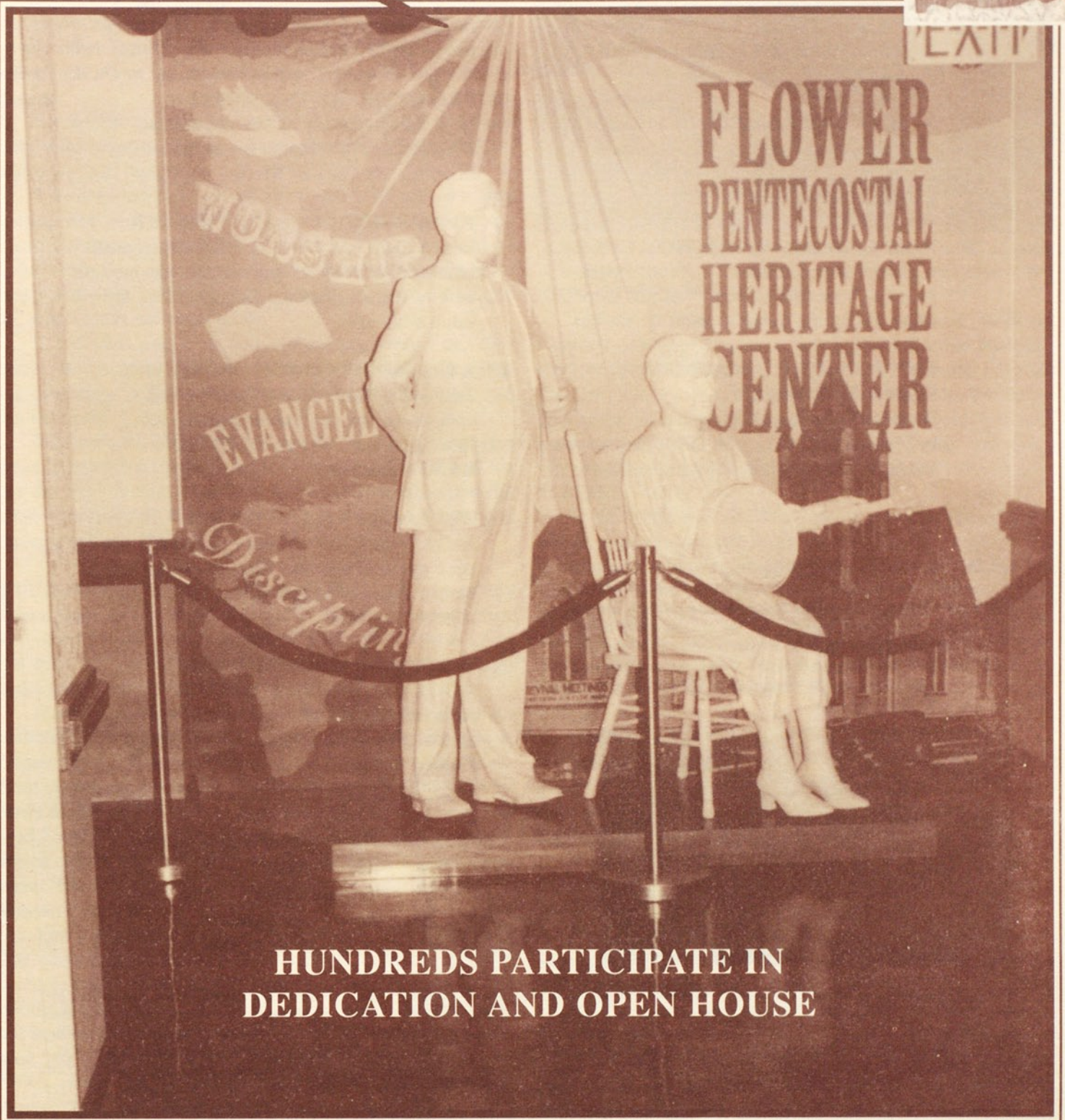


Assemblies of God

HERITAGE

ATTENDANCE GOAL		50
ATTENDANCE TODAY		23
OFFERING TODAY		9.55
ATTENDANCE LAST SUNDAY		19
OFFERING LAST SUNDAY		8.43
ATTENDANCE A YEAR AGO TODAY		10
MISSIONS OFFERING		1912



**HUNDREDS PARTICIPATE IN
DEDICATION AND OPEN HOUSE**

Assemblies of God
HERITAGETM

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25 Below, visitors looking over the E. N. Bell Chapel, a recreated storefront church in the Flower Pentecostal Heritage Center. The chapel takes visitors back in time to benches, pine wood flooring, tin tile ceiling, an upright piano, Sunday school register board, a pot-bellied stove, and other reminders from the past. In contrast, visitors will see a video here on the Assemblies of God through the latest LCD technology.



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HERITAGE LETTER

Flower Pentecostal Heritage Center

Finally!

Yes, the Flower Pentecostal Heritage Center is finally finished. And by the time you read this 68th issue of *Heritage*, hundreds of people will have walked through the new state-of-the-art interactive museum and peeked into the offices and research center.

We have much for which to be thankful.

If you have built a church, parsonage, school building, or any other facility, you know how difficult it is. You can tell me all about the myriad details you never expected to pop up.

For the Flower Pentecostal Heritage Center, it was born only after many meetings, telephone calls, letters, FAXes, and overnight blueprints.

It meant visiting other museums and archives. It meant getting well acquainted with museum builders Steve Witte, Steve Feldman, George Kellum, and Mike Sandro—all of Lynch Industries, Burlington, New Jersey. It meant getting better acquainted with Springfield architect Kent Smith and the many local sub-contractors.

It included checking and rechecking story line, captions, photos, sound bites, and videos. And it meant selecting carpeting, wall covering, furniture, wall hangings, and too many other items to mention.

Is it perfect? We know perhaps better than anyone else there is room for improvement. And that will come as we get the bugs out and shore up weak areas to give you the most inspiring and best interpretive history possible of the Assemblies of God.

It's always interesting to look back and share with others how you and others constructed a church or parsonage or any other project. Here are a few elements wrapped up in the new Flower Pentecostal Heritage Center that should make you want to visit as soon as possible.

Storefront Church. As you walk into the museum exhibits, one of the first things that will catch your eye is "Jesus Saves," a neon sign above the door of a small storefront church replica which is used for exhibits. On the windows of this one-room building you will read, "Assembly of God," and "Herman Rose, Pastor." The building idea—which was the way many of our churches started—was taken from a typical storefront church, this one in Ft. Wayne, Indiana.

And it is not the only storefront church in the museum. The second one, and the final exhibit, is the E. N. Bell Chapel, where visitors will be treated to a recreated store building, complete with upright piano, Sunday school register, benches, a pot-bellied stove, pulpit and altar, depressed pine wood flooring, and tin tile ceiling right out of the 1890s. Here the visitor will see a new Assemblies of God video before exiting into the hallway.



Model of the Hot Springs (AR) Opera House where the Assemblies of God originated in 1914. This model is at the entrance to the Flower Pentecostal Heritage Center.

Opera House. The Flower Pentecostal Heritage Center's new logo features a drawing of a familiar building: the Hot Springs, Arkansas, Opera House. In April 1914 the General Council of the Assemblies of God was formed in this ornate building. Although the Opera House has been gone for nearly 40 years, visitors to the Center will see a replica (above) beautifully recreated by model train crafter T. Michael Baker, Jr.

C-46 Airplane. Did you ever see the *Ambassador* airplanes that transported missionaries across the oceans to the lands of their calling? Maybe you even rode the C-46 *Ambassador I* or the B-17 *Ambassador II*. They are long gone and left only in our memories, photographs—and the museum. That's right. After studying photographs of the C-46, designer Steve Feldman created a section of the C-46 fuselage for a small exhibit room to house Division of Foreign Missions exhibits and artifacts. You don't have to be an airplane fanatic to enjoy this unique exhibit.

Kiosks. Throughout the exhibits you'll spot five 21" monitors that invite you to touch the screens to pull up video clips of missionaries, old films, and other photographic and digitized images.

C. M. Ward and Revivaltime. If you ever listened to the *Revivaltime* radio ministry with C. M. Ward as speaker, you'll love this recreation. Trip a sensor and you'll have C. M. Ward's lifecast figure come to life and his unmistakable voice calling listeners to the "long, long altar." All the while you'll hear the familiar strains of "There's Room at the Cross" from one of Cyril McLellan's *Revivaltime* choirs. That experience will take you back as far as 1953.

Musical Instruments. One exhibit has musical instruments used on mission and evangelistic fields, street meetings, and church services. Included are Ira Stanphill's

accordion, Anna B. Lock's tambourine, and Eddie Washington's tiple guitar.

Research Room. The Adele Flower Dalton Research Room, backed up by ready assistants and a fireproof vault, will please the most experienced researcher. And the new offices will be a delight in which to work and to visit.

Audiovisual Room. Have you ever wished you could watch or listen to the hundreds of video and audio tapes preserved in the Center? You can now in the research area's own Audiovisual room.

This is only a taste of the professionally designed exhibits and office space that you'll enjoy seeing, hearing, and using. Throughout too are artifacts that will bring back old memories or introduce the younger generation to what it was like in the early days of the Assemblies of God.

While we are thanking people who made the Flower Pentecostal Heritage Center a reality, we must not forget those dedicated pioneers like the Flower family. Many of them made history. Others believed in preserving it. Rare items preserved in the 800-square-foot vault is evidence of their ministry and foresight.

And our history comes from all over.

From the Deep South to Nome, Alaska; from Honolulu to the rocky coast of Maine.

From growing Korean congregations scattered throughout America. From urban congregations challenged with crises on every block and high rise.

From ethnic groups out of Eastern Europe, the Orient, and islands of the sea.

From the mushrooming Latin American churches sweeping from New York to Puerto Rico and then along the Mexican border to California and from Brownsville, Texas, upward to International Falls, Minnesota.

And every state and most of the counties in between.

But our history does not stop there. Stalwart pioneers have taken the gospel across oceans and into jungle huts in Nigeria and to skyscrapers in Hong Kong; from newly opened Eastern Europe to the farthest islands of the sea.

All along the way we are reminded that our responsibility is to keep the records from one generation to the next and to build reminders of God's work through his people. "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of

Wayne Warner is director of the Flower Pentecostal Heritage Center 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*.



Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever" (Joshua 4:6, 7).

Now as we walk through this new 5800-square-foot complex, we view it as a memorial to what God has done through faithful men and women.

Yes, we have much for which to thank God.

My thoughts flash back to 1980 when we began to talk about relocating the Archives and building exhibits. Back then the Board of Administration included Thomas F. Zimmerman, G. Raymond Carlson, Raymond Hudson, and Joseph Flower. And in 1985 the Southern California District Superintendent Everett Stenhouse joined the board



Inside the new climate-controlled vault with its compact storage units. A walk-in cooler in the rear keeps video and audio tapes at low temperature and humidity.

as the assistant general superintendent. That's also the time Thomas Zimmerman left the office and G. Raymond Carlson became general superintendent. Thomas Trask took on the general treasurer's responsibilities in 1988.

The big change on this board came in 1993 when the General Council elected Thomas Trask as general superintendent; Charles T. Crabtree, assistant general superintendent; George O. Wood, general secretary; and James K. Bridges, general treasurer.

These men—along with the executive presbytery and general presbytery—believed that God wanted a bigger and better facility and an interactive visitors center. Today, thanks to them and the many donors, the Flower Pentecostal Heritage Center is a reality.

It will indeed become a national memorial unto our children.



WARNING!

COMFORT ZONE

By Geri Swope

A climber at the foot of Mt. Hood probably felt no greater challenge of his exciting ascent than Harold Lindahl experienced as he parked his ancient Essex by the road leading to Cooper Mountain, unhooked and parked the attached trailer, and then proceeded to drive slowly up the steep incline. His goal was not to reach the top and stand in awe viewing the beautiful countryside. He had but one driving passion and purpose of heart...to reach the children living up on Cooper Mountain who needed to be in Sunday School and to find Jesus as their Saviour!

