

Assemblies of God

HERITAGE™

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**EARLY
OHIO
SCHOOLS**

Cover: Peniel Bible
Institute 1932



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Cover: Faculty and students of Peniel Bible Institute, Dayton, Ohio, 1932. Courtesy of Helen Byram Jarvis. Identified: first row, Reba Norcross, fourth from left. Second row, first three unidentified, Roberta (Mrs. Robert) Miller, faculty; Robert A. Miller, faculty; Herman Harvey, principal; Alice Lines, matron; Helen Byram Jarvis, faculty; next three unidentified. Third row, first three unidentified, Myrtle Clark, next three unidentified, James Hartshorn, next five unidentified. Fourth row unidentified.

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HERITAGE LETTER

By Wayne Warner

Life Stories Tell of 86 Combined Years of Missionary Service

Gail Winters and Mayme Williams

William Booth, that no-nonsense founder of the Salvation Army, said, "The best men in the army are the women."

Take a look at that organization's history, and you can get an idea what he meant. Beginning with Booth's own wife Catharine and his daughters as role models, scores of dedicated women filled the ranks of Booth's often ridiculed army.

No day was too long, no sinner too low, no family so desperate, no work too hard, no area too dangerous, and nobody's life was her own.

Had Booth lived long enough, he would have seen the same qualities and determination in hundreds of women who ministered in the Assemblies of God during our 75 years.

Two of these women are now reaching the age when they have to slow down after decades of dedicated service—although neither appears ready to retire.

As a keeper of historical records, I am pleased that they have taken time to record their life stories. We are blessed.

The two are Gail Winters, an Assemblies of God missionary for 46 years, and Mayme E. Williams, who ministered in this country for many years and then took off for the Philippines in 1949.

William Booth would gladly have seen these two marching in his Army.

Fifty years ago last October, seven newly appointed missionaries to the Belgian Congo (now Zaire) assembled at a dock in New York City and waited for a freighter which would take them as far as Alexandria, Egypt.

Continued on page 13



Gail Winters



Mayme Williams



Preparing Students for the First Harvest

1905-35



Bible school founded in 1908 by T. K. Leonard in Findlay, Ohio. Assemblies of God headquarters and periodicals housed here in 1914. Below, Leonard (right) with students.



Five Early Ohio Bible Schools — Forerunners of Today's Colleges

By Michael G. Owen

The advent of Pentecostalism in Ohio brought with it the felt need to train and equip Pentecostal ministers and missionaries with Bible education. Training and Bible schools were developed, therefore, that would allow ministerial students to study Biblical truth without having to travel great distances, or without having to study in schools hostile to the Pentecostal message.

Between 1905 and the establishment of the Assemblies of God General Council school, Central Bible Institute in 1922, came the emergence of the Ohio schools. These schools developed in a number of ways, and brought with them a unique progressiveness that helped shape Assemblies of God higher education in the years to come.

Missionary Training School, Alliance (1905). In 1905 Levi R. Lupton, a Quaker,

announced the opening of his Missionary Training School in Alliance, Ohio. The school would operate in conjunction with his already extensive evangelistic ministry, missions effort, campground, newspaper, and missionary home. The Missionary Training School was set to open October 4, 1905, and interested parties were encouraged to contact the school or ministry for further information, or for a catalogue.¹

Lupton apparently became acquainted with Pentecostals in December 1906,

Levi Lupton aimed to thrust gospel workers out of Alliance and into the ministry as "full-fledged Apostolic workers." His moral failure later ended that dream.

when he and 10 of his students went to C. A. McKinney's Union Gospel Mission in Akron, where Ivey Campbell was holding revival meetings.² Lupton and his students were baptized with the Holy Spirit in Alliance after tarrying 9 days in prayer. From that point on, the Missionary Training School would have a distinctly Pentecostal message in the training of its ministers.

Even in 1905, however, Levi Lupton demonstrated an open and progressive philosophy to his ministry and school that made openness to the baptism in the Spirit natural. The tone is expressed in an October 12, 1905, article in *The New Acts*, entitled "Opening of School":

The first regular session of the Missionary Training School was held Wednesday morning, Oct. 4th, beginning at 10:20 A.M. The exercises consisted of informal prayer and song, followed by a lesson on the objects and benefits of Bible study...The opening of School marks an epoch in the history of the work of The World Evangelization Company...The original object of the well-equipped building God made it possible for us to erect on the camp ground, the foundation of which was laid two years ago [1903], was to create a place where the workers for this missionary movement might be trained and from whence they might be sent forth.³

Apparently, Levi Lupton saw the school as being intrinsically connected to the training and sending forth of evangelists and missionaries from his ministry in Alliance. Lupton goes on to restate the object of the school as presented in the 1905 catalogue:

...to Scripturally teach and train laborers on radical, Apostolic lines for the different departments of the work of The World Evangelization Company, or such other work as God may be calling individuals to, seeking under God to



Levi Lupton's evangelism and training efforts received considerable visibility after the turn of the century with a 70' "Gospel Car" and the Missionary Training School and Faith Home in Alliance, Ohio. The car was equipped for dining and sleeping and was used for Christian workers between camp meetings.



lead them into the deepest spiritual life and to the use of the best possible methods of work for the Master, and that they may come to know the sweetness of suffering with Him here in order to reign with Him hereafter. II Tim.2:12. We are desirous of having it understood that the world is our parish, and that we propose to train laborers for any field on earth.⁴

Clearly, the Missionary Training School represented "state-of-the-art" Bible training in 1905, and was secured by Lupton's careful planning and educational strategy. After heralding the school's opening and clarifying its stated reason for being, Lupton used *The New Acts* to further defend the school's existence against those who might be skeptical of the need for another Bible training school.

While there may seem to be plenty of Bible training schools now in the country, this one has been started under a definite call to prepare workers for a specific service that God is calling to. It is not designed to run each student through a particular mold and bring them out alike, but rather to find what God wants in each and bring to each the spiritual food that will develop what God wants.⁵

The academic calendar of the 1905-06 school year was developed to consist of two terms. The first term began on October 4 and would close December 21. The second term began January 3 and closed

March 28. The school obviously wanted to attract full-time students to its campus, but concessions were made for those who could attend only part-time. The schedule allowed a person to take a complete course in one branch of study without the rest, if circumstances didn't allow the student to come every day. "For instance," as the paper states, "one who can only come Thursdays will be able to take all the lessons in Prophecy; or Tuesdays and Fridays, the lessons on Missions."⁶

The daily schedule of the school was further designed to allow for a student needing to obtain transportation into Alliance, and to the school. "The hours of class are designed to meet the convenience of some who want to come on the electric car from neighboring towns. The ten o'clock car from Alliance will bring one in time for the first session."⁷

As stated previously, Lupton's "conversion" to Pentecostalism from his Quaker holiness roots caused quite a stir among Ohio Pentecostals. Adding Lupton's name to the movement brought a certain amount of credibility at the time, and the facilities he had available in Alliance would provide a "home base" for the ministry. More importantly though, the Missionary and Training School would provide the needed training for Ohio's ministers and

A variety of wind and string instruments represented in this musical group at the Gospel School, Findlay, Ohio, in 1920s. Courtesy of Mrs. Eldon Colclasure



missionaries that were flooding into the movement as a result of the Ohio revivals. In 1907 the Alliance school would have represented one of the few known schools in the region. Ivey Campbell surveyed the benefits of the Lupton ministry and Missionary Training School to the movement as she reflected in the 1907 issue of *The Apostolic Faith*:

...He has a Missionary Training School or home built for the purpose of sending workers into the harvest, full-fledged Apostolic workers. The school had been going on for three years, and he had been teaching more than he had really experienced...Brother Lupton makes the proposition that we use the home for a headquarters for the Middle States. I feel it is of God and a good thing, as the Akron work and this one. They can go on street car from one place to the other. The home has 14 rooms, I think. In the upper room furnished for a class room, many have received their Pentecost. The Akron paper, "Pentecostal Wonders" has been consolidated with Bro. Lupton's paper, "The New Acts." The home here is three miles out of the city of Alliance, God's chosen spot where people can come from Cleveland, Akron, and Canton. They have a large camp ground here, tents and everything to push out into the great battle for God.⁹

The ministry is further described by Mrs. Pearl Bowen, who visited the school in the spring of 1907 and gives this report:

I was privileged last week to be at the Alliance, Ohio Missionary Home [Training School]. God truly has a body of consecrated, baptized young people there, and the very atmosphere was perfumed with prayer, and the Holy Ghost is honored, and dear Bro. Lupton is preaching the precious truth in the Holy Ghost...The dear young people there are getting their calls from God to their fields of labor. Oh, it is a pleasure to see a body of earnest young people like that out and out for God. May God pity the Holiness people who are rejecting the light.¹⁰

In March 1909, *The New Acts* advertised course offerings at the Missionary Training School. Summer School courses to be offered included studies in Pentecost, Divine Healing, The Second Coming, and Foreign Missions.¹¹

The ministry in Alliance and the plan to use the ministry as a "headquarters" for the Pentecostal movement in the northeast, crumbled in 1910 when Lupton confessed to immorality. With the sincerity of his repentance called into question, the ministry he had worked so hard to build collapsed, and he lost his credibility within Pentecostal ranks.

Christian Assembly Day School, Cincinnati, (1906). When Christian Assembly was established in Cincinnati, Ohio, in 1906, little did it know that it would be the funnel of the Pentecostal movement into southwest Ohio. The church's first register had 46 names on it



Left, a student group from Peniel Bible Institute, Dayton, at a church in Springfield, Ohio, November 1931. Above, Peniel's 1932 seniors: front, Myrtle Clark, Reba Norcross, and Helen Branch Johnson; back, Fleming Van Meter and James Hartshorn. Courtesy of Helen Byram Jarvis

in 1907. One of those charter members was Miss Nancy Starret.

