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Assemblies of God

HERITAGE™

Tulsa's Fifth & Peoria Assembly

90th
ANNIVERSARY



Assemblies of God HERITAGE™

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IN MEMORY OF PIONEER MINISTERS

Remembering representative pioneer ministers: Missionary-pastors H. B. Garlock and James M. Reb; Educators Arthur H. Graves and Frank and Helen Boyd



AGNES THELLE BECKDAHL

A story of a young woman who felt God had called her to a special work. She became a beacon of Pentecost in Europe and India. "Without complaint, she and her husband lived in small mud houses to reach Indians with the gospel."

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A MINISTRY IN THE BRONX

Showing some of the ministry of long-time Bronx pastor Dominick Tuminaro (1915-1992) and others of the old Italian District.



INDIANAPOLIS AND TULSA CHURCHES CELEBRATE

Heritage is featuring two churches on anniversaries: Central Assembly ("Fifth and Peoria"), Tulsa, on its 90th; and Calvary Temple, Indianapolis, on its 50th. The first has seen greater days (see cover) but is on the rise in a new facility, and the second has become one of the great churches in the Assemblies of God.

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CENTRAL BIBLE COLLEGE'S CLASS OF 1937

What happens when former classmates get together after 60 years? They return to a much improved campus, offer much thanks to God, reminisce about attending school during the Great Depression, eat good food, check over the old hometown, and enjoy lots of fun. Here are some scenes through the editor's camera lens.



Warren and Dorothy Campbell

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COVER: Central Assembly("Fifth & Peoria") Tulsa, 1951.

"I didn't think anyone wanted it."

Can you imagine anyone burning or trashing items that belong in a historical repository like your Assemblies of God Archives?

Yes, it does happen simply because many people are unaware of a collection's historical value. The sad thing is that we often arrive too late to save materials that were just waiting to fill gaps in our collections.

The story of R. E. Winsett is a good example. Winsett was a well-known music composer and song book publisher of the early Pentecostal movement ("In the Great Triumphant Morning" and the music for "Lift Me Up Above the Shadows"). After reaching a descendant by telephone, I learned that only 3 months earlier he had discarded several boxes of his father's correspondence and other records.

"I didn't think anyone wanted it," he answered.

He had kept Winsett's collections for 30 years but was unaware that the Assemblies of God Archives is searching for historical materials that help tell the story of the denomination and the early Pentecostal movement. And of course the creation and publishing of music is a very important part of that story.

With good intentions we arrived 3 months too late.

But the Winsett story is only one of scores of instances where descendants or administrators view historical treasures only as "old papers."

A descendant of the late Evangelist Charles S. Price had a similar story to tell. Outside of published materials, very little of his accumulated correspondence and unpublished materials were preserved. Again, it was, "I didn't think anyone wanted it."

About 20 years ago in Noonan, North Dakota, Pastor Don MacPherson and church deacon John Baker arrived at Elbert Peterson's home to find the elderly member burning a collection of books and magazines dating back to the early 1900s. Don, who is now pastor of Glad Tidings A/G, Powell, Wyoming, and district secretary-treasurer, told me recently, "I guess he wanted to get things cleaned up before he died."

Phil Darner—who in 1914 ran a printing press for E. N. Bell, first chairman of the Assemblies of God—had amassed an assorted collection of church magazines and other papers. Last year his son told me, "I threw away arm-

Wayne Warner is director of the Assemblies of God Archives and editor of *Heritage*. He is author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and compiler of two books on Smith Wigglesworth's sermons: *The Anointing of His Spirit* and *Only Believe*.



TO CALL ATTENTION TO OUR THREATENED HERITAGE, THIS COLUMN HAS BEEN REPRINTED FROM THE SPRING 1991 "HERITAGE LETTER."



loads of materials Dad had saved." He too did not realize the value of published and unpublished items.

Not all losses, of course, are intentional. Accumulated materials can be destroyed in less time than it takes to tell about it by fires, floods, and storms. And over a period of years, insects, rodents, hot attics, and damp basements can take their toll on photographs and important papers. These enemies take longer to complete their dirty work, but the loss can be just as devastating.

Take the Shumway collection for an example. About 75 years ago Charles Shumway interviewed scores of people associated with the Azusa Street Mission and other early Pentecostal outpourings for a dissertation. A son told me that after his father's death the family discovered that about 35 boxes of materials—including the interviews—had to be destroyed because a storage company had stored them in a warehouse which had only a dirt floor.

Despite the bleak picture I have painted, there is a bright side. An encouraging side is that many people are aware of historical values in what others would toss out as "old papers."

Charles Price's daughter did have a newspaper scrapbook from the 1920s and 30s, photographs, and copies of her father's *Golden Grain* magazine, all of which she kindly donated to the Archives.

Phil Darner's son preserved and donated hundreds of early *Pentecostal Evangels* and other materials. (See photo in fall 1990 *Heritage*.)

And what good if any came out of Elbert Peterson's bonfire? After Don MacPherson and John Baker saw flames licking up books and periodicals in the Noonan backyard, they sprang into action. "We pulled books and magazines away from the fire," he remembers. "I loaded my car trunk and then the back seat with materials that would have been burned within the next few minutes."

Now, here's the rest of the story. Much of the salvaged material remained in the Noonan church for nearly 20 years. Three years ago Don told me about the incident and

suggested I get in touch with John, which I did. John and his wife kindly boxed up the material, including missing copies of Carrie Judd Montgomery's *Triumphs of Faith*, and shipped them to the Archives.

In another case—a near horror story for archivists—James Singleton heard about a wrecking crew poised to destroy an old church building in Fort Worth. Knowing that P. C. Nelson's son had formerly lived there, Singleton raced to the site and discovered that in the attic were several boxes of materials which Nelson had saved—some even from the 19th century. "The thing that scares me," Singleton said, "is knowing that had I not gone when I did, the entire collection would have been hauled to the dump." But instead of being lost forever in a dump, the materials are now housed in the P. C. Nelson Memorial Library at Southwestern Assemblies of God College, Waxahachie, Texas—the college Nelson helped found.

Through the watchfulness of many other people, rescued items garnered from coast to coast are now safely stored in our fireproof vault. And today they are available to researchers—which includes students on assignments, editors wanting article illustrations, authors, genealogists, and people who just want to satisfy a historical curiosity.

You might be wondering how all of this affects you or people in your church.

- Do you have church-related photographs, diaries, books, magazines, correspondence, recordings, and other historical materials but don't know what to do with them?
- Can you refer us to a collection whose owner is poised with a torch or ready to call the trash company?
- Do you have funds which would help us move from our cramped quarters into a facility suitable for this

The above brochures are available on request from the Assemblies of God Archives. The background photo is of the Hot Springs, Arkansas, opera house, site of the 1914 organization of the Assemblies of God.

preservation and research ministry?

Wherever you fit into the picture, please write or call soon for more information or to tell us how you would like to help.

Thank you for your concern for a threatened heritage.

PHOTOS FROM OUR READERS

How many of our readers remember Central Bible Institute (now College), Springfield, Missouri, sending teams out in vans like this one? This quartet, pictured near Lake Michigan in Evanston, Illinois, were experienced travelers during the Great Depression. From the left, Ethel Sprague, Evelyn Sprague, Esther Olson, and Epsie Prosser. Courtesy of Shirley Shedd



REMEMBERING REPRESENTATIVE
PIONEER MINISTERS

In Memory

Farewell, Old Soldier

A Tribute to H. B. Garlock

By John Garlock

Many of our readers will remember Henry B. Garlock (better known as "H. B."), pastor and one of the early Assemblies of God missionaries to Africa. At his passing in 1985, his son John gave tribute to this "old soldier," which is reprinted in this Memorial Day feature along with other representative servants of the King of Kings. (Ruth Garlock, H. B.'s faithful coworker joined him at the age of 99 last January.)

He sang it many hundreds of times, though the singing was somewhat flawed lately:

*"The wheels of mortal life shall all stand still:
And I shall go to dwell on Zion's Hill."*

And at last he made it—triumphantly. At 87 1/2 years of age, my father, Henry Bruce Garlock, went to be with the Lord at 2:35 a.m. on April 9, 1985. I had the privilege of being beside him at the time. I see H. B. (as he was best known) in hundreds of candid-camera glimpses imprinted on my memory through all the years of his life overlapped my own. Here are a few.

The slender young father, strong despite many bouts with African fevers, swinging me exuberantly in acrobatic arcs, indoors and out, and laughing, always laughing.

The energetic pastor (who climbed Pike's Peak twice on foot) leading a Colorado church in worship so loud it was raided by the police—after which attendance promptly doubled.

The crack shot hunter supplying smoked venison for the family when, deep in Africa, there was no butcher shop and no refrigeration.

The carpenter who could transform logs to planks, and planks to doors and furniture, who designed and built of local materials a mission house now still serving other missionaries after 50 years.

The pioneer evangelist who was for hundreds of



H. B. and Ruth Garlock, missionaries to Africa.

Africans the first white man they had ever seen, and for thousands the first person ever to mention Jesus Christ.

The bush pilot who, already nearing 50 when he learned to fly, introduced light aircraft for missions use in several countries, and persuaded his mission board to purchase and staff its own airliner. This at a time when commercial transoceanic flights were prohibitively expensive—and so scarce that missionaries would have been delayed for months.

The persuasive peacemaker who, as field director over 150 African missionaries, mediated dozens of frictions and policy disagreements, usually with both sides loving him when it was over.

continued on next page

The perennial gardener whose touch made anything grow, from tropical fruit in Africa to a patch of tomatoes in Kansas City.

The avid golfer who called the game "nature study," and always cared more about the fellowship than the score.

The man of simple faith who saw innumerable divine healings, the raising of the dead, and the mid-Atlantic

Mary Elizabeth McCutchan. Heritage is using excerpts from the packet for this Memorial Day feature.

Arthur H. Graves

When former Southeastern Bible College president Arthur H. Graves died in 1974, his sister Irene Pearlman sent the following note to friends.

"Early Christmas morning my brother Arthur went to be with his Lord, whom he has loved and served so faithfully these many years. For him it was not death, just a beautiful homecoming on Christmas.

"The crippling and pain of Parkinson's disease is over forever.

"The funeral was at 10:15 a.m. on Dec. 27th in the new chapel at Southeastern Bible College, where with some assistance, he walked to the platform and offered the opening prayer at the dedication last [September]."

Graves was born in Chicago, June 19, 1902. He received training at Central Bible College, Springfield, Missouri, and began his ministry in Texas where he was ordained in 1931. In 1933 he became dean of men at CBC. After pastoring in Norfolk, Virginia, he served as secretary of the Potomac District until 1946. He became principal of Southeastern in 1946 and then the first full-time president in 1949, a position he held until 1955, and again 1965-68.

Graves was survived by his wife Ethlyn; his sister Irene, who was the widow of Myer Pearlman; and his brother Carl, an Assemblies of God missionary to Ceylon for 20 years. Before joining the Pentecostal movement, their parents Fred and Vina Graves were associated with

Arthur Graves



Mr. and Mrs. H. B. Garlock
John and Ruth

FOREIGN ADDRESS
Tamale, Northern Territories
Gold Coast, West Africa

HOME ADDRESS
1139 So. Market St., Wichita, Kansas

reversal of an 80-knot headwind that would have doomed a plane load of missionaries.

These are but a small sampling of my mental pictures of HBG. My last one is of an aging saint sharing my home, sitting daily for as many as 3 hours in his "prayer chair," praying through his book-sized list of friends and ministries he yearned for God to bless. The prayer book is still here. The prayer warrior is gone. The prayers and the life that backed up will make a difference forever.

—John Garlock

The Archives hears occasionally from former Central Bible College instructor Rollin L. Burns, Seminole, Florida. He donated to the Archives a Hebrew scroll that once belonged to the late Myer Pearlman, CBC instructor and writer of articles and books. A few months ago the Archives received a packet of materials from Mr. Burns, which included letters from Mrs. Pearlman and a tribute Burns wrote about his sister,



John Alexander Dowie's Zion, Illinois, community. Fred Graves wrote the songs, "Honey in the Rock," "He'll Never Forget to Keep Me," and "He Was Nailed to the Cross for Me."

Helen Boyd

From Irene Pearlman to Mr. and Mrs. Rollin L. Burns.

"Mrs. Boyd was a diabetic, and finally had to have a leg removed. She died a month later. He [Frank] is at Maranatha Manor. He misses his Helen. On Christmas Eve he was 97. He is practically blind and in a wheel chair. At Mrs. Boyd's funeral someone helped him up to the casket just before the service. He bent down and kissed her and said to her, 'It won't be long!'"

Frank Boyd was a well-known Assemblies of God educator and author. Born at Pittsburgh, Pennsylvania, on December 24, 1883, he graduated from the Missionary Training Institute at Nyack, New York, in 1911. He left the Christian & Missionary Alliance for the Pentecostal movement, serving in academic capacities at Bethel Bible Training School, Newark, New Jersey; Central Bible College; Bethany Bible College; and Southern California College. For 10 years he directed correspondence education for the Assemblies of God.

