy Ghost; 7. Entire Sanctification, the Goal For All Believers; 8. The Church a Living Organism; 9. The Ministry and Evangelism; 10. The Lord’s Supper; 11. Baptism in Water; 12. Divine Healing; 13. The Essentials as to the Godhead; 14. The Blessed Hope; 15. The Imminent Coming and Millennial [sic] Reign of Jesus; 16. The Lake of Fire; 17. The New Heavens and New Earth.

⁴¹Kendrick, 93.

⁴²F. F. Bosworth and a few others left the AG in 1918 due to the initial evidence controversy. For a thorough coverage of this topic, see Gary B. McGee, ed., *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, MA: Hendrickson Publishers, c1991).

⁴³*General Council Minutes*, 1916, 21.

⁴⁴*General Council Minutes*, 1918, 10.

⁴⁵*General Council Minutes*, 1920, 14-17.

⁴⁶*General Council Minutes*, 1921, 15-16.

⁴⁷*The Interpretation of the Constitutional Agreements and Essential Resolutions Recommended by the Executive Presbytery, 1925* (Springfield, MO: Gospel Publishing House, 1925). This draft from 1925 was never adopted. See also: “Eleventh General Council Meeting,” *Pentecostal Evangel*, October 10, 1925, 4-5.

⁴⁸*General Council Minutes*, 1925, 59-60, 64, 69-70.

⁴⁹D. W. Kerr, “Statement of Fundamental Truths,” 1925. Handwritten draft. FPHC.

⁵⁰“Final Report of Revision Committee on Essential Resolutions” (1927). FPHC.

⁵¹*General Council Minutes*, 1927, 3-8.

⁵²*Ibid.*

⁵³*Ibid.*, 77.

⁵⁴*The Challenge of Bible Translation: Communicating*

God’s Word to the World: Essays in Honor of Ronald F. Youngblood, Ronald F. Youngblood, Glen G. Scorgie, Mark L. Strauss, Steven M. Voth, eds. (Grand Rapids: Zondervan, 2003), 31.

⁵⁵Glenn Gohr, memorandum to Joseph R. Flower, December 12, 1991. FPHC; Joseph R. Flower, memorandum to Glenn Gohr, July 10, 1992. FPHC; Glenn Gohr, memorandum to George Wood, September 20, 1994. FPHC. *General Council Minutes*, 1995, 77-78.

⁵⁶*General Constitution and By-Laws* (Toronto, Ontario: Pentecostal Assemblies of Canada, 1968), 5.

⁵⁷*General Council Minutes*, 1925, 19; *General Council Minutes*, 1927, 8.

⁵⁸*General Council Minutes*, 1933, 5-7.

⁵⁹*General Council Minutes*, 1959, 45-46.

⁶⁰*General Council Minutes*, 1961, 21.

⁶¹*Ibid.*, 21-23.

⁶²*Ibid.*, 95. William Molenaar memorandum to Glenn Gohr, March 4, 2009.

⁶³*General Council Minutes*, 1969, 57-58.

⁶⁴*General Council Minutes*, 1983, 69, 93.

⁶⁵Glenn Gohr, memorandum to Joseph R. Flower, December 12, 1991. FPHC; Joseph R. Flower, memorandum to Glenn Gohr, July 10, 1992. FPHC; Glenn Gohr, memorandum to George Wood, September 20, 1994. FPHC.

⁶⁶*General Council Minutes*, 1995, 77-78.

⁶⁷Ronald F. McManus, chairman, Constitution and Bylaws Revision Committee, memorandum, June 11, 1999. FPHC.

⁶⁸*General Council Minutes*, 2005, 60.

⁶⁹Prior to this time the Assemblies of God had three stated reasons for being as approved at the 1969 General Council.

⁷⁰*General Council Minutes*, 2009, 49-52, 62-65. Several actions led up to the addition of compassion as the fourth reason for being. The 2005 General Council amended the Constitution, Article III, Prerogatives, by adding: “To respond to human need with ministries of compassion.” Then, the Executive Presbytery, in its January 27-28, 2009 meeting, adopted a report from the Commission on Doctrinal Purity that recommended amending the Constitution to include a fourth reason for being: “WHEREAS, The purpose of Jesus’ ministry may be summarized that He came to: (1) glorify God, (2) seek and save the lost, (3) make disciples, and (4) demonstrate His love and compassion for the world.”

The motion to create a fourth reason for being initially failed at the 2009 General Council, but the next day General Superintendent George Wood asked the voting constituency to reconsider the motion. At least one person who previously had voted down the resolution was in favor of reopening the issue, so it was brought to the floor again, and the second time around the motion was passed with some minor changes.

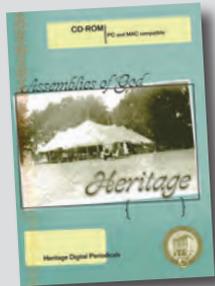
Additional information regarding compassion was also added to the end of Point c at the end of Section 10, along with two additional Scriptures: “Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ and care for the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11,12; 1 Corinthians 12:28; Colossians 1:29).”