It was in 1933 that a lay preacher, Rev. Drivers, tried to start a church in



Geri Swope is the wife of Robert L. Swope, pastor of the Brooks (Oregon) Assembly for 42 years. She recently retired as editor of publications for the Oregon District, where she served for 40 years. She is the district historian and writer. Her husband was recently inducted into the Fire Department Hall of Fame and was given the title of Fire Chaplain Emeritus for his 38 years as a volunteer fireman chaplain and EMT. They live in Bethel Park, Brooks, Oregon.

a store building in Aloha. Bro. Lindahl immediately volunteered his services and went door-to-door in the rural area inviting families to Sunday School. People who responded to his knock at their door did not meet someone with a "pushy" personality. There stood a man, not-so-tall, with a round face, large eyes full of compassion and love, and a big smile! Thus he stood

"Momma Swope had said to her children, 'If that man comes one more time, you are going to Sunday school!'"

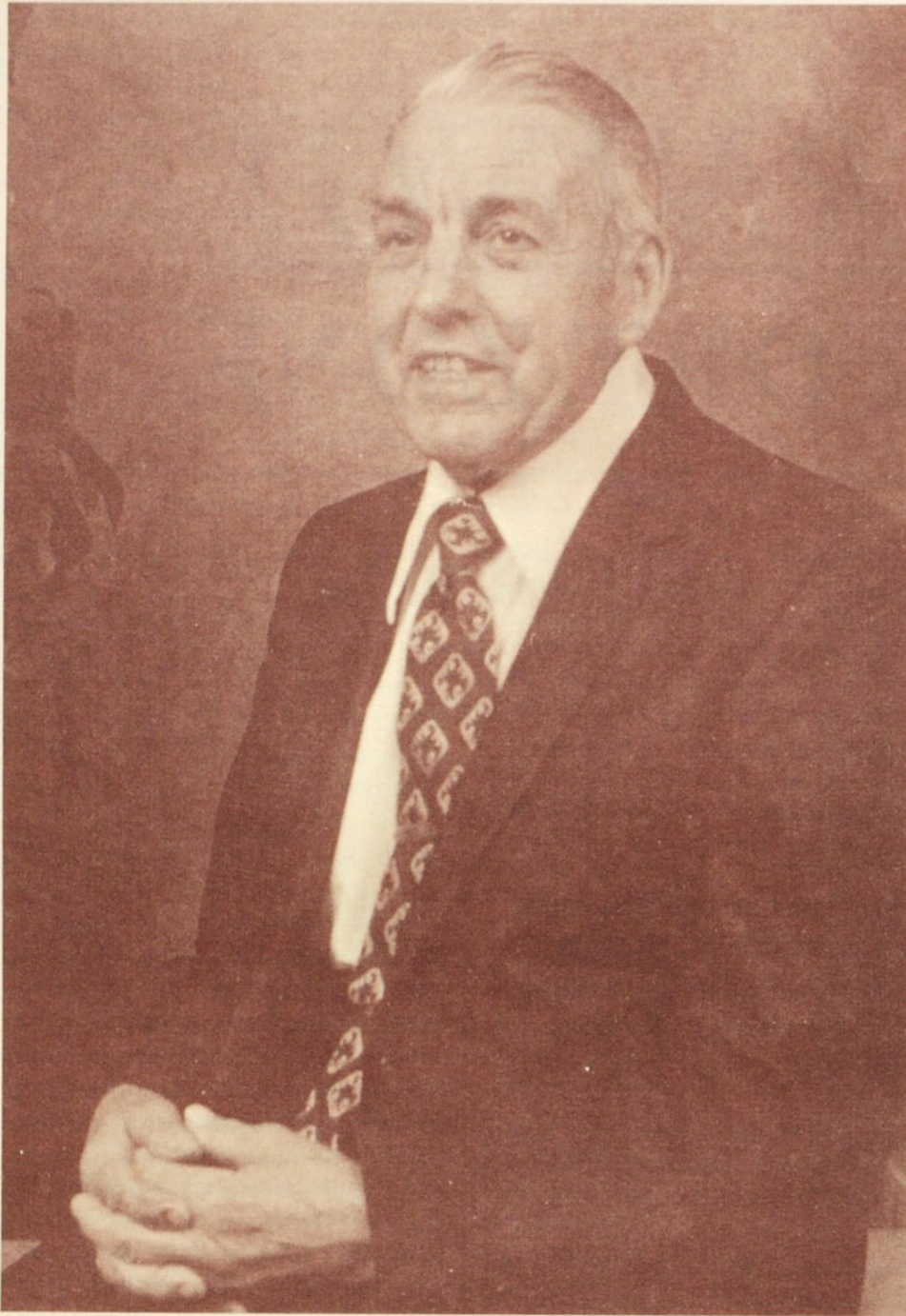
knocking at the door of the Swope household one afternoon! He had been there four times before! What he didn't know was that after his last visit to their house, Mamma Swope had said to her children, "If that man comes one more time you are going to Sunday School!" The fifth stop at the door was the beginning of Robert Swope's wonderful life with God and the church!

Those were not the days of two or three cars per family. You were considered someone of considerable means if you even owned one car! Most of Harold's visitors had to be picked up and he was happy to be chauffeur for them all. Every Sunday he stopped for the Swope family. However, after six months the church closed, but Bro. Lindahl did not want to lose these valuable children and he prayed for new direction. He had no thought of

"taking a rest" from his compelling challenge.

Since it was summer he decided to take them to a one-room schoolhouse where he and a few other workers taught the children all summer. In the fall when school opened he decided to take them all to the Hillsboro Sunday School and church which was seven miles away. Because he could only make one trip, he bought a two-wheeled trailer with a canopy and pulled it behind his Essex. When the trailer was loaded with children, and he came to Cooper Mountain, he would unhook the trailer beside the road, drive up the mountain and load up the car with kids. Then he would drive down to the trailer, hook up, and sometimes with 24 children and adults, he would drive down the road to the Hillsboro church. Sometimes his wife would drive the car and Harold would ride in the trailer with the children. Oh, how Pastor Harry Downey loved to see that convoy coming!

One night, however, while coming down the road with a full load, the rear tire in the Essex went flat. Harold got out in the pouring rain and tried to fix the flat, but with such a load it was almost impossible to pump up the tire. An unsaved father who was one of the crowd got out to help him...and he later remarked, "If I ever get saved I want to be a Christian like Harold Lindahl." He was truly a man full of compassion for lost souls and who refused to get near the **comfort zone** in life!



In 1933 volunteer church worker Harold H. Lindahl called on the Swope family five times before they agreed to attend Sunday school.

**“What if
Brother Lindahl
had not come the
fifth time?”**

About two years later, Bro. Floyd Huntley got a burden to start a work in Aloha. The Swope family no longer lived on Cooper Mountain but right in Aloha. The church began in their front room, with the able assistance of Harold Lindahl. And now, over 60 years later, there is a beautiful, thriving church there in Aloha, pastored by Rev. Werner Rienas!

Because of Bro. Lindahl's unswerving dedication, and his refusal to get near the comfort zone in life, my husband, Robert, was saved and called to the ministry. We pastored Brooks Assembly for 42 years and on special church anniversaries, Bro. Lindahl would love to join in the celebration of what God had done for our church. Our son, Bob, was also called to the ministry and is now pastoring in Dallas, Oregon. We ask ourselves the awesome question...*What if Brother Lindahl had not come the fifth time?* The unending, glorious results go on and on. Eternity alone will reveal the true record of the hundreds of souls won to the Lord through the man who poured out his life for the children of our Sunday Schools. This year, Harold Lindahl went to be with the Lord. His pastor, Ken Hoole of Hillsboro, will surely miss this man of God who even in his 80's still knocked on doors inviting people to church.

A closing word about the "Comfort Zone." There are many fine Christians who are living their lives in comparative ease. Of course they are born again; they attend church regularly; they even tithe and give to missions. Yes, they will serve on a committee, if it doesn't take up too much time. But they really want to stay fairly close to the Comfort Zone. As long as they are in that area of safety, they don't feel the tug of the Spirit telling them to go out and seek the lost or to go rescue children from unsaved homes, or to be a refuge and a source of encouragement to the new Christian. They find sweet relief in being "unattached and unavailable." This is not the true "rest" that God desires for His children! Beware of the **Comfort Zone!** It is dangerous to your spiritual health!



The Evangelist Who Brought Signs and Wonders to Meridian

A 1914 Revival in Meridian, Miss., Retold 84 Years Later

By Carol James

On the first night of 1914, under a large tent at the corner of Sixth Street and 12th Avenue, a petite, grandmotherly looking 70-year-old woman stood to preach to a crowd of people.

Her voice may have been hoarse from over 30 years of proclaiming the gospel of Jesus Christ, but according to historian Carl Brumback, "She still exercised incredible spiritual authority over sin, disease and demons."

In her years of preaching, she had spoken to many large

"No doubt, her reputation had preceded her arrival in Meridian."

gatherings of people—some of her services having had over 8,000 in attendance. Newspapers eagerly sought to write about her. In a Jan. 30, 1885, article, *The New York Times* reported that her meetings in the area were "beyond belief." The article noted that Maria was "a well-known speaker and had a good reputation;"

No doubt, her reputation had preceded her arrival in Meridian. Many of those present probably had come out of curiosity to hear this woman evangelist who promised God's power will manifest many "signs and wonders."

However, people in Meridian soon learned Maria's meetings were not like a circus sideshow. Her meetings were orderly, not fanatical. Her goal was for people to see and know nothing but Christ and His resurrection. The rule in her services was "Let the Holy Ghost work in any way that agrees with the word of God."

In the beginning of her ministry, she didn't preach divine healing. In fact, even though she felt the Lord calling her to pray for the sick in her services, she hesitated fearing it would interfere with her evangelistic message. But as typical of her walk with

the Lord, Maria eventually yielded and obeyed.

Prayer also was a vital part of her ministry. It wasn't unusual for her to pray—sometimes all night—for God's presence to move through a community and defeat all obstacles that were hindering people from responding to the gospel.

Her prayers for Meridian seemed to have been answered. By the 10th day of the revival around 1,000 people "including a number of the best people in the city" were crowding into the enlarged tent to witness what was happening. Typical comments like "mightiest visitation from God of these latter days" may have been overheard in local conversations. Others would say, "Of all the big meetings in this city in the last 25 years (including one by Dwight Moody in 1895), nothing compares to Mrs. Etter's services."

There were extraordinary healings. A prominent cotton buyer who had rheumatism for 29 years was healed instantly. Fourteen-year-old Charlie Owen, son of Mr. and Mrs. Dan Owen, was a "bleeder" and crippled with rheumatism. His father had to carry him up to Maria. After prayer, the child was able to walk.

Mrs. Charles Woods was healed of Bright's disease. A Mrs. M. L. Whitlock was healed of diagnosed kidney trouble. One of the more outstanding healings was that of a West Alabama physician's daughter. The doctor had taken his crippled daughter to some of the best physicians in the country. She'd been operated on eight times. She'd lost one leg and the remaining limb was stiff and unbending. After prayer, her crooked leg straightened out. The reporter for *The Star* wrote that the audience was amazed at seeing this healing. Many even wept. (These healings are not only mentioned in the *Meridian Star*, but also in Mrs. Etter's book "Diary of

Evangelist Maria Woodworth-Etter stirred souls, manifested "many signs and wonders" and drew crowds from all over during her ministry in the 1880s. She visited Meridian, Miss., in January 1914.



**"By the 10th day of the revival,
around 1,000 people
'including a number of the best
people in the city' were crowding
into the enlarged tent."**

Signs and Wonders" which is still in print).

The *Star* reporter was surprised not only by these healings, but also he was captivated by Maria. He reported, "Without flattery to this lady evangelist, she is easily among the most interesting evangelists who has ever preached in this city. She is a woman of apparent great faith in God, sweet spirited, firm and business like in her management of the services."

Maria Woodworth-Etter was a very special woman. She was born in 1844 in Lisbon, Ohio. Soon after her conversion at the age of 13, she felt a calling "to go the highways and hedges and gather in the lost sheep."

She thought an education would equip her to do this work for the Lord. Unfortunately, she was forced to go to work at an early age and never had the opportunity for the education she longed for.

Hardship and sorrow accompanied her for many years. Five of her six children died in early childhood. Illness nearly claimed her life also. Yet in the darkest of times, Maria could not discount that the Lord was calling her for a special work, and that He would give her the strength and opportunity to do it.