The editor went with the executive officers in December 1983 to wish him a happy 100th birthday. He died a few weeks later. (See editor's "Heritage Letter" winter 1982-83 for more on Frank M. Boyd.)



Above, Frank and Helen Boyd, about 1930. Some of our readers might also recognize the car and the dog. Right, the Boyds about 30 years later.



REMEMBERING JAMES M. REB

A Daughter's Loving Tribute To Her Father

By Linda Reb Smith

Dad, you were never any ordinary dad; you were my dad and I was your little girl. What I remember most about you in your earthly life is that wherever you were, you did your best to make a difference in the lives of those around you. When you gave your life to Jesus as a young adult, He became the focal point of everything you did from that time on. Your greatest ability was as a story teller, telling the story of Jesus and His saving grace, available to all, and telling the many stories of your past.

You related to me how you were born on Valentine's Day, February 14, 1899. Wow, that was in the last century! When you were three you and Frank and your parents, Jacob and Eva Reb, left Varias, Romania for a new land, America. I was always curious about your roots and wanted to go there to see your birthplace. Well, we did, last summer, Larry, and Amber, and I.

Though you felt you were too old to make the trip, there were certain things you asked us to look for. The most important was to look for a Pentecostal church. The old Catholic church where you were baptized was still there, still stately on the outside but void of people on

the inside. A few days later we found the little Pentecostal house church on the other side of town where we attended a Sunday evening service, bringing Christian greetings from you to them. It was packed with people! When we returned home and shared the details with you, you wept with joy after all your years of praying that people there would have a Pentecostal witness. Just last month you and we sent money to that new congregation to help them build a church.

And then we visited Hamburg, from where you sailed to America. You became a loyal and patriotic American, serving in World War I at age 18. You were in the horse cavalry serving under General Black Jack Pershing chasing Pancho Villa along the Mexican border near El Paso.

You so often told of how you worked on moving picture sets in Hollywood during silent picture days. What a joy it was for you to go personally to your friends there with the news of the gospel after you were so gloriously saved. Then you launched your ministry, with a firm foundation bathed in prayer from the saints at the Azusa Street Mission.

Your ordination in 1922 by the Texas District must have been a proud time for you. You were the first to carry the Pentecostal message by donkey to many of the little

towns in New Mexico. Brush arbors and school houses were your meeting places. And that's where you met Mom, in Artesia. Clara Lee Henderson became your wife on February 14, 1924. She was your helpmate for 62 years. Oh, the many churches you pioneered and pastored together in New Mexico, Arizona, California, Oregon, Wyoming, Alaska, and Hawaii.

You and Mom had quite a family, Paul was born first in 1924 and then Ernie in 1926. Eight years later Floyd come along. Then at last you had a little girl, Bonnie Ruth. Jesus took her to heaven only two days after birth. Then in 1944 in Anchorage, Alaska, I came into your home. Paul and Ernie were both gone by then, so it



James and Clara Reb with their three sons: Paul, Ernie, and Floyd, about 1938 near Juneau, Alaska.

was just Floyd and I to keep you busy. One of my fondest memories was of our family altar after breakfast. It was there that the death of Jesus on the cross for my sins became real to me. It was your daily prayers for me that kept me through all my school years. And it was in our home that you helped me write so many papers for school and pound them out on that old portable typewriter Bro. Vogler [Fred Vogler, an assistant general superintendent] gave to us.

In 1938 you took a steamship to Alaska, having been called by God. On your first day of arrival in Juneau you won your first Alaskan soul. Over the next 20 years you pastored or pioneered churches in Anchorage, Aniak, Cordova, Sitka, and Ketchikan. I heard you talk so many times about building the Aniak church and how you ministered to the Eskimos by the boat you built in the summer and by dog team in the winter on the Kuskokwim River. You and Mom toiled with your own hands using your own resources. Living was hard in those early days in Alaska and yet you did it with joy. One of my fond memories was listening to you read and quote your favorite poems by Robert Service, telling of those early pioneer days.

I remember my fifth grade so well. I started school that year in Gillette, Wyoming; then we moved to the Wind River Indian Reservation where we had no running water; then we moved into Lander in the middle of the

“You always seemed to go where there were special needs.”



winter because the pastor left suddenly. So you pastored at Lander and at the Indian Mission at the same time. You always seemed to go where there were special needs. Larry and I went back to the Reservation in 1993 and visited Al, an Arapahoe man from our church. How Al loved you and talked of how you went into the Indian homes with him to love and befriend the people!

In 1958 you took Mom and me to Hawaii where you pastored on Kauai and the Big Island. You were recuperating then from cancer surgery. Those were special years. It was there that you completed work on your Bachelor of Theology degree from American Bible College. Since your early education went only to the 6th grade, that was a real accomplishment. I especially remember Mary, a Filipino lady who was saved under your ministry there. She had fled from the Japanese into the mountains of the Philippines and delivered her own baby on the way!

Well, in 1963 you finally retired, at least we thought you did. Actually you started drawing Social Security, but you continued to minister while wintering in Arizona and Florida, and then you went back to Hawaii, to Guam, and to the Philippines where you became Mom and Pop Reb to any who needed your ministry. I don't know how many times you sold your home or your car to buy tickets to fly away to minister in some faraway place. Each time you returned, you did it all again.

Well, Dad, Mom passed away in April of 1986 and we

The author with her parents, James and Clara Reb. Right, at Aniak, Alaska, parsonage; below, at Ketchikan, about 1950.



wondered how you could make it alone. You showed us you could. First you made a trip back to the Philippines to dedicate the Clara Lee Reb Memorial Church in Altavas. We visited there, too, in 1987, and the church was overflowing with saints.

Your later years were spent in front of your little cassette recorder making tapes of your early life and ministry. We and many others will enjoy those tapes for years to come. And then there were the gospel tracts you continued to have printed and passed out to all who'd read them. The last 9 years were lonely ones for you without your helpmate, especially when your eyesight dimmed. You and I took a trip back to Alaska together to dedicate the new church in Anchorage, the one you founded. Then we flew to Aniak and visited the little church you built there.

Last September you told me it was getting harder for you to live alone so you took me up on my long-time invitation to come and live with us. The last 6 months have been precious months to us. We have loved hearing your stories again and again. You amazed us as you walked up and down our hill almost every day to eat biscuits and gravy in town. I can't tell you how many local residents and business people came to me and expressed how much they enjoyed your presence and pleasant greetings: those who ate breakfast with you, those who worked in the bank, those in the dentist office, those you passed along the way. Wherever you went you shared a good word and witnessed at every opportunity.

And now, at age 96, you have received your promotion to your heavenly home. "You have fought a good fight, you have finished your course, you have kept the faith. Henceforth there is laid up for you a crown of righteousness, which the Lord, the righteous judge, shall give you at that day: and not for you only, but unto all them also that love his appearing."



Ernie Reb presents an award to his father for the memorial church he helped build in the Philippines for Clara Reb.

You are survived by your sister, Irene, by four children, eight grandchildren, and five great-grandchildren. How I miss you already. I get a big lump in my throat and tears in my eyes when I think about how you've been such a special part of my life. I loved you, Dad. I was so proud of you. The heritage you gave to me was Godly and wonderful. Your example has shaped my own life. Now you are with Jesus, and with Mom and Bonnie, and your friends and fellow ministers and your many converts who've gone before you. Heaven seems even more real to me now, with you and Mom there.

Wait for me, Dad, for someday, I too will follow. With all my love, Linda.



PHOTOS FROM OUR READERS

Mr. and Mrs. Theodore Kessel at the old Shiloh Bible Institute (later Great Lakes Bible Institute), Zion, Illinois, in 1936. John Alexander Dowie early in this century constructed the building directly behind the Kessels as his residence. The school eventually merged with Central Bible College, Springfield, Missouri. Kessel served as dean at CBC. Courtesy of Shirley Shedd





Agnes Thelle Beckdahl

A Beacon of Pentecost in Europe and India

by Glenn Gohr

Few would have thought that a frail, small girl from Norway could accomplish so much in one lifetime. Although she had a natural talent for art and won many honors for her paintings in her youth, this was not the avenue by which she impacted the world. At the age of 20, a deep consecration to God and His work, eventually led her to leave her homeland and become a missionary to India and the borders of Nepal. Before her ministry in India, she also worked closely with T. B. Barratt, A. A. Boddy, and others of the European notables who helped to establish Pentecost in the early years after the Azusa Street outpouring.

Agnes Nikola Thelle was born September 27, 1876, at Andoen, an island near Kristiansand off the coast of Norway.¹ Her father, Carl Thelle, was a sea captain on a whaling ship, and he died soon after she was born. Agnes and her brothers and sisters were left solely to the care of their mother. At an early age Agnes made a consecration to God, but in her teen years she became careless in her Christian walk. At age 20 she renewed her dedication. She felt God had called her to a special work, and this feeling grew into a conviction that she was called to the mission field.

In her life story, Agnes reports that on Sunday, November 16, 1896, she was sitting at the dinner table, knife and fork in hand, when she had a vision. She had been to church that day, and the sermon had been on the separating of the sheep from the goats. In this vision, she saw herself standing atop a high mountain and Jesus on top of another mountain peak. There was a deep chasm between. Immediately she dropped her eating utensils and cried out in a loud voice, "Oh mother, I am lost, forever lost." Her mother brought

the Bible and read about the prodigal son. This seemed to calm her fears. That evening she attended a young people's meeting where the message was about Jesus being "the Way, the Truth, and the Life." Agnes whispered to herself, "Jesus, I accept you as my Way, my Truth, and my Life."

The next Sunday, she went to another young people's meeting, and as she sat and listened to the message, a large tongue of fire was seen descending upon her. From that point on, she wanted to serve Christ with her whole heart, but for ten years she allowed her limited strength and the fact that she was a

She felt God had called her to a special work, and this feeling grew into a conviction that she was called to the mission field.

woman hold her back from full-time ministry. Many times she had felt a strong urge to go to the mission field. But she always excused herself by saying, "What can I, a woman, do?" She felt that prayer was the only avenue she could follow to help the millions in need of the gospel in foreign lands.

Then in December 1906, soon after the aftershocks from the Azusa revival had reached the European continent, Agnes ventured to Christiania (now Oslo), the capital of Norway, to help in mission and jail services at the Christiania Bymission (City Mission). Just one month previously, T. B. Barratt, the mission's founder, had returned from America where he had been soliciting funds for a larger structure. Barratt came back energized with a new-found Pentecostal faith. He had received

the Holy Spirit baptism and spoke in tongues at a Pentecostal meeting in New York City on November 15, 1906.²

So it was that when Agnes came to attend Barratt's mission and Bible school, as she opened her heart and worshiped the Lord, it was not long before she, too, received the Holy Spirit baptism. She continued seeking God, and in Barratt's church, on March 14, 1907, she received the calling again to go as a missionary to India.³ On that day, in a vision, she saw a sea of brown faces looking at her as she told the story of Jesus. The full meaning of this vision was not clear to her until she traveled to India as a missionary a few years later.

To Agnes Thelle the gift of the Holy Spirit was a marvelous enablement for service. She had always been shy and reserved, but now, by the Spirit's empowering, she could speak freely to everyone about Christ. And soon afterwards when the Lord graciously healed her body of digestive trouble, she knew that the last obstacle which had kept her from the ministry had been removed. She was ready and willing to go wherever God might lead.

She wrote to her mother in May, 1907, that she was going to Denmark and Germany as a traveling evangelist. Her partner in evangelism was Dagmar Gregersen, another Norwegian sister. One night in Hamburg, Germany, Agnes sang in the Spirit in perfect German. Those who listened knew that only the Holy Spirit could speak through her in a language that she had never learned. This was the beginning of a series of great meetings in Germany that resulted in 21 churches being opened.⁴ In July she participated in meetings in Cassel, Germany where about 2000 assembled and prayed.

**One night in Hamburg,
Germany, Agnes sang
in the Spirit in perfect
German (a language
she did not know).**

She reported that the Holy Spirit “fell like lightning.” The organist became so filled with the Spirit that he jumped with joy and clapped his hands, saying “Hallelujah” so loudly that it could be heard far way. All in the assembly raised their hands, and it seemed that everyone was touched by the Holy Spirit. This was just one example of the many fruitful campaigns that Agnes and her co-worker held in Germany. And the local newspapers reported favorably of their meetings.

Following the meetings in Germany, Agnes held campaigns in Switzerland and Great Britain. In each place they went, crowds gathered to hear young Agnes preach, and seemingly wherever she went, a revival broke out. Speaking only her native Norwegian, she used an interpreter in each country where they ministered.