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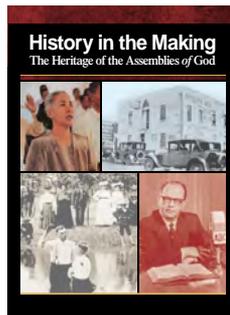
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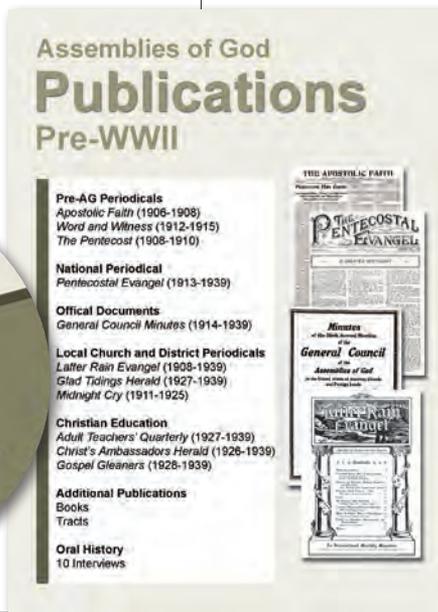
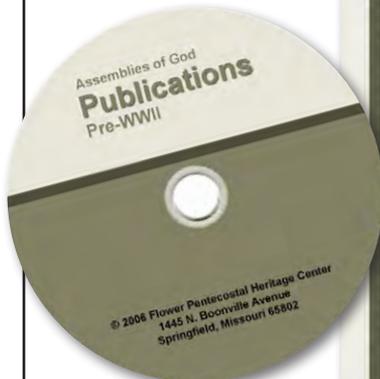
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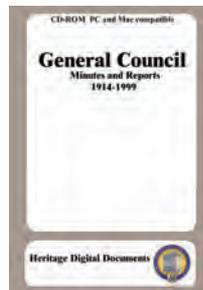
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Pentecostal Evangel

The *Pentecostal Evangel* has always played an important role in the Assemblies of God. Through its many articles it offers teaching on doctrinal issues, inspiring testimonies, and aids in documenting church growth and missionary efforts. Whatever the research topic, the *Pentecostal Evangel* is one of the best places to look for theological issues and ministry trends in the Assemblies of God.

PE (1913-1969) 1 DVD+R	750486	\$ 99.95
PE (1913-1949) 10 CD-ROMs	750418	\$ 139.00 \$99.95



General Council Minutes and Reports

The *General Council Minutes and Reports* are a valuable resource for those interested in learning how the Assemblies of God handled debates on core doctrinal issues, challenges in world missions, the establishment of national ministries, and scores of other ministry and congregational concerns. All of this and more is documented in the minutes and reports from the General Council.

GCMR (1914-1999) CD-ROM	750439	\$ 20.00
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Additional Publications on CD-ROM

<i>Latter Rain Evangel</i> (1908-1939)	2 CD-ROMs	750417	\$ 30.00
<i>Word and Witness</i> (1912-1915) and <i>The Pentecost</i> (1908-1910)	CD-ROM	750419	\$ 15.00
<i>La Luz Apostólica</i> (1965-1973) y <i>El Evangelio Pentecostal</i> (1972-1992)	CD-ROM	750446	\$ 15.00

Recommended

Our most comprehensive AG collection with over 40,000 pages

Assemblies of God Publications: Pre-WWII

Move beyond the traditional starting places for research. With this DVD+R you gain access to over 40,000 pages of books, tracts, national and local periodicals, and adult and youth Christian education materials. Featured core resources include the *Pentecostal Evangel* (1913-1939) and *General Council Minutes and Reports* (1914-1939), as well as *The Apostolic Faith* (Azusa Street newspaper) and other periodicals that predate the Assemblies of God. As a bonus this product includes 10 MP3 audio interviews of those who were either active in ministry or eyewitnesses to major events and personalities in the early years. If you are looking for a broad-based collection of primary source materials for understanding the formational years of the Assemblies of God, look no further.

AGP1 (1906-1939) DVD+R	750487	\$ 39.95
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Healing Evangelists 1881-1957

John Alexander Dowie
Aimee Semple McPherson
Carrie Judd Montgomery
Charles S. Price
Maria Woodworth-Etter

Leaves of Healing (1894-1906)
Bridal Call (1918-1929)
Triumphs of Faith (1881-1949)
Golden Grain (1926-1957)
Various Books



50,000+ page collection of periodicals and books on one DVD+R

Recommended

Healing Evangelists

This DVD contains the periodicals and books of five well-known healing evangelists that made a significant impact on the early Pentecostal movement. They include John Alexander Dowie (1847-1907), Aimee Semple McPherson (1890-1944), Carrie Judd Montgomery (1858-1946), Charles S. Price (1887-1947), and Maria Woodworth-Etter (1844-1924). With a total count of over 50,000 pages, this DVD offers a wealth of resource material for those interested in healing ministries and the early Pentecostal movement.

Healing (1881-1957) DVD+R **750488** \$ 49.95



Also Available Separately on CD-ROM

Leaves of Healing

LH (1894-1906) 6 CD-ROMs **750441** \$100.00

Golden Grain

GG (1926-1957) 2 CD-ROMs **750436** \$ 30.00

Triumphs of Faith

TF (1881-1946) 2 CD-ROMs **750433** \$ 30.00

Notice: These three periodicals are available for a much lower cost as part of the Healing Evangelists DVD featured above.

Early Periodicals

Confidence

Confidence was an early British Pentecostal periodical edited by A. A. Boddy, an Anglican rector who was baptized in the Spirit in 1907. Sermons and reports given at the conferences and revivals held at Boddy's parish were recorded in the pages of *Confidence*.

C (1908-1926) CD-ROM **750420** \$ 20.00

Word and Work

Samuel G. Otis published *Word and Work* to promote Pentecostal meetings and churches in the New England area, including meetings with Maria Woodworth-Etter, Aimee Semple McPherson, and Smith Wigglesworth. The issues are filled with sermons, articles, and news items pertaining to the early Pentecostal movement.

WW (1899-1940) CD-ROM **750434** \$ 20.00

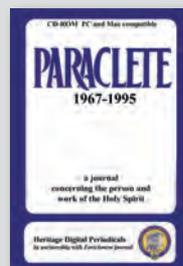
Academic Resource

Society for Pentecostal Studies Papers

These papers were presented at the annual meetings of the Society for Pentecostal Studies from 1982-2004. They consist of cutting edge scholarship on Pentecostalism in areas such as Biblical Studies, History, Missions & Intercultural Studies, Philosophy, Practical Theology/Christian Formation, Religion & Culture, and Theology.