For many years, though, she questioned how a woman could be a preacher. She feared she would be ridiculed. Besides, she didn't feel she understood the Bible well enough to preach. However, the Lord showed her how he can equip those He calls. At the age of 35, she preached her first sermon in a little town where she once lived. God blessed her faithful effort with huge crowds.

Carol James is a library assistant at Meridian/Lauderdale County Library, Meridian, Mississippi. This article was published in the June 13, 1998, edition of *The Meridian Star*. Used by permission. For more on Maria B. Woodworth-Etter's ministry, see Wayne Warner's *Enrichment* (winter 1999) article, "Maria Woodworth-Etter: A Powerful Voice in the Pentecostal Vanguard."



JESUS HEALS!

MRS. M. B. WOODWORTH-ETTER



Camp Meeting

OTTUMWA

JULY 8 TO 30

WEST PARK AVE.

COURT HILL CAR TO PARK AVE., THEN
GO FOUR BLOCKS WEST FROM
OTTUMWA CEMETERY.

**Salvation For Soul
Healing For Body**

THREE MEETINGS DAILY

Good Song Service at Each Meeting

Mrs. Woodworth-Etter has had a marvelously successful ministry of over forty years throughout the U. S. Her work has been blessed in the salvation of multitudes. Many thousands have been healed of all manner of diseases by the prayer of faith and through the laying on of hands. (Mark 16: 17, 18; James 5: 13, 14.)

**Come bring the sick and afflicted to be healed
without money and without price through the name of JESUS.**

Those desiring to rent tents, cots, mattresses or comforts please give 3 days notice. Bring toilet articles, sheets and pillows. Meals may be secured on the camp ground.

Address communications to JOSEPH A. DARNER, 131 W. 2ND ST. OTTUMWA,

After Reading, Please Hand to Some One Sick or Afflicted, or Tack Up to be Read

An advertisement in one of Mrs. Woodworth-Etter's meetings in 1922. This one was in Ottumwa, Iowa.

**"From all the evidence of what happened
in her meetings, one would wonder if God's
Spirit didn't pay a special visit to our city
that January of 1914."**

And the crowds never did cease coming.

Mr. Wayne Warner, director of the Assemblies of God Archives and author of "The Woman Evangelist: The Life and Times of Charismatic Evangelist Maria B. Woodworth-Etter" says that Maria was no theologian, she didn't establish doctrines, she didn't advocate that people attend any particular denomination (she was more interested in spiritual unity than organizational unity), but her ministry touched thousands of lives. He says that many church historians have overlooked the impact she made on the Christian church because she was a woman and/or she was a charismatic.

Meridian, Mississippi, however, seems to have accepted this woman evangelist. From all the evidence of what happened in her meetings, one would wonder if God's spirit didn't pay a special visit to our city that January of 1914.

How God Measures Preachers

A Superintendent Looks at Pastor Average

By Gene Jackson

There are some mighty fine pastors who never get a shot at the "big time." The closest they ever get to pastoring a "mega church" is a sanctuary seating 250 on a two-acre lot in a medium size town. This pastor is "Brother or Sister Average."

Brother Average pastors in the town or village where the young people leave to swell the population of the big city. The backwoods prophet is seldom noticed by the pulpit committees from the boulevards.

For a few years after their graduation from Bible college, Brother or Sister Average dreamed of the fast growing church in a dynamic and exciting city. A spouse and three kids later, they are still slugging it out with the devil in a series of small to medium-sized church in communities of the same sort. Whatever hopes they ever had of crashing the headlines of the *Pentecostal Evangel* with the exciting story of a fast-growing, humongous church gradually faded and died.

The ministry settled down to a kind of righteous routine. They still go to the hospital and sit with the family while the patient is in surgery. Early morning will find them at the local "Drop In Cafe," drinking coffee and swapping stories with the town's early risers. Friday nights they go out and watch the local high school football team get their ears beat off again by a big town squad.

Sunday, this pastor looks out over a crowd of a little over a hundred people and he can call everyone of them by their first name. He knows their personal stories. Through the years he has heard, and seen, it all.

He walks the fields with his farmers and stops by to give a friendly word to the mechanic wearing greasy coveralls. He walks into the bank in that small town, and all of the tellers recognize him. The manager or president of the little bank comes out and offers him a cup of coffee. After he chats a few minutes, he leaves to drive to the city and visit one of his members in the hospital.

He realized a long time ago that he would probably never be a television "pastor." He did try a radio broadcast for a while, but the board thought it was pretty much a waste of God's money. And they were probably right!

Still, week after week, he breaks the Bread of Life to his flock. He buries the dead and marries the young. Somehow

when he walks into a crowded room where the death angel has come to claim another soul, folks feel comforted because God just came in. He's been known to break down and cry in the middle of a funeral sermon. That's something pastors of big churches never do. They don't really know the person they are burying, so there's no surge of tears.

Pastor Average will never be asked to preach a General Council service. Probably will not ever be a sectional presbyter or district official. Yet, he will pay his tithe, attend the fellowship meetings, district conventions, and local ministerial association gatherings. You can count on him.

He comes to know every "pig trail" around the countryside where he has labored for God. The people recognize his friendly wave and they respect this good man, who just gently and quietly represents God to them in a dozen little

**"He will pay his tithe,
attend the fellowship
meetings, district conventions,
and local ministerial
association gatherings.
You can count on him."**

ways. He's not putting on an act, he just loves the folks for whom Jesus died.

No, he doesn't preach a whole sermon on hell very often, although he will mention it once in a while (usually after the town gossip has verbally crucified one of the young folks!). He does talk a lot about grace and hope and mercy and love as manifested in Jesus Christ.

This preacher quit looking for ways to "advance in the ministry." He's content just to go where God leads. He is following a "Star" that will lead him to the Son of Man one day.

He is waiting to hear the words that cause his life to make sense. "Well done, thou good and faithful servant" (Matthew 25:21).

No, God doesn't grade on the basis of impressive statistics. His scales only weigh faithfulness. So, hang in there, Brother. You are no failure just because you don't pastor a

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A "One-in-a-Million" Sunday School Teacher

By Lloyd Christiansen

The 20-25 teenage boys who sat under the teaching ministry of Ruby Minikus at the Minneapolis Gospel Tabernacle in the early 1930s were a privileged group. We are understandably prejudiced, but we declare that she was "one in a million."

It was not a drawback nor objectionable that she was strikingly attractive. She personified charm. All of us were proud to claim her as our teacher.

But it is important to assert that she was an able instructor as well.

I think she was then about 38 years old. A woman as a teacher for over 20 rambunctious boys is not exactly kosher or conventional, but it sure worked out fine for us and her.

She through her love and example left a permanent impression on "her boys." She had no children of her own, and doubtless found an outlet for the release of her noble affections toward the youths who sat before her every Sunday morning. Her big heart was wrapped with the needs of those immature lads. Sincerely "she wept with us when we wept, and rejoiced with us when we rejoiced" (Romans 12:15).

Our pretty Sunday school teacher was a stellar example of Christian prudence and circumspection. I don't remember that she ever hugged or kissed her boys, but they all knew she loved them. Although the early 1930s are in the distant past, all of us will ever remember Mrs. Ruby Minikus.

Eight of those teenage boys became ministers. I wonder if that is a

record for any juvenile Sunday school class.

Theodore Ness was an evangelist for many years. For a brief stint he served on the faculty of North Central Bible College in Minneapolis. He was pastor of Calvary Temple in Winnipeg, Manitoba, and subsequently pastored

She encouraged each of the junior boys to obey the call of God on their lives. Eight of her rambunctious charges went into the ministry.

churches in Detroit and Cleveland. He now lives in retirement in Turlock, California.

Curtis Ringness spent many years of ministry in the Peninsular Florida District. He pastored Bethel Temple in Tampa, and also served at various times as assistant superintendent and secretary-treasurer in that district. He assisted J. Roswell Flower when Flower was the general secretary. Later he served as director of the Division of Home Missions and then returned to the pastorate. Ringness currently lives in Highland, California.

Lloyd Stormoen was a pastor in the Minnesota District of the Assemblies of God for many years. He now resides in Albert Lea, Minnesota.

Lester Larson served as a missionary in South America. He lives in retirement in the Seattle area.

Murray Ramsay graduated from North Central Bible College, and for a time pastored a church at Baudette, Minnesota. He now lives in Yorba Linda, California.

Paul Charles and Aner Christensen attended Glad Tidings Bible Institute in San Francisco in preparation for ministry. Christensen is deceased.

Arden Grudem is the father of Dr. Wayne Grudem, a leading evangelical theologian.

Ruby Minikus was pleased to see others in her Sunday school class grow up and dedicate themselves to the Lord, faithfully serving in the Kingdom.

This brief feature attests to the influence of Ruby Minikus on the lives of us boys back in the early 1930s. Her encouragement to the young fellows in her class to obey the call of God on their lives was an important factor in their accomplishments.

Her spiritual children "arise up, and call her blessed" (Proverbs 31:28).

Lloyd Christiansen is a retired Assemblies of God minister who lives in Tulsa, Oklahoma. He was a member of Mrs. Ruby Minikus's class during the Great Depression. Following his schooling at Glad Tidings Bible Institute in San Francisco (now Bethany College), he pastored for most of his ministry. His pastorates included Full Gospel Tabernacle, Washington, D. C., and other churches in Milwaukee, Wisconsin; Colorado Springs, Colorado; and Baltimore, Maryland. He was elected as a district presbyter in four different districts.



**Ruby Minikus
and her boys in Minneapolis.**

Mrs. Ruby Minikus, a "one-in-a-million" Sunday school teacher, is pictured with "her boys" and a Mr. Albert Patzsch in the summer of 1933 at the Minneapolis Gospel Tabernacle (now Christ's Church). Seated from the left in the front are Alfred Jensen, Donald Nordquist, and Aner Christensen; kneeling are Harold Lindberg, Donald Running, Lloyd Christiansen, and Murray Ramsay; standing, Curtis Ringness, _____ Krohn, Kenneth Nelson, Lloyd Stormoen, unknown, John Jarabak, Arden Grudem, Lester Larson, Theodore Ness, and Paul Charles.

PHOTOS FROM OUR READERS

The Ethnic Branches of the Assemblies of God



Ministers in a Branch Fellowship meeting in the Ukrainian Assembly of God, New York City, 1948. From left, Simon Matweyiw, Karol Smolchuck, William Melnychuk (Canada); Bart Hutzaluk, pastor of the church; John Kiszzenik, Demian Matysuk (Russian); and Fred Smolchuck (Ukrainian).

As immigrants poured into America during the latter part of the 19th century and early in this century, the Christian church established worship centers to meet spiritual needs. Pentecostals were no exception. Homes and vacant storefront buildings became common meeting places until permanent buildings could be established.

Retired minister Fred Smolchuck grew up in this environment, his father Karol having emigrated from Eastern Europe to America in 1914 as a 17-year-old. Fred followed his father as a minister in the old Ukrainian Branch of the Assemblies of God and later served as superintendent. For 18 years he was secretary-treasurer of the Michigan District. He now makes his home in Springfield, Missouri. In his retirement years he has ministered in Eastern Europe and has written *From Azusa Street to the U.S.S.R.*, a history of the Slavic involvement in the Pentecostal movement. His article, "Slavic Immigrants to America and the Pentecostal Experience," appeared in the summer 1989 issue of *Heritage*. He has provided the photos on this page.

The Ukrainian Branch and most of the other early ethnic branches that operated in the U. S. have merged with other Assemblies of God Districts.