In a letter written to the Foreign Missions Department of the Assemblies of God many years later, Agnes declared, “We were the first to bring the Pentecostal testimony to Germany in spring time 1907. Went through 7 countries in Europe including the Eastern United States from Boston, Mass. and Conn. and New York State. I think more than 2000 were saved and filled with the Spirit on that tour. It was a wonderful revival with an outpouring of the Holy Ghost in convicting power upon the whole world during that time!”⁵

It also seemed that miracles followed Agnes wherever she went. While traveling on the steamship *Stirling* from Christiania to Monkwearmouth, England, Agnes was writing at a table below a skylight. A Norwegian painter accidentally put his foot through the glass above her causing thick pieces of glass to fall on the table and on Agnes’s head, arms, and hands. The mahogany table and the book in

front of her had deep gashes in them, but amazingly Agnes was unharmed. All aboard the ship considered it a miracle for Agnes to be unhurt. Some passengers earlier had been playing cards at the table and at her request had moved. After this incident, she used this golden opportunity to share the gospel and pointed out to them: “Now that is God’s goodness to you; if you had been here you would have been hurt or killed.”⁶

At Monkwearmouth, Agnes and Dagmar stayed with Rev. and Mrs. A. A. Boddy and took part in special meetings held on Whitsunday⁷ at All Saints’ Church. That afternoon Elizabeth Sisson gave a thrilling message on “Spiritual atmospheres.” That same evening, with the aid of an interpreter, Agnes and Dagmar sang and gave their testimonies.

Agnes was first. After sharing a scripture from Zephaniah 1:7, she related a vision that God had given to her. While praying in a room with other friends, she and another girl had felt led to go out into a little courtyard. Then, as Agnes looked up into the stars with expectation, they seemed to come lower and lower and form themselves into a circle with the capital letters “V. V” in the center.

Immediately Agnes cried out, “My God, my God, what does this mean?” At once the Lord revealed to her that the letters “V. V” stood for “Verdens Vaekkelse,” which means in English “Worldwide Revival.”⁸

Next Agnes shared that an angel form came near and told her of “Victory, Victory, Victory.” Best of all, she declared, “the Lord Jesus Himself drew nigh, and looking upon many little companies, placed Himself as a circle round them all.” The next morning after this vision, she shared that the Lord had given her a further message: “The Spirit saith to the Churches: As heaven was near the earth, revealed in the vision, so near is My coming, saith the Lord. Never has the Spirit been poured out on the whole earth as in these days; therefore stand together as one band, that ye may be found ready when I come. I am coming soon.” Agnes closed her message with this plea: “Put all things right,

friends. Happy will those be who escape from the fire test that is coming. Eternity will not tell what Jesus has done to save us from our sins.”⁹

Sister Dagmar Gregersen also had a lively testimony to share. The previous night she had prayed, “O Father, reveal Thyself to me tonight.” And while sleeping, she dreamed she was lying before the face of God asking Him to teach her the English language. She was awaked by a cry in English: “My God, My God,” and “The Fire, The Fire.” (These words were coming from Agnes’ lips.) Then Dagmar relates that in her dream she was wearing a beautiful garment, ready for the Second Coming. “I longed,” she said, “to cry to a fallen world three things: 1) to keep still, 2) to learn His will, and 3) to do His will.”

And that was not the end of that glorious service for at 12:45 p.m., the power of God took hold of Agnes, and she began to prophesy and give a message in tongues. This was interpreted by Dagmar into Norwegian and by a Mrs. Beruldsen into English. A part of that message follows: “The Lord shall be your Star, and you shall walk in His Light...Let your Light be shining, then the darkness will go because of the Light. VICTORY, VICTORY—This I give to every one that trusts in ME.”¹⁰

From England Agnes and Dagmar went to Boston, arriving in August 1908. Next they traveled to Hartford, Connecticut, and held meetings until January 1909, when they left to attend the Missionary Institute at Nyack, New York, in preparation for going on the mission field. At Nyack Agnes was instrumental in leading many students to an experience of being filled with the Holy Spirit. After staying at Nyack until the end of May, she and her co-worker returned to England to attend an International Conference of Pentecostals.

In 1910 Agnes returned to Norway to see her mother before going on to India. Then she and her co-worker, Dagmar Engstrom, sailed from Christiania (Oslo), with only



Christian Beckdahl playing phonograph records for Indians, about 1950. Agnes Beckdahl is seated at the right.

enough money to get to England. The young ladies' faith was severely tested as they were forced to remain in England for two months. But on April 8, Agnes wrote her mother: "I told you that the Lord would send us in His own time. A way opened so we can now purchase second-class tickets on a P. and O. steamer, buy new outfits, and pay our board in India for the coming hot season."

And that is exactly what happened!

India did seem strange to Agnes when she arrived on May 10, 1910, but she immediately felt a strong appeal that remained with her through all the following hardships and trials. That August she visited the Mukti Mission which was capably overseen by Pandita Ramabai, its founder. She was impressed by Pandita's translation and printing work. There also were several hundred workers in the weaving department of the mission who produced clothing for the more than 1500 wid-

ows at the Mission.

While at the Pandita Ramabai mission in Poona, Agnes made friends with a lady officer of the Salvation Army. One Saturday, Agnes and her co-worker were invited for dinner at this officer's home. Seated at Agnes's right was a fine looking Salvation Army officer who was visiting from nearby Gorakhpur. He was Christian Beckdahl, originally from Denmark. After dinner Agnes told him of the wonderful infilling of the Holy Spirit that she had experienced in Norway. Soon after this, he wrote her telling that he, too, had received the baptism in the Holy Spirit.

Several days after this experience, Christian Beckdahl heard the voice of God say to him, "You must go where the gospel has never been heard." He tried to reason with God, that he was under the orders of his superior officers and was not free to go anywhere on his own. But as he pondered what the Spirit was saying

to him, he realized that God wanted him to leave the Salvation Army and begin missionary work by faith. After resigning his post in the Salvation Army, he was asked to build a chapel near the border of Nepal for the American Pentecostal Mission.

From Mukti Agnes had gone to the Mission House at Fyzabad, India. She had never experienced such heat or seen such need among people. As she studied the land and the language, her heart felt strongly moved toward the borders of Nepal. And before long, the Lord confirmed His leading by making possible the purchase of property for a missionary home in Nanpara. El Shaddai Ghar, meaning "the house where Almighty God dwells," was the name given the new home. Snowcapped mountains rose in the distance, those majestic Himalayas that spoke so plainly of the handiwork of God, the great Creator, to a people who wanted Him not!

At the time that Christian Beckdahl began working for the American Pentecostal Mission, Agnes Thelle and two co-workers were at a mission station at Nepalganj also on the border of Nepal. Their roof leaked badly, so they wrote to Christian Beckdahl asking him to come and repair it, which he did. Soon a friendship between Christian and Agnes grew into love. At the time Agnes was scheduled for furlough, the couple became engaged. Her engagement ring was engraved with the words, "Holy unto the Lord." She left India in March 1914, made a short visit to England, traveled on to Norway to visit her family, and then spent the next year in the United States.

Christian Beckdahl and Agnes Thelle were united in marriage on August 14, 1915, in the Scandinavian Evangelical Mission in Brooklyn, New York. Two days later they were both ordained as missionaries at Wells Memorial Gospel Assembly in Tottenville, New York.^{7a} After some deputation work, the couple sailed for India in December 1915. They arrived in Bombay, and then traveled to Bilaspur. Before long they established a work at Nanpara where Agnes had previously lived.

A testimony and a synopsis of Agnes's ministry in India appeared in the *Pentecostal Evangel* in 1967.¹² When the Beckdahls moved to Nanpara, on the borders of Nepal, the Indians made a path to their door. They had never seen a white woman before, and many wanted to touch "this peculiar being," as they called her. One particular day, Agnes proved quite a novelty as she sang and played a guitar. Also that day about 50 sick people came to her for help, some traveling as many as 40 miles. Rumor had spread that the missionary had brought a magic charm with her. This was a large bottle of castor oil with which she anointed the sick and prayed for their healing. That evening, the people were still there in a crowd, so Christian Beckdahl and an Indian evangelist preached to the people and prayed for the sick.

From this beginning the Beckdahls also attempted to evangelize in Nepal. It was a country closed to the gospel, and missionaries could not enter without permission. Agnes, before their marriage, did evangelize in Nepal on a couple occasions, but later efforts ended in failure. The Beckdahls remained in Northern India, traveling constantly, holding open-air meetings and witnessing to whoever would listen. They endured attacks of malaria and had to climb steep cliffs. In November 1917 they received enough money from one supporter in the States to purchase two hill ponies. Later the next year they purchased a gospel caravan and two oxen. The oxen were used to plow the fields of a mission farm. Christian and Agnes Beckdahl served as appointed Assemblies of God missionaries to India from June 1919 until Christian's death in November 1950.

The Beckdahls had one son, Samuel, who was born in 1921. He was raised on the mission field in India and attended Mt. Herman School in the Himalaya Mountains. He later attended St. Paul's School in Darjeeling, Bengal, where he stayed through his high school years. Upon graduation, Samuel joined the British army where he became a captain with a famous Gurkha regiment. After completing his military service in 1946, he was married in India to Ruth Merian, the daughter of missionaries Fred and Lillian Merian. He then attended Central Bible Institute in Springfield, Missouri, graduating in 1950. Samuel and Ruth Beckdahl returned to India to carry on their parents' work. In later years, Samuel Beckdahl became an instructor at Central Bible College.

The Beckdahls continued to travel along the Nepal border, preaching as they went. Once through a series of disappointments, they ended up in a village far off the route they had planned. But when they held an outdoor meeting there, a man came and spoke with them. He said, "I am an overseer of many villages which are a distance of a few days'

journey. If you will give me a Bible and some Christian literature to take with me, I will promise to read to all my village people about the wonderful, great, and loving God who is able to give peace and rest to our soul. We have been searching for such a God for years."

And with that, it seemed clear why circumstances had taken them off course from their original plan. And since their own efforts to get into Nepal had failed, this overseer could provide the answer for sending the printed Word into that forbidden land.

The Beckdahls never settled down in one place for very long, for they were consumed with the urge to reach new territories with the good news of salvation. It took them more than 20 years to cover the entire district of Bahraich, preaching the gospel in every village at least once.

Without complaint, the Beckdahls lived in small mud houses where they encountered such things as squirrels, rats, snakes, and poisonous lizards. On more than one occasion, they were saved from a cobra attack. More important to them than the comforts of life was the joy of fulfilling God's will in their lives. Their son, Samuel Beckdahl (now deceased), once commented on his parents' dedication: "What kept them faithful to their post of duty in spite of discouragements and the hundred and one discomforts a person meets in a land like India with its filth and disease? The call of God and the will of God are difficult things to explain, yet they are ever so clear to those who serve Him."¹³

Christian Beckdahl refused retirement and served in North India for over 40 years. One afternoon he was involved in a serious motorcycle accident. He went into a coma, pneumonia set in, and malaria developed into blackwater fever. He passed away on November 12, 1950, at the age of 73. Christian Beckdahl was buried on the compound in the District of Bahraich where they ministered for so many years. More than 2,000 people from all the nearby

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An Indian congregation poses with Christian and Agnes Beckdahl, about 1950.

Samuel Beckdahl in his British army uniform with his parents, Agnes and Christian.



A Ministry in the Bronx

Heritage is indebted to Catherine Tuminaro, widow of Bronx pastor and Italian District superintendent Dominick Tuminaro (1915-1992), who sent the photographs on this page relating to the ministry of Pastor Tuminaro. Mrs. Tuminaro lives in Fort Mill, South Carolina.



Dominick and Catherine Tuminaro at the 50th anniversary of Glad Tidings Church, Bronx, New York, 1985. The church was founded by Mary Signorelli.

Van Ness Assembly of God, Bronx, New York. Dominick Tuminaro, who pastored the church for 40 years, is standing in the doorway.





Ministers attending 1986 Italian District Council at Star Lake Lodge, Bloomingdale, New Jersey. From the left, Wesley Smith, president of Valley Forge Assemblies of God College; Arthur Piotrowski; Angelo Cernero; Dominick Tuminaro; Michael Muni; unidentified; Terry Johns (in back); Anthony DiQuattro; Anthony De Santo; Sal De Santo; and Robert Organ (in back). The District disbanded in 1990, and the churches joined Assemblies of God districts. (Records of the the District were deposited in the Assemblies of God Archives.)



Some of the leaders of the old Italian District of the Assemblies of God. From the left, Michael LaMonica, Anthony DiQuattro, Dominick Tuminaro, Michael Muni, and John Leardi.



Catherine and Dominick Tuminaro, fourth and fifth from the right, with the Tuminaro family in 1982.

Representative of Many Congregations Celebrating
Indianapolis and Tulsa
Churches Celebrate
in June

Each year many congregations observe 50th Anniversaries. For this year, of course, that means their churches were organized shortly after World War II and have been ministering ever since.