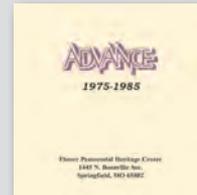
SPS (1982-2004) CD-ROM **750490** \$ 99.95

Theology and Local Church Ministry HISTORICAL PUBLICATIONS



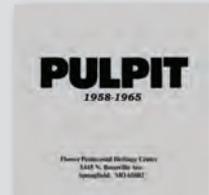
PARACLETE

1



ADVANCE

2



PULPIT

3

1 *Paraclete* (1967-1995) is a journal concerning the person and work of the Holy Spirit that was published by the Assemblies of God. Its pages contain dialogue and discussion of some of the hottest theological issues of the times.

CD-ROM **750435** \$ 20.00

2 *Advance* magazine (1965-95) played an important role in the ongoing education of church leaders. It featured articles on the work of the Holy Spirit, sermon ideas, and how-to articles related to local church ministry.

2 CD-ROMs **750465** \$ 40.00

3 *Pulpit* (1958-65), the predecessor of *Advance*, was the first Assemblies of God periodical created specifically to address practical theology and leadership issues faced by pastors.

CD-ROM **750464** \$ 15.00

Advance and Pulpit Set

3 CD-ROMs **750466** \$ 45.00

Toll Free: 877.840.5200

These text-searchable digitized publications are a researcher's dream. Requires Adobe Acrobat Reader 6.0 or higher. Each product on this page consists of a single CD unless otherwise noted.

AG PUBLICATIONS

SUNDAY SCHOOL

Adult Teacher		
1927-1934	750003	\$20.00
1935-1944	750004	\$20.00
1945-1959	750005	\$20.00
1960-1974	750006	\$20.00
1975-1998	750007	\$20.00

WEEKLY DEVOTIONAL LITERATURE

Gospel Gleaners		
1928-1938	750008	\$20.00
1939-1950	750009	\$20.00
1951-1956	750010	\$20.00
Live		
1956-1970	750011	\$20.00
1971-1980	750012	\$20.00
1981-1989	750013	\$20.00

WOMEN'S MINISTRIES

Slant		
1957-1977	750014	\$20.00

WORLD MISSIONS

Missionary Challenge		
1944-1955	750030	\$20.00
World Challenge		
1955-1959	750031	\$20.00

YOUTH

Christ's Ambassadors Monthly		
1926-1930	750050	\$20.00
CA Herald		
1930-1941	750016	\$20.00
1942-1951	750017	\$20.00
1952-1961	750018	\$20.00
1962-1970	750019	\$20.00
Light n Heavy		
1979-1981	750032	\$20.00

Youth Alive		
1970-1974	750033	\$20.00
1975-1979	750034	\$20.00
Youth Leader		
1975-1996 (3 CDs)	750035	\$45.00

MISCELLANEOUS

Midnight Cry (Glad Tidings Tabernacle, NYC)		
1911-1925	750036	\$20.00
Glad Tidings Herald (Glad Tidings Tabernacle, NYC)		
1927-1958	750037	\$20.00
Herald of Deliverance (North Side AG, Fort Worth, TX)		
1951-1958	750038	\$20.00
1959-1974	750039	\$20.00
Revivaltime News		
1950-1954	750041	\$20.00

NON-AG PUBLICATIONS

Church of God (Cleveland, TN) Evangel DVD		
1910-1950	750495	\$89.95
Church of God (Cleveland, TN) Minutes		
1906-2002	750047	\$19.95
Church of God (Cleveland, TN) Publications DVD		
Features all major Church of God publications from its foundational years. Includes books, General Assembly minutes, all known copies of the <i>Church of God Evangel</i> , the first published songbook, and many lesser known publications.		
1901-1923	750048	\$49.95
E. W. Kenyon Periodicals		
1898-1948	750042	\$20.00
Gospel Call (Russian and Eastern European Mission) and related publications		
1922-1965	750043	\$20.00
Grace and Truth (Memphis, TN, edited by L. P. Adams)		
1914-1918	750044	\$20.00
Open Bible Churches Periodicals		
Includes periodicals of the Bible Standard Churches and the Open Bible Evangelistic Association prior to their 1935 amalgamation to form what became the Open Bible Churches.		
1920-1935	750049	\$20.00
Pentecostal Missionary Union (Great Britain) Letters and Minutes		
1909-1928	750045	\$20.00
Trust (Rochester Bible Training School)		
1908-1932	750046	\$20.00

The Pentecostal Missionary Union, Church of God (Cleveland, TN), and Open Bible Churches digital products are available courtesy of the Donald Gee Centre (Mattersey Hall, UK), the Dixon Pentecostal Research Center (Cleveland, TN), and the Open Bible Standard Churches (Des Moines, IA), respectively. The original materials are available at these repositories.

iFPHC.org
REVIVALTIME

Who can forget C. M. Ward, Dan Betzer, and the *Revivaltime* choir?

For forty years, their voices were heard around the world on *Revivaltime* – the Assemblies of God radio program. Through our *Revivaltime* products, you can listen to C. M. Ward's warmth and wit once again

as he tackled the difficult questions of life, and hear the *Revivaltime* choir performing your favorite songs.



C. M. Ward

Revivaltime
FAVORITES



1950-1990

Revivaltime Favorites

21 songs selected from radio broadcasts and *Revivaltime* choir albums from the 1970s, 1980s, and 1990s.