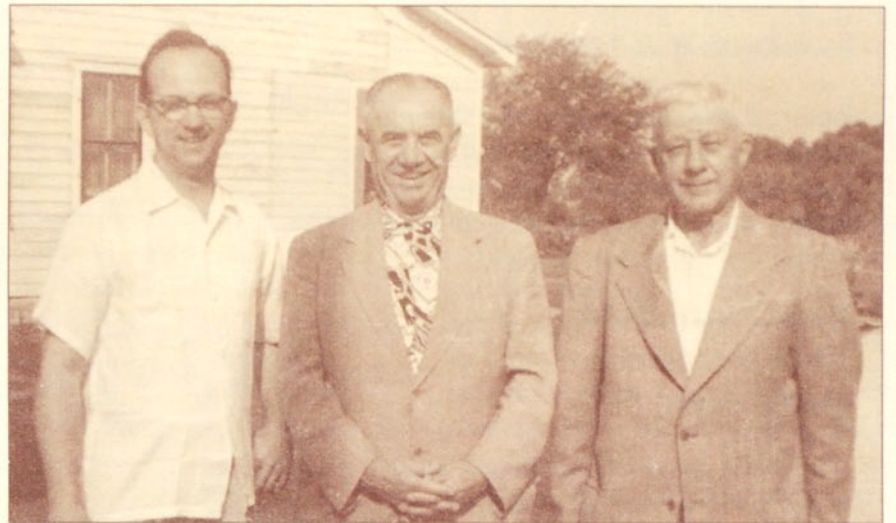
This former bank building at 9 East 7th Street, New York, housed the Ukrainian Assembly of God and the offices of the Ukrainian Branch of the Assemblies of God.



Fred Smolchuck, now retired and living in Springfield, Missouri



A multi-ethnic group meeting. The front row, from the left, is Michael Svalya, Russian; Gustave Kinderman, Division of Foreign Missions; Nicholas Nikoloff, Bulgarian; Joseph Matolina, Ukrainian; and Fred Smolchuck, Ukrainian. No doubt many Heritage readers will recognize the five leaders in the front row as well as the men standing.



Fred Smolchuck, Ukrainian superintendent, left, with other superintendents: Peter Krnjeta (Yugoslavian) and Michael Svalya (Russian).



A Full Circle

In recent years, Fred Smolchuck and other Eastern European immigrants have returned to the old Soviet Union to teach in this A/G Pentecostal Bible School in Kiev.

TIME FRAME

Churches on the Move 70 Years Ago—1928

WANTED

A partner able to buy a tent and SING. I have a truck in which we could sleep, when necessary.

—Evangelist S. C. Johnson,
Tallapoosa, Ga

Duncan, Oklahoma. “We took charge of the work here Sept. 10 [1927], and God has wonderfully undertaken for us in helping to get a new church building 40x60 located on Fifth and Pine. We have a revival on now with Brother S. M. Adams, of Anadarko, as evangelist.—Pastor W. L. Fortenberry

Lodi, California. We are forging ahead. To the glory of God I must say that since the first of the year there has been a steady growth. Our Sunday school has more than doubled. Souls

Lodi Church Builds a 20x40 soundproof prayer room.

have been genuinely saved and filled with the Holy Spirit and the interest is growing. We are now building a church of our own, 40x60 with a 20x40 sound proof prayer room underneath; also a nice baptistery and a small balcony to take care of an overflow.—Pastor H. Persing, Lodi, Calif.

Cottage Grove, Oregon. The recent revival conducted by Evangelist Orville Benham has brought many blessings to Cottage Grove, Ore. His meetings followed the closing of the services held by Sister Bernice Cobb. Souls were saved, many healed, and another received the Baptism of the Holy Spirit...The young people have increased from 7 to 29. Today 9 followed their Lord in baptism. The crowds are increasing and the power is falling.—Pastor Einer Smestad



A 1929 service at First Assembly of God, San Bernardino, California. On the platform, from the left: unidentified, A. G. Osterberg, unidentified speaker, Harold K. Needham, Edgar Freeman, next four unidentified. Courtesy of Dean Osterberg. An enlarged copy of this photo fills a wall in the new Flower Pentecostal Heritage Center.

Antler, North Dakota. “We have just concluded a two weeks’ meeting with Evangelist E. E. Kroystad [Krogstad] of Albert Lea Minn. The Lord has been graciously blessing the work here. Our church, seating about 350, was packed night after night. Many times people were turned away. A number saved, some received remarkable experiences of salvation and one received the Baptism of the Holy Ghost.

Fillmore, Calif. Praise God, it pays to hold to His unchanging hand. We feel that we have been set free after much prayer. For a while we had only cottage prayer meetings. Now God has

“We have the dear Pentecostal literature in the Sunday school again.”

given us the Odd Fellows Hall in the center of the city. Services every Sunday, and old-fashioned prayer meeting Wednesday nights. The saints from other cities are coming to help us in the battle for souls. We have the dear Pentecostal literature in the Sunday school again. Pray for this needy field.—Mrs. Mary E. Bückbee

Puerto Rico. Brother J. L. Lugo has translated *With Signs Following, the Story of the Pentecostal Revival of the Twentieth Century* (by Stanley H. Frodsham), into Spanish. In order to

J. L. Lugo Sells Car to Pay for Book’s Printing.

pay for the printing, he has sold his car, and expects to make other sacrifices. He believes this book will be a blessing to Spanish-speaking people, and that is why he is eager to get it to them.

Brooklyn, N.Y. We have just closed a most profitable revival meeting with Brother A. Watson Argue as the evangelist. During the campaign, 42 knelt at the altar for salvation; several were reclaimed; some were blessedly baptized in the Holy Ghost, and others testify to definite healing in answer to the prayer of faith...One of the outstanding features of the campaign was a young people’s rally, the church being filled with delegations of young people from ten of the surrounding assemblies. The opinion generally expressed is that in attendance and in results this was one of the best meetings ever held in the church.—Pastor Ray S. Armstrong



FIRST REVIVAL

By W. Nelson Sachs

My first call to preach a revival came from a pastor [E. B. Turner] who prayed at length whether to have me or not. It was hard to determine whether a boy of fifteen, without any previous experience in the ministry, would be a liability or an asset to a church. Finally he decided to try the experiment, so I was called.

Several came to make sport of the revival, including a rather large man who sat in front of the pulpit and laughed. "The more fervently I tried to preach, the more he laughed."

I started forth on one of the most unusual and exciting adventures of my life, as I boarded the midnight passenger train at North Jefferson City, Missouri, enroute to a little town about twenty miles down the Missouri River called Mokane, Missouri. As the train thundered through the night, my thoughts went back to the days of Billy Sunday, the great revivalist, and I imagined seeing a great tabernacle awaiting me with thousands of people listening as I called them back to God with the stentorian voice of a prophet.

I was awakened from my dreams by the conductor's pat on the shoulder as he said, "Lad, this is your town. You get off here." I arose with my beaten-up suitcase, an extra shirt or two, and a couple pair of hose. Of course, my Bible was tightly tucked under my arm. My heart was overflowing with an eagerness to preach.

I stepped down from the train, expecting the greetings from the church's welcoming committee, but no

one did I see. The train gave two short whistles, released the air brakes, and chugged down the tracks and out into the night, leaving me deserted by the two cold rails in that February night. It was here, I first felt a little of the loneliness that many missionaries must feel when they say good-bye to all who are dear to them in their homeland, and land on a foreign soil with no one to welcome them; except the cry of wild beasts, and a depression of spiritual

W. Nelson Sachs, the 15-year-old evangelist in 1936.



darkness.

Just as I bowed my head to whisper for Divine guidance, I heard a voice say, "Are you the evangelist?" "Yes," I stammered from my cold lips. "Then come with me. I am the pastor," the minister replied. As we started across the tracks, I became conscious that the middle-aged, fatherly minister was looking over his new evangelist. He didn't express his opinion that night, but he must have questioned the wisdom of his choice.

We came to a small tin-roofed building with all the lights blazing, which stood between the tracks and the gravel road which runs from Jefferson City through the river bottom and into Mokane. "What's that small building, why the lights on this time of the morning?" I inquired. The reply he gave me took all the glamour from my great dreams. "Why, that's our church, and the lights are on tonight because we don't have sufficient bedrooms in

"I forgot everything but Christ and Him crucified, and there poured from my heart a stream of divine love for everyone."

the home for company. We will sit up and pray all night in the church until better arrangements can be made."

Words are inadequate to express how I felt as I entered the little gospel mission. I noticed the pine floors scrubbed immaculately clean, the rough homemade seats that had been built by some kind-hearted brother of the church, and in the middle of the church was a red-hot, coal-burning stove with its pipe extending through the tin roof. I walked to the front seat

of the church and, burying my face in my hands, began to think on the subject, "What the call of God includes."

The hand of God seemed to direct my attention to the story of Joseph the Dreamer, forgotten in an Egyptian prison for thirteen years. Moses and his forty years on the backside of the desert, and somehow a new picture of Christ on His way to Calvary rolled into spiritual view and it seemed I could hear Him say again, "Not my will but Thine be done." The Scripture rang loud and clear in my heart, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple!" (Luke 14:33).

I slipped to my knees from the old bench and with my head between the pages of my Bible, I made a mental trip to Calvary, and at the foot of the cross I made a consecration of a lifetime. When I arose from my knees in the dawning of morning, the pages of my Bible were wet with tears. This was the first time my tears had fallen upon the sacred pages but not the last. And I was reassured in my heart that God had definitely called me into the ministry and I was in the center of His perfect will. I understood my own weakness like Solomon of old when he said, ". . . I am but a little child: I know not how to go out or come in" (1 Kings 3: 7). My ability would always be in God's Divine strength; never my own.

The revival started with good attendance. Some came out of curiosity; others to make sport of the meeting, and a few to worship God. Among those who came to make sport of the revival, was a rather large man, who seemed to be the ringleader of the fun-making group. He would sit directly in front of me and laugh as I tried to preach. This was my first experience of preaching, and it would have been difficult with everything favorable, and now the more fervently I tried to preach, the more he laughed. Sometime his sarcasm and sneers would unnerve me.

One night in particular, he sat in one of the front seats, laughing at the

Report in the Pentecostal Evangel

MOKANE, MISSOURI

The Lord has been present to bless in a good meeting here. Nelson Sachs of Jefferson City, Evangelist. Several were saved and filled with the Spirit and the church was greatly helped because of his burning messages. The young people of our church were built up and encouraged. Bro. Sachs was wonderfully used of God.

Mokane's revival report with the 15-year-old "Boy Preacher of the Ozarks," Nelson Sachs, appeared in a 1936 issue of the *Pentecostal Evangel*. The Mokane church operated until 1971.

preacher as usual. I decided this night, with God's help, I would preach him under conviction. I had chosen the powerful theme: "The Payday of Sin!"

I preached with all the strength within me, and he laughed and sneered more than usual. He so upset me that night, that I caught my big awkward foot in the pulpit railing and I thought the devil had me for certain. I kicked hard and furious to get loose, but in doing so, I tore up the beautiful pulpit railing, and one of the posts I kicked completely out and into the floor. This was the signal for the fun-making crowd to go wild with laughter at my expense.

I quickly dismissed the congregation, hoping to slip out of the church unnoticed, but one of the sisters in the church marched to the front, picked up the post, which was two inches square and eighteen inches long, and proceeded to tell me what she thought of my unpolished mannerisms; all the time shaking the little post at me. That post grew as she preached until it became as large as an Ozark fence post. I was very nervous and praying at the same time, because it was bad to have the devil after you, but now I was really in trouble with a woman after me.

Somehow she had mercy and gave me another chance, but I don't know what might have happened if I hadn't taken a very humble attitude and prayed for help.

The next day I decided I would fast and pray for the revival, as I felt a greater need than ever for God's presence and help. I looked down the M.K.T. railroad tracks which were adjacent to the church and saw the local freight pulling into the railroad yards. The engine uncoupled and began to switch two cars of logs to the box factory. Discouraged and a little heartbroken because of my unfortunate actions of the previous night, I decided to start my prayer meeting walking along the tracks beside the empty boxcars.

I was praying like a house-afire and the engine seemed to join me with chugs of "Amen's" when suddenly overhead I heard a loud banging noise, as a boxcar door slid open. I turned to see a bearded-faced man with long hair, torn and tattered clothes, and from the corner of his mouth was a brown substance running down and dripping from his chin. With a twinkle in his eye the stranger said, "Say partner, I ain't heard such praying for a long time. What are you? You couldn't be a preacher, could you? Well, if you are, come and go with me. We are pulling out in a few minutes." And with that he extended his hand to help lift me into the boxcar. I stopped praying for a moment and wiped the tears from my eyes. Before I could answer he shouted, "Hurry Pal! The engine has coupled and we are ready to leave. Come with us and be our preacher."