Several churches were born during the Great Depression and during the Roaring Twenties. A few trace their origins to 1914, the year the Assemblies of God was organized at Hot Springs, Arkansas.

And a few can trace their existence to a time before the Assemblies of God was formed. For this issue of *Heritage* we are looking at two representative churches—some 650 miles apart—that will mark milestones on the same day, June 1: Calvary Temple, Indianapolis, will observe its 50th anniversary, and Central Assembly will celebrate 90 years in Tulsa.

Stories begin on the next page.



Elbert and Dorothy Smith visit the original site of what is now Calvary Temple, Indianapolis.

This is the Assemblies of God Young People's Band, Tulsa, Oklahoma, about 1920. Pastor Harry Bowley and his wife Bess are standing in front of the window on the left.



Calvary Temple of Indianapolis

By Robert Silvers

In June 1947, three young couples and two young women felt the call to begin a new church in Indianapolis, Indiana. Elbert and Dorothy Smith, Damon and Ruth Duree, Harry and Betty Cornea, Bertha Overfield, and Marchille Wortman were members of Westside Gospel Tabernacle (now Lakeview Temple), pastored by Tom Paino, Sr.

Because the young adults wanted the church's blessing on the new endeavor, and to ensure everything was done properly, they first met with Pastor Paino, then traveled to Terre Haute, Indiana, to meet with the officials of the Indiana District of the Assemblies of God. The district gave its blessing on the new work, but unfortunately could not contribute financially because they were in the process of purchasing new campgrounds at Hartford City, Indiana.

So the three families and two single women pooled their tithe money to buy 30 folding chairs at \$3 each, an offering plate, and a Sunday school record board for the wall, and began holding services in the base-



Robert Silvers is executive publisher of *The Saturday Evening Post*, and is a member of Calvary Temple, Indianapolis. His wife Joyce is the daughter of Elbert and Dorothy Smith and is mentioned in this story as the 9-year-old girl who played the piano for the early days of Calvary Temple.

ment of Smith's suburban home in Beech Grove, a suburb of Indianapolis. The men constructed an altar and a Sunday school table for the eight children. Services were held on Sundays and Wednesday nights. Seventeen attended the first service.

During Sunday school, the adult class met on one side of the furnace and the children on the other. Members of these families took turns teaching Sunday school and preaching, along with help from visiting missionaries and district officials during the 9-month period that the congregation met in the Smith home. The Smiths' daughter Joyce supplied the music, playing a donated piano that was carefully carried down the stairs to the basement. When 9-year-old Joyce first offered to play the piano for the services, her mother asked, "How would you know what to play?" Joyce quickly responded, "We will play two fast songs and a

**During Sunday school,
the adults met on one
side of the furnace
while the children met
on the other side.**

sad one," an obvious reference to a typically slow song leading into prayer.

Over time, the fledgling congregation saved enough money to purchase a storefront building at 4402 East Michigan Street in Indianapolis. The first offering collected for that purpose totaled \$578. Bertha Overfield's husband Kenny (who was not a Christian at the time), lent the church \$5,000 to help purchase the building. The loan, plus interest, was paid back in a timely manner.

Co-founder Dorothy Smith remembers thinking that the birth of this church was similar to the birth of a baby. Exactly 9 months after the first service, their first building was purchased and named Grace Assembly of God.

The excited members of the storefront church worked hard cleaning the new building and preparing it

JUNE 1 SET FOR 50th ANNIVERSARY CELEBRATION

Calvary Temple will observe its 50th Anniversary, Sunday, June 1. For more information, call the church at (317) 897-7100. The church is located at 2901 N. Post Rd., Indianapolis, IN 46219.

for services. As more and more people visited the humble building, the congregation began to grow. The first pastor of the church was Englishman Alfred E. Gidman, an evangelist who had held meetings in the Indianapolis area; the pastor and his wife lived in a makeshift apartment above the church.

Pastor Gidman eventually resigned due to ill health. The church then called on Waldo Risner of Washington, Indiana. Pastor Risner served for about 3 years and was followed by Gerald Dewlen, who pastored from 1951-55. For 8 years the congregation worshiped on East Michigan Street before purchasing property at 5840 East 16th Street. They began building the first unit in 1955. Pastor Dewlen served until just shortly after the new building was finished, and in 1956 accepted a pastorate in East Alton, Illinois.

After the congregation moved to the 16th Street location, the name eventually changed to Calvary Temple. Four pastors have served since that time: Howard Skinner (1956-62), William Moorman (1962-71), Edwin G. Barg (1972-75), Jack L. McIntosh (1975-81), and Jerry McCamey (1981-to present). In May 1983, the congregation moved to its present location at 2901 North Post Road, Indianapolis.

In 1958, Elbert and Dorothy Smith felt the call to launch another new church—Faith Assembly, Beech Grove Indiana. The Smiths now reside in Lakeland, Florida, where they are members of Southside



The fledgling Calvary Temple congregation enjoying a Sunday school picnic in August 1948. Alfred E. Gidman, the first of eight pastors, is in the center of the top with his hands on Mrs. Gidman's shoulders. Church services now average 1,800 and outreach ministries number more than 100.



Elbert and Dorothy Smith

CALVARY TEMPLE

Indianapolis



Calvary Temple's growing congregation fills the sanctuary at the 16th Street building in the mid-1950s. Pastor Howard Skinner is standing at the right in the aisle.

A Calvary Temple service in 1956 at the 16th Street location. Singers are Jim and Gladys Rednour, and James and Jerry Stokes. Joyce Smith is at the piano.



Today's Calvary Temple has a thriving outreach ministry. Since 1981, Jerry McCamey has been the pastor.



Assembly of God, whose pastor is Elwood Rakes.

Here's growth: From that first group of 17 in 1947, Calvary Temple services now average more than 1,800.

Calvary Temple's services now average more than 1,800 and the outreach programs include more than 100 ministries, including Calvary

Temple Central, where more than 2,000 inner city kids are ministered to each week. The church also has a live and interactive 24-hour prayer tower which has received more than 111,000 calls during the past 3 years since its inception.

To commemorate a half century of service, a special 50th Anniversary Celebration is planned for Sunday June 1, 1997, to recognize individuals from the founding years and to honor the pastors who have served the congregation.

Central Assembly of God *Fifth and Peoria, Tulsa*

By Gerald S. Pope

This article was excerpted from Central Assembly's "75th Anniversary Celebration" booklet, published in June 1982. Times and locations of Central Assembly have changed since 1982. The old building at Fifth and Peoria was sold in 1992, and the congregation moved to a shopping center, with the idea that they would find a building of their own. The name was changed to Heritage Assembly. In 1995, Clarence Lambert became pastor, and the search for a building continued. Recently they were the successful bidders on the vacant 36,734 square-foot Bates Elementary School building, situated on 9 acres at 4821 S. 72nd East Ave. Because the property is almost in the center of the city, the congregation has renamed the church Central Assembly—thus giving new life and new opportunities to one of the former great churches in the Assemblies of God.

Central Assembly in Tulsa, Oklahoma, perhaps more widely known by the euphemistic term "Fifth and Peoria," is a product of the Pentecostal movement that began on a New Year's Day in Topeka, swept through the southwestern states of Kansas, Oklahoma, Missouri, Arkansas and Texas, and then leaped across state borders to Los Angeles, California. There, in an humble Azusa Street mission (once a livery

stable), it settled for a time, attracting considerable attention, then emanating throughout the country and the world.

Charles F. Parham, a former Methodist minister, is doubtless the



Vandalia Fry was healed of cancer and filled with the Spirit. She was to become a chosen handmaiden of the Lord in the founding of Central Assembly.

father of modern Pentecostalism. In 1900 he secured an old mansion in Topeka, renovated it so as to be usable for classrooms, and launched his Bethel Bible College with an initial enrollment of about 40. A few of the students, like Parham himself, were ministers.

Among those who came into Pentecost in Parham's Galena, Kansas, meeting was Mrs. C. O. (Vandalia) Fry. Healed of cancer as well as being filled with the Spirit, she was to become a chosen handmaiden of the Lord in the founding of Central Assembly in Tulsa.

She was a more redoubtable pioneer lady than her small frame and gracious demeanor betokened. She was not frail, but slim of figure—petite, standing not more than five feet or five feet one inch in height. Soft spoken, yet she had a strong personality. Her leadership ability and "personal magnetism," as one observer put it, enabled her to hold things together when a new spiritual venture was in a formative or critical stage. She dressed well, though not extravagantly, and her silvery hair gave her a striking appearance.

Vandalia Fry with her family moved from Galena to Tulsa some time between 1904 and 1907, and began the formation of a church by means of prayer meetings and Bible studies in her home. By August of 1908 she felt it was opportune to bring the message of Pentecost to Tulsa in a more aggressive manner. Consequently she sent an urgent invitation to Parham to hold a tent revival here. He agreed to come, but there was the matter of expense. Mrs. Fry would not allow it to stand in the way. She made it a subject of prayer and felt led to sell her diamond ring. It brought \$1,500 in cash which was enough to ship the tent, set it up at 3rd Street and Cincinnati Avenue, and bring the Parham party to Tulsa.

Mrs. Emma J. Hughes, a widow who with her two sons and two daughters moved from McKinney, Texas, to Tulsa in 1903, became perhaps the most energetic worker in

behalf of the revival. Several branches of her family resided in Tulsa, and she made these people her own personal field of witness. Reportedly some 20 members of her relatives were converted and came under the influence of the message and experience of Pentecost.

Converts from the tent revival reportedly numbered about 100. Many of them became the cadre or core group for Pentecostalism in Tulsa, and of course charter members of "Fifth and Peoria" when it was formally organized. Of the 100 converted, the following names are on record: Fannie Hughes, Mabel Hughes, Willa Lowther, Mr. and Mrs. A. J. Welker, Mrs. Martha Baxter and sister, E. K. Gray, Oscar Wolfe, Frank Carter, Mr. and Mrs. John Reddout and Mrs. Sam Dague. Other charter members of record were Mrs. George Morris, Myrtle Morris, Kenneth Riddle, W. H. Pope, Mrs. Lola Phillips and Mother. Charter members living in Tulsa at the time this history is written [1982] include Harry Ferlin, Mrs. William L. Thornton, Mrs. John Hanover and Mrs. O. E. French.

The group, small in number for a time but cohesive in spirit, became the "launching pad" for a wider Pentecostal testimony. Later on, "Fifth" leaders were instrumental in founding the Oklahoma District of the Assemblies of God and served as officers. The church is believed to be the oldest affiliated assembly in the Oklahoma district and was the first Pentecostal group to build a permanent place of worship.

In fact, a major problem for the congregation in those early days was the matter of a permanent meeting place. The group continued to meet in Mrs. Fry's home, and while this was gracious on her part and served to meet a need, it of course never proved adequate. Looking around, group leaders found an old abandoned Methodist Church on East 2nd Street and Cincinnati Avenue. This was in 1909. After a short time, another move was necessary, and this time it was to a court room on 2nd Street.

90TH ANNIVERSARY AND DEDICATION

A Saturday afternoon tent meeting is part of Central Assembly's 90th anniversary celebration and dedication of their new facilities, May 31 and June 1. More information is available by calling Pastor Clarence Lambert at (918) 272-7129. The new church property is at 4821 S. 72nd East Ave., Tulsa.

Taking one more step toward permanency, the group in 1911 leased a lot on Brady Street and Cincinnati Avenue on which stood a small store building. A year later these believers worshiped in their first permanent structure, one they had constructed themselves. It consisted of a one room 20' x 40' building next to the structure they had previously occupied. Worshipers sat on plain, rough benches, but no matter. They accepted the situation gladly, cheered by the reality of a meeting place of their own.

A great many facts about the early history of "Fifth and Peoria" are set forth reliably in a paper researched and written by Leroy Wesley Hawkins for his master's

The stalwart pioneers believed no sacrifice was too great when it came time to build at Fifth and Peoria.