RTF CD **750473** \$ 14.95

Songs on this CD:

Blessed Assurance	Let Us Praise the	Arise, My Soul, Arise
Written in Red	Almighty	I've Just Seen Jesus
Symphony of Praise	In the Name of the Lord	Moving Up to Gloryland
You are My Hiding Place	Name Above All Names	The Holy City
Look for Me Around the	In One Accord	The Lord's Prayer
Throne	Yes, He Did	Yes, It is Mine
My Life is in You, Lord	Rise and Be Healed	I Will Bless the Lord
He Came to Me	He is Jehovah	

Clearance Sale — While Supplies Last



Revivaltime Classics

Collection of 14 classic sermons by C. M. Ward with introductions and interviews by Dan Betzer, his successor.

Revivaltime Classics			
7 CD Set	750463	\$59.95	
Revivaltime Classics			
7 Tape Set	750455	\$39.95	
Revivaltime Classics			
1 MP3-CD	750470	\$29.95	



Revivaltime Reenactment 2005

Songs and a sermon from the 2005 Denver, Colorado General Council.

Revivaltime Reenactment			
Tape	750485	\$9.95	\$4.95
Revivaltime Reenactment			
VHS	750483	\$19.95	\$9.95



Revivaltime Reenactment 2003

Held in conjunction with the 2003 Washington, D.C. General Council.

Revivaltime Reenactment			
Tape	750469	\$9.95	\$4.95

Toll Free: 877.840.5200

The Flower Pentecostal Heritage Center's oral history program

is designed to capture the stories of the people whose lives were intertwined with the Assemblies of God. The program was started over 25 years ago, and FPHC now has a collection of over 600 interviews ranging from 30 minutes to 8 hours. Interviews are available on cassette tape, RealAudio file, audio CD, videotape, or as part of an MP3-CD collection.

Visit our oral history website

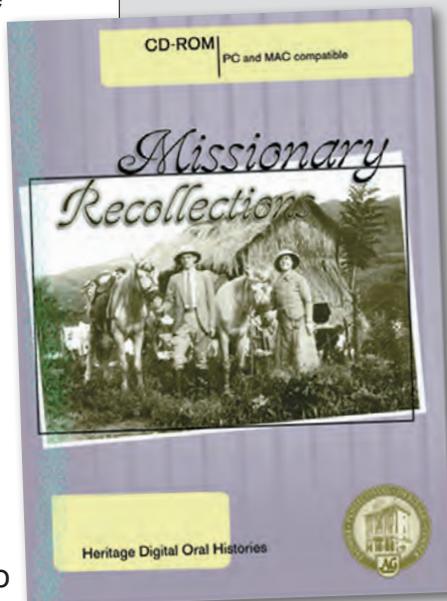
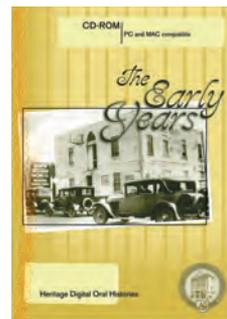
www.iFPHC.org/oralhistory

- › Listen to free podcasts of interviews
- › Use Archive Advanced Search to find interviews
- › Order individual interviews
- › Order interview collections on MP3-CDs

Early Years

The interviews in this collection focus on the early years of the Assemblies of God and the Pentecostal movement. Various pastors, evangelists, and leaders reflect on memories of the Azusa Street revival, the founding convention of the Assemblies of God in 1914, and evangelizing in the early years of our history. Alice Reynolds Flower, Joseph Wannemacher, C. M. Ward, and Ernest Williams are among the many personalities that can be found on this MP3-CD.

EY MP3-CD **750430** \$ 20.00



Missionary Recollections

This collection of missionary oral history interviews is a sample of 16 hours of interviews drawn from the Flower Pentecostal Heritage Center's rich collection. You can learn more about the background history and be able to understand firsthand some of the hardships, dangers, joys and sorrows of several of our key missionaries on foreign fields from places like Africa, India, China and Latin America.

Missionary interviews on this MP3-CD:

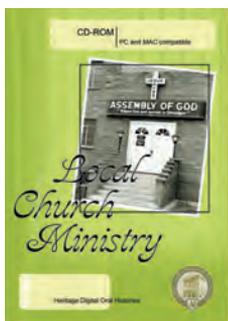
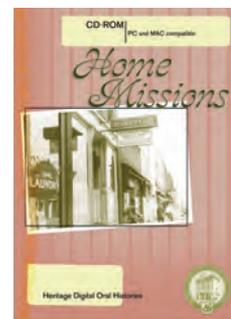
Hugh and Betty Baker, H. C. Ball, Ada Bolton Bard, Eva Bloom, Murray N. Brown, Sr., John H. Burgess, Alfred and Elizabeth Cawston, Charles Greenaway, Melvin L. Hodges, J. Philip Hogan, Maynard L. Ketcham, Howard C. Osgood, Everett L. Phillips, Harriet Williams Schoonmaker, Anna Stafsholt, Esther Harvey, Loren O. Triplett, Jr., Arthur Berg, Louise Jeter Walker, Anna Tomaseck, Valborg Frandsen, Adele Flower Dalton, Grace Walther and Marjorie Brown.

MR MP3-CD **750431** \$ 20.00

Home Missions

Here is a 28-hour oral history collection focusing on Assemblies of God home missions in interviews with 14 men and women whose ministry turf included prisons, the Kentucky Mountains, Alaska, Native American reservations, Teen Challenge centers, and other needy areas. You'll hear the actual voices of Ann Ahlf, David Hogan, Andrew Maracle, Paul Markstrom, Lula Morton, Frank Reynolds, Curtis Ringness, and seven others.

HM MP3-CD **750437** \$ 20.00



Local Church Ministry

Today it is impossible to sit down and chat with Bond Bowman, James Hamill, Mary Ramsey Woodbury, and other early 20th century Pentecostal pastors. But it is possible to go with the interviewers and listen in on more than 10 hours of rare conversations with 12 leaders — representing ministries from coast to coast and border to border. You'll hear for the first time on MP3-CD how they were able to help build the Kingdom through their important roles within the Assemblies of God.