The way I felt at the moment, it would have been easier to have ridden away from my troubles, instead of returning to face the revival situation for another night, but I said, "No thanks, I'll fight the battle through with God's help." Now the train was moving. I reached into my pocket and flipped the hobo twenty-five cents, which was half of the offering I had received the previous night. He was

just a lonely hobo riding another freight, but his words of temptation only deepened the determination in my heart to fight the battle to the end.

That night the battle lines were drawn as usual. The laughs, the scorn, and the missing post were grim reminders of the last service conducted in the church, but now I forgot everything but Christ and Him crucified and there poured from my heart a stream of

The man who had caused the disturbances walked to the altar with tears running down his face.

Divine love for everyone. The laughs and jeers were as loud and taunting as ever, but reinforcements from heaven had arrived. The church seemed to be

filled with the presence of angels.

Tears were flowing down unashamed faces. And when the invitation was given, the audience became spellbound because there arose the laughing man with a sobered face. Stepping out into the aisle he walked down to the altar with tears flowing down his face. The congregation arose as one person and forward they surged to pray for the sinner's soul. The church soon heard the cry of a newborn babe as the sinner wept his way through to heartfelt salvation.

The people shouted for joy as the man arose and wrapped his big arms around the neck of the Boy Preacher and affectionately kissed him. There shone a glory from heaven upon the brother's face similar to that of Peter and James and John on the Mount of Transfiguration. The revival fires began

to burn and many souls were saved.

God blessed His Word in a wonderful way. The first revival, after the titanic battle, ended in *Victory for God*.



When William Nelson Sachs felt called into the ministry, he didn't wait until finishing his schooling. He began as a 15-year-old evangelist from his parents' home in Jefferson City, Missouri. This article, telling of those early days, is taken from chapter 2 of his 1955 autobiography *The Boy Preacher of the Ozarks*. He has pastored in the Southern Missouri District Council and served as superintendent from 1980-96. He continues to preach, conducting prophecy seminars.

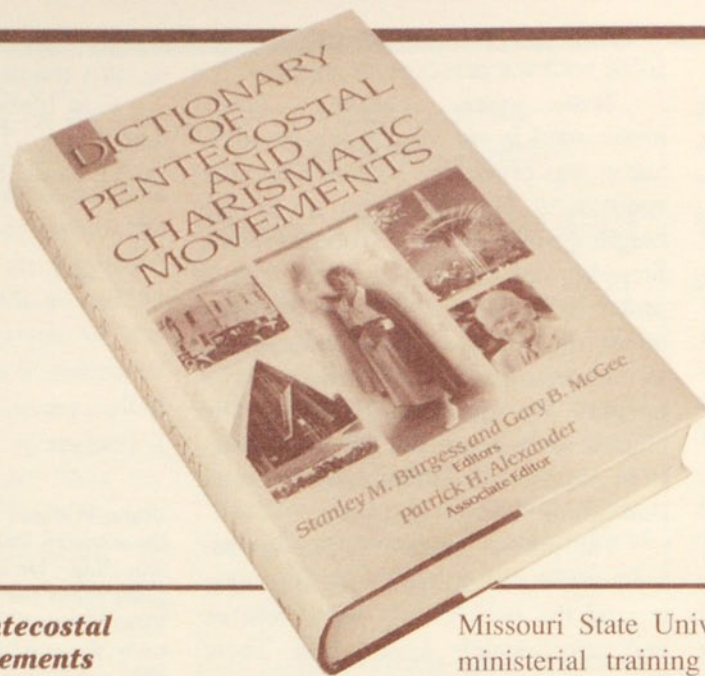
PHOTOS FROM OUR READERS

Heritage is always pleased to hear from readers, especially when they send photos or other materials for the Archives. Willie R. Boyd—from Gore, Oklahoma, and who is still preaching at age 76—sent this early 1930s camp meeting orchestra photograph. Looking to the left of the drummer, you'll spot the 11-year-old Willie with a banjo. Robert Parham, son of Pentecostal pioneer Charles Parham, conducted this camp meeting.

Boyd has been preaching since 1941, and 44 of those years were spent in pastorates. His brother Robert is also a senior retired preacher who lives in Branson, Missouri, where he assists his son Howard at Branson Hills Assembly. Boyd wrote, "I have enjoyed so much all copies of *Heritage* and look forward to future issues."



Camp Meeting Orchestra



*The Dictionary of Pentecostal
And Charismatic Movements*

PROMPTED BY THE SPIRIT

How an outstanding reference book got its start over slices of pizza

By Gary B. McGee

McSalty's Pizza at 1141 East Delmar in Springfield, Missouri, hardly qualifies as a location where one would expect a major reference work to be conceived, indeed one that would fill a "huge lacuna in contemporary Church history" (Erdel, 386). But that's where it began. The reflection that follows traces the story of the *Dictionary of Pentecostal and Charismatic Movements* (hereinafter the *Dictionary*), its development, features, limitations, and strengths from that unlikely setting.

From Pizza to Proposal

Stanley M. Burgess and I have been close friends for many years and early in the 1980s we often met for lunch at McSalty's, a popular restaurant never lacking patrons at noon. His pilgrimage had taken him from being a "missionary kid" of pioneer Assemblies of God missionaries in South India, John and Bernice Burgess, to a distinguished career as professor in religious studies at Southwest

Missouri State University in Springfield. My journey in ministerial training had most recently taken me from Central Bible College to the Assemblies of God Theological Seminary in the same city. The bond of our friendship proved indispensable to achieving the success of the project.

We chatted about many things over pizza and deli sandwiches. One in particular, however, repeatedly surfaced, namely that of a Pentecostal dictionary. Nothing of this nature existed, yet the rapid growth and complexity of the Pentecostal and charismatic movements called for such an endeavor. We already had enough on our plates: Burgess was working on the second volume of his trilogy: *The Holy Spirit: Eastern Christian Traditions* (Hendrickson Publishers, 1989). I was preparing my recently finished dissertation for publication: *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Gospel Publishing House, 1986).

Unexpectedly, something happened that radically changed our agendas. Stanley N. Gundry, an executive of Zondervan Publishing House, visited the university and several colleges in Springfield in Spring 1984 looking for potential writers and manuscripts. During his stop, we talked for the first time but the idea of a dictionary didn't come up.

Several weeks later, he phoned me for an opinion about a book project. Near the end of the conversation, he asked

**On the 10th anniversary an editor reminisces
about a project that has become one of the most-
used reference books in the Pentecostal movement.**

me the same question he had asked in our first conversation, "Do you have any projects on the back burner?" I thought for a moment and then replied that Burgess and I had often considered the possibility of editing a dictionary. I then hastily added, "But that wouldn't interest you," because I didn't think Zondervan had ever published a book by or about Pentecostals. Much to my surprise, Gundry jumped at the suggestion and advised that we submit a proposal which

we did in late summer 1984.

Zondervan approved even though it had little familiarity with the Pentecostal/charismatic market. Would the book sell more than a couple thousand volumes? Would the investment be lost? Despite the risk, Gundry and Regency Reference Library editor, Ed van der Maas, were a constant source of encouragement and support.

New challenges subsequently arose: We had no grant money, no cash advance on royalties, and no experience in

McGee said he and Burgess had talked about a Pentecostal dictionary. "Much to my surprise, Gundry [Zondervan executive] jumped at the suggestion and advised that we submit a proposal which we did in late summer 1984."

book editing. Until its publication in 1988, we relied on the good will of our academic institutions to cover telephone, mailing, and copying expenses. Yet our enthusiasm never flagged. Burgess and I understood the potential of the market and knew the time had come. We also felt keenly that the project had been prompted by the Holy Spirit. During the next four years, working lunches—many of them impromptu—took place from one to three times a week, in spite of our other responsibilities.

Guidelines and Philosophy

In regard to editorial guidelines, Zondervan provided helpful assistance. This was augmented when the circle of friends widened to three with the addition of Patrick H. Alexander as associate editor. A recent graduate of Gordon-Conwell Theological Seminary then living in Springfield, his contribution began with the preparation of the twenty-one page "Handbook of Philosophy and Guidelines" that each contributor received. Alexander's editorial and exegetical expertise lightened the load and balanced the responsibilities of the team. (He later became senior academic editor of Hendrickson Publishers, Peabody, Massachusetts.)

As to philosophy, we designed the *Dictionary* to be as inclusive as possible with each article having up-to-date bibliographies. It would encompass classical Pentecostals and Roman Catholic charismatics, Mennonites and Messianic Jews, snake handlers and Presbyterians.

Originally, we called it the *Dictionary of the American Pentecostal and Charismatic Movements*, but later deleted "American" to shorten the title. "Pentecostal and Charismatic Movements" seemed preferable to the more generic "Dictionary of Pentecostalism." In the marketplace, the term "charismatic" had become familiar to a wide audience and many charismatics chose to identify with this term over "Pentecostal" or "Neo-Pentecostal."

From the beginning, we insisted that articles had to be written as objectively as possible. Controversial issues were to be approached with journalistic discretion. Many readers noted the *Dictionary's* non-defensive posture. Sharing this sentiment, the U.S. Navy Chief of Chaplains ordered a copy sent to every navy chaplain, commenting, "The dictionary addresses doctrine, the role of scripture, worship, spirituality and the devotional practices of those associated with Pentecostal and charismatic faith groups. I believe it to be a usable resource that will assist us in providing inclusive ministries to the sea services" (Koeneman letter).

Selection of Entries

Choosing topics and biographical entries began with the scrutiny of the indexes of several magisterial works including *Vision of the Disinherited: The Making of American Pentecostalism* (1979) by Robert Mapes Anderson; *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (1975) by David Edwin Harrell, Jr.; *The Pentecostals* (1972) by Walter J. Hollenweger; *Anointed to Serve: The Story of the Assemblies of God* (1971) by William W. Menzies; *The Pentecostals* (1966) by John Thomas Nichol; and *The New Charismatics II* (1983) by Richard Quebedeaux.

A 10-page preliminary list emerged from the indexes and hours spent in brainstorming. Copies then went to 29 academic and church leaders across the nation for their perusal and recommendations. However, many more ideas came from the contributors once they were in place. Indeed, the interaction between editors and many contributors created a *de facto* editorial board. The diversity of their back-

"From the beginning, we insisted that articles had to be written as objectively as possible. Controversial issues were to be approached with journalistic discretion."

grounds and expertise made this arrangement quite productive.

In one instance, Leonard Lovett, a social ethicist and member of the Church of God in Christ, recommended an article on "Black theology" written from a Pentecostal perspective. It was soon added and Lovett assigned to write it, much to the praise of reviewer Walter Hollenweger (Hollenweger, 182). But the process was not foolproof: We failed to include an article on the Epiclesis prayer of the ancient church, the invocation that recipients of the eucharist might be filled with the Holy Spirit.

Determining the size of articles led us to opt for large articles ranging upwards to 18,000 words for in-depth coverage of some topics (e.g., "Charismatic Movement"). Shorter ones with hundreds or several thousand words



The three editors of the *Dictionary of Pentecostal and Charismatic Movements* at the meeting of the Society for Pentecostal Studies, November 1988. From the left, Gary B. McGee, Patrick Alexander, and Stanley Burgess.

include "Hispanic Pentecostalism"; "Glossolalia"; "Lutheran Charismatics"; "Missions"; "Prayer Towers"; and "Youth With A Mission." A few readers concluded that particular articles were worth the price of the book alone. These included "Church Growth" by C. Peter Wagner; "Historiography and Bibliography" by Grant Wacker; and "Statistics" by David B. Barrett.

Several hundred biographical entries, varying from 150 to 3000 words introduce readers to Eudorus N. Bell, first general superintendent of the Assemblies of God; Daniel Berg and Adolf Gunnar Vingren, Swedish-American pioneer missionaries to Brazil; Episcopalian Dennis Bennett, whose testimony of speaking in tongues signalled the emergence of the charismatic renewal; David J. du Plessis,

The *Dictionary* now is in its 11th printing with nearly 40,000 copies in print.

known worldwide as "Mr. Pentecost"; evangelist Hattie Hammond; Ralph Martin, co-founder of the Word of God community in Ann Arbor, Michigan; evangelist Aimee Semple McPherson; William J. Seymour, father of the Azusa Street Revival; and David Wilkerson, founder of Teen Challenge.