Before she visited Azusa Street and received the baptism in the Holy Spirit, Nancy Starret opened and operated a Christian Day School at the church. The Day School met on Sunday and Tuesday of each week for Bible study on divine healing, during which many are reported as receiving their healing.¹² Nancy visited the Azusa Street Mission some time later, was baptized in the Holy Spirit, and brought the teaching of Pentecost to Cincinnati where it was embraced by her pastor and most of the church. Unfortunately, at this time nothing more is known about the school.¹³

Gospel School, Findlay, (1908).¹⁴ Most significant among the Ohio schools in Assemblies of God history is the Gospel School, established by T. K. Leonard (1908) in Findlay. In 1906 Leonard received the baptism of the Holy Spirit at a Findlay revival meeting conducted by C. A. McKinney.¹⁵ Convinced that Findlay needed a permanent home for this Pentecostal message, Leonard sold his farm, purchased an old tavern, and began holding services in March 1907. "From the beginning," the historical account goes, "Pastor Leonard was interested in young people and in proper education." With that interest as his catalyst, the Gospel School was established in 1908.¹⁶

When the Assemblies of God organized in April 1914, twelve executive presbyters were selected for leadership, including two

Ohioans: T. K. Leonard, Findlay; and D. W. Kerr, Cleveland.¹⁷ E. N. Bell, general chairman, and J. Roswell Flower, general secretary, moved to Ohio in June 1914 after the first General Council to set up Assemblies of God headquarters and the Gospel Publishing House at Leonard's Gospel School. J. Roswell Flower recalls: "A small school was operated in Findlay, Ohio the Fall of 1914 and both E. N. Bell and J. R. Flower assisted on the faculty."¹⁸ Space limitations in Findlay, however, required Bell and Flower to relocate the headquarters and publishing house to St. Louis in the spring of 1915, and finally to its present location in Springfield, Missouri, in 1918.¹⁹

In November 1914 *The Christian Evangel* reprinted the minutes of the General Council proceedings from Hot Springs. The minutes were published for reference during the Second General Council, convening in Chicago on November 15.²⁰ The minutes indicate that the Council adopted a resolution as follows:

We would also call attention to the Gospel School at Findlay, Ohio, under the supervision of Brother T. K. Leonard, and advise those in that section who are seeking Bible training to attend the same; and those who desire to take the course of Home Bible Study, through the Gospel School Review, by which they finish in one year a study of the entire Bible, should write T. K. Leonard, Findlay, Ohio.²¹

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"It is essential that Bible Schools begin at the Foundation. Mark out Bible Dimensions; dig to Bible Depths; build according to Bible Blue Prints."

—T. K. Leonard, *The Gospel School Review*, September 1927



Myer Pearlman's Own Story

He Called It "My Journey to the Unknown Sanctuary"

Few people writing and teaching during the first 25 years of the Assemblies of God influenced the denomination as much as did Myer Pearlman. After completing his studies at Central Bible Institute in 1925, he joined the faculty that Fall and remained until 1943, the year of his death.

During the 1930s and early 1940s he touched most of the ministers and other adults with his studies in the adult student and teacher

quarterlies. During the first year of World War II, he edited *Reveille*, a paper for servicemen. Even today—46 years after his death—Gospel Publishing House continues to reprint no fewer than nine of his doctrinal books.

The Central Bible College remembered their popular teacher from another generation by naming their library after Pearlman.

Heritage hopes to publish a definitive study on Pearlman's writings and teaching in a future

issue. The accompanying article is adapted from "My Journey to the Unknown Sanctuary," Pearlman's own story about his conversion after being reared in a Jewish home and school. The article appeared in the *Pentecostal Evangel* (July 31, 1943) shortly after Pearlman's death.

Myer Pearlman's widow, Irene Graves Pearlman, 89, lives at Maranatha Manor, Springfield, Missouri.

By Myer Pearlman

I was speaking to a Jewish merchant, and in his mind was the question, "Why are you a Christian?" So I told him the story of that noted Rabbi who hated Christianity, Rabbi Saul of Tarsus, who considered the Christian message blasphemy, and who engaged in an anti-Christian campaign, determined to exterminate Christianity and save his people from the inroads of what he believed to be a heresy. So he went to the priests and elders, asking for papers that he might arrest any Jew who professed the Name of Christ. But one day something took place, and instead of arresting and persecuting the Christians, behold, he was preaching that Jesus was the Son of God. Then I asked this Jew, "How do you explain that?" "Well," said he, "he must have had a change of heart." I said, "My friend, you know more about Christianity than some modern preachers do. And that is why I am a Christian; I am a follower of Paul the Apostle who said, 'Follow me as I follow Christ.'"

For the first 6 years after Jesus had left this earth, the church was entirely Jewish, every member was a Jew, either by birth or by conversion. Then, Christians were Jews and Jews were Christians. During that time the gospel was not preached to the Gentiles, for as yet the Jewish Christians had not lifted up their eyes to behold the fields beyond. It was so difficult

"We had no use for [New Testament], so we would carefully open the book and tear out that part."

to contact the Gentiles from whom they had been separated so long, and it required a special revelation to convince these Jews that the Gentiles should have the gospel preached to them. So Peter preached to the house of Cornelius, and the first Gentiles entered the church.

Now the Jewish section of the church has practically disappeared and the church is predominately Gentile so that when a Jew becomes a Christian it is considered a miracle of God's grace, which indeed it is. But really, it should be the most natural thing in the world for a Jew to become a Christian. Did not our Bible come through the Jewish nation? In speaking to a Jew I said, "What better Messiah can we look for than Jesus who has influenced millions of all ages! Whose personality stands supreme above all the children of men! He belongs to us, so why should we not accept Him?"

Now to the story of my conversion

which I shall relate under the illustration of a journey. I shall title it, "My Journey to the Unknown Sanctuary."

A few years ago a French Catholic became a convert to Judaism, a very rare thing these days. After his conversion he wrote a book giving it the above title. On one side of the cover was a picture of the Roman Church and on the other side a picture of the synagogue. That man went backward, but I feel sure I have gone forward and I shall describe my journey from the Jewish synagogue to the church of Jesus Christ.

The journey begins in spiritual darkness. I first saw the light of day in Edinburgh, Scotland. (You may wonder how Jews can make a living in Scotland. I don't know, but they do it.) I remained in Scotland for a few years and learned to love the country. Then I went to England and became a patriotic Englishman. Yet down deep in my soul I knew I was neither Scotch nor English, but Jewish by race. Many Jews have the idea that when a Jew becomes a Christian he becomes a Gentile and wants nothing more to do with his nation. But I explain to them that Christianity is a spiritual brotherhood composed of people of all nations and races. I am Jewish by race, Scotch by birth, English by upbringing, American by citizenship, and a Christian from conviction.

If you should go to Birmingham, England, and ask for the Jewish quarter you would be directed to a street called Singer's Hill, at the summit of which stands the Great Synagogue. Adjoining that synagogue was the Birmingham Hebrew School, where I received my common school training. There I learned the three R's, Jewish religion, Old Testament scriptures and the Hebrew language. I was taught that while I was to be a patriotic Englishman I was also a Jew, a member of *the* nation, and that I was different from other people, because I belonged to the chosen people.

However, that superiority complex is by no means confined to the Jewish nation. I think nearly every nation has it and that it is one of the chief causes of war; one nation thinks itself superior to every other nation. At any rate, in that school there was inspired within me that Jewish pride of nationality. I do not have it any more. God forbid that I should glory save in the Cross of our Lord and Saviour, Jesus Christ. I remember passing meat markets and inwardly thanking God that I did not eat unclean meat.

I remember so well an old teacher who was a German Jew, very orthodox and zealous for the law. As I think of him now I can quite understand what the Pharisees must have looked like in the time of Christ.

Every now and then he would glare at the boys who didn't attend the synagogue and make us feel that we were unsanctified rascals. These are some of the memories of the old Hebrew School. I learned many good lessons there; I was taught the Bible and about God. I was also taught the 13 articles of the Jewish creed, one of which is, "I believe with a perfect faith in the coming of the Messiah and though He tarry I will wait daily for His coming." How dim that hope has become to them! Now when they want to say that a thing will never come they say, "When the Messiah comes." Hope is almost dead. But I rejoice that He is a reality and that I know He has come.

"Down deep in my soul I knew I was neither Scotch nor English but Jewish by race."

In that school I absorbed prejudice against Christianity. We boys would make jokes about the Name of Jesus and sing insulting songs. We did not know who Jesus was or what He had done; we did not know the beauty of His personality. If anyone had asked me, "Boy, what do you have against Jesus?" I could have had no explanation, for my attitude towards Him was not based upon any knowledge but upon heresy. Christianity was a hated religion. One reason was spiritual blindness. My eyes were closed to the truth. I did not know Him and I was prejudiced against Him.

But there was another reason. Israel Zangwill, a noted Jewish leader, said, "If the church in Europe had acted Christlike there would not have been one Jew left there." That is a tremendous statement from a Jew. It means that if the church of Jesus Christ had always manifested the spirit of Christ, the Jews would have been won and absorbed into the church. How shall we commend Christ to the Jew? By showing a spirit of sympathy, kindness, and understanding. That is the wedge by which we may make an opening into the heart of the Jewish people who through hundreds of years have been the victims of discrimination and abuse.

I dare say that a large number of Jews owe their conversion to some Christian who showed the spirit of Jesus till they were able to see the real Christ. I thought, as most Jews do, that everyone brought up in a Christian land is a Christian, but I know now that there is a difference between a Gentile and a Christian. I try to explain to the Jew that a Christian is one who walks in the Spirit of Jesus Christ and guides his life according to the principles of the gospel, that it is not the

Christian who persecutes the Jew; that the commandment of Christ is to love all men and if a person is a true Christian he will love all nations and he will love the people of the Old Testament. But often, as I explain this, I am embarrassed when they say, "How is it that there are so few Christians?" Then I tell them that I belong to a people in whose midst we have no anti-Semitism. Alas, I have reason to fear that this spirit of anti-Semitism is trying to find an opening in our ranks. Let us resist it.

In our Bible class we studied the Old Testament history so we would go to a secondhand store and buy a King James Version of the Bible. To our surprise we discovered that these Christians had had the audacity to add a new book to our Bible, a strange, outlandish Book, called "The New Testament of our Lord and Saviour, Jesus Christ." There were such queer names as Saint Matthew and Saint John and Revelation. We had no use for it, so we would carefully open the book and tear out that part. If you had examined the Bibles in that school you would have seen an ugly, jagged gap where the New Testament should have been. But if you examine my Bible today, you will find the New Testament right in its place. That happened in the days of darkness when I did not understand the real gospel.

At the age of 14 I would go to the Public Square and listen to men speak against the Bible, with the result that I lost my faith in the old Book. However, I did retain my faith in the one true God and the validity of the law of Moses. When I was 17 I came to the United States and in Cincinnati, Ohio, there occurred something which, as I look back to it, makes me realize that the Light of the world was guiding and drawing as I was journeying through darkness on my way to the unknown sanctuary.

In those days I did not understand, but as I stand on the mountain peak and look back I can see the hand of God leading me. Traveling through darkness to the unknown sanctuary I was walking down Fourth Street in Cincinnati and passed a church—to me, an unknown sanctuary. I stopped to look at the sign board and read these words, "Church open. Come inside. Rest and pray." For a brief moment there swept over my soul a desire to enter that church and pray to the God who was worshipped in that strange place. There came into my heart a hunger and thirst for the living God. But I passed on without entering.