LCM MP3-CD **750474** \$ 20.00

Recent Acquisitions

The Flower Pentecostal Heritage Center (FPHC) has an amazing collection of printed materials, oral histories, artifacts, photographs, and memorabilia. By most standards, it is the largest Pentecostal archives in the world. Duke University professor Grant Wacker calls the collection “unparalleled.” Many scholars and church leaders, when writing about the Pentecostal movement, first do their research at the FPHC.

We are indebted to the hundreds of people who donated materials to the FPHC during the past year. Ten of the collections received are featured below.

Louie



Louie in the FPHC Museum

The best-known dummy in the Assemblies of God is now on permanent display in the FPHC museum. Dan Betzer retired his sidekick, Louie, and entrusted him to the Heritage Center, where visitors to the Assemblies of God national offices will be able to view his mischievous grin in person.

Betzer purchased Louie in the summer of 1954 when he was still in high school. He created *Dan and Louie*, a series of 125 lively Bible stories for children which were recorded on audio and video. Betzer wrote over 2,000 pages of script for the stories and, as a ventriloquist, provided the voice of Louie. It is estimated that at least one million children around the world have heard Dan and Louie. This is the original and only Louie ever constructed.

“Due to concerns that Louie might attempt to reenact *Night at the Museum* — the 2006 movie in which animals and displays come to life,” quips a smiling Darrin Rodgers, director of the Flower Pentecostal Heritage Center, “he is being kept away from the Ambassadors missionary airplane exhibit.”

Betzer, an executive presbyter, was the speaker and host on the *Revivaltime* radio broadcast from 1979 to 1995. Since 1987 he has served as senior pastor of First Assembly of God in Fort Myers, Florida.

Grant Wacker Collection

Few scholars have left a greater mark on the study of Pentecostal history than Grant Wacker. The grandson of General Superintendent Ralph Riggs, Wacker was an Assemblies of God pastor’s kid. He went on to earn his Ph.D. at Harvard University and has taught American religious history at Duke University Divinity School since 1992. Pentecostal history has been one of his primary research interests, and his 2001 book, *Heaven Below: Early Pentecostals and American Culture*, has become a standard text on the subject.



Grant Wacker

Wacker is now writing a book on Billy Graham and has put aside his research into Pentecostal history. Wacker deposited his Pentecostal research materials at the FPHC in 2011. The Grant Wacker Collection, consisting of 16 boxes of books, periodicals, clippings, and files, contains the raw materials from which he crafted his scholarly assessments of the movement. The Grant Wacker Collection is slated to be dedicated during the Evangel University Homecoming, October 2012.

Gulf Latin American District Council Collection



Casa Evangelica de Publicaciones in San Antonio, Texas, circa 1930s

When the Gulf Latin American District Council of the Assemblies of God — representing Spanish-speaking churches and ministers in Texas, Oklahoma, Louisiana, and Arkansas — recently dissolved to form four new districts, it deposited its files at the FPHC. The Gulf Latin American District Council Collection consists of 20 linear feet of correspondence, records, publications, photographs, Latin American Bible Institute (San Antonio, TX) yearbooks, and other materials.

Efraim Espinoza, Director of Hispanic Relations at the AG national offices, realized the immense significance of these historical materials and coordinated their transfer to the FPHC. In early 2012, Espinoza and FPHC Director Darrin Rodgers took a van to San Antonio, Texas, where they met with Gulf Latin American District Superintendent Gary Jones and Secretary-Treasurer Alfred Vargas and accepted the collection.

This important collection documents the thriving Hispanic presence in the Assemblies of God — from some of its earliest pioneers and continuing to the present. In 2010, Hispanics accounted for 20.4% of Assemblies of God adherents in the United States. With this collection, scholars and church leaders have access to the sacred stories that form the identity of this growing and vibrant segment of American Pentecostalism.

H. C. Ball Collection

Henry C. Ball (1896-1989) – one of the most promi-



H. C. and Sunshine Ball, wedding picture, June 20, 1918

Ball had given Alfred's father, Alejandro Vargas, his diaries, publications, ordination certificates, photographs, sermon notebooks, and other materials. Alejandro Vargas, the district historian, intended to write a biography of Ball. While Vargas was not able to complete that task before he passed away in 2009, the FPHC is now making accessible these treasures so that others can complete this task.

Included in the collection are numerous issues of Ball's periodical, *La Luz Apostolica* (1937-1973), which were missing from the FPHC's collection. The FPHC is in the process of digitizing those issues, which will be available and text-searchable on the FPHC website (www.iFPHC.org).

William W. Menzies Collection



William and Doris Menzies with sons Glen and Robert, circa 1966.

history of the Assemblies of God, *Anointed to Serve*.

He was a prolific author and a founder of the Society for Pentecostal Studies. He held teaching and administrative positions at Central Bible College, Evangel University, and the Assemblies of God Theological Seminary (all located in Springfield, Missouri), as well as California Theological Seminary (Fresno, California) and Asia Pacific Theological Seminary (Baguio City, Philippines).

Menzies' two sons, Glen and Robert, who have become prominent Assemblies of God educators in their own right, deposited their father's personal papers at the FPHC. The William W. Menzies Collection includes extensive correspondence, sermon and class notes, books and periodicals, research materials used to write his numerous historical and theological publications, and other materials relating to the family's life and ministry (1950s-2011).