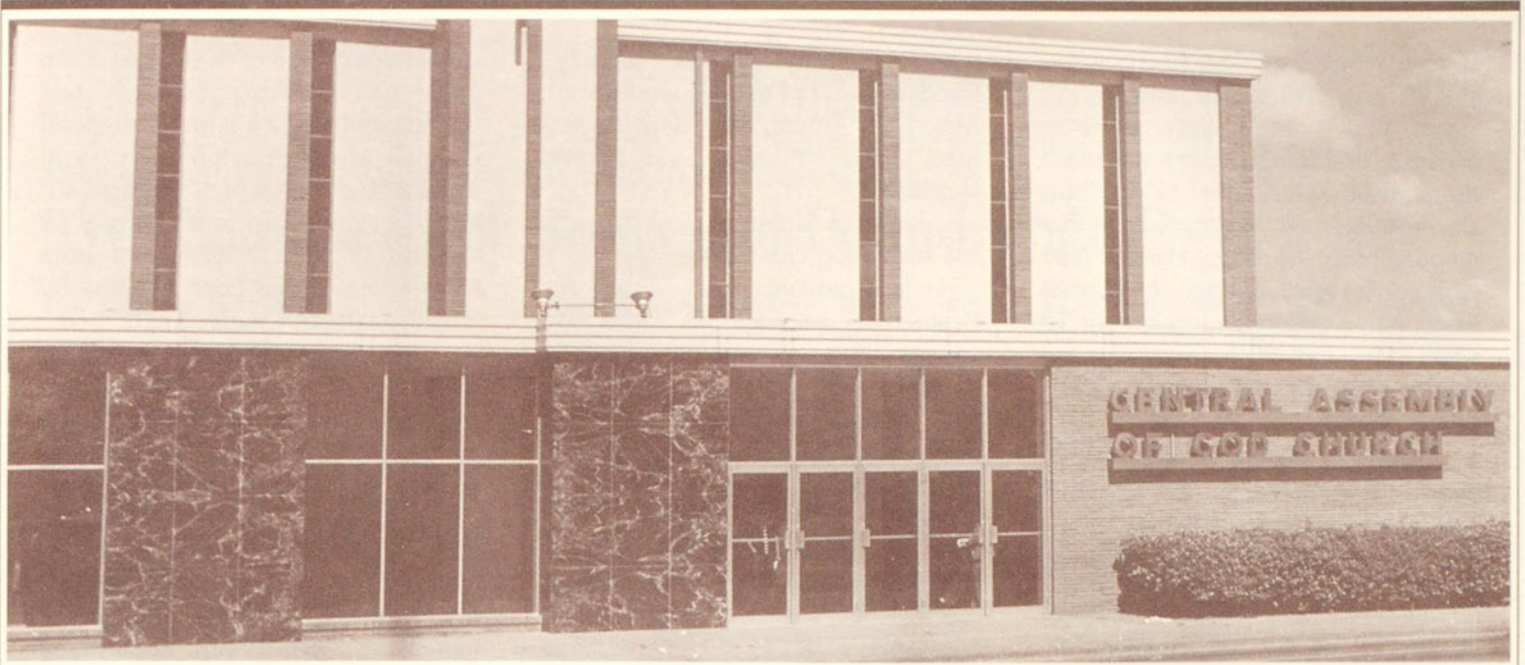
degree from Oklahoma State University. Hawkins provides an account of how that first building program was launched which typifies so well those stalwart pioneers to whom any sacrifice was never too great: "This humble structure was built through sacrifice as exemplified by that of Mrs. George Morris and her daughter (Myrtle Morris Riddle), who walked considerable distance to church from the Bellview Community to save bus fare, which amount was, in turn, invested in the construction of the edifice of worship."

By 1915 circumstances seemed to have forced a move from Brady and Cincinnati to another location. As always the hearts of the leaders and congregation were open to where the Lord might lead. Hawkins writes that "the pastor, W. T. Gaston and Jim Reeder, affectionately known as 'Daddy' Reeder, searched Tulsa for the right location. When they came to the corner of Fifth and Peoria, Reeder threw up his arms and said, "This is where the Lord wants our church."

A lot at this intersection in what was then known as Central Park Place Addition was purchased. And the building on Brady was relocated, pulled by mules through snow and mud. It wasn't long until an addition to the building was necessary. When this was completed, the church measured 40' x 80'.

The church's first full-time pastor was W. T. Gaston. Described as a forceful and anointed preacher, "always tender in spirit and broken before the Lord," he had an important role in the Pentecostal thrust in those early days. Besides his pastorate at Fifth (1912-16), he was first chairman of the Oklahoma District and fourth General Superintendent of the Assemblies of God (1925-29). Succeeding pastors in the early years included S. A. Jamieson (1916-19), E. G. Cunningham (1919-20), H. E. Bowley (1920-24) and Jonathan E. Perkins (1924-26).

From the start, consecrated and gifted laymen assumed positions of responsibility in the church. E. K. Gray was the first song leader, succeeded in the mid-twenties by Harry



This Central Assembly building was constructed in 1958 after the old building (see cover photo) was destroyed by fire.



The congregation in the new building at 5th and Peoria.

The sanctuary of the present building at 4821 S. 72nd East Avenue.



CENTRAL ASSEMBLY

Tulsa, Oklahoma

Clarence Lambert, current pastor



Berlin. Frank Bell was first Sunday school superintendent and U. S. Grant first youth leader. First to organize children's classes and teach them was Mrs. John (Grandma) Berlin. She was succeeded in that responsibility by Mrs. Harold Noe who served her Lord and the church as an active children's teacher for 50 years. Mrs. Fay Williamson was the first to organize and conduct a children's church.

"Fifth's" deaf ministry, which through the years has rendered such a memorable service to the non-hearing in the Tulsa area, began with one person. Her name was Mrs. Trotter who in those early days (about 1916) always sat in the front row of the church, almost directly in front of the pulpit. Old timers recall that she was never without a happy expression on her face. Although she couldn't understand what was being said (she didn't read lips and there was no interpretation), she seemed to enjoy the services so much. When asked why she attended so regularly and expressed herself so joyously even when she couldn't hear, she would take out a note pad and write, "I love to be in God's house just to worship Him and to be with those who love Him, too." Other deaf people began attending and within a few years a formal congregation of the deaf was organized.

Not only did laymen fill positions of responsibility in the church, but they carried on outside activities as well. Many "Fifth" converts, having been filled with the Spirit, visited hospitals and jails, preached and ministered to people on the streets of downtown Tulsa. Others joined evangelistic teams, traveled at their own expense to surrounding communities and helped to establish new churches.

Kenneth Riddle, for example, teamed up with W. H. (Billy) Boyles, a Cherokee Indian, and held a revival meeting among Boyles' own tribe near Tahlequah. Hawkins writes: "Their big tent was completely filled each night with some five hundred inside, and more standing on the outside." Another evangelistic team

from "Fifth" included "Daddy" Reeder, W. H. Pope, Rose Greiser, Mrs. J. C. Ament, Mrs. Sam Dague, Mrs. John Reddout, and Fannie Hughes.

Another outside activity was old-fashioned camp meetings which served to advance and widen the Pentecostal message in Tulsa. An annual camp was organized as early as 1913 and held at Orcutt Lake Park. Among those attending identified with the church were Fannie Hughes Pope, Mr. and Mrs. A. J. Welker, "Daddy" Reeder, Mrs. George Morris, Myrtle Morris, Kenneth Riddle, Forrest G. Barker, Bess Johnson, Emma Scott Bartley, Mr. and Mrs. J. W. Britt, Faye Allman, Arthur Pope, Lorene Phillips Thompson, Earnest Funk, Charlie Piper, Mr. and Mrs. E. K. Gray, Venus Vogel Hanover, Ted Gray, Beulah Bailey, Rupert Bailey, and Nora Prize.

Tulsa's old-timers recall the powerful salvation-healing meetings Raymond T. Richey conducted in their city

The Fifth and Peoria Church and other Pentecostals in July 1914

Pastor Harry Bowley, right, with the Raymond T. Richey Evangelistic Party; about 1923. Kneeling, from left, unidentified, Raymond T. Richey, A. J. Richey, Bowley; standing, unidentified, Eloise Richey (Mrs. Raymond), Anna (Mrs. A. J.), Mother Bowley, Ethel Mae Bowley, and Bess Bowley (Mrs. Harry).



used the occasion of the annual camp meeting to organize a district or state council and affiliate with the General Council of the Assemblies of God. The camp site on which stood an 80' x 100' tabernacle was known as "Assembly Park," located a mile from Tulsa. It had been donated by wealthy oilman Charles Page.

"Training ground" is how Hawkins characterizes the church that was to become familiarly known as "Fifth and Peoria": "To a host of pioneer ministers, evangelists, missionaries and lay workers, Fifth and Peoria with its consistently prominent pastors, its permanent edifice for worship, and its constantly increasing membership, epitomized 'Pentecost' and the Assemblies of God in Oklahoma throughout the formative years."

Willa Lowther, a relative of Emma J. Hughes and a convert in the 1908 Parham revival in Tulsa, was the first missionary from the church. Her field of service in foreign missions was China—land whose formidable challenge then as it is today is symbolized by the Great Wall built in the Third Century B.C. The first young people to attend Bible school from "Fifth" were Finis Dake and Otto Iverson.

Among the first to be called to a preaching ministry was Ben Lewis,

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Revivaltime Choir's Summer 1967 Trip to the East Coast

“We Searched for Souls and Found Them”

By Larry Swaim
as told to Ron Rowden

I have never forgotten the Sunday the *Revivaltime* choir visited my home church. I was a young teenager, and their anointed music gripped my heart in a way I had never known. Right then I knew I had to be a part of that exciting ministry.

Now that dream has come true. It was my privilege to join in this summer's "search for souls." After two years of singing and traveling with the *Revivaltime* choir, this tour gave me an even greater awareness of the dynamic evangelistic impact of anointed singing.

Obviously, an important part of the *Revivaltime* choir's ministry is

singing each week on the international radio broadcast. This is always a thrill for every choir member. To Sing a meaningful song that carries a message straight from the Word of God, then to stand and listen to one of the nation's greatest preachers, is an experience that never loses its excitement.

But there is another aspect of the choir's ministry that means even more to me as a young Christian, the times when the choir travels from church to church singing about Christ and personally ministering to individual needs.

The joy of telling someone face-to-face that there is a solution to every problem, that there is Someone to whom they can cling, that Jesus Christ died for their sins, rose again in triumph over death and the

grave—to share these precious promises is an experience that defies description.

Let me tell you about our recent summer tour through the northeastern section of the United States. It was a real whirlwind trip, covering 14 states in 30 days with 30 appearances in our schedule. Our goal was not to present "concerts," but to reach lost souls.

Wherever we went, people in the local churches opened their homes to us. This in itself was a wonderful opportunity to witness. In many instances there were members of the family who were unsaved, and they watched us very closely.

Even the daily routine of activities seemed to play a part in keeping our minds on Christ and the reason for this tour. Usually we went to the

Singing the "Battle Hymn of the Republic" on the steps of the Capitol Building in Washington, D. C. at the invitation of Missouri Congressman Dr. Durward Hall (third from the right), was a highlight of the *Revivaltime* choir's summer tour, conducted May 26-June 25, 1967. Choir Director Cyril McLellan (right) said the Capitol visit is an experience that will long be remembered by the entire choir. Also accompanying the group was *Revivaltime's* field representative, Jack Risner (second from right).



homes of the church people in pairs. After a hearty breakfast each morning, we would have a few moments of praying and reading the Scripture.

Then, joining our fellow choir members at the bus, we would have a testimony time as we traveled down the highway to the next church on our schedule.

During this time we talked about the number of persons whose lives were influenced for Christ in the previous night's service. This summer's tour yielded a bountiful harvest. Nearly 200 persons made personal decisions to follow Christ, and many received the baptism in the Holy Spirit.

Every church we visited was filled to capacity, and after each service the front of the auditorium would be packed with people seeking God. Several times reconsecrations were made by congregations *en masse* following musical invitation.

Before every service we would gather at the church for a time of united prayer. These were unforgettable times of fellowship, and God always seemed to walk among us. We could feel Him as we began the services; we could see Him working in the hearts of those in the audience; and at the close of the meeting His sweet Spirit just seemed to drench us all.

This spiritual preparation before each service, I believe, is a prime factor in the choir's effectiveness. Cyril McLellan, our director, was always there, willing to share our burdens, and ever reminding us that we were singing for one purpose—to influence others to accept Christ as Saviour.

The services each evening were divided into two segments. The first half was a selection of sacred songs, like those heard each week on *Revivaltime*, and was highlighted by gripping testimonies from various choir members.

Then Jack Risner, *Revivaltime* field representative who accompanied us on the tour, presented the choir's summer project to the congregation. This summer the choir endeavored to raise support for the



Cyril McLellan directed the Revivaltime Choir until 1993. Here he is with the 1983 version.

four *Revivaltime* releases being beamed directly into Vietnam.

The people responded to this need in every church—in one instance mustering a \$1,400 offering.

The second half of the musical service was composed of a stirring sermon-in-song, "Heaven Presentation." This part of the service blended glorious gospel music with Scripture-based narration by several members of one group.

I believe "Heaven Presentation" is one of the strongest sermons-in-song I have ever heard. Last summer the musical sermon was, "He Touched Me," and throughout this past school year it was, "Christ Is the Answer." But this arrangement, "Heaven Presentation," was tremendous. In it are such powerful gospel songs as, "When We All Get Together Up There," "Happy Jubilee," and "When He Shall Come."

What really made it come alive in our hearts was an experience we had while journeying from Baltimore to Philadelphia. It was the day after Israel had taken over the old city of Jerusalem, and we saw nearly 150 busloads of Jewish people bound for Washington D. C., banners and placards telling of their father-country's reclaiming of the

Holy City.

Suddenly all of us realized just how near the coming of Christ must be.