However, as I look back I love to think that the Spirit of God even then was beginning to deal with me. A few years ago I revisited Cincinnati, and had a



While serving in the army during World War I, Myer Pearlman received a New Testament from a Bible colporteur. It would change his life.

longing to see that church again, so I went to the place and there was that same sign. I entered and silently thanked God that He had led me all the way into light, life, and peace.

I enlisted in the army [World War I], and while in camp something else occurred which caused me to believe that God was leading me on, though I knew it not then. A colporteur was distributing New Testaments. They were beautifully bound in leather. Since I always had been a lover of books I said within myself, "I would like that New Testament," so I went to the man and asked for one. He said, "All right," and handing me the Book he also gave me a card and asked me to sign it. As far as I remember the card read, "I hereby accept the Lord Jesus Christ as my personal Saviour and I promise to read a chapter from the New Testament every day."

Well, I was not quite prepared for that; but I wanted the book, so I signed the card and thus became a "nominal" Christian. Now as I look back I often ask myself whether, like Caiaphas, I prophesied without realizing what I was doing and whether the Lord looked down at my signature and said, "Some day, in reality and truth he will accept Me as his personal Saviour."

When the war ended, I returned to my home, and on arriving, my father handed

At the Glad Tidings Mission in San Francisco this Jew discovered his "unknown sanctuary."

me a letter. It was addressed to him from that Bible Society, and it was to the effect that his son had accepted Jesus Christ as his personal Saviour.

Now you may wonder what happened then. Fortunately for me, my father could neither read nor write and I do not remember what explanation I gave—but whatever I said, it was not the truth.

Time went on and I went to San Francisco where again there took place an awakening. I would look up to the heavenly bodies and wonder, "Who made all this?" Groping for light I began to read religious books and attend services. I remember attending a Russellite [Jehovah's Witnesses] service; and when I came out, some men were distributing tracts advertising an organization that actually worshipped devils. So I visited that place out of curiosity, but I am glad I did not stay with them. Now I can see that God was leading and drawing me; and just as a flower in a dark cellar will turn its head towards a ray of light, so I turned toward God and reality.

One evening while walking down the street I was attracted by a group of people gathered outside of a hall. I stopped and heard the sound of music from within; lively strains they were. Looking at the sign I read, "Pentecostal Mission." That was a queer name to me; I had never heard of it before. The announcements mentioned divine healing services, and that too was strange to me. I did not go in that night, but on another evening I passed the place again and stood outside that strange hall—my unknown sanctuary. [Later called Glad Tidings Temple which is still in San Francisco.]

There was the same crowd, and as the door would open, the sound of lively music could be heard. Finally I plucked up courage and entered. I took a seat and began to look on. The singing impressed me; it was so joyous and lively. They were singing that song, "There's Honey in the Rock," written by Elder F. A. Graves. Little did I think then that I would marry his daughter later. Then they came to the time of prayer and the leader invited them to make their requests and said that the "saints" would all pray for them. "Saints"? Did we have saints today? I thought saints were people who stood on pedestals and looked pious, and that they were all dead. I thought, "This is a queer lot to be sure." When they prayed in unison it all seemed strange and amusing to me. I understand it all better now.

From that night on I attended every night, week after week and month after month, drawn by a strange attraction which I could not shake off. One night I determined to go to a show, but on my way

Continued on page 15

Ministry Oriented Families

By Wayne Warner

Photographs of families who have had several members serving in various ministerial positions have been published in *Heritage*. The most recent was in the spring 1989 issue when the seven Weston Brothers were featured. Five of the sons had been ordained in the Assemblies of God.

The Bruce S. Williams family was pictured in the fall 1985 issue. Williams, who was a minister himself, saw all seven of his children enter the ministry: Harriet Bryant, Maxine Williams, Kay Trygg, Marian Brandt, Dorris Kingsriter, and the two boys Ward and Morris.

Now we have learned of other families who have had at least five siblings who have served in the A/G ministry.

DAVIS

Clara M. Davis, New Caney, Texas, wrote about the large and well-known Davis family. "My brother-in-law and his wife, F.D. and Addie Felder Davis have had four sons who were or are in the ministry and two daughters who married ministers."

The six are Elvis Davis, former missionary to Africa; Ronald Cleburne



F. D. Davis while superintendent of the old Texas District, 1939. He and his wife Addie reared six children who went into the ministry.



The Davidson ministers in 1982. In front, Alice Bergstrom; left to right, Howard, Roy, Malius, and Paul. These five and two other sisters all attended Central Bible College, Springfield, Missouri. Courtesy of Pearl Davidson

Davis (deceased), former assistant superintendent of the Mississippi District; Curtis Davis, retired pastor, Waxahachie, Texas; Charles Davis, pastor of First A/G, Grand Prairie, Texas; Marjorie Davis, married to Carrol Holcomb, pastor of First Assembly, Indio, California; and Fay Davis, married to Alan Clauder, a former pastor.

In addition, Clara Davis informs us, Linda Davis, daughter of Mr. and Mrs. Curtis Davis, is married to David Kent, pastor of First A/G, Rosenberg, Texas; and C. Edward Davis, son of Mr. and Mrs. Charles Davis, is pioneering a new church in Westminster, California.

Mrs. Clara Davis concludes her letter by remembering a couple that has gone on ahead: "We give honor to Doyle and Addie, for the great influence on the entire family."

Heritage might add that the Church is far stronger today because of the Davis influence around the world. Many of our readers will vouch for that.

DAVIDSON

Frank Markes, Fayetteville, North Carolina, told *Heritage* of the Davidson family from Kenosha, Wisconsin, that sent four sons and a daughter into the ministry.

They are Howard, pastor and executive in Ohio District, and currently the volunteer district archivist; Roy (retired), pastored in Alaska, Michigan, Indiana, and was a missionary to Africa; Malius (deceased), pastored in Pennsylvania; Paul (retired), pastored in Indiana, missionary to China, Philippines, and Jamaica, and taught at Trinity Bible Institute; Alice Davidson Bergstrom (retired), served as

missionary to Brazil with husband Gustav for more than 50 years.

Two other children, Pearl and Esther, live in Kenosha, Wisconsin, and have been active in the local church. All seven of the Davidson children attended Central Bible College (1925-42).

Paul's son David pastors in Frankfort, Illinois; his daughter Sue is married to Air Force Chaplain Wayne Simmons. Howard's daughter Roberta is married to Robert Crabtree, superintendent of the Ohio District; Alice's daughter Ruth is married to Randy Hurst, also an ordained minister.

A third-generation Davidson in the ministry is Dan Crabtree, Robert and Roberta's son, who pastors in Englewood, Ohio.

GRAMS

A neighbor boy's desire to get away from his Central Wisconsin farm home and go to California in 1923 was to be the means of bringing the Gottlieb Grams family into the Pentecostal movement and eventually into the Assemblies of God. And as a result, seven of the nine Grams boys were later ordained and two of the three daughters married A/G ministers.

It all began when Andrew Liebelt, a wayward neighbor boy and two of his cousins saw the great opportunities in California. Liebelt determined that his parents would not know his whereabouts. Even though Liebelt found a job in San Jose, he was still restless. But then a man invited him to a Pentecostal church where he was saved and baptized in the Spirit.

Gottlieb Grams, a farmer and lay minister who had warned his children of other Pentecostals, said, "If that boy is a

Christian, it must be of God." He wrote to Liebelt and asked him to share his testimony and experience of the baptism in the Holy Spirit when he returned to Wisconsin—which Liebelt did in 1924.

Soon William Grams, the oldest son, was baptized in the Spirit. But that was only the beginning. Gottlieb and Augusta Grams were also baptized in the Spirit. Prayer meetings continued three days a week for a year, and many in the area were converted and baptized in the Spirit.

Today the Grams family is well-known as having provided pastors, missionaries, and active lay members in many fields of ministry around the world. Four generations have held A/G credentials (Dad Gottlieb Grams was issued license after he was past 60) and with other groups.

It all started when Andrew Liebelt ran away from his family in Wisconsin and found the Lord in California. One footnote should be added to our story. After Andrew Liebelt returned to Wisconsin, he fell in love with Clara Grams and married her. He died in 1975, and she now lives in Santa Clarita, California.

FLOWER

Another family which is so close that the editor overlooked it is the J. Roswell Flower family. One of the best known couples in the origin and development of the Assemblies of God was J. Roswell and Alice Reynolds Flower. Five of their six children went into the ministry (the sixth,

Roswell, died at age 21 while preparing for missionary service at Central Bible College).

Joseph Flower is general secretary of the A/G; David Flower is pastor of Bethel Temple, Dayton, Ohio; Adele Flower Dalton, who was married to the late Roy Dalton, has been a missionary to Latin America and Spain and is now senior editorial assistant in DFM; George Flower (deceased) was a pastor and district superintendent; and Suzanne Flower Earle is married to Albert Earle, Newark, New Jersey, former pastor and Gospel Publishing House representative; Joseph, David, and George served as district

superintendents.

A third generation minister is J. Stephen Earle, pastor of Bethel Christian Church A/G, Bristol, Connecticut. Roswell T. Flower, son of Verna and the late George Flower, is a minister of music in Arlington, Virginia.

WILSON

Watch for a story on the ministries of Lewis and Mary Wilson and their many descendants in a future issue of *Heritage*. Here is a family with four generations of ordained A/G ministers. Are there other families with four generations of ordained ministers? ♦



J. Roswell and Alice Flower and their family at Christmas, 1930. Five of the children entered the ministry, and Roswell, the youngest, was preparing for missionary service when he died in 1941. Above are, Suzanne, George, J. Roswell, Joseph, David, Roswell, Alice, and Adele.



The Grams family in 1946. Seven of the nine sons of Mr. and Mrs. Gottlieb Grams received A/G ordination; and two of the three daughters married A/G ministers. Front row, Ida Hintz, Gottlieb and Augusta Grams (parents), William, and Helen Boneck; second row, Monroe, Clara Liebelt, Herman, and Charles; back row, Ralph, Reinhold, Arthur, Thomas, and Paul. Gottlieb, Augusta, and William are now deceased. Courtesy of Thomas O. Grams

1951 Top Ten Churches

FOREIGN MISSIONS GIVING

1. Glad Tidings, New York \$43,565.96
2. First A/G, North Hollywood, CA 28,417.26
3. First A/G, Cleveland, OH 22,397.39
4. Full Gospel Tab., Bakersfield, CA 21,514.96
5. Highway Tab., Philadelphia 20,882.26
6. Stone Church, Chicago 18,984.14
7. Gospel Tab., Minneapolis 17,125.51
8. Bethel Temple, Dayton, OH 16,733.08
9. Magnolia Park, Houston 14,512.58
10. Trinity Tab., Baytown, TX 13,574.10

Tucker Book Wanted

Do you have a copy of Angeline Tucker's book *He Is in Heaven* that you no longer need? Copies of this touching story of J. W. Tucker's martyrdom in Africa during the 1964 Congo rebellion are wanted by Carol Tucker Gariepy.