Because Bill and Doris Menzies were careful record-keepers, the William W. Menzies Collection is one of the largest collections of personal papers at the FPHC. According to Glen and Robert, the family placed the materials at the Flower Pentecostal Heritage

Center with the desire that "our father's life work might continue to provide fertile ground for research and reflection on what it means to be Pentecostal."

ment pioneers of Hispanic Pentecostalism — remains well-loved in Assemblies of God churches across the western hemisphere. Two collections of Ball's personal papers were deposited in 2012 at the FPHC — one from the Gulf Latin American District Council, and the other from Alfred Vargas.

Center with the desire that "our father's life work might continue to provide fertile ground for research and reflection on what it means to be Pentecostal."

Robert James McGoings, Jr. Collection



Robert J. McGoings, Jr., 1997

Robert James McGoings, Jr. (1917-2002), a prominent African-American Oneness Pentecostal layman, collected materials from churches he visited during his frequent travels. He was a life-long resident of Baltimore, Maryland, where he was raised at First Apostolic Faith

Church and in 1968 became a member of First United Church of Jesus Christ Apostolic. He also regularly visited Refuge Temple Church of Our Lord Jesus Christ of the Apostolic Faith (New York, NY) and Holy Temple Church of God in Christ (Philadelphia, PA), becoming close friends with the pastors of the two churches, Bishop R. C. Lawson and Bishop O. T. Jones, Jr., respectively. McGoings was well-known as a student of Reformed theology and maintained theological dialogue with numerous African-American church leaders. In the year 2000, the Society for Pentecostal Studies dedicated to Robert J. McGoings the conference papers presented at its 29th annual meeting.

Robert McGoings' son, the Honorable Michael C. McGoings, Deputy Chief Immigration Judge in Washington, DC, deposited two linear feet of print materials and three linear feet of audio recordings from his father's collection at the FPHC. The Robert James McGoings, Jr. Collection consists of publications, sermon notes, church programs, audio recordings, and other materials. Most items (circa 1930-2002) relate to African-American Pentecostal churches, including the Church of God in Christ, the Church of Our Lord Jesus Christ of the Apostolic Faith, the Pentecostal Assemblies of the World, and other Oneness Pentecostal congregations. The collection also includes publications assembled by Michael C. McGoings relating to several large Washington, DC-area African Methodist Episcopal (AME) congregations that have adopted Pentecostal practices, including Ebenezer AME Church (Fort Washington, Maryland) where he has been a member since 1991. This important collection makes accessible significant print and audio sources documenting the African-American Pentecostal tradition that otherwise would not be available to researchers.

Steve Durasoff Collection

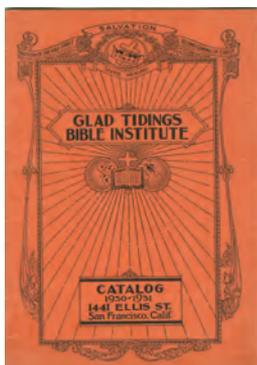
The family of Steve Durasoff (1921-2010) — the pioneer historian of Slavic Pentecostalism — deposited his personal papers at the FPHC. Durasoff, the son of Russian immigrants to America, served as an Assemblies of God minister and leading Pentecostal educator. He earned his Ph.D. at New York University in 1968 and wrote several important books about Pentecostal and evangelical history in the United States and the Soviet Union. He also traveled extensively in the Soviet Union and in Eastern Europe,



Laying on of Hands, by Steve Durasoff. 2001. Oil on canvas.

research materials, correspondence, collection of English and Slavic publications, photographs, and audio recordings. Priceless original photographs and publications of Russian martyr Ivan Voronaeff are included in the collection. The family also deposited two paintings by Durasoff, who conveyed the deep faith of the Slavic Pentecostals through art in addition to the written word.

Bethany University Collection



Glad Tidings Bible Institute catalog, 1930-1931

Bethany University (Scotts Valley, California), the oldest continuing Assemblies of God institution of higher education, closed its doors in July 2011. Founded by Mary Craig in 1919 as Glad Tidings Bible Institute, its graduates number in the thousands and have encircled the globe in Pentecostal ministry and leadership in society.

During its nearly century of existence, Bethany University developed a treasure trove of materials relating to the school and the broader Pentecostal movement. Shortly after the school's closure, the Northern California-Nevada District transferred these materials to the FPHC. The Bethany University Collection includes school yearbooks, alumni records and photographs, school publications and artifacts, and Pentecostal books and periodicals. Among the unique artifacts is the chest that early Assemblies of God missionary W. W. Simpson brought to China.

Donald and Marie Thompson and Dennis and Debi Woodruff Collection

Donald and Marie Thompson, longtime Assemblies of God laypersons in Newton, Iowa, identified with the Pentecostal movement in the early 1960s. Over the decades, they collected Pentecostal publications and created a large personal library. Their daughter, Debi, married Dennis Woodruff, who spent his youth in the historic First Assembly of God in Findlay, Ohio. Woodruff has served as an Assemblies of God minister for 39 years and, during the past 12 years, as a professor at the University of Akron and a hospice chaplain. Like his in-laws, Woodruff also assembled

preaching in churches and, after the fall of communism, in Bible schools. On these trips, Durasoff did research and built a library relating to Slavic Pentecostalism. Durasoff — both personally and through his scholarship — became a bridge between believers living in America and Europe.

The Steve Durasoff Collection includes his

Collection includes his research materials, correspondence, collection of English and Slavic publications, photographs, and audio recordings. Priceless original photographs and publications of Russian martyr Ivan Voronaeff are included in the collection. The family also deposited two paintings by Durasoff, who conveyed the deep faith of the Slavic Pentecostals through art in addition to the written word.



Donald and Marie Thompson



Dennis and Debi Woodruff, 2010

into the FPHC collection will be transferred to the Assemblies of God Used Book Clearinghouse, which makes items available for free to Bible college libraries in the United States and overseas.

George H. Rueb Collection



George Rueb family on radio station KABR, Aberdeen, SD, circa late 1950s.

a large library that included Pentecostal and other theological and academic publications. The Woodruffs live in Orrville, Ohio.