Not surprisingly, questions later arose about the criteria of selection. In a few cases, readers wondered why favorite pastors or church leaders had been left out. A reader from Garland, Texas, anxious to preserve the memory of "Brother and Sister Hibbert," expressed shock at finding "nothing on these very well known husband and wife preachers."

Contributors

Zondervan originally asked for 12 writers to simplify the project and financial arrangements. Nonetheless, to

insure the required expertise the number finally reached sixty-six, with most of them coming from Pentecostal/charismatic ranks. They included archivists, Biblical scholars, bibliographers and librarians, editors, historians, theologians, missiologists, denominational and renewal leaders, and sociologists. Given the scope of the *Dictionary* and the variety of its writers, one reviewer nominated it as "the most ecumenical volume ever published by an evangelical press" (Erdel, 386).

Contributors received financial remuneration in two ways: payment by the word and royalty percentage for those who wrote a substantial number of articles. With the *Dictionary* now in its 11th printing and 38,500 copies in print, the writers with royalty percentages have done especially well.

The Flower Pentecostal Heritage Center in Springfield, Missouri, formerly the Assemblies of God Archives, also played a vital role in the production of the project. Wayne E. Warner, director of the Center wrote many articles and very capably searched for photographs. Another archivist, Glenn W. Gohr, assisted in the gathering of pictures and also contributed articles.

Judging the Entree

Since the *Dictionary* focuses primarily on North America and to a lesser extent on Europe, regions where Pentecostalism initially appeared, some reviewers have lamented this limitation, but still applauded the array of material it provides (Hollenweger, 182; McDonnell, 83). Coverage of Third World Pentecostals and charismatics, who represent the vast majority, must await the forthcoming edition being prepared by Stanley Burgess.

If we had it to do over, more entries on African-Americans, Hispanics, native Americans, and charismatics would have been added, along with an index and substantially more cross-referencing.

The book's accomplishments include its handy and reliable presentation of recent research, demonstrating that Pentecostal scholarship has come of age: Pentecostals now possess the self-confidence and academic sophistication to critically reflect on their heritage. Combined with the intellectual vigor of charismatic scholars, the volume informs and dispels myths in an unusually readable fashion for a reference work.

The *Dictionary* also depicts how the religious landscape has changed: In this growing wing of Christianity, there exists a unity in the Spirit shared by millions of Pentecostals and charismatics across conciliar and theological barriers that is unique to the twentieth century. Reviewer Timothy P. Weber detects an unplanned "thesis of sorts running throughout the book: the Pentecostal and charismatic movements are authentic products of the Holy Spirit within the

continued on page 51

Emma Cromer Ladd

Iowa's Pentecostal Pioneer

By Edith Blumhofer

On the afternoon of June 17, 1907, Iowa Supreme Court Justice Scott M. Ladd responded to a knock on the front door of his comfortable Des Moines home. Officer Shaffer of the Des Moines police stood on the porch waiting to serve a warrant for the arrest of the justice's wife, Emma Cromer Ladd, on a charge of disturbing the peace. Mrs. Ladd had been active in mission work on the city's south side for some time, and in recent months, she had manifested enthusiastic interest in the new Pentecostal movement. People living near her mission grumbled about noise, complained about strange behavior, and hinted at child abuse, and several weeks of public curiosity and commotion fed by an

Writers usually know what they want to write about before they begin researching. But often another subject surfaces during the research. Here is how Dr. Blumhofer got into the Emma Ladd project. "Over the years, I have frequently come across references to Mrs. Judge Ladd. Recently, while researching another subject, I found her again and decided to learn what I could about her background. I did not attempt a thorough study, and this article leaves some questions unanswered. It suggests the kinds of sources that can be used to fill in the many missing generally pursued experiences and miracles."—Edith Blumhoffer

eager press culminated in the warrant.

Officer Shaffer learned that Mrs. Ladd had left town a few hours before the warrant was issued, but Justice Ladd promised to "get to the bottom" of the matter. That evening, he assured reporters that, while he did not support his wife's religious work with his

Emma Ladd was a lot like other Pentecostal pioneers, with one exception: she was the wife of Iowa's Supreme Court Justice.

finances or his presence, he was committed to law and order as well as to religious freedom.

The warrant for Emma Ladd's arrest followed several months of press fascination for the early stirrings of Pentecostalism in Des Moines. Mrs. Ladd's role guaranteed press coverage. The wife of one of the state's most popular Republican Supreme Court Justices ever, Emma Ladd was the daughter of a Lutheran minister and a graduate (1878) of Carthage College, Carthage, Illinois. Her upbringing and her husband's position assured social prominence and financial stability.

Emma Ladd was hardly the kind of person one expected to find at the core of a boisterous, perplexing religious excitement frowned upon by the city's best-known pastors.

Newspaper editors—one as far away as Alabama—picked up the story of the warrant for "Mrs. Judge Ladd's" arrest. While the warrant briefly galvanized attention, it was merely a sensational moment in an ongoing story that featured one of the Midwest's better known early Pentecostal women. Emma Ladd carried on her religious work outside the local establishment, noticed by the press mostly in moments of conflict or high drama. For her, Pentecostalism was a personal choice in which neither her husband nor her five children concurred, but this diminished neither her loyalty to her family nor her commitment to her own religious preferences. Her religious activities flourished in missions and camp meetings as opposed to churches. "Her people" sometimes had affiliations with traditional denominations, sometimes did not; her work flourished around that of the churches, on Sunday afternoons and weeknights rather than on Sunday mornings. People sought baptism, formal reli-

gious instruction, confirmation or communion elsewhere: under Mrs. Ladd's direction.

As noted, on the surface, Emma Cromer seemed an unlikely Pentecostal. Her religious background, education, and marriage to a prominent lawyer and long-time supreme court justice (Iowa's Chief Justice for several terms), she hardly fit the emerging stereotypes of those whose tastes ran to Pentecostal religion. However, a closer look makes her religious proclivities less surprising. Lutheranism as she experienced it was decidedly Americanized and revivalist in orientation. Though most of her Lutheran friends never became Pentecostal, her brand of Lutheranism was not inherently at odds with her interests in the holiness movement. She and her seven siblings enjoyed the advantages of a college education, but their parents had little schooling. Emma Cromer's affinities for ordinary people and religious enthusiasm, then, are not in themselves surprising.

First, her Lutheran past. In North America as elsewhere, few Lutherans became Pentecostals. Most often, those immigrants from historically Lutheran countries like Sweden or Germany who accepted the Pentecostal message were members of small free churches rather than of the state church. But Emma's father, J. B. Cromer, served in the Lutheran General Synod in Indiana and Illinois during the Synod's early years. The Lutheran General Synod—and particularly its supporters in Indiana and central Illinois—provide an important clue to Emma Ladd's spiritual life.

“I had no education, was slow of speech; I was poor, and had no library, only the Bible, Webster's Unabridged Dictionary, Barnes' Notes on the New Testament, and an Encyclopedia of Religious Knowledge. My best commentary was the Holy Spirit.”—
Emma's father,
John B. Cromer

When Lutherans from several eastern states drafted a constitution for a General Synod in 1820, they had several purposes in view. They intended to coordinate activities of existing synods, hoped to support a seminary accessible to candidates for Lutheran ministry, and wanted to find ways to coordinate Lutheran efforts for benevolence and moral reform. Willing to work on a cooperative basis with other denominations, General Synod leaders also embraced revivals. They cherished a pietist heritage with its emphasis on religious experience and

Emma Ladd's Lutheran Heritage Makes Her An Unlikely Pentecostal

Christian service, and those who followed the lead of their best-known apologist, Samuel Simon Schmucker, also dissented from some traditional Lutheran sacramental teaching. Schmucker's articulation of “American Lutheranism” placed the task of proclaiming the gospel and countering whatever stood in its way the heart of the Synod's formative goals.¹

Indiana Lutherans, among whom J. B. Cromer worshiped when Emma was born in 1858, displayed more enthusiasm than most for Schmucker's views. It is not surprising, then, that J. B. Cromer reared his family of eight children in a religious atmosphere warmed by revivals and devotion. His regular cooperation with other ministers in his own and neighboring towns also fits the model of aligning with those who shared one's commitment to the ultimate goal of gospel preaching. His passion centered on the gospel rather than on a denomination. He yearned for religious revival and worked for moral renewal.

John B. Cromer, born in Pennsylvania, in 1826, and his wife, Mary, born in Maryland in 1830, moved from Pennsylvania to Muncie, Indiana, in the late 1840s. Their daughter Emma, was born there on March 9, 1858. A blacksmith by trade, Cromer heeded a call to ministry in

1858 and was licensed by the Synod of Northern Indiana in 1860.² Cromer was impelled by a sense of calling: “I wept and prayed God to send someone else to preach,” he recorded in his diary. “I had no education, was slow of speech; I was poor, and had no library, only the Bible, *Webster's Unabridged Dictionary*, *Barnes' Notes on the New Testament*, and an *Encyclopedia of Religious Knowledge*. My best commentary was the Holy Spirit.”³

In 1861, Cromer moved to the pastorate of Zion Lutheran Church in Irving, Illinois. He spent the rest of his active career in central Illinois, sometimes under regular pastoral appointment, and at other times supplementing his income by working as a blacksmith, all the while taking an active role in the community's religious activities. After the Civil War, the holiness movement thrived in the area, influencing the piety of local Lutherans and most other Protestants as well as of Methodists.⁴ Cromer's lack of formal schooling did not preclude his interest in learning. The Cromer family played an active role in the local lyceum movement. The weekly program often featured one or another to recite, read an essay, or debate. The Cromer children took advantage of educational opportunities. Emma graduated from Carthage College in 1878 and taught school as opportunities arose.⁵ Her older brother, James C. Cromer, graduated from Carthage College in its first graduating class in 1875, went from there to Wittenberg Theological Seminary, and entered the Lutheran ministry.⁶ Another brother, George, also followed his father into the Lutheran ministry.

Scott Ladd Enters Emma's Life

The same lyceum programs that often included one or more Cromers in 1879 sometimes also featured participation by a young teacher and recent graduate of Carthage College, Scott Mason Ladd. Scott Ladd was the son of John and Sarah Ladd who operated a family farm near Sharon, Wisconsin, where Scott was born on June 22, 1855. He attended the rural school nearby, then graduated from Sharon



Still standing but not in the best of condition is the Ladd family home on the near north side of Des Moines.

Academy. He spent 1875-77 at Beloit College and graduated from Carthage College in Carthage, Illinois, in 1879.⁷ While pursuing his own studies in preparation for law school, he taught for a year at a local academy. He and Emma Cromer studied at the same college, then, and for a time, both taught school in the Hillsboro, Illinois, area. On July 24, 1881, just after Scott Ladd's graduation from the Iowa State University Law School, they were married by J. B. Cromer in Irving, Illinois. They moved directly to the place Scott had selected for his home and practice, the thriving small town of Sheldon in the northwest corner of Iowa.

Scott Ladd established his law practice on August 10, 1881, and quickly gained a reputation for dili-

gence and honesty, although his practice in Sheldon was never large.⁸ Emma channeled her energies into the women's club, traveled the area to speak on behalf of women's suffrage and prohibition, and supported religious work. A growing family also claimed her time. Loy Ladd was born in 1884; Litta in 1886; Lora in 1888; Helen in 1890; and Scott Mason in 1897.⁹ The Ladds prospered. They invested in land in other parts of Iowa and in nearby southwest Minnesota where the family also sometimes vacationed at various lakes. Scott Ladd's career thrived, too. He was elected district judge in 1886, and before long, he had an enviable record of decisions upheld by the state supreme court.¹⁰ After traveling the northwest Iowa circuit as district judge for 10 years, Scott

Ladd was elected to the Iowa Supreme Court in 1896.¹¹

Emma Ladd's Spiritual Pilgrimage

Meanwhile, in 1890, Emma Ladd began a new phase of her spiritual journey. She had professed conversion as a teenager in 1872, but now a growing spiritual hunger and a conviction of her need for full consecration gripped her. Her family circumstances made that seem especially daunting, but she had no rest until she "let go of my all, my personal ambitions, my family, my home, my self."¹²

To her surprise, "As soon as I surrendered, He gave all back to me, only with this request, that I give Him first place in my heart."¹³ Emma Ladd's struggle was not quite over, though, for she wondered if her social obligations to her husband's career would present difficulties to her living a consecrated life. Again, she had an experience of "yielding"—this time, her doubts. The result, she said, was dramatic and life changing: "I was prostrated under the presence and the power of the Holy Ghost. . . Thus was the work of my sanctification accomplished."¹⁴ The year was 1892.