You may write to Carol in care of the Archives, 1445 Boonville Ave., Springfield, MO 65802.

The editor selects items of interest for this column from the *Pentecostal Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from readers are invited.

25 Years Ago—1964

Three national conventions meeting simultaneously in Springfield, Missouri, have left a lasting impression on the city and Southern Missouri. The city was host to the National Youth Conference, National Music Conference, and the 11th Advanced Christian Training School (A.C.T.S.). The conventions merged for a climactic rally on the closing night. One of the closing highlights was the crowning of the Burlington, North Carolina, quiz team. E. Elsworth Krogstad, pastor of First



E. Elsworth Krogstad

Assembly, Dallas, spoke to the combined conferences on the importance of deepening consecrations, developing new skills, and for musicians to seek constant anointing.

The Division of Foreign Missions continues to send new missionaries into the world. Within the past few months several candidates have been appointed. They include: the Charles Butterfield family, Korea; the Mark Bliss family, West Pakistan; the John Bueno family, El Salvador; the Royal Freeman family, Bolivia; the Norman Lestarjette family, Dominican Republic; Mr. and Mrs. Jacob Koker, Liberia; the Philip Sharp family, Philippines; the Angelo Nesta family, Italy; the Roscoe Leach family, Holland; the Richard Hammersla family, Malaysia; the James W. Jones family, Malaysia; the Joe Mazzu, Jr. family, Europe; the Wesley Weekley family, Far East; the Edward J. Malmin family, Brazil; the Samuel Sasser family, Marshall Islands; Mr. and Mrs. John Wagner, Surinam; Mr. and Mrs. Harold Carpenter, Bolivia; Mr. and Mrs. C. W. Van Dolsen family, Uruguay; Doris Ann McClain, Paraguay; and the William J. Garlit family, Peru.

50 Years Ago—1939

Delegates and visitors attending the morning prayer meetings at the 25th Anniversary General Council in

Springfield, Missouri, will not soon forget an example in asking "largely." Stanley Frodsham, editor of the *Pentecostal Evangel* and leader of the prayer meetings, called on persons praying to ask God to increase foreign national workers to 2,000. H. C. Ball, superintendent of the Latin American work, didn't think Frodsham was asking for enough. Ball reasoned that around the world many volunteers were laying down their lives for their countries. [Hitler had invaded Poland just a week before.] Believers, he reasoned, should expect many thousands more to "enlist for Christ to fight sin." He proposed that we pray for 10,000 national workers instead of 2,000. [As of December 31, 1988, there were 94,706 credentialed ministers overseas.]

Here and there at the Springfield General Council...Remember the charter train from Texas? Five people en route were baptized in the Spirit...T.J. Jones, an executive of the Assemblies of God of Great Britain, preached a stirring message Monday afternoon from the book of Haggai...C.A. rallies were held by different districts each evening...More than 5,000 people attended night Council meetings, 3,000 inside and 2,000 outside listening over loudspeakers...Emma Taylor of Long Beach, California, brought the Monday evening message; "What a response to her message!" an *Evangel* reporter commented. "The entire auditorium became the prayer room as thousands knelt or stood just where they were praying, seeking God. What a sight!...J.P. Kolenda, who will soon leave for Brazil as a missionary, brought the missionary message, "The Heavenly Vision"...more than a hundred ministers attended the Council who were in the ministry during 1914, the year the A/G was organized...former boxer and now evangelist, Jack Saunders, preached on the closing night, "Humility, Exaltation, and Coronation," from Phil. 2:5.

75 Years Ago—1914

The Second General Council met at the Stone Church, Chicago, November 15-29, approving a resolution to expand the publishing ministry of the Assemblies of God. Three ministers, J. W. Welch, J. R. Flower, and William G. Schell were appointed managing committee.

As reported in *The Christian Evangel*, the Council was blessed with harmony throughout. "Representatives of about 17 different states and a number of foreign fields were present, many of whom had been trained under conditions which would naturally have brought out different phases of truth than held by the majority of the Council. However, each seemed to vie with the other in steering clear from all hobbies and peculiarities of doctrine and to have one object and one only, which was to magnify the name of the Lord and to learn those things which would make them better evangelizers when they returned to their home fields."

L. C. Hall, pastor of the North Avenue Assembly, Chicago, called for "co-operative evangelism" in an important resolution which was unanimously adopted: "As a Council, we hereby express our gratitude to God for His great blessing upon the movement in the past. We are grateful to Him for the results attending this forward movement and we commit ourselves and the movement to Him for the greatest evangelism that the world has ever seen. We pledge our hearty co-operation, prayers and help to this end."

[The December 5, 1914, *Evangel* gives a different interpretation of Hall's resolution than generally understood from the minutes above: "The General Council has committed itself to a greater evangelistic campaign this coming year than has ever been known in the Pentecostal movement, and we expect to hear and see great things as the brethren press out to the front and storm the strongholds of the enemy."]

Dancing in Worship Services

The interpretation of hymns through the dancing of 15 pretty girls drew praise today from churchgoers who witnessed the 'experiment' at the First Christian Church in Columbia, Mo., last night. Before 300 persons, including most of the elders and deacons of the church, the dancers from Christian College swayed and glided to piano and vocal accompaniment, their movements and ensemble formations symbolizing supplication, humility and prayer."

The above article was not published in 1989—although it could describe a current worship practice in some churches today. It is a 1935 Associated Press news story which was reprinted in the April 6, 1935, *Pentecostal Evangel*.

The reaction of *Evangel* Editor Stanley Frodsham (or an assistant) was predictable. "When churches no longer possess spiritual power," it was editorialized, "what devices they will resort to as a substitute!"

FROM OUR READERS

Bringing Back the Memories

We so enjoyed the story of Devin's boat [see concluding part in this issue]. It brought back all the memories of our time in Ambon after World War II. The children were teenagers, and JoJo Devin was about the age of our children.

We were also interested in seeing a photo of the *Ambassador* because Kenneth



Missionaries Harold and Jean Carlblom (left) saying farewell to Kenneth and Gladys Short (right) in Banjarmasin, Borneo, 1947. The Carlblom children are Marjorie, in her father's arms; Joanne; and Patsy. The Short boys are Donald and David. From here the Shorts went to Manila where they worked with the Far East Broadcasting Company (FEBC). Harold and Jean Carlblom now live in Fond Du Lac, Wisconsin; Kenneth and Gladys Short live in Scotts Valley, California.

was steward on a trip to India and return. That's the flight on which a very ill Anna Tomaseck [missionary to India] was brought home. We were both on the *Ambassador I* when it was flown to Seattle for the 1949 General Council.

Gladys and Kenneth Short
Scotts Valley, California

I find *Heritage* so interesting. My friend Frances Harmon gave me the General Council issue. It brought back so many memories. I went to C.B.I. [now Central Bible College] when the Singing Parsons began. How wonderful for them to be able to sing at the General Council [in Indianapolis].

May God bless you in your endeavors.

Mrs. Don Groves
Lyndhurst, Ohio

Appreciates Focus on Eastern Europe

My mother, father, both grandmothers,

and an aunt are in the photo taken at the 1939 conference of the Pentecostal Union of Slavic Churches, Boston. ["Slavic Immigrants to America and the Pentecostal Experience," by Fred Smolchuck, *Heritage*, Summer, 1989.]

My wife has sent the extra *Heritage* copies you provided to former members/attendees of the Ukrainian A/G in Boston. We enjoyed the articles very much and want to share them with others.

You are doing an excellent job; [I] know your labors for Christ have brought encouragement to the body of Christ.

John Turchinetz
Wayland, Massachusetts

New Subscriber in England

I found the complimentary copy of *Heritage*, which you sent to me in connection with my research into "Spiritual Phenomena Associated With Revivals," so interesting that I would like to receive further copies.

Accordingly I enclose \$10 for a subscription and look forward to issues as they are published.

Jeremy J. Bird
Northants, UK

Remembers *Evangel* and Montgomerys

Thanks for sending the issue with the *Evangel* story [summer 1989]. It is fine. PTL.

The George S. Montgomery story brought back memories of Carrie Judd Montgomery, his wife. When I was in Oakland, she wanted me to live at the Home of Peace and be her driver, take her to meetings, and work as a handy man. But I was too fired-up and had the go in me. She told me about the San Francisco earthquake (1906). She said her chimney swayed a lot but never had a crack in it.

Her husband George financed a friend of mine, Kelso Glover, who had a motorcycle with side car, which carried him and his wife up and down California on gospel trips. They were on the GO for Jesus, many souls saved. And I remember old Brother Irish Lee with his loud shout. He scared many or woke them.

Earl Hitchcock
Long Beach, California

Hitchcock, 82, signs his letter as "the old engineer," served as the engineer on the Evangel boat from San Francisco to Hawaii. See concluding part of Evangel story in fall issue.

Heritage a Precious Discovery

I did not know we had a *Heritage* until last year. It was a precious discovery.

I am vitally interested in the information concerning our "roots." If more of our A/G people knew where we came from and what the Holy Ghost has done in His building of the body of Christ, we would be far more excited about our future. My home church in Ottumwa, Iowa (now an A/G church) played a great part in early-day breakthroughs in the Midwest.

The fall issue of *Heritage* just arrived, and I did not leave my chair until I had completed the entire issue. I was very impressed with the article on the B-17 as I was an engine mechanic on B-17s in WW II.

Each issue brings new information that could not be gleaned accurately from any other source. Keep up the great work. My check is enclosed to help you do so.

God bless you in all that you do to hasten His return.

Bill Wind
Phoenix, Arizona

IN THE FUTURE

Heritage continues publishing stories about people and institutions which were important to the growth and stability of the Assemblies of God. Watch future issues for the stories below and many others.

- Pentecostalism in the northeastern part of the United States.
- The ministries of D. W. and Mattie Kerr and their daughter and son-in-law Christine and Willard Peirce.
- The big Sunday School Conventions of the 1940s and 50s.
- The Youth Conferences of nearly 50 years ago.
- Frank Lindquist, pioneer in Minnesota.