The sermon-in-song concluded each night with the great number, "Until Then." A special black light would shine upon a cloud behind the choir, and there, revealed by its ultraviolet rays, was a figure of Christ, arms outstretched, coming to claim His own.

As hearts were moved by the message, choir members stepped down from the risers and mingled in the congregation, speaking to those to whom the Spirit led them. Each conversation concluded with an offer to pray with the individual concerning his particular need.

This is the real ministry of the *Revivaltime* choir, and it's such a thrill to be a part of it.

In Bible school I was fed such a concentration of material concerning personal ministry; but it stayed bottled up inside me. On tour I found an outlet, a release.

Face-to-face with troubled souls, I had the chance to put into practice all the ideas I had learned in the classroom. It was an unforgettable experience in spiritual growth, and I wish it could be included in the collegiate life of every young Christian.

This article is adapted from the August 20, 1967, *Pentecostal Evangel*.

Remembering Preacher's Wife

I am enclosing a poem which I composed (by inspiration of the Lord) on my way to the funeral of Mrs. Jane Ray. We were pastoring here in Ukiah in one of the six churches Brother Ray built. We were very close friends.

My wife was driving, and I caught the inspiration of how pioneer ministers' wives were seldom recognized for the heroic part they played in establishing all of the small assemblies around the country during the early period. I had seen and known quite a number of them as I go back 86 years.

We are charter subscribers to *Heritage* and have all of the copies intact. We've enjoyed reading of people and places we have met and known through these many years. Oh, yes, I pastored in Yreka near where the entire congregation responded to the altar call after the quartet ministered ["Miracle in Humbug," by Lloyd Christiansen, *Heritage*, winter 1992].

May the Lord continue blessing you and your work.

W. Cornish Jones
Ukiah, California

A Pioneer Preacher's Wife

BY W. CORNISH JONES

There was a woman mentioned
in the Bible
Whose act, by some, was not understood;
But Jesus did and commended her highly,
Saying, "She has done what she could."

She was not a queen or a prophetess,
Nor one leading in action bold,
But a devoted follower of Jesus
Pouring forth ointment with love untold.

She was the forerunner of myriads
Of women throughout the ensuing years,
Who humbly, fervently, serve the Lord
In labors, prayers and tears.

They rear a family, keep the home,
Are a stay in every emergency.
Their worth is rarely recognized;
Their rewards await eternity.

The Pioneer Preacher's wife is such
In a measure peculiarly her own,
For demands made by a struggling
church
Are added to those of her home.

She's an expert in handling limited
means
To supply her home with food,
And in revamping others'
hand-me-downs
To clothe and warm her brood.

Her home becomes a haven sure
For every 'Knight of the Road,'
And traveling preachers going through
Dropped in to stay at her abode.

She knows the pangs of frequent
partings
From folks she had helped to win,
Before getting rooted to enjoy fruit
of toil;
Another call! Another church to begin.

Then comes waning years
and widowhood,
And the family scattered wide;
But they go on ministering help and
cheer
From riches stored down deep inside.

But God keeps record of love's outflow
That has marked this brand of
womanhood,
He'll say as Jesus did long ago:
"Well done! She has done what she
could."

Late 1940s Pioneering In Jeffers, Minnesota

My wife and I were invited to Jeffers, Minnesota, in 1948, where a family or two wanted to start a new church. A small group was already meeting in a home. We managed to buy an old school house at an auction for \$100. Everyone laughed when we bid \$3.00 for the entire school library, and the auctioneer said, "Sold." We still have many of the books that filled up the interior of our car. Those books have been moved many miles and many times through the years.

We were able to rent a couple's

home while they were gone for the winter. It seemed that every weekend a Minnesota blizzard swept through, causing [church] attendance to drop. In March we were gone for a few days, leaving only a small amount of heat in the house. When we returned, we found goldfish frozen in the bowl. We were able to dump them out, but after a few hours we noted movement, and they were all right. We used corn cobs in the kitchen cook stove. They make lots of ashes and fast heat, but burn quickly.

The land around southern Minnesota is flat, and it is very windy. I used to help Derva hang sheets on the lines, or they would blow away. Flax fields were everywhere. In early summer blue blossoms stretched as far as you could see, dotted with yellow wild mustard blooms. Sometimes at night, vandals set the large stacks of flax on fire, and they could be seen for many miles.

After we left Jeffers, several others worked to establish the church; but after several years, it merged with the nearby Windom Assembly.

While we were at Jeffers, a daughter, Faith Ann, died during birth. We were beginning to learn some of life's most difficult lessons. The funeral director gave us a bill for \$30, marked "Paid in full." The doctor's bill for all visits was \$50. Faith Ann is buried in one end of the grave of a neighboring pastor's baby's grave. We appreciated this gesture of love from the Gilbert Morts, pastors of the Windom Assembly. The townspeople were very kind, and we still have a list of persons who gave us an offering (most were 25 and 50 cents). One or two gave a dollar, indicative of the financial times there. Some of this money was used to finish paying for our wedding pictures.

A neighboring pastor gave us an electric refrigerator when they got a new one. It had been given to them by another pastor. We appreciated it and used it until we left Jeffers. We left it in the remodeled garage apartment until we had a place to move it, giving

the landlord permission to use it. He stocked it with beer, and it quit, never to run again.

Later we learned our landlord was a Methodist preacher's son who turned his back on the church; but believed in paying his tithes. Several times we were the recipients [of his tithes] and used the money to help pay the \$20 a month rent. Interesting how God works.

Guy W. Trower
Springfield, Missouri

The above is an excerpt from Guy Trower's new autobiography, *Printer, Preacher, Parent*. Guy and Derva Trower have ministered for nearly 50 years. They have pastored in Minnesota, Michigan, and Missouri. Guy has been a printer for 55 years. In 1969 they moved to Springfield, Missouri, where Guy and Derva worked at Gospel Publishing House. (See "Seen in Print" in this issue for book ordering information.)

Mother Healed in Woodworth-Etter Meeting

My parents heard the Pentecostal message in 1916 at Grafton, West Virginia. I was 8 years old and remember it so well. The minister was John Pottorff. I knew then that some day I would tell people about Jesus—and I have for 68 years.

My mother was very ill, so she went to Sister Etter's [Maria B. Woodworth-Etter] meetings in Indiana. She was healed and filled with the Holy Spirit. I have a book she bought, *Signs and Wonders* [Now available as *A Diary of Signs and Wonders*, Harrison House, Tulsa, Oklahoma].

I began to preach at age 19, received my first license the next year, and was ordained at age 30 in 1938 while pastoring my home church. The certificate was signed by J. Roswell Flower. Then in 1978 I was honored for 50 years as an ordained minister. That honor was signed by Brother Flower's son Joseph [general secretary at the time]. God was so good, so mighty, and I saw many miracles in my ministry.

I am very proud and humbled by

all that God has let me do. Not big, popular things, but I have done His bidding. This included helping to start churches; I pioneered a church in Morgantown, West Virginia, with prayer meetings and in a storefront building 40 years ago. I never wanted to be "big" and popular—just to do His will.

I am now 88 years old and still preach and teach some. I love

Heritage because I have been to many of the places mentioned. And I knew many of the people named in the magazine. All of my friends of the 1920s and 30s are gone. (What a homecoming there will be!) I have no one to talk to about those days except *Heritage*. God bless you.

Ethel M. Huber
Fairmont, West Virginia

Evangelist Maria B. Woodworth-Etter, second from right, with church workers at her Woodworth-Etter Tabernacle, Indianapolis, about 1920. The woman on Mrs. Etter's right is her sister, Nellie Hutcheson, and the woman at the far right is Elizabeth Ormsby, Mrs. Etter's daughter. Photo courtesy of Tom Slevin.



FROM OUR READERS

Appreciates the Archives

I appreciate so much your nice letter and the work you and your staff are doing in preserving an account of our Pentecostal heritage.

Elizabeth Wilson
Waxahachie, Texas

Some of our readers no doubt supported Mrs. Wilson when she was Elizabeth Galley and a missionary in China and the Philippine Islands. She and other missionaries were interned by the Japanese army during World War II. Following her marriage to Arthur E. Wilson, she served as a missionary to Upper Volta (Burkina Faso). Later she taught at Southwestern Assemblies of God College.

George Family Story

Thank you for the lovely article about the George family ["The George Family Remembers Christ Faith Mission," winter 1996-97]. It brought back many good memories. I thought my mother's optimism came through. She has never been negative.

I am glad to be a Charter Member of the Heritage Society, and I always look forward to every issue of *Heritage*.

May God continue to use you to keep us on track, and as we move forward we must never forget those who came before us. Thank you for helping us keep the right perspective! You are a blessing.

R. Kenneth George
District Superintendent
New Mexico District
Albuquerque, New Mexico

Enjoyed Winter Issue

We received the winter 1996-97 issue of *Heritage* and enjoyed it very much. It makes us proud of the Assemblies of God movement. You are doing a great job, and we appreciate it.

Wishing you all the very best, and thanking you again for an outstanding publication.

George and Miriam Cook
Grand Junction, Colorado

George and Miriam Cook are children of early missionaries to India: Robert and Bertha Cook, and J. Edgar and Virginia Barrick. George recently translated a Christian fiction, The Train That Derailed, based on his father's life in India. (See "Seen in Print" in this issue for more information on the book.)

Receive *Heritage* in Bucharest; Can Use Books for Library

Thank you for the gift of the subscription of your magazine. The students really enjoy reading your magazine. It is a true blessing.

We would like also to share some great news concerning the Romanian Bible Institute. A Council, appointed by Romanian Parliament, has issued accreditation to our Bible Institute. This is truly a monumental accomplishment since there are only two other evangelical schools in all of Romania that are accredited.

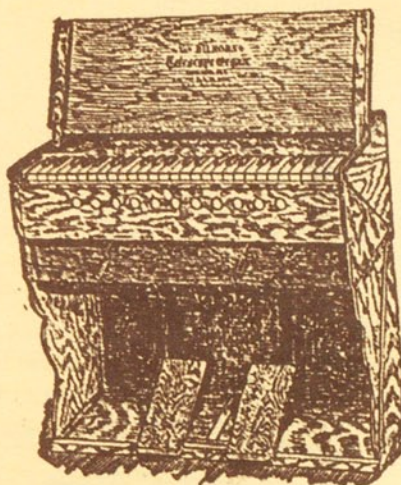
Because of this accreditation, we need to add to our library more books and magazines—topic doesn't matter. If you [or readers] could send something, please use our mailing address: Romanian Bible Institute, P.O. Box 76-132, Bucharest, Romania.

If by any chance you have the opportunity to visit Eastern Europe, you are welcome to Romania, and to our Bible Institute.

Dr. Ioan Ceuta, President
Romanian Bible Institute
Bucharest, Romania

Note that prices are guaranteed only until December 25, 1918!

Evangel Folding Organs



We handle both the **WHITE** and the **BILHORN** Folding Organs.

BILHORN Style W, Single Reed, 4 Octave, Oak Finish, their cheapest organ, listed at \$50.00, our price \$30.

BILHORN Style S, Single Reed, 3 $\frac{1}{4}$ Octave listed at \$70, Our price \$40.

BILHORN Style G, Double Reed, listed at \$80.00, our price \$45.00.

The White Manufacturing Company guarantees the White Folding organs against defect for 15 years, and if an organ fails within five years they replace it with a new organ free of charge. They have fine tone and are most durable. 'Nough said

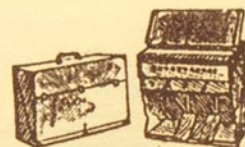
WHITE Colonial Folding Organ, Single Reed, 3 $\frac{1}{4}$ Octave, Leatherette covered, listed at \$50, our price \$25.

Same organ only Double Reed, listed at \$60.00, our price \$28.00

WHITE Colonial Folding Organ, Double Reed, 4 Octave, listed at \$70, our price \$33.00

The **WHITE** Liberty Folding Organ is the lowest priced one on the market, Single Reed, 4 Octave, Mission Finish at \$20.00.

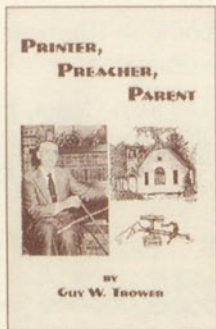
These prices are guaranteed only till December 25th, 1918. Order at once. Customer pays Express charges.



THE GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

Printer, Preacher, Parent, by Guy Trower. Published by Barnabas Publishing Services, Springfield, Missouri. Books are available at \$8.95 postpaid, from the author at 1103 East Meadowlark, Springfield, MO 658010.