Donald and Marie Thompson, after 70 years of marriage, went to be with the Lord in 2011. In honor of the Thompsons, the Woodruffs deposited the combined collection that they and their parents had assembled. The Donald and Marie Thompson and Dennis and Debi Woodruff Collection consists of over 2,500 books, commentary sets, music, and other items. Numerous old Pentecostal tracts and booklets that were previously unknown to scholars are available in this collection. Academic and theological publications that do not fit

Few names in the German District of the Assemblies of God — which serves German-speaking Pentecostals in the United States — are as well-known as Rueb. George H. Rueb (1917-2006), patriarch of the family, was a Pentecostal pioneer in the Dakotas and also served churches in Ohio, California, and Washington. His brother (Raymond) and son (David) both served as

German District superintendent.

When George H. Rueb went to be with the Lord in 2006, he left behind a large collection of materials relating to his ministry and German-speaking Pentecostals. In 2011, the Rueb family deposited these materials — including periodicals, books, songbooks, audio recordings, and other items, in both the German and English languages — at the FPHC. Trinity Bible College professor Kenneth Smith and his wife, Robin, spent days in the Rueb home in Ashley, North Dakota, sorting through his belongings and packing Pentecostal treasures for shipment to the FPHC. The George H. Rueb Collection documents the important contributions of German-Americans to the development of the Pentecostal movement in the United States and beyond.

Make a difference!

Help the FPHC to share the story of the Assemblies of God

Do you ever wonder what the Assemblies of God will be like in years to come? You're not alone. That is why the Flower Pentecostal Heritage Center aims to preserve and promote the heritage and distinct testimony of the Assemblies of God.

Do you remember C. M. Ward, Dan Betzer, and the Revivaltime choir? Was your life changed by a pastor, evangelist, missionary, church, or Teen Challenge center? God uses people, places and events to change the course of history — for individuals and for entire nations.

We in the Assemblies of God have a tremendous heritage! You and I know this, but many people have not had the opportunity to learn from the wisdom of those who came before.

There are four ways that you can help us to preserve and share our Pentecostal heritage with the next generation:

1 Entrusting us with materials from your life and ministry

The Flower Pentecostal Heritage Center is actively seeking the following materials related to your ministry and the worldwide Pentecostal movement:

- Magazines
- Sermons
- Photographs
- Diaries
- Interviews
- Scrapbooks
- Books
- Audiovisual Resources
- Memorabilia
- Newsletters
- Correspondence
- College Yearbooks
- Tracts
- Congregational Histories

Your contribution might be just what we need to fill gaps in one of our many collections.

2 Donating your used books

Direct your used books back into ministry by donating them to the Assemblies of God Used Book Clearinghouse.

The Flower Pentecostal Heritage Center has always accepted donations of archival materials, including books, but sometimes people offer collections of books outside of the FPHC's collecting interests. Now, in conjunction with the libraries of AGTS, Central Bible College, and Evangel University, the FPHC is able to accept donations of personal libraries for the benefit of AG ministries. The archives or library which directs a donation to the Clearinghouse shall have first choice of materials from that donation. Remaining books will be made available by 4WRD Resource Distributors to missionaries, overseas Bible schools, individuals outside the U.S., and stateside non-profit organizations.

While all materials are accepted, the following are of particular interest:

1) Anything related to the Assemblies of God or the broader Pentecostal and charismatic movements, including books, tracts, pamphlets, magazines, unpublished manuscripts, audio recordings, video recordings, correspondence, scrapbooks, local church histories, and artifacts.

2) Any books religious in nature (including theology, church history, missions, biographies, commentaries, etc.).

3) Any academic books (in general, books with numerous footnotes or endnotes, or those published by university presses).

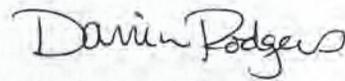
4 Contributing to the FPHC endowment

You may wish to consider making a financial contribution to the Flower Pentecostal Heritage Center endowment to help ensure the long-term future of this ministry of remembrance. You can give needed support for the Flower Pentecostal Heritage Center by making a gift of cash or property or simply by including the following words in your will:

I give, devise, and bequeath to the Assemblies of God Foundation, 1445 N. Boonville Ave., Springfield, MO 65802 (insert amount being given here) to be used to support the ministry of the Flower Pentecostal Heritage Center.

Bequests are free of estate tax, and can substantially reduce the amount of your assets claimed by the government. A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name the Flower Pentecostal Heritage Center as a contingency beneficiary in the event someone named in your will is no longer living. It is recommended that an attorney help in drafting or amending a will.

Please contact me if you would like to discuss how you can help us to preserve and share our Pentecostal heritage with future generations. Thank you for your dedication to God and to the Assemblies of God!



Darrin J. Rodgers, M.A., J.D.
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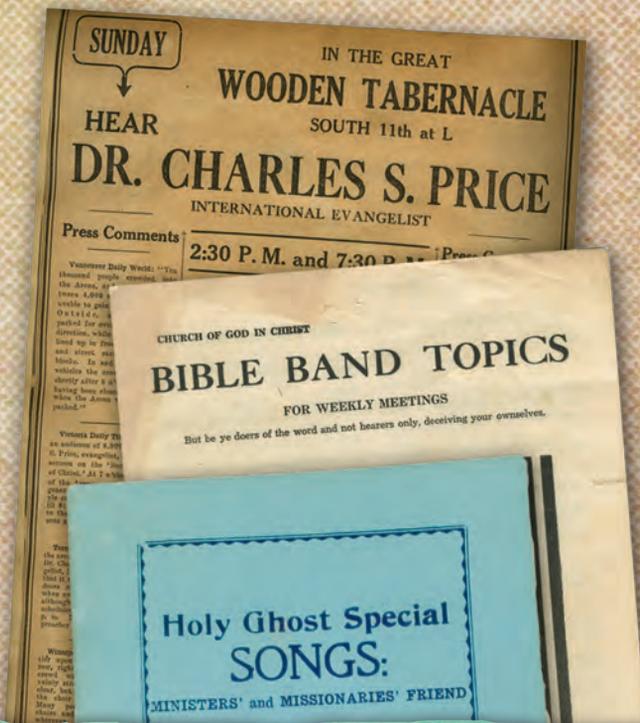
3 Supporting the Wayne Warner Research Fellowship