D. W. and Mattie Kerr in 19th Century

HERITAGE LETTER

Continued from page 2

Meeting for the first time, the missionaries talked about their first time at sea, their excitement about missionary service, and tried not to sorrow about the loved ones they would not see for 5 years.

Another deep concern focused on Europe where a 2-month-old war threatened to explode into a world war—which of course it eventually did.

When she disembarked with the other seven recruits in 1939, the diminutive Idahoan Gail Winters was writing the first chapter of a 46-year career to the Congo, Belgium, and Haiti.

Forty-six years. And Gail Winters is not ready to retire just yet. That's evidenced by her new book, *It Is Your Affair, God: Acts of the Holy Spirit in Zaire*. And right now she is on another assignment, preparing a study on the Book of Acts in Lingala, a tribal language of Zaire.

It all started on a farm that borders sagebrush deserts and is in the shadows of rugged mountains near the southern Idaho city of Gooding. Here as a child Gail Winters was brought into evangelistic meetings where she was saved and baptized in the Spirit at the age of 9.

And then after high school it was on to the big city of San Francisco and Glad Tidings Bible Institute (now Bethany Bible College, Scotts Valley). It was here that she was convinced that God wanted to use her on a mission field. More specifically the Belgian Congo.

First it was back to Idaho and a two-year pastoral stint with a co-worker. But Gail knew it was only a brief chapter in her life's work.

When DFM appointed her as a missionary, the enormity of the challenge struck her. "I felt I was poised on a high diving board, in the dark, contemplating diving into a dark pool."

God's word to Joshua became her special verse: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Little could she know how much she would rely on that portion of the Word.

When she arrived in the Congo, she felt content and a love for the people. "I had a strong sense of being at home," she wrote 50 years later, "where I belonged."

Despite the many victories through the Holy Spirit and hard work on her chosen field, Gail would see the day that some Africans wanted her out of the country or

dead. That was during the terrible Simba rebellion in the early 1960s. More than once she and her co-worker Lillian Hogan were beaten to the ground and threatened with guns and knives.

She had returned to the Congo with Lillian Hogan in 1962, driving a new Volkswagen across more than 1,800 miles of rough African roads. Back in the Congo, they joined forces in Paulis with Jay and Angeline Tucker, two of the six other missionaries who left New York on the freighter in 1939.

Times were extremely tense after the rebels captured Paulis in the fall of 1964. House inspections were frequent. Threats kept everyone on edge. One night when Gail and Lillian refused to open their door, rebel troops destroyed parts of the house with a barrage of rifle fire. Fortunately, nobody was hit by the wild shooting.

On another occasion, they were taken before rebel leaders, fully expecting to die.

"More than once she and her co-worker Lillian Hogan were beaten to the ground and threatened with guns and knives."—During 1964 Uprising

Suddenly the rebel in charge interrupted the interrogation and sent the missionaries home. Later Gail learned that an American friend had been awakened to pray at the same hour of the farcical trial.

People all over Paulis were being tortured and murdered daily right before the missionaries' eyes. The pressures without their precious Scriptures would have been overwhelming. "Often I would whisper to myself," Gail wrote, "'When my heart is overwhelmed within me, lead me to a rock that is higher than I.'"

"It is one thing to face death once or twice," Lillian Hogan once said, "but it is not so easy to keep committed when one faces it day after day, month in and month out."

Thousands were to die during the 1964 Congo blood bath, including Jay Tucker, whose story *He Is in Heaven* was written by his widow Angeline (see *Heritage*, winter 1988-89). And not until Belgium paratroopers arrived did the slaughter end and were the remaining missionaries saved.

Maybe the missionaries should have stayed in America because of the earlier violence. Maybe they should have left Paulis when they had an opportunity. There were a lot of maybe's and what if's and second guessing.

Yet Gail Winters could not forget an African expression, "It is your affair, God." And her special verse helped during

the trying hours: "Be strong and of a good courage; be not afraid..."

You can get Gail Winters' full inspirational story by ordering *It Is Your Affair, God* from the author at 4141 Nez Perce #103, Boise, Idaho 83705 (\$9.95, plus .90 postage).

While Mayme Williams' mother was expecting Mayme, her godly Presbyterian grandfather returned one day from his place of prayer with a startling prophecy.

The baby Mrs. Williams carried was a girl, Grandfather Williams announced, and she would take the gospel to other nations.

He never lived to see the fulfillment of that prophecy. He never even heard his granddaughter preach but did live long enough to know about her ministry, and he prayed for her until his death.

Mayme Williams—pastor, evangelist, missionary, Bible school teacher—has not forgotten her Florida roots and people, such as Grandfather Williams, who influenced her in her spiritual walk and ministry. She relates touching incidents involving several of these special people in her autobiography *Memories of My Heart*.

The man Mayme credits as her "father in the Lord" was the legendary southern Assemblies of God preacher Isaac Bolton. A former drunken railroad engineer, Bolton's life was transformed following a crisis experience at his godly mother's deathbed.

When Mayme was a teenager in Tampa, Florida, during the early 1920s, Bolton—whom she called "a human dynamo"—conducted a Pentecostal revival and later pastored the Oak Park Holiness Church. Through Bolton and his wife's influence, 18 young people went into the ministry from the church—including Mayme, her brother Frank, Effie Miller, and Effie's brother Ralph Byrd.

Few people would have thought tough Frank Williams would have accepted Bolton's brand of religion. But one day in 1923 he came home and excitedly told the Williams family that God had changed his life, that he would no longer serve the devil—which included making moonshine whiskey.

"His face was aglow with God's glory," Mayme recalls, "and he used a new word I had never before heard. It was 'Hallelujah!'"

Through Frank's personal witnessing and the interest of the Boltons and others, Mayme attended the meetings and surrendered her life to God and was gloriously converted.

Bolton encouraged young people to listen to God's voice and launch out into the ministry if they were called—even with

little formal training. "Like Abraham," Mayme wrote, "we knew not where we would be going; but go we did, and God went with us."

With few Pentecostal churches in which to minister, most of the evangelistic efforts started in tents, mission halls, or under brush arbors. Years later these early experiences would serve Mayme well in the war-torn and often primitive conditions of the Philippine Islands.

Mayme's father had been a minister for 3 years—a fact he had kept from his family—but had become an agnostic and was extremely hateful toward believers. And he never returned to his faith until a few days before his death. It was a heavy cross for the Williams children to bear, but the reality of their faith helped them overcome the verbal abuse of a drunken, backslidden father.

But even at that, Mayme fled the home and unwisely married a man who deserted her just before her baby Louis was born. Her deepest sorrow came when little Louis, while on his way to school, was struck and killed by a car.

It was another heavy cross, but she busily engaged herself in evangelism with the knowledge she would see her son again. In 1927 she was ordained and continued to conduct revival meetings wherever she felt God leading. And she pastored in Spartanburg, South Carolina; Tampa, Durant, and Orlando, Florida; and Petersburg, Virginia.

"A dedicated life in the ministry," she believes, "leaves no time for detours or side trips for personal gratification."

She extended her ministry by writing articles. During World War II, an article she wrote on the baptism in the Holy Spirit for the *Pentecostal Evangel* had far-reaching effects. It caught the attention of a young army man who had been reared in a Baptist church. The soldier, Talmadge McNabb, wrote to Mayme for more teaching. He was later filled with the Spirit, became a minister with the Assemblies of God, and for many years served as an army chaplain.

Following a definite healing of cancer under the ministry of Dr. Charles S. Price, Mayme Williams suddenly saw that God had other plans for her.

She shocked many of her friends in 1948 when she announced that after 23 years of ministry in this country, God was calling her to become a missionary. And He even told her that it would be in the Philippines.

Friends tried to talk her out of it, telling her that she had a thriving ministry here. Besides, she was 42 years old, too old to become a missionary. But she believed it was God's call, not her own.

Convincing "Springfield" that she was called to the Philippines was another matter. Because the Communists took over

China in 1949, missionaries were evacuated, and some of them were transferred to the Philippines. The DFM told Mayme that they were appointing no new missionaries to the Philippines. Other fields, yes, but not the Philippines.

Mayme Williams was faced with a decision. Either request appointment to

"A dedicated life in the ministry leaves no time for detours or side trips for personal gratification."

—Mayme Williams

another field or receive only "approval" rather than "appointed" missionary status. As an approved missionary she would be totally responsible for her support. Being appointed would make her job much easier.

But Mayme was convinced that God wanted her in the Philippines; so if she could not go as an appointed missionary, it would be under approval. When she stepped out by faith, she tells everyone, amazing things began to happen. "I have never lacked anything as I have trusted Him and left the means of filling those needs to His wonderful hands."

The new chapter of her ministry began in April 1949 when she arrived in Manila. Almost immediately she was pressed into service as a teacher at Bethel Bible Institute. Since then it has been her joy to see many miracles of God's grace, some

of which she relates in *Memories of My Heart*.

In addition to teaching, preaching, and evangelizing, she has helped build seven Bible schools and several churches. One of her greatest satisfactions is to see students in the Philippines become dedicated ministers of the gospel.

Just as Isaac Bolton sent out young ministers in the 1920s, now one of those young ministers is repeating the process in the Philippines.

Today Mayme Williams is 82 years old and lives on the camp grounds at Durant, Florida. She is still raising money for building programs in the Philippines, and she plans to return there for a visit in January.

As far as Mayme is concerned, her ministry is the fulfillment of Grandfather Williams' prophecy which God gave in 1907. The baby would be a girl, and she would take the gospel to other countries.

Copies of *Memories of My Heart* are available for a contribution to missionary projects in the Philippines. Further information is available by writing to the author at P.O. Box 306, Durant, FL 33530.



Wayne E. Warner is Director of the A/G Archives

19 Known Living Who Attended Organizational Meeting in 1914

After 75 years, at least 19 people who attended the organizational meeting of the Assemblies of God in 1914 are still living.

Most of the survivors were children in 1914, but two of the 19 were ordained that year.

Dollie A. Simms, 90, who now lives at Maranatha Manor, Springfield, Missouri, was ordained during the organizational meeting. The next fall, Willie Millsaps, 93, of Bristol, Virginia, was ordained during the organizational meeting of the Arkansas District Council.

Two other living ordained ministers who attended the organizational meeting at Hot Springs, Arkansas, are Mary B. Cadwalder, Sugarland, Texas, and Vera Riley, Russellville, Arkansas.