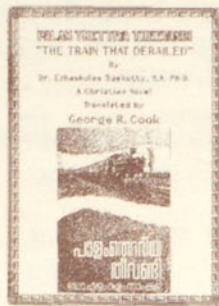
Guy Trower has ministered in pastorates, in print shops, in the home, and in the marketplace. Even in retirement, he will go anywhere to preach and play what is now a lost art—his musical hand saw. The author writes in his autobiography, "In the fall of 1945, a strong call to the ministry moved me from printing



to North Central Bible Institute in Minneapolis, Minnesota, and thus would begin another long-lasting chapter in my life...It is interesting how my printing abilities became a part of the ministry." (See "Testimony Time" in this issue for an excerpt of the book.)

The Train That Derailed, by Ezhankulam Samkutty, translated by George R. Cook. Copies of this Christian novel are available for \$15, postpaid, from the translator, 1930 North 4th Street, Grand Junction, CO 81501-7402.

This is a historical novel based on the missionary ministry of an early Assemblies of God missionary to India, Robert Cook (Cook Sahib). "The book is basically fiction based on fact," George Cook wrote in the Introduction. "To the translator it appears that there is really more fact than fiction." Matthew, a fictional character in the book, represents



many thousands of converts to Christ in the country of India. George Cook added that the book could be called "The Prodigal Son" because that message is an important theme throughout.

Born in Warsaw, Poland, in 1880, Robert Cook came to the United States with his parents when he was a baby. In 1913 he and his wife Anna and their two daughters went to India as independent missionaries, truly living as "faith" missionaries. After losing his Anna in 1917, Cook married Bertha Fox, an American school teacher who ministered in India as a Methodist missionary.

Today there are more than 500 churches with 50,000 members in India that can be traced to Robert and Anna Cook's humble beginning as faith missionaries in 1913.

The Malayalam edition, from which this book was translated, has gone through five editions totaling 41,000 copies.

Ezhankulam Samkutty was born in South India received his B.A. degree in Catholicate College, Pathanamthitta, Kerala. He then came to the United States where he earned an M.A. and a Ph.D. He is a professor in English literature at the Southern University of Louisiana in Baton Rouge.

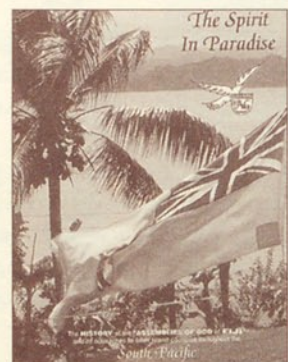
The translator, George Cook, is the son of Robert and Bertha Cook. With the exception of 2 years, he spent his first 25 years in India with his missionary parents. He is married to Miriam Barrick, the daughter of veteran Assemblies of God missionaries to India, J. Edgar and Virginia Barrick. The Cooks live in Grand Junction, Colorado.

The Spirit in Paradise, The History of the Assemblies of God of Fiji, by Lawrence R. Larson. Plus Communications, St. Louis. Copies available from the author at \$32.95: 1118 Zarsky Dr., Corpus Christi, Texas 78412.

Christian believers often focus their attention on the future. Gospel songs are loaded with lyrics of our great hope in Christ—that we shall be caught up to be with Him forever. This is a wonderful hope—but we must not forget our past.

Lawrence R. Larson will not let the world forget what God has accomplished in Fiji through dedicated missionaries and national believers.

The Assemblies of God and the Christian church in general owe this former missionary and Fiji superintendent (1961-66) a debt of gratitude for the monumental task of telling the story of the denomination's ministry in Fiji. *The Spirit in Paradise* is indeed monumental with more than 500 large-size pages and with scores of photographs—documenting the



story from the very first missionaries in 1914 to the end of 1996. Not only is it a story of a missionary movement reaching out with the Great Commission, it is also the story of the national church coming of age.

Larson's text is supported by a brief history of each of the 229 churches in Fiji, a list of 412 preaching points, a brief biography of each ministerial credential holder, previous credential holders, the missionaries who served, and other

related facts—including miracles among the people.

If Missionary Larson would ask us if we knew where Fiji is located, most of us would probably answer that it is an island in the Southwest Pacific. Actually, Fiji consists of 320 lovely islands with about 105 of them inhabited. The two largest islands are Viti Levu, 50 by 90 miles, with mountains 5,000 feet elevation; and Vanua Levu, 25 by 100 miles. The International Date Line passes through the island of Taveuni. The author wrote, "There you may stand

"You have given us a most interesting account of the marvelous work of the Lord among a wonderful people in a garden spot of our world. Thank you!"—G. Raymond

Carlson, former general superintendent of the Assemblies of God

with one foot in today, and another foot in tomorrow."

Fiji's 772,891 population is made up of 49% Fijians, 46% East Indians from India, 5% Europeans, Euronesians, Rotumans, and others. Today's Assemblies of God missionaries face a population that is identified as 52% Christian, 38% Hindu, and 8% Moslem.

Canadian-born Lawrence Larson grew up in a parsonage. His father, Clarence Larson, left the farm with a call of God on his life, a call that took the family to Manitoba, North Dakota, and California. Like his father, Lawrence too was called into the ministry at the age of 17 following a message by North Dakota District Superintendent Herman Johnson. Completing studies at North Central Bible College, Lawrence and his bride, the former Elaine McKenzie, pastored at Crookston, Minnesota, and prepared for ministry in Hawaii—the land they thought would be their place of service. They did serve in Hawaii during the 1950s and 1970s, but their

longest ministry in the islands would be in Fiji.

When older missionaries retired in Fiji, the Larson family became replacements in 1960. Their missionary service there extended to 1972 (plus several visits since then) when they returned to Hawaii to pastor for 2 1/2 years. In 1975 they accepted the pastorate of Gospel Lighthouse Assembly of God in Hudson Falls, New York. They retired from the church in December 1995 and now live in Corpus Christi, Texas.

Larson gives reports of the many missionaries who have labored in Fiji, devoting a chapter to Orville and Yvonne Carlson's ministry.

Following missionary service in Pakistan, the Carlsons transferred to Fiji in 1964. Orville, who is former General Superintendent G. Raymond Carlson's brother, directed the South Pacific Bible College for 21 years. Larson wrote, "During those twenty

years, under the banner of South Pacific Bible College, Orville Carlson had a part in shaping the lives of many pastors, as well as the general thrust of the Assemblies of God in Fiji, Tonga, New Caledonia, New Hebrides, the Solomon Islands, and other nations of the South Pacific." Their son Randy and his wife Renee Rosenberg Carlson are presently missionaries in Fiji.

The exciting story of Assemblies of God foreign missions now has another documented chapter, *The Spirit in Paradise*, thanks to Lawrence Larson's dedicated work—not to say anything of the thousands of dollars out of his own pocket.

* Albert and Lou Page were the first Assemblies of God missionaries to Fiji. They gave their lives there in 1918 and 1919. Retired missionary Yvonne Carlson wrote the touching story of Albert and Lou Page, "Someone Remembered, A Story of Fiji's Pioneer Missionaries" (*Pentecostal Evangel*, December 31, 1989). Olive Page DeLano gave tribute to her parents in an unpublished 138-page work, "Her Name Was Love" (copy in the Assemblies of God Archives).

Albert Page (holding his son James) and Olive Page (top left) about 1916 at their "Pentecostal Mission" in Suva, Fiji. Olive and Lloyd Page are seated near the bottom step. The Pages were the first Assemblies of God missionaries in Fiji; they both died there.



□ Fifth & Peoria/ from page 24

who entered the ministry in 1924, serving as pastor of a number of Assembly churches and conducting fruitful evangelistic meetings throughout a tri-state area of Oklahoma, Arkansas and Texas. Two brothers, Phinis and Albert, who were also ordained, organized new churches and pastored Assembly congregations in Texas and Oklahoma respectively. A sister, Georgia, now retired, was an outstanding evangelist.

The story of Lee Krupnick, his conversion, baptism in the Holy Spirit, and call to the ministry in some respects parallels the Apostle Paul. Lee is Jewish and for years was employed by the *Tulsa Daily World* as a photographer. He, too, had a "Damascus experience." His transformation took place, not on a roadside, but at an altar in the Fifth and Peoria church.

It was on Easter Sunday morning in 1935 when the Jewish photographer got out of his seat and made his way down the aisle. It must be said that the prayers and godly influence of his wife, Bonnie Jean, had come to fruition. The church was crowded, some 1,235 in Sunday school that morning, and the platform was banked with row upon row of beautiful lillies. For Krupnick it was indeed a "resurrection."

Like Paul, he was a changed man. To his family, however, this change meant, not resurrection but "death." His brothers, it is said, would cross the street to avoid confronting him. A heart full of burning compassion for them and for the lost soon led Lee into an evangelistic ministry on a nationwide scale—no doubt the most widely known of all the converts at Fifth.

From conversations with charter members of the church to whom God has given a long life, and others, this writer learned that a volume of memories could be written about the people and events of the early days of Pentecost in Tulsa.

Harry Ferlin, for example, recalls that as a boy he contracted

diphtheria. It was in 1911 and quite an epidemic had spread throughout the city. At the time the Ferlins lived near the Britt home—a family who believed in the power of God to heal and who attended "Fifth." Harry's mother took him to the Britts to be prayed for. Willard Pope and several believers from the church came to the home and joined with the Britts in praying for Harry. After an hour or two, Pope got to his feet and declared, "The Lord has healed that boy!" Next morning the doctor visited the Ferlin home, saw immediately the change in his patient, and remarked: "He's well! But I certainly didn't expect him to live through the night."

Among Susan Hanover Noe's earliest recollections of "wonderful things" at "Fifth" was the conversion of "Cokie George." He got the name because he was indeed a dope addict. He was gloriously saved and delivered from his addiction through the efforts of members of "Fifth" ministering to "down and outers" on the streets. He frequently attended the church and usually gave his testimony, saying that cocaine had such a hold on him that he lived from one fix to another in a squalid world of back alleys. He always made the point that God saves to the uttermost because God had saved him.

Glidden Lister recalls many things: "Daddy" Reeder praying for him when he was sick and the Lord healing him; the prayer warriors: Frenches, Reddouts, Grays, Popes, McGoverns, Sister Dague, Riddles, Ferlins, Sister Waltz, Bartleys and the Hanovers; prayer meetings that ended sometime between midnight and daybreak; and marching in a parade down Tulsa's Main Street at the end of the revival with Raymond T. Richey when people carried crutches, braces, and other things they no longer needed because they had been healed.

It bears repeating: through the years men of giant stature have been called to occupy the pulpit of Central Assembly. Among these was Harry Bowley who came to minister in

1920—a ministry attended by a new surge of growth. Additional property west of the church was purchased and plans drawn for a newer and larger building to house the ever-growing congregation.

Under the leadership of Pastor Jonathan E. Perkins, who had been a successful Methodist evangelist and pastor, construction of a red brick tabernacle at Fifth and Peoria was completed in July 1925 at a cost of \$50,000. At this time the church adopted the name Full Gospel Tabernacle, believing it would be appropriate for the new brick structure. In March 1940 the congregation had a "mortgage burning" ceremony. In 1945 an educational wing was added to the church.

In November 1956, the church launched an extensive remodeling program. By this time it had adopted the name Central Assembly of God. Construction was moving along smoothly; Pastor J. L. McQueen and people anticipated that by late spring the building would be completed. However, in the early morning hours of March 5, 1957, the building and all its contents were devastated by fire of unknown origin.

Smoke from the angry flames had hardly drifted away before the Assembly had resolved to build a totally new sanctuary. During succeeding months, worship services were held in the educational building which had been spared any smoke or fire damage. An almost continuous revival was witnessed in the months to follow even though believers had to meet in cramped facilities.

On March 30, 1958, a little more than one year after the disastrous fire, a beautiful sanctuary of contemporary design was dedicated to the Lord in an impressive ceremony. In 1961 a Fellowship Hall was adjoined to the west wall of the sanctuary at a cost of \$50,000. This hall, seating approximately 400, was designed to accommodate every department of the church.

In 1982, Central Assembly celebrated 75 years of continuous, unbroken existence since the small band of believers first met in the

home of Vandalia Fry in 1907. The church set aside the week of June 13-20 for the Diamond Jubilee—week of heightened activities, solemn ceremonies and rejoicing. The speaker for the Anniversary Banquet was one who grew to young manhood at Central and later became one of America's most celebrated heroes — Brigadier General James Robinson Risner. A number of Central's former pastors appeared in a dramatic sketch titled "This Is Your Life—Fifth and Peoria." The climax came on Sunday, June 20, with the "Grand Celebration" message by the former national radio speaker for the Assemblies of God, Dr. C. M. Ward.

Contemplating anniversary week, Central's pastor and anniversary host, B. P. Bell, expressed so well the sentiment of his congregation and of the church's many friends: "The observance of this 75 years of glorious history properly lifts up our past and reminds us of those pioneering souls who were true to a calling and vision, and dared to step out for God in a bold new venture.

"It reminds us also of the thousands who have been saved, healed and filled with the Holy Spirit around Central's altars, who committed their lives to Christ and went out from here to minister to others in this country and on foreign fields. The fruit of the Central spirit is evidenced in the widespread witness of these stalwart men and women.