Emma Ladd apparently negotiated the potential difficulties successfully. Her version of the consecrated life did not preclude her fulfilling the social duties that her husband's expanding career demanded, nor did it diminish her family loyalties. Scott Ladd had his interests; she had hers, and each respected the other's right to choose. She had the assistance of a young German immigrant servant in the home.

The Ladds moved to Des Moines in 1903. There, while her husband devoted his free time to the Masons and the Knights of Pythias, Emma Ladd found opportunities to engage in religious work. Some of the city's affluent Christians devoted their energies to missions among the city's poor, and Emma Ladd soon joined the ranks of these missionaries. One of the missions was on the south side of the city, and Emma Ladd took her turn conducting the service one Sunday late in

1904. A long-time resident of Des Moines named Mrs. H. J. Reeves was present that day. Severely crippled for years, Mrs. Reeves claimed she was suddenly healed during Mrs. Ladd's preaching. There is no evidence that Mrs. Ladd had paid her particular attention: rather, Mrs. Reeves saw her healing as the result of months of her own prayers.¹⁵ Nonetheless, this was the first of many dramatic moments in Emma Ladd's public missionizing, made the more intriguing by the description of the preacher of the day as "Mrs. Scott M. Ladd, wife of a judge of the supreme court." What might have been ignored as enthusiasm in a mission in a poor south side neighborhood became interesting to the press because of the social standing of the woman in the pulpit.

World's Faith Missionary Association

A few months earlier, Emma Ladd had been ordained in Shenandoah, Iowa, by the leaders of the World's Faith Missionary Association.¹⁶ This agency carried forward the ambitious vision of its founders, Charles and Minnie Hanley, to create a nondenominational fellowship of workers, lay and ordained, to credential evangelists, train new personal workers and missionaries, and promote a spirituality molded by the conviction "Christ is All, and in All."¹⁷

By the time Emma Ladd affiliated in 1903, the Hanleys had established a training school, an inner city rescue mission known as the Open Door (a prototype for an affiliated network of Open Doors), a publishing operation that produced a monthly paper, *The Missionary World*, and a weekly magazine, the *Open Door*, and a faith home, all in Shenandoah. They supported several foreign missionaries, and hundreds of affiliated workers were scattered across the United States, working in large and small cities as well as rural communities. (Affiliation was not demanding. Credentials required annual renewal, general agreement with the Association's principles, and workers could pursue their own sense of divine

leading).¹⁸ The World's Faith Missionary Association was a faith venture. Charles Hanley, once the respected editor of Shenandoah's daily newspaper, had felt impelled to relinquish his career and, with the able assistance of his wife, a gifted speaker, to begin anew in the same place.

By 1904 when Emma Ladd joined, the ridicule and opposition that had first greeted the Hanleys' change of mind had been replaced by the respect and cooperation of much of Shenandoah's religious establishment.

The Hanleys' Christ-centered message of consecration, holiness, and service exactly suited Emma Ladd's longings. Affiliation with the World's Faith Missionary Association brought Emma Ladd into contact with members of that association in Iowa and neighboring states. Just over the state line in southwestern Minnesota were several communities in which zealous WFMA evangelists under the leadership of G. L. Morgan had worked for a decade, and where annual winter conventions in Windom and summer camp meetings at Lake Shetek and Fairmont drew enthusiastic audiences.¹⁹ (One of these evangelists was William Durham, who moved from southwest Minnesota to Chicago in 1904 but returned often for camp meetings and special services.)

Emma Ladd's name began to appear on Minnesota WFMA programs, and WFMA evangelists began visiting her Des Moines meetings. Another contact through the WFMA was with Charles Crawford and his Bible school in Boone, IA.²⁰ Through the WFMA, Emma Ladd's connections and opportunities greatly expanded. She was already involved in the monthly day-long Holiness meeting generally hosted by one of Des Moines' Methodist churches as well as in the mission services the churches sponsored.

Emma Ladd summarized her message as telling "the wonders of the four-fold gospel. . . earnestly declaring the fulness of Jesus. His power to save, sanctify, heal and reign as coming King."²¹ This message gave the mission that was her primary preaching point its name, The Four Lights

Mission.

Early in 1905, Emma Ladd and other WFMA evangelists held simultaneous revival services at four Des Moines locations—three missions and Capitol Park Methodist Episcopal Church. By March, fully 100 had professed sanctification, healing, or other "blessings." Emma Ladd found the WFMA's approach effective: "The only way to do is to work along interdenominational lines and say nothing of organization or name."²² She continued her mission preaching through 1905 and 1906. Weekday Bible studies in different parts of Des Moines and regular involvement in various preaching points filled her days. One mission became dependent on her financial support, and this became known locally as the Ladd Mission.

Des Moines' Hub of Pentecostalism

In March 1907, this small building on South Fifth and Monroe Streets in a residential neighborhood became the hub of Pentecostalism in Des Moines. Three years of affiliation with the World's Faith Missionary Association as well as contacts with the city's holiness meetings and the Christian and Missionary Alliance had laid the groundwork in Emma Ladd's soul. With its motto "Christ is All and in All" (the same used by John Alexander Dowie in his Zion City) and its tolerance for differences of opinion on nonessentials, the World's Faith Missionary Association offered fertile soil for the Pentecostal movement.

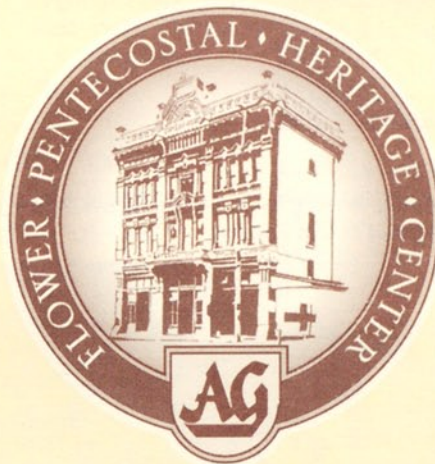
In February 1907, Emma Ladd wrote to the *Apostolic Faith* (Azusa Street, Los Angeles) reporting that she and others in her mission had received the gift of tongues; she also claimed a gift of interpretation. Her congregation had had "no teaching outside, except our own close walk with God and getting down, down, down before Him and proving Him who never fails."²³

A few weeks later, fervor increased when William Durham arrived fresh from Azusa Street, en route to

continued on page 46

THE FLOWER PENTECOSTAL HERITAGE CENTER

*A Grand
Heritage
on
Parade*



DEDICATION & OPEN HOUSE

Tuesday, January 19, 1999

Assemblies of God Auditorium
1445 Boonville, Springfield, Missouri



FLOWER PENTECOSTAL HERITAGE CENTER OPENS



Joseph Flower prepares to cut the ribbon to officially open the new facility while Dr. George Wood, right, and General Superintendent Thomas E. Trask, center, watch. Also looking on from the left are Flower's siblings, Adele Dalton, David Flower, and Suzanne Earle, and his wife Mary Jane.

The Flower family pauses at the entrance to the Center. From the left, Mary Jane Flower, Joseph Flower, Adele Dalton, Suzanne Earle, Albert Earle, and David Flower.



By Scott Harrup

Visitors to the Assemblies of God Headquarters in Springfield, Mo., now have a unique opportunity to survey the history of the Assemblies of God and the larger history of 20th-century Pentecostalism. The Flower Pentecostal Heritage Center opened to the public yesterday. Its displays chronicle the many ministries of the Assemblies of God across the United States and around the world. The center also offers historians a wealth of original documents and an environment in which they can pursue independent research.

The center is named after the family of J. Roswell Flower. Pioneer leaders in the Assemblies of God, J. Roswell and Alice Reynolds Flower were associated with the origins of the Pentecostal movement as early as 1907.

“[J. Roswell] Flower was elected as the first general secretary. He also served as the first missionary secretary-treasurer, and later as superintendent of the church’s Eastern District.”

Flower began publishing a magazine called *Pentecost* in 1908. After their marriage, Roswell and Alice founded a magazine that is now the *Pentecostal Evangel*, the official weekly publication of the Assemblies of God.

As a delegate at the organizational meeting of the Assemblies of God, Flower was elected as the first general secretary. He also served as the first missionary secretary-treasurer, and later as superintendent of the church’s Eastern District.

“We didn’t have a ‘District Council’ office,” the Rev. Suzanne Flower Earle told a capacity crowd at yesterday’s dedication held in the chapel of the Assemblies of God Headquarters. Earle was one of four surviving Flower children to attend. “It was in our house. I remember helping to type some of the letters that went out.” Earle emphasized that her father was “a pastor to the ministers of that district and visited them right in their own homes and listened to their problems.” Of the Flowers’ six children, the others present at the dedication included the Rev. Joseph R. Flower, former general secretary of the Assemblies of God; Adele Flower Dalton, veteran missionary with the Assemblies of God; and the Rev. David W. Flower, former superintendent of the Southern New England District.

The completed center includes 3,000 square feet of displays designed to connect visitors with key ministries and events throughout the history of the Assemblies of God. Lynch Industries of Burlington, N.J., designed the layout of the Heritage Center and built the displays. Among its other projects, the company designed the historic displays for the Billy Graham Evangelistic Association.

The center’s various presentation areas blend the past and present, with touch-screen audiovisual units and other



General Superintendent Thomas E. Trask welcomes the dedication crowd in the Headquarters auditorium.



L. B. Larsen, former director of the Music Department, leads congregational singing with older favorites: “All Hail the Power of Jesus’ Name,” “Are You Washed in the Blood,” “Bring Your Vessels, Not a Few,” and “The Comforter Has Come.”



The Flower family during the responsive reading. From the left, Joseph Flower, Mary Jane (Mrs. Joseph), Verna Flower (Mrs. George), Adele Dalton, David Flower, Doris Flower (Mrs. David), Suzanne Earle, and Albert Earle.



Part of the congregation attending the service.



Organist Gwen Jones and pianist Dorothy Johns playing during the dedication service.



Dorothy Brattin sings "Great Is Thy Faithfulness" while the Board of Administration look on.

multimedia sites intermingled with artifacts dating from the earliest years of the church. A common theme throughout is God's sovereign use of everyday people to carry out extraordinary ministry to those in need.

After completing a tour of the displays, visitors enter the "E.N. Bell Chapel," a full-size recreated interior of a storefront church named after the Assemblies of God's first elected chairman, or general superintendent. The room's seating capacity is less than 50, General Secretary George Wood pointed out at the dedication service. In a day when numbers of Assemblies of God churches have been built to seat thousands, the room still represents the average size of more than 3,300 Assemblies of God churches in the United States. A digital video presentation projected to the front of the chapel gives visitors an overview of the church's 85-year history, emphasizing again that God divinely uses humble servants of Christ to impact the world with the gospel.

The Adele Flower Dalton Research Room continues another foundational purpose of the Assemblies of God Archives--to assist historians working to preserve Pentecostal history. "I routinely tell graduate students at my own institution and elsewhere that if they want to study Pentecostal history their first, middle, and last stops

These retired Headquarters employees greeted guests at the dedication and at the banquet that night. From the left, Harris and Betty Jansen, and John and Joanne Ohlin.





Flower Pentecostal Heritage Center staff members are introduced at the dedication. From the left, Glenn Gohr, Sherrie Spracklen, Joyce Lee, and Brett Pavia.



Center director Wayne Warner addressing the dedication audience on "Historical Review."

Each of the Flower siblings spoke at the dedication. From the left, David Flower, Suzanne Earle, Adele Dalton, and Joseph Flower.





George O. Wood, right, general secretary and master of ceremonies at the dedication, presents a plaque to General Superintendent Thomas E. Trask which honors the first chairman of the Assemblies of God, E. N. Bell. The recreated storefront church in the museum is named the E. N. Bell Chapel.