The remaining 15 are listed below.
Rachel Cline, Antlers, OK

Sarah Harrell, Springfield, MO
Allie Hughes, Chandler, OK
Pauline Geisel Jenkins, Cairo, GA
Ethel Mae Bowley Jordan, Olivehurst, CA
Eva McDowell May, Glendale, OR
Hattie McConnell, Ahwahnee, CA
Daisy Ruckman Myers, Joplin, MO
John Opperman, Tracy, CA
Paul Opperman, Fresno, CA
Esther Opperman Rea, Fresno, CA
Grace Ashmore Reed, Russellville, AR
Ruth Opperman Ringle, Oakland, CA
Philip Wiley, Bellingham, WA
Myrtle Hulsey Wilson, Joplin, MO

Above list compiled in July 1989.

If you know of others who should be on this list, you are asked to write to the A/G Archives, 1445 Boonville, Springfield, MO 65802.

□ Myer Pearlman/ from page 8

there I turned back and went to the Pentecostal mission. There was something in the very atmosphere that appealed to me and then, too, the testimonies attracted me. People would stand and tell how Jesus had broken the fetters of sin, how He had given them peace and joy which they had never found in the world; how He baptized them in the Holy Ghost. I began to prick up my ears and take notice. Paul said that the Jews seek after a sign. That mission was full of signs!

The speaking in other languages interested me most, for I was a student of languages. One time Brother Craig [Robert Craig, the pastor] was baptizing some people in the baptistry and suddenly his eyes closed and he gave an exhortation in another language. To me it conveyed the impression of the supernatural, of a power beyond this world. Under the preaching of the gospel I began to see the real Jesus; not a Jesus misrepresented by prejudice and tradition, but a real Jesus as He is portrayed in the New Testament. I saw Him, desired Him, and longed for His salvation.

The people of the mission had noticed that I was of the Jewish race and they spoke to me in a very kindly way. No doubt they were praying for me; and one night while in bed, I was overwhelmed with a sense and consciousness of guilt, feeling I was a terrible sinner and that naught awaited me but the flames of hell. It was a real conviction for sin. Had I been able to put into words the longing of my heart it would have been expressed in the words of that beautiful hymn,

*“Lead kindly light, amid the
encircling gloom,
Lead thou me on.*

*The night is dark, and I am far from
home.*

Lead thou me on.”

The kindly light was indeed leading me on step by step to the unknown sanctuary. I remember how I began to pray. The light within me was beginning to reach out, my eyes were trying to open, and I saw glimmers of the light. My first prayer was not in the name of Jesus but in the name of Abraham, Isaac, and Jacob. Nevertheless, it was the beginning of a spiritual awakening.

A little later on I heard a brother testify of how God had delivered him from the cigarette habit. I had tried to break off the habit but could not in my own strength. I was not yet a Christian but down on my knees I went and in true simplicity I asked God to deliver me, and from that moment to this I have never had a craving for tobacco.



Myer Pearlman met Irene Graves at Central Bible Institute, a story of teacher falling in love with student. They were married in 1927.

“I began to speak a language which I had never learned, just as my countrymen did on the Day of Pentecost.”

Then came that evening in my experience which I shall never forget. I reached the place where I fully believed that Jesus was the Christ. I am sure most of you know that it means a great deal for a Jew to accept Jesus Christ. It might mean to be cut off from one's family; it would mean being cut off from Israel. Many a young Jew has been disowned by his family and for some an actual funeral has been held. When I did become a Christian my mother was at first very bitter. She pleaded with me, “Please come back and be a Jewish boy again.” She thought I had become a Gentile. But she is friendly now, and I am

welcome at home any time.

But to return to that particular evening; I went to the mission. At the close of the sermon I made my way toward the door. When I reached the doorway I stood there listening to the closing chorus. I was not worked up emotionally, nor was I expecting anything to happen, nor was I praying. As I stood there, I remembered I felt some strange influence come over me, indescribable but very pleasant. I quivered a little, then turned and went out, feeling very happy. That sweet presence was with me. As I went to bed there was a new consciousness of Christ's reality. I saw no one and heard no audible voice, but something seemed to tell me that I had the joy of heaven. And that was the turning point in my life; I became a new creature in Christ Jesus. My journey was ended; I had reached the unknown sanctuary, now no longer unknown to me.

That was the time I began my new life. A week later, when in the prayer room of the mission, Brother Craig said to the evangelist, “I have the witness that this young man was saved a week ago,” which was true. So that is the story of how I traveled through darkness into light.

I was told that there was another experience for me—the baptism with the Holy Spirit, so I sought this experience. While in San Jose, in an ordinary prayer meeting, the Lord Jesus Christ baptized me. As I was kneeling there, praying, the Lord shifted the gears of my soul and lifted me into the spiritual realm, and I began to speak a language which I had never learned, just as my countrymen did on the Day of Pentecost, when Peter replied, “This is that which Joel the prophet spoke of, saying, ‘It shall come to pass in the last days that I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy.’ ” It lifted me into a higher realm and gave me a sense of the nearness of God. Oft in times of discouragement and depression the utterance comes again and I feel my soul strengthened and lifted because “He that speaketh in an unknown tongue edifieth himself.”

Later I went to Central Bible Institute in Springfield, Missouri, and graduated. One day Dean Frank Boyd said to me, “How would you like to teach?” I entered the door of opportunity, and surely blessed is the man who has found his work. The Lord saved me, baptized me, and called me to His work. What more can any human being want?

I am still journeying on and the kindly light is still guiding. “Brethren, I count not myself to have apprehended, but this one thing I do...I press toward the mark for the prize of the high calling of God in Christ Jesus.”

□ Ohio's Bible Schools/ from page 5

Recognizing the inaccessibility of Findlay, Ohio, to many places in the country, prompted the insertion that those interested students in other places attend "Full Gospel or Pentecostal schools within their reach" and avail themselves of every opportunity to study the Word.²² To be certain, the leadership within the Assemblies of God recognized early on the need for Pentecostal Bible schools, and were desirous of a centrally located institution that would standardize higher education and become a prototype for the

T. K. Leonard's school in Findlay was the closest thing to an official A/G school — at least for a few years.

training of the movement's ministers. Leonard's desire, however, was that the General Council not only endorse but operate the Gospel School in Findlay as that model.

Leonard's methods of leadership within the Assemblies of God often caused tension and disharmony, and eventually led to his withdrawal from the movement in 1929.²³ He struggled to win the financial support of Assemblies of God churches for his school, and even suggested at one point that pastors were "sometimes criminally indifferent" by their ignoring his need in Findlay.²⁴ At the second Central District Council, held December 1921 in Chicago, the Gospel School in Findlay was officially recognized by the District.²⁵ There was, however, no financial commitment made.

The Assemblies of God meanwhile continued to make strides in education, and at the 1923 District Council the following resolution was adopted:

Whereas, We understand that the matter of arranging a course of study, to be pursued by candidates for ordination, is being considered by the officials of the General Council of the Assemblies of God with a view to the adoption of some such course at the next meeting of the said General Council, and

Whereas, We feel that the importance of candidates for General Council credentials being properly instructed in the Word of God and Pentecostal principles before being ordained to the ministry, therefore be it

Resolved, That we put ourselves on record as favoring action by the General Council with a view to establishing a uniform course of study, for those not holding certificates from Bible Schools officially recognized by the General Council, to be adopted by the various District Councils...²⁶

The District Council in 1924 further went on record as recognizing and recommending "Central Bible Institute [est. 1922] located at Springfield, Mo., as an institution worthy of the support and patronage of all who are interested in Bible Schools." The resolution added "...that we recognize the Gospel School at Findlay, Ohio."²⁷ This became a Standing Resolution through the 1928 District Council. The Central District made attempts afterward to rectify the apparent affront to the Gospel School.²⁸

In 1926 T. K. Leonard reported on the status of the Gospel School, indicating that the brunt of financial burden had been carried by the Findlay Assembly since the school's inception. He felt that "the time had come for the Central District to not only give its moral support to the Bible School, but that there ought to be an effort made to undertake, in part at least, its financial support."²⁹

Leonard further sought to enhance the academic quality of the institution. A September 1927 issue of *The Gospel School Review* lists its 2-year Bible course as offering: Bible Doctrine, or what the Bible teaches; Bible Synthesis, a study of the Old and New Testaments; Bible Interpretation, the application of biblical principles of interpretation; Homiletics, the preparation and delivery of Bible discourses; Dispensational Studies, the Bible from a dispensational viewpoint; The Church, a biblical and historical tracing of the Church, defining it, its functions, and the place it occupies in the purpose of God; Bible Geography; English Language, for those requiring it; New Testament Greek; and Music, both vocal and instrumental.³⁰

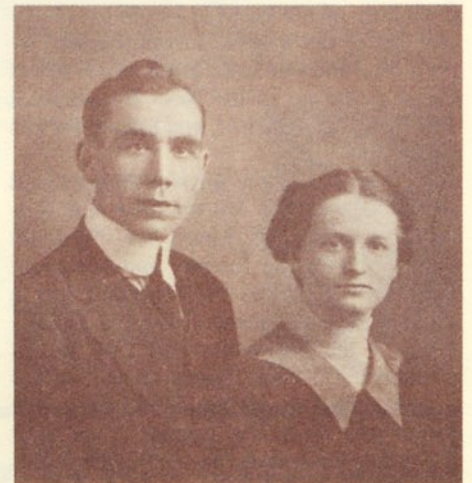
Tensions continued to mount between Leonard and the Assemblies of God, with those tensions heightened as a result of overtures Leonard was making to the International Church of the Foursquare Gospel, led by Aimee Semple McPherson. Leonard was incensed that the Central District would not support his school in Findlay and was making plans to begin its own Bible school in Dayton in 1928. As a result, early that same year, Leonard made moves to join the Foursquare church and withdraw from the General Council.³¹ On Saturday morning, January 29, 1929, *The Findlay Morning Republican* reported that the Gospel School was now recognized as a branch of the Los Angeles "L.I.F.E." Bible School conducted by Aimee Semple McPherson.³²

According to former Assemblies of God missionaries Grace and Phillip Elsea, members of Leonard's church in Findlay, and Grace a former student of the Gospel

School, Leonard left the Assemblies of God "because they would not take over the Bible School and would not do what he wanted them to do."³³ The Elseas express great sadness over Leonard's decision to leave the fellowship, and while he was later reinstated with the A/G and retired from pastoring in 1941, there is continued hurt over the consequences it brought.³⁴

Bible School, Norwalk (1911?). A Bible school under the direction of a Mrs. Wurmser existed in Norwalk, Ohio, sometime after the turn of the century. Located southwest of Cleveland and south of Sandusky in Ohio's Huron county, Norwalk was a relatively obscure town at the turn of the century. The significance of Norwalk in early Ohio Pentecostalism lay in its Bible school, mentioned by two early Pentecostal writers, Esther B. Harvey and Fannie M. Van Dyke.