"We celebrate not only the past, but we also look forward to the future—just how many years will be determined by how long our Lord tarries. We believe wholeheartedly in a great destiny for Central Assembly in Tulsa and dedicate ourselves under God and by the leading of the Holy Spirit to that calling."

Acknowledgements: Several sources have been of help in writing this history. Most important of these is the thesis for Master of Arts degree, "A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-29," by Leroy Wesley Hawkins. Another source was the book, "Tongues Speaking" by Morton T. Kelsey. An invaluable aid were conversations with Harry Ferlin, Mrs. O. E. French, Mrs. Harold Noe, Mrs. Harold Stanley, Bunny Riddle, Rev. B. Bell, Rev. Ben Lewis, and a letter from Glidden Lister. Finally, important information was gleaned from an article, "Saga of Sixty Years' Growth" by Mrs. R. E. Nance, Jr., published in the 60th Anniversary Celebration pamphlet by Central Assembly of God Church.

CBC Class of 1937 Meets



Members of the Central Bible College (Central Bible Institute then) class of 1937 gather on their 60th Anniversary at the college cafeteria on April 28. Several activities kept the classmates busy during graduation week.



On the left is Stanley Berg, World War II chaplain and former pastor of Glad Tidings Tabernacle, New York; and Joseph Dunets, former pastor in Portland, Oregon.



Robert C. Cunningham, former editor of the *Pentecostal Evangel*, greeted his classmates.

Edwin Anderson showing photographs to Mr. and Mrs. Robert Argue.



ARCHIVES ACTIVITIES

Persons wishing to assist the Archives in its collection and preservation of historical materials should contact the office. Materials needed include magazines, missionary newsletters, minutes, diaries, photographs, recordings, films, books, correspondence, etc.

A/G ARCHIVES

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Adele Dalton: Desk items from J. Roswell Flower: paperweight (Black coal, "To Roswell from Bert" [Webb]), pen holder, postal scale, letter box with lid, copy stand, perpetual calendar (brass); books from the library of J. Roswell Flower: *Systematic Theology*, by E. S. Williams (3 vols.), *Minister's Service* books (with notes). **Clyde C. Miller:** *History of First Christian Assembly of God, Cincinnati, Ohio*; photo of Aimee McPherson's meeting in Dayton. **Gary Lundblad:** materials on his aunt, Helen Gustavson (missionary to China). **Carl A. Herring:** transcription of news clip: 1901 Jan. 22., *The Kansas City Journal*, "Apostolic Faith believers claim a gift of tongues." **George O. Wood:** 75th anniversary booklet, Burkina Faso Assemblies of God. **George Cook:** book, *The Train That Derailed*, by Ezhamkulam Samkutty; translated by George R. Cook, 1996, 238 pp.

Gary McGee: news clip, *The Democratic Register* (Ossining, NY), Mar. 19, 1921, obit. for Minnie Draper; news clip, *The Citizen Register* (Ossining, NY), Nov. 3, 1960, article on Ossining Gospel Assembly, "Assembly of God Groups Stress Mission Work" by Lindsley Schepmoes. **Fred Crouch:** GPH tract, "The Time of the End," St. Louis, MO. [1915?], 16 p. **Purchased:** Philip L. Cook's book, *Zion City, Illinois: Twentieth-century Utopia*; Syracuse University Press, 1996. **Vergil M. Griner:** Photographs. **John Wilkerson:** postcard, Mar 3, 1957 to John M. Wilkerson from Carl W. Barnes, "Expecting a great revival" in Nassau, Bahamas. **AGTS Library:** Bible school taxonomies. 188 volumes (compiled by George Flattery, Sr.), [Placed in Archives storage].

Christian Higher Education: 1996-97 Faculty/Administrator Directory of endorsed Assemblies of God higher education institutions. **Wayne Warner:** articles on Kathryn

Kuhlman from *Redbook* (Nov. 1950); *McCalls* (Sept. 1974); *Pittsburgh Press* (Feb. 1974). **Shirley Tinsman:** *Golden Grain*, 5 needed issues (Nov. 1926; Dec. 1928; Nov. 1952; May, Dec. 1954), *Elbethel*, 1 needed issue (Oct/Dec 1951); 2 booklets by William A. Ward: "Heaven, Hell or Purgatory," "The Road to Prosperity"; news clip, May 1, 1965 on revival and dedication of 1st A/G, Pomona, California. **Nazarene Archives (Stan Ingersol):** "A History of the Lillenas Publishing Company and Its Relationship to the Music of the Church of the Nazarene," by Eleanor Whitsett, 1972, 16 p.; "Keep the Music Ringing: a Short History of the Hymnody of the Church of the Nazarene," by Fred A. Mund, 1979, 8 p.; *Herald of Holiness*, Oct. 1, 1983; Nazarene evangelists pictorial directory (75th anniv. ed.), 1983, 80 p.; photograph and biographical materials on Haldor Lillenas.

International Pentecostal Holiness Church: *Legacy* (publication of the IPHC Archives), v. 1 #1 edited by Harold Hunter. **Paul Scull:** photos from historical display at their church (Chestnut A/G, Vineland, NJ). **Fred Leader:** scrapbook of materials on his father (Frederick Leader, missionary to Africa); photographs and cassettes. **Anna du Plessis:** copies of 2 certificates given in memory of her husband David du Plessis. **Minnesota District Council:** *The Gospel Broadcast* (N. Central Dist. bulletin), 1935-1938 (courtesy of Darrin Rodgers). **Larry Keefauver:** four Smith Wigglesworth booklets edited and compiled by Larry Keefauver and published by Creation House. **Cecil M. Robeck:** article on Gene Scott, "God's Adele Flower Dalton, a strong supporter of the Archives, appears to be giving the editor, Wayne Warner, piano lessons (Mrs. Warner thinks that is hopeless).



Angriest Man," by Greg Stacy, *OC Weekly*, Jan. 3-9, 1997. **Arthur and Oleta Head Edwards:** J.W. Tucker prayer card (Congo); Wayne Myers family prayer card (Mexico); Nairobi Christian Centre—Morris Plotts/Glenn Ford map. **Michael Holland:** book: *Around the World with MAPS*, by Michael D. Holland, 1996. **NCBC Library:** cassette tapes: 1) Brian Bopp's interview with Frank Lindquist, 9/4/83; 2) William Menzies' interview with Frank & Irene Lindquist, 3/19/83 (Masters of these cassettes have been placed in the T.J. Jones Library, NCBC. Contact person, Dr. John Shirk).

Mr. Mrs. B.A. Waltrip: books, (some duplicates), 1) Myer Pearlman, *Through the Bible Book by Book*, Part III: N.T. 2) C.M. Ward, *Revivaltime Pulpit*, No. 12. 3) E.C. Whisenant, *88 Reasons Why the Rapture Will Be in 1988* (This is an expanded edition, slightly different from our copy.) 4) Virginia Brandt Berg, *The Hem of His Garment*, 1934. **Publications Division:** 1) *GPH Procedures Manual*, 1950s. Also includes some minutes, memos, (Division of Publications); correspondence, from that period. J. O. Harrell's name on cover. 2) *Official Style Manual for Writers and Copy Preparers* (rev. ed.). GPH, n.d. [1950s?]; 3) several published reference manuals; 4) booklet of poems: "Thoughts from the Realms of Nature and Grace," by Jessie May Garlock [mother of H.B.] ca.1954. **National Music Dept.:** 1) photographs, 1950s-80s. Misc. photos of composers, singers, etc. and General Council photos relating to the Music Dept.; 2) Antique musicwriter (music typewriter) used in the 1950s and later to type musical scores. **Lloyd Colbaugh:** chorus sheet used in meetings of evangelist E. Bartlett Peterson. **Karen Waermo Haugo:** photograph of her father, soloist Einar Waermo.

Gary B. McGee: cassette tape of lecture given by Fred Smolchuck on "Pentecost Among the Slavic People of Eastern Europe." **Shirley Shedd:** missionary prayer cards, photographs from her parents' collection. **Tim Turra:** cassette tapes of Betty Baxter, Chuck Colson, Robert Fierro, A. E. Hubbard, Mrs. F.R. McAdams, and Colton Wickramaratne. **Robert Holderby:** photographs of A/G Sunday school conventions from the 1940s. **A/G Media Ministries:** contract and agreement between A/G and Radiozark Enterprises, Springfield, MO, 29 Oct. 1945, and other correspondence relating to the "Sermons in Song" radio broadcast.

Glenn Gohr: book: *Bull in a China Shop*, by Gary Folds, 1995; booklet: "On a Journey with God," by Gary Folds. **David A. Willis:** tracts and revival posters; BGMC

film: "A Little Means a Lot"; filmstrip: "Around the World with Buddy Barrel"; two Buddy Barrels. **Jim Teuber:** news clips: 1) Revival announcements for meetings with A.S. Teuber (Late 1940; Jan. 1953); 2) revival announcements for D. Mark Buntain, 1940s-50s. **George Wood:** materials on Southwestern University's capital campaign, "Momentum" (includes brochures, video). **Jean H. Kelley:** "History of Bethel Assembly of God Church" (and its founder Robert Q. Hankins, Young Community, Freestone County, TX, by Jean Hankins Kelley.

Lawrence R. Larson: book, *The Spirit in Paradise: the History of the Assemblies of God of Fiji*. **Desmond Cartwright:** *Pentecost* (17 needed issues); *World Pentecost* (9 issues); manuscript, "The Real Wigglesworth" by Desmond W. Cartwright. **Leon Elliott:** book, *From Maine to the Himalayas: an Autobiography*, 1996. **Dave Krueger:** periodical, *The Evangelist* (Milwaukee Gospel Tabernacle, Cyrus B. Fockler), June 1932 (contains sermon with strong opposition to war). **Darrin Rodgers:** booklet, "Historical Sketches of the Minneapolis Gospel Tabernacle" [1930].

was a shining example in life and in death.

Notes

- 1 Inez Spence, *On the Borders of Nepal* (Springfield, MO: Foreign Missions Department, Assemblies of God, n.d.), p. 4.
- 2 John Thomas Nichol, *Pentecostalism* (New York: Harper & Row, 1966), p. 41.
- 3 Agnes Beckdahl, letter to Foreign Missions Department Assemblies of God, April 1961.
- 4 Spence, p. 4.
- 5 Agnes Beckdahl, letter to Foreign Missions Department, Assemblies of God, April 1961.
- 6 "The Whitsuntide Conference," *Confidence*, June 1908, p. 5.
- 7 Whitsunday is the name of a church celebration in the British Isles. It is equivalent to Pentecost Sunday.
- 8 "The World-Wide Revival: A Dream-Prophecy," *Confidence*, June 1908, p. 11; Agnes N. T. Beckdahl, *A Witness of God's Faithfulness* (Lucknow: Lucknow Publishing House, n.d.), pp. 20-22.
- 9 "The World-Wide Revival: A Dream-Prophecy," *Confidence*, June 1908, p. 11.
- 10 *Ibid.*, pp. 16-17.
- 11 Christian and Agnes Beckdahl, ordination certificates, Wells Memorial Gospel Assembly, August 16, 1915.
- 12 Agnes Beckdahl, "Along the Nepal Border," *Pentecostal Evangel*, April 9, 1967, pp. 22-23.
- 13 Samuel Beckdahl, letter to Rex Jackson, August 23, 1965.
- 14 Spence, p. 15.

□ Agnes Beckdahl/ from page 14

villages came to his funeral.

His widow, Agnes, had nothing but praise for her missionary husband: "God gave the finest of men to be my companion. He steadied me with his faith; he encouraged me to trust in God in times of great trial and sickness; he lived before me a life void of self or selfish desires." What a tribute!

And their son, Samuel, who was prevented from attending the funeral, had this to say: "I felt secure in my father's love. I watched his life of simplicity and sacrifice. Without a doubt, the deepest impression my father made upon my life was his deep, consistent prayer life."¹⁴

After this, Agnes was advised to return to the United States and retire. And she did retire as far as her foreign missionary service was concerned, but she continued as a worker for God through a preaching and tract ministry. And her burden for the land of Nepal never lessened with the advancing of years. She went to live at Pinellas Park Home in 1954 and spent her final days at Bethany Retirement Home in Lakeland, Florida. She passed away

January 17, 1968, at the age of 91. Thus it was, that one of the first Pentecostal evangelists to Denmark, Germany, Switzerland, England, and for over 40 years in India, laid down her life for the cause of Christ. She

Christian and Agnes Beckdahl with their son Samuel in 1934. Samuel returned to India as a missionary and later taught at Central Bible College, Springfield, Missouri.



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

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The sign on the side of Tulsa's Fifth & Peoria Assembly (Central Assembly) reads, "Join Oklahoma's Greatest Sunday School Drive." This 1951 photo shows the Sunday school outside of the old building. See page 18 for a story on this church and Calvary Temple, Indianapolis.