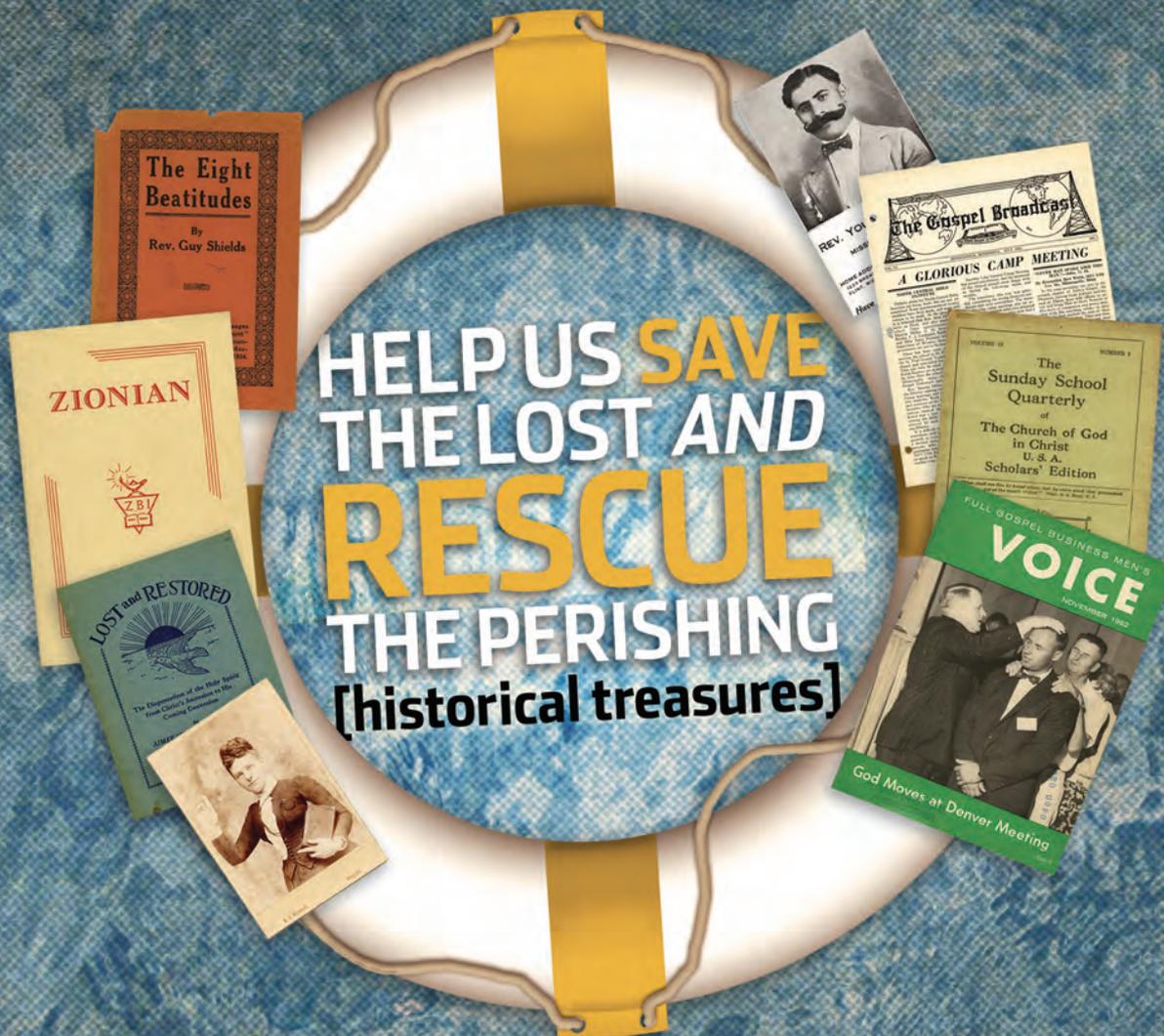
Wayne Warner, former director of the Flower Pentecostal Heritage Center (1980-2005), is a familiar name across the Assemblies of God. Under his leadership, the Center became a leading Christian archives and developed one of the largest and most accessible collections of Pentecostal historical materials in the world. He was the founding editor of *Assemblies of God Heritage* and has authored or compiled eleven books and countless articles.



In October 2006, the leadership of the Assemblies of God established the Wayne Warner Research Fellowship, an endowed program designed to encourage faculty, independent researchers, and students to use and publish from the Center's rich holdings. The program will award research and travel grants to a limited number of researchers each year whose research concerning Assemblies of God history is likely to be published and to benefit our Fellowship.

Have you been encouraged by Wayne's writings or friendship? Do you appreciate our Assemblies of God heritage? By making a financial contribution to the Warner Fellowship, you will honor Wayne's significant contribution to the preservation and understanding of Assemblies of God history, and you will encourage scholarship in the field of Pentecostal history.





Do you have Pentecostal historical materials that should be preserved? Do you know of someone with treasures in their attic or basement? Please consider depositing these materials at the FPHC. We would like to preserve and make them accessible to those who write the history books.

Call us toll free: 877-840-5200 | Email us: archives@ag.org | Springfield, Missouri