Esther B. Harvey reports going to Bible school in Norwalk for 1 year (1911) before



Esther B. Harvey attended the Norwalk school before going to India in 1913. She married James Harvey in India.

leaving for the mission field in 1913.³⁵ After the Assemblies of God organized in 1914 she joined the ranks of its ordained ministers.³⁶ She relates her tumultuous childhood, her preparation for the ministry, attendance at Bible school, her famous missionary effort in India, the loss of two husbands and three of her four children on the mission field in her book *The Faithfulness of God*.³⁷

Interesting is her account of marrying her second husband, Sidney Grimmette, after her first husband, James Harvey, died on the mission field. Grimmette had prayed for Esther in 1911 at the Bible school she attended, and she received a healing of some illness. She indicates that Grimmette had been a teacher in the Norwalk Bible school for some time. Unfortunately, while returning to the mission field, Grimmette died as well.³⁸

Fannie Van Dyke gives the only other

known evidence for a school at Norwalk. She relates that a new pastor had come from the Christian and Missionary Alliance to their little mission in 1912. "Brother Smith," she shares, "...never attended Bible School except for short sessions at Mrs. Wurmser's school in Norwalk."³⁹ Van Dyke does not give exact dates, but the text would indicate that Smith arrived in Youngstown some time between spring and fall of 1912.⁴⁰ The school apparently had a strong enough reputation at the time that Fannie Van Dyke felt no further need to comment.

Peniel Bible Institute, Dayton (1928). In a letter dated July 10, 1928, O.E. McCleary and H.L. Harvey wrote to then District Superintendent Flem Van Meter that the Central District consider incorporating Peniel Bible Institute under the auspices of the district. Their letter stated that

Inasmuch as our future prospect as a people will be determined largely by the standard of our ministry, we believe that the matter of a properly incorporated Bible Institute, having an accredited Faculty, that has the endorsement and approval of the Council, deserves the attention and consideration of the Executive Presbytery of the District.⁴¹

The school had already been in existence at the facilities of Bethel Assembly of God on Buckeye and Pulaski Streets in Dayton. Herman L. Harvey was the school's principal, and the school's board of directors consisted of several district officials.⁴² The institute listed a standard 3-year academic calendar that included courses in Systematic Theology; Bible Synthesis; Dispensational Studies; Prophecy; New Testament Greek; Homiletics; Pastoral Theology; Epistles; Personal Work; Bible Atlas; Church History; English; Expression; Voice; Vocal and Instrumental Music.⁴³

On motion, the petition of McCleary and Harvey was accepted, and the district agreed to the responsibility of the school. After considerable discussion, it was

In 1929 the Central District threw its support behind Peniel Bible Institute, Dayton, which left Leonard on his own.

decided by common consent that Dayton, Ohio was the logical place for the school.⁴⁴ The articles of incorporation for the Peniel Bible Institute were read, and the name of A. B. Cox was to be used as the agent for the corporation.⁴⁵ As a result, Peniel Bible Institute became the officially sanctioned Bible institute of the Central District Council.

The report of the district superintendent



T. K. Leonard's Gospel School moved into this large Findlay building in the 1920s. *Courtesy of Dwight Snyder.*

at the 10th District Council in Dayton in 1929, expressed in glowing terms the feelings of the district toward their new school:

One of the most progressive moves of the district has been the organization and opening of the Peniel Bible Institute at Dayton, Ohio. The school was opened October 18, 1928, under the supervision of Brother O. E. McCleary, with Brother Robert A. Miller and wife as assistants. The school has a student body of twenty-seven representative young men and women, and the Lord has wonderfully blessed from the beginning.⁴⁶

Superintendent Flem Van Meter continued: "Inasmuch as the Peniel Bible Institute is an institution which is much needed in the district, we believe there should be some action taken at this time for the co-operation of the assemblies of the district in this great work."⁴⁷ In the business sessions of the 1929 council, motion was made concerning the endorsement of the Peniel Bible Institute. On motion, the resolution was adopted that read:

Be It Resolved, That the Central District Council concur with the action of the Presbytery in helping to establish this school, by adopting it as our District Council School, and that we recommend that our pastors and evangelists encourage our young people to attend the Peniel Bible Institute.⁴⁸

Not only was 1929 the year that the Central District formally threw its support behind Peniel Bible Institute, but it was also the year that the Great Depression would wage economic terror upon the United States. The financial squeeze was placed upon Peniel, prompting the district superintendent to comment at the 11th District Council in Canton (1930):

...I feel I should state that God has placed His seal upon this school in the substantial increase in membership in the student body, and by supplying the financial needs in the past year in a remarkable way. Yet there is a need of greater cooperation from the Pentecostal constituency of the District in order to maintain and support the faculty, and I trust the assemblies of the District will share in this responsibility.⁴⁹

For the meantime, Peniel seemed to have a bright future as indicated by an article written by a student in the *Pentecostal Evangel* in 1931.

...Peniel Bible Institute, 104 Buckeye Street, Dayton, Ohio, wishes to sound a note of praise for God's mercy and goodness this fourth year of its history. The Lord has blessed in the sending of precious God-called students from Indiana, Ohio, Michigan, Maryland, Pennsylvania, New Jersey, and New York. An excellent course of study has been arranged under the supervision of Principal H. L. Harvey. The Holy Spirit has been in the midst to lead into deeper and closer walks with Himself. Early in the year, the Lord took possession of an English class and baptized one with the Holy Spirit.⁵⁰

What student wouldn't want his English class "taken over" by the Holy Spirit?! The school's spiritual climate is further described by a missionary visiting the campus in 1932:

One of the first things that impresses one, is the spiritual tone that permeates the whole school, and while you are conscious of a very efficient scholastic background among the faculty, you realize that spirituality has the crowning place in all the activities of the Institute. Real Christian character is employed above intellectual accomplishment.⁵¹

The Depression loomed too large however, and the support of the district churches proved too small in a time when their own means were stretched beyond their limit, and the Peniel Bible Institute was closed. Delegates at the 1935 District Council in Dayton urged students in the district to attend Central Bible Institute.⁵²

The Minutes of General Presbyters Meeting (August 11-15, 1935) show that in order to clear the books of the Peniel Bible Institute, it was ordered that A. B. Cox send letters to all students with unpaid accounts informing them that all accounts paid within 30 days would be discounted 33%. Moreover, it was ordered that "the \$182.00 now in the treasury of the school be transferred to the district treasury and be applied on the new Dodge car."⁵³

Upon locking the doors at Peniel Bible Institute, the Central District handed over the proud reigns of Assemblies of God higher education in Ohio to Central Bible Institute in Springfield, Missouri. The Ohio schools had presented a progressive and spiritual pace to A/G higher education in its formative years, but for all intents and purposes, the Ohio schools had now become a significant part of the Assemblies of God's past.⁵⁴

CONCLUSION

The Ohio schools hold a marked tradition in the advancement of the Pentecostal movement in Ohio and throughout the northeastern United States. Their history also speaks to a valuable

contribution to the establishment of higher education in the Assemblies of God.

While their achievements are many and articulated in the lines above, suggested reasons for their demise are equally important and worth noting below:

First, spatial limitations inhibited anything more than local or district support. The Ohio schools were not centrally located enough to attract students and financial support from other parts of the country. Particularly in the early part of the century when transportation was vastly more difficult than it is today, this would have been a deciding factor for many in where to attend Bible school.

Second, personality and character conflicts, at times, stood in the way of what seemed "best" overall for the Ohio schools. When one's "personal vision" was held above the vision of the movement, tensions often arose and pride would get in the way. Furthermore, in at least one unfortunate occurrence, character was compromised and the ministry that held so much promise, was lost.

Third, conflict of interest seems to have been at least a "cloaked" contribution. Tension existed between the local, district, and regional schools in terms of raising and maintaining support. This tension came to a head with the establishment of a "national" General Council school in Springfield, Missouri (1922). The creation of a national school gave it a decided advantage over local schools such as Gospel School in Findlay, and district schools such as Peniel in Dayton.

Interestingly, establishing a national school in 1922 also helped maintain progress of higher education in the Assemblies of God during the Depression when many local and regional schools could no longer operate. It also standardized education in the movement by providing a "prototype" for the educating of the fellowship's ministers, missionaries, evangelists, and Christian workers.

Fourth, economic factors also played

into the demise of the Ohio schools. As mentioned above, financial support for the institutions was not easily come by. As a revivalist and restorationist movement, it was not easy convincing people in Pentecostalism of their need to train and equip ministers. Education was often seen as a waste of time to the pre-millennial, pre-tribulationist mind-set.

Furthermore, districts, churches, and individuals often did not have extra finances for endeavors such as "Bible and Training schools." District personnel were often part-time in their duties and pastored churches along side, local pastors would frequently work in secular employment in addition to pastoring, and congregations were particularly hit with financial leanness during the Great Depression.

Fifth, the prevailing attitude was suspicion of higher education in the Pentecostal movement. A general lack of trust permeated the turn-of-the-century Pentecostal and affected his views toward Bible institutes, Bible schools, seminaries, and those wishing to attend them.

NOTES

1. "Training School to Open," *The New Acts* 1 (June 1905): 2.
2. Lupton himself says he received his Pentecost on "November 30, [1906]" (*The Apostolic Faith* 1 (February-March 1907): 5.), but this is unlikely since Campbell didn't begin her meetings until December 5 of that year (same issue, page 5). The probability is that the discrepancy represents either a typographical error, or "evangelistic" expression on the part of Lupton. Campbell had brought the Pentecostal message to Ohio from Los Angeles.
3. "Opening of School," *The New Acts* 2 (October 12, 1905): 1.
4. *Ibid.*, 1-2.
5. *Ibid.*, 2.
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*
9. Ivey Campbell, "Report From Ohio and Pennsylvania," *The Apostolic Faith* 1 (February-March 1907): 5.
10. Pearl Bowen, (Alliance Report), *The Apostolic Faith*, Los Angeles 1 (May 1907): 4.
11. "The Summer School," *The New Acts* (March 1909): 2.
12. "Pictorial Golden Anniversary Review: 1906-1956," 12.
13. Christian Assembly would continue to have a tremendous impact upon higher education in the Assemblies of God, however. O. E. Nash, pastor of First Christian Assembly, had a tremendous burden for the people across the Ohio River in the Kentucky mountain region. Here he began The Kentucky Mountain Mission, which utilized the people in Cincinnati's assembly in reaching the inhabitants of eastern Kentucky.
14. In the fall of 1935, Nash founded Peniel Bible Institute in Wolf County, Kentucky, near Campton. The purpose of the school was to equip Christian young people for "emergency ministry" in Kentucky. These Kentucky "nationals" would then be used to organize and continue the home missions effort in their state. The truly significant thing about O. E. Nash, the Kentucky Mountain Mission, and Peniel Bible Institute (later located in Stanton) was that Nash established and continued the work while still pastor at First Christian Assembly. Even more astounding is that when Kentucky was declared a separate district, Nash became it's first district superintendent, again, while remaining pastor of First Christian Assembly in Cincinnati!

Peniel Bible Institute closed in the early 1950s,

but not before having a significant impact on the establishment of the Kentucky District, and being a catalyst for church planting in the mountain region of that state.

14. Charles E. Jones, *A Guide to the Study of the Pentecostal Movement*, Vol. 2 (Metuchen, New Jersey: The Scarecrow Press, Inc., and The American Theological Library Association, 1983), 705. Jones indicates that the Gospel School, established in Findlay in 1908, merged with Mt. Tabor Bible Training School (Chicago, Illinois) in 1917. However, evidence clearly indicates the school continued to operate in Findlay through 1929 when it affiliated with L.I.F.E. Bible School in Los Angeles. Admittedly, the confusion may represent a cessation of the school at one point, only to have it reactivated later under the same name.

15. Glenn W. Gohr, "Thomas King Leonard," *Dictionary of Pentecostal and Charismatic Movements*, Stanley M. Burgess and Gary B. McGee, eds. (Grand Rapids, MI: Zondervan, 1988), 538.

16. "Findlay's First Pentecostal Church," History of First Assembly of God, Findlay, Ohio, commemorating the church's seventy-fifth anniversary (1907-1982), 5-6. Church file, Assemblies of God Archives.

17. *The Christian Evangel* 65 (October 31, 1914): 3.

18. J. Roswell Flower, "History of the Assemblies of God" (unpublished class notes), 1950, 24.

19. William Menzies, *Anointed to Serve*, (Springfield, MO: Gospel Publishing House, 1971), 122-124.

20. "Minutes of General Council," *The Christian Evangel* 67 (November 14, 1914): 1.

21. "Religious Schools and Publications," *The Christian Evangel* 67 (November 14, 1914): 3.

22. *Ibid.*

23. J. Narver Gortner, Pinellas Park, Florida. Letter to "Brother" [James W.] Van Meter, March 17, 1953, 1. Ohio District Council Archives. This tension caused one of his contemporaries, J. Narver Gortner, to comment on Leonard: "He had come out of the Church of God, and was quite opposed to organization, as all the Church of God ministers are supposed to be, and yet their organization is one of the most hide-bound I know of. It is really a dictatorship, and that is what Leonard believed in, and he wanted to be the dictator."

24. *The Gospel School Review* 15 (May 1922): 2.

25. Minutes of the Central District Council [2nd] (Chicago, Illinois, December 6-8, 1921), 12. It was resolved that a committee be elected to devise plans for cooperation and supervision of the Gospel School. Two years later, T. K. Leonard, D. W. Kerr, and Wm. Lambert Brant were selected to serve on the committee for Bible Schools. Minutes of Central District Council [4th] (Dayton, Ohio, May 8-10, 1923), 4.

26. Minutes of the Central District Council [4th] (Dayton, Ohio, May 8-10, 1923), 16-17.

27. Minutes of the Central District Council [5th] (Toledo, Ohio, May 6-8, 1924), 18-19.

28. Minutes of the Central District Council [6th] (Findlay, Ohio, May 13-15, 1925) 13-14. The Resolution Concerning Bible Training and Schools read: "...That we hereby recognize the Gospel School located at Findlay, Ohio as being in fellowship with the Central District Council, and that the teaching of the said Gospel School is in keeping with the fundamental doctrines of the Assemblies of God.

"That we recommend that our pastors and evangelists encourage our young people to attend the Gospel School of Findlay, Ohio, when they may desire to do so."

29. Minutes of the Central District Council [7th] (Dayton, Ohio, May 19-21, 1926), 11-12.

30. *The Gospel School Review* 19 (September 1927): 1.

31. Minutes of the Central District of the Assemblies of God, General Presbyters, November 30, 1928. The minutes state: "The case of Brother T. K. Leonard and his attitude toward the Dayton Bible School, the Four Square [Foursquare] movement, and the General Council was taken up and discussed at length." Further, C. A. McKinney, Akron, Ohio. Letter to "Brother" Flem Van Meter, November 19, 1928 regarding T. K. Leonard "and his



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attitude at this time joining the Four Square [Foursquare] and never resigning." Apparently, Leonard had joined the International Church of the Foursquare Gospel without first surrendering his Assemblies of God credentials.

32. "Aimee May Talk Here in Summer," *Findlay Morning Republican* (January 26, 1929), 10. The article's sub-title read: "Elder T.K. Leonard, Head of Assemblies of God School and Church Here." In the article, T.K. Leonard announced the upcoming meeting with Mrs. McPherson upon his return from Los Angeles, California, where he attended the sixth annual international convention of that denomination [Foursquare] held at Angelus Temple. "She is particularly interested in Findlay because she spent some time here a number of years ago at the Gospel School and at our church...She had the misfortune to break her ankle while here, making it necessary for her to remain a little longer than she planned. The local school was recognized at the convention as a branch of the Los Angeles L.I.F.E. Bible School conducted by Mrs. McPherson. That school was started six years ago with 50 students, and now is housed in a half million dollar building with more than 1,000 students...Next month two graduates from McPherson will come to Findlay to cooperate with the Gospel School."

33. "Phillip and Grace Elsea," Interview by Wayne Warner, May 7, 1988, Findlay, Ohio.

34. Leonard requested reinstatement with the Assemblies of God in 1938. He then retired from the pulpit after 34 years of ministry in Findlay, on November 1, 1941. He died in 1946.

35. Esther B. Harvey, "He Was There All the Time." Personal history in Esther B. Harvey file, Assemblies of God Archives.

36. *Ibid.*, 3.

37. Esther B. Harvey, *The Faithfulness of God* (Battle Creek, Michigan: Grounds Gospel Press and Book Store, n.d. [1949?]). Her account of attending Bible School in Norwalk is contained on pages 14-15.

38. Esther B. Harvey, "He Was There All the Time," 3. Personal history in Esther B. Harvey file, Assemblies of God Archives. Sidney Grimmette died of cancer at Kobe, Japan, while en route to India.

39. Fannie M. Van Dyke, "History of the Full Gospel Work in Youngstown Since 1890," 17. Van Dyke's interests were much more prevalent with the Rochester Bible School in Rochester, New York. Here, she would refer to herself as an "Elimite," and having "the same deep teaching of Christian and Missionary Alliance with Pentecost added."

40. *Ibid.*, 16-17.

41. O. E. McCleary and Herman L. Harvey, Peniel Bible Institute, Dayton, Ohio. Letter to Flem Van Meter, March 17, 1928. File in Ohio District Council Archives.

42. The Peniel Bible Institute letterhead read "Peniel Bible Institute of the Assemblies of God; Herman L. Harvey, Principal; Bible Training for Ministers, Evangelists, Missionaries, Church and Sunday School workers; Buckeye and Pulaski Streets; Dayton, Ohio." Listed under "Board of Directors" were A. B. Cox, President; G. F. Lewis, Vice-president; Alvin L. Branch, Secretary; Herman L. Harvey, Treasurer; J. R. Kline; C. A. McKinney; and O. E. Nash.

43. O. E. McCleary and Herman L. Harvey, Peniel Bible Institute, Dayton, Ohio. Letter to Flem Van Meter, July 10, 1928. From letterhead. File in Ohio District Council Archives.

44. Minutes of the Central District of the Assemblies of God, Executive Presbyters, July 24, 1928.

45. Minutes of the Central District of the Assemblies of God, Executive Presbyters, July 24, 1928. Signing the Articles of Incorporation were: Flem Van Meter, A. B. Cox, G. F. Lewis, Harry J. Steil, H. L. Harvey, C. A. McKinney, J. D. Menzie, A. L. Branch, G. W. Payne, J. P. Kolenda, J. R. Kline, R. A. Miller, and O. E. McCleary.

46. "Report of the District Superintendent," Tenth Annual Session of the Central District Council of the Assemblies of God, Dayton, Ohio, April 30-May 3, 1929, 15-16. File in Ohio District Council Archives.

47. *Ibid.*, 17.

48. Minutes of the Central District Council [10th] (Dayton, Ohio, April 30-May 3, 1929), 13.

49. Minutes of the Central District Council [11th] (Canton, Ohio, May 13-16, 1930), 36.

50. "Ideals Realized at Peniel," *The Pentecostal Evangel* (December 12, 1931): 12-13.

51. Alfred A. Blakeney, "A Missionary's Impressions of Peniel Bible Institute," *The King's Herald* 2 (May 15, 1932) 6.

52. Minutes of the Central District Council [16th] (Dayton, Ohio, April 30-May 3, 1935), 25.

53. Minutes of the Central District of the Assemblies of God, General Presbyters, August 11-15, 1935. Ohioans are always practical, even in times of great crisis.

54. It should be noted that one final attempt was made at establishing a "Regional Council" school in 1950. The Ohio District, moved primarily by the

Ohio leadership and by Roy Wead of Indiana, attempted to organize and establish the new "Great Lakes Bible Institute" in Indianapolis. Several schools were interested in merging to form this school, including Great Lakes Bible Institute in Zion, Illinois, and Peniel Bible Institute in Stanton, Kentucky. Additionally, district support was achieved beyond the Ohio District including the districts of Indiana, Illinois, Kentucky, and Michigan. Had this occurred, a regional school of some magnitude would have developed. A few obstacles including secured financing, property availability, and racial considerations stood in the way of establishing the school. As a result, Great Lakes Bible Institute in Indianapolis was never realized. ♦

PHOTO QUIZ

How Many Do You Recognize From 1950s?



A regional Sunday School Convention at Long Beach, California, brought these three veteran preachers together. From the left, A. B. Cox, longtime pastor in Dayton, Ohio; Ralph Riggs, general superintendent at the time; and W. T. Gaston, former general superintendent (1925-29) and at this time superintendent of the Northern California-Nevada District.



The editorial staff of Sunday school literature in 1953. Seated are Editor Hart Armstrong, Ellis Martin (Stevens), Dorothy Morris, and Elva Johnson (Hoover). Standing, Flora Sprinkle, Blanche Koons, Zella Lindsey, Jewell Ready, Juanita Brown, and Betty Morris.