Adele Flower Dalton receives a plaque from George O. Wood, commemorating the naming of the research room in her honor.

L. B. Larsen leading congregational singing.



Helen Waggoner and Jewell Woodward served refreshments following the dedication.



should be the Assemblies of God Archives," wrote Dr. Grant Wacker, Jr., of the Divinity School at Duke University in Durham, N.C., in a letter read at the dedication.

General Treasurer James K. Bridges praying the prayer of dedication.

"Countless people's generosity have made possible the center's expansion and continued ministry."

Wayne Warner, director of the Assemblies of God Archives and the Flower Center, points out that countless people's generosity have made possible the center's expansion and continued ministry. A capital campaign fund coordinated through the Assemblies of God Financial Services Group has raised more than \$1 million in pledges. Gifts of archival materials regularly arrive at the center from donors.

But Warner also points back to the sacrifices of men and women in the early years of the Assemblies of God, the men and women who made the history in the first place.

"Pauline Parham likes to call these people 'men and





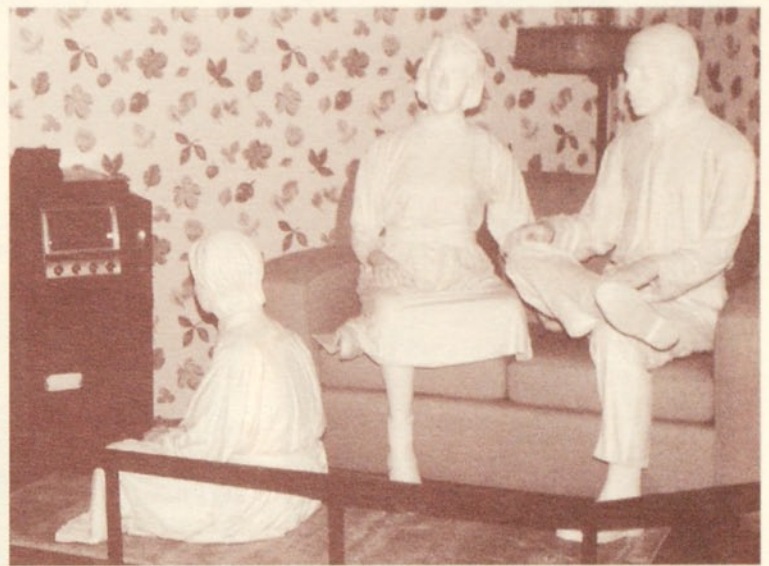
Wayne Warner, Center director, leading visitors through the museum.



An impromptu trio in the E. N. Bell Chapel during the open house. At the piano is Hilton Griswold and joining him are leaders of the Assemblies of God Theological Seminary: left, Dr. Del Tarr, president, and Dr. Edgar Lee, academic dean.



A history wall on radio broadcasting. Also in this area are sound clips of E. S. Williams, Wesley R. Steelberg, C. M. Ward, Dan Betzer, the *Revivaltime* Choir, and soloists, and a clip on the 1948 children's program, *The Gospel Rocket*.



Life-cast figures in a living room setting where C. M. Ward's recorded sermon and the *Revivaltime* Choir can be heard through the 1948 radio.



Above: Decade of Harvest director Efraim Espinoza is the first to view a video tape in the new audiovisual room. Right: Joe Martin, Broken Arrow, Oklahoma, became the first researcher to use the new Adele Flower Dalton Research Room following the dedication service. Here Center director Wayne Warner discusses Martin's research project. Far right: Buddy Johnson of Baytown, Texas, donated this restored



pot-bellied stove to the E. N. Bell Chapel, and then his father, R. W. Johnson, delivered it to Springfield, a distance of over 600 miles. The Round Oak stove had been used in a one-room schoolhouse at Altamont, Kansas.



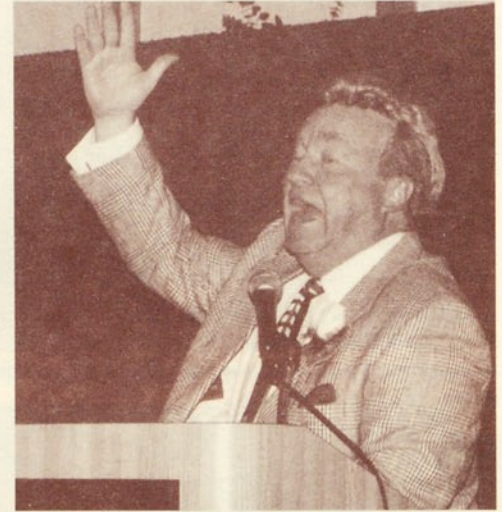
Artist Peggy Willert, center, Houston, Texas, presents a new portrait of Women's Ministries founder Etta Calhoun to the WM director, Lillian Sparks. General Secretary George O. Wood is holding the portrait. The presentation was made during the dedication dinner at the Sheraton Hawthorn Park Hotel.



E. M. Clark, longtime leader in the Assemblies of God, gives the invocation at the dedication dinner. Dr. Clark served as superintendent of the Illinois District and president of North Central Bible College.

General Superintendent Thomas E. Trask speaking to the guests at the dedication dinner.

Master of Ceremonies Dr. George O. Wood presents a plaque to Wayne Warner, director of the Flower Pentecostal Heritage Center.



Right, Adele Flower Dalton talks with two Lynch Industries employees, Steve Witte and Sig Tragard, following the dedication dinner. Lynch's Museum Division, Burlington, New Jersey, designed and built the Flower Pentecostal Heritage Center museum.



women who cut down the trees and made the roads,” Warner said at the dedication. “Sacrificial life... no salaries... more than not, no earthly benefits. Some of you were there, your parents, or your grandparents.”

The Flower Pentecostal Heritage Center, besides portraying the lives of these early generations, will stand as a testimony to future generations of Pentecostals.

“Through this Center,” prayed General Superintendent

Thomas Trask near the dedication’s conclusion, “may future generations discover the legacies of men and women who passed on our Pentecostal heritage--servants who relied on the Holy Spirit to take the message of Jesus Christ to the ends of the earth. Let our children learn of their tireless prayers, sacrifice and undying commitment to the cause of Christ.”

From the Office of Public Relations, Assemblies of God, Springfield, MO.



Pianist Marie Alberti, who provided dinner music, demonstrates her techniques to Cyril McLellan, former *Revivaltime* Choir director, and Pat Warner, wife of Wayne Warner.



Paul Wannemacher and his mother Betty visit with Marie Alberti following the dedication dinner.

These 30 members of the J. Roswell and Alice Reynolds Flower family gathered for this photograph following the dedication dinner to climax an exciting day in their history.





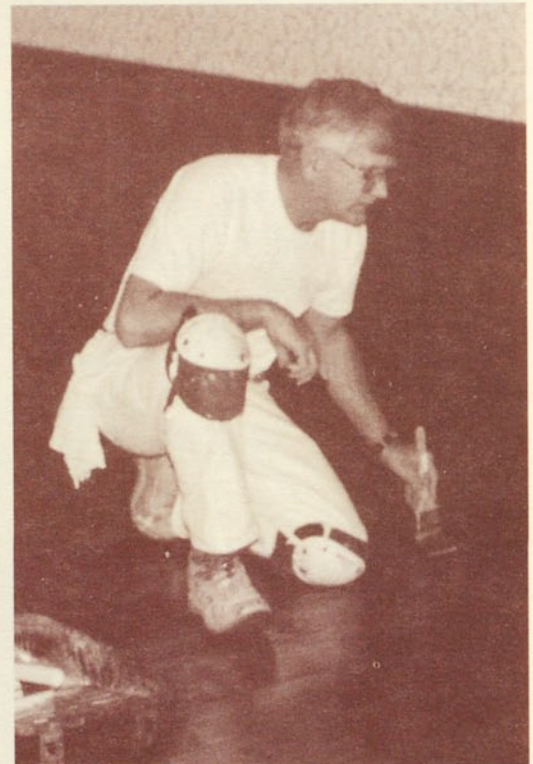
Getting Ready for Opening Day



Left, Mike Sandro, Lynch Industries employee, hooking up the "Jesus Saves" neon sign for the storefront church. Below, these Lynch employees have just completed the installation of the museum exhibits. From the left, Mike Sandro, Tom Hampel, Eric Harding, and Mark Glowinski.

Lynch employees with museum blueprints in their Burlington, New Jersey plant. From the left, George Kellum, Steve Witte, and Mike Sandro.

Scott Garner, Headquarters painter, finishing up the E. N. Bell Chapel floor.

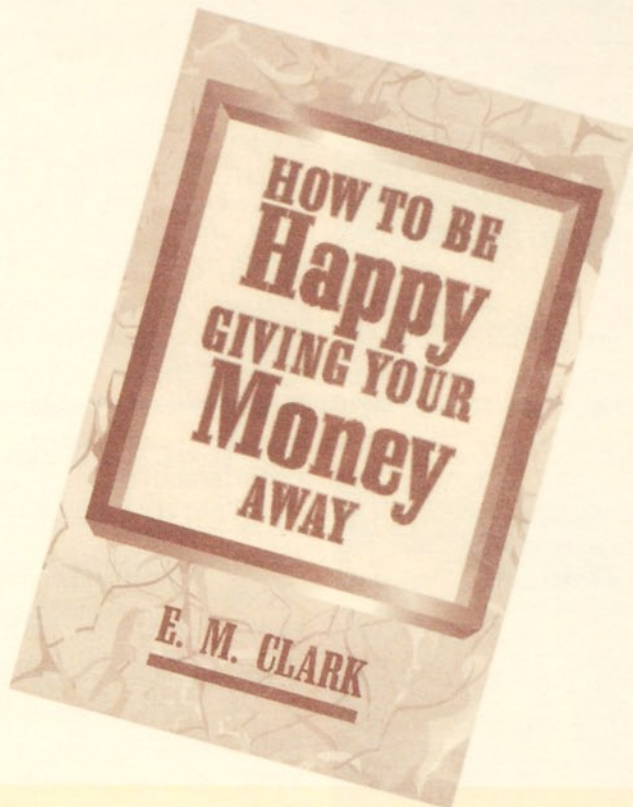


How to Be Happy Giving Your Money Away, by E. M. Clark
(Privately published by the author at 1003 E. Rockwood, Springfield, MO 65807), 1996.

E. M. Clark's name is well-known in Assemblies of God circles for his ministry as a pastor, director of *Revivaltime* broadcast, Illinois District Superintendent, and president of North Central Bible College. Along the way he has learned and taught principles that teach and encourage people to give to God's work. His counsel for churches, districts, schools, and other projects is appreciated. This book is designed to help pastors and others responsible to raise money for building programs or planning an expansion of any kind. Dr. Clark writes, "The individual asking people to give money must, himself, know personally the secret of happy, enthusiastic giving before he can lead others into this way of giving." And he has set a giving example in every fund raising program in which he has been involved.

Excerpts from a 1998 letter Pastor George W. Westlake, Jr., wrote give an idea of how pastors have used *How to Be Happy Giving Your Money Away*. Westlake, who pastors the inner city Sheffield Family Life Center in Kansas City, Missouri, with a Sunday morning attendance of 3,200, explained that the income is not comparable to suburban churches of that size. Things have changed, however, after E. M. Clark's principles exploded in their congregation.—Wayne Warner, Editor

Dr. Clark and his wife Estella recently helped promote the Capital Drive to raise \$1 million for the Flower Pentecostal Heritage Center by serving on the Steering Committee—and making a financial contribution.



Book Inspires Kansas City Church

By Pastor George W. Westlake, Jr.

While seeking God for the direction to take for the Capital Campaign, we received a copy of E. M. Clark's book *How to Be Happy Giving Your Money Away*.

Dr. Clark will send a complimentary copy of his book to any pastor who is in a building program or making plans for building or expanding.

In addition, our offerings have since grown considerably because the book inspires giving as no other book I have ever read. It does so without laying a "guilt trip" on people. Rather, it inspires them to invest in God's work.

We are grateful for receiving Brother Clark's book. It provided the direction and inspiration we so badly needed. I strongly recommend this book to anyone who is getting ready for a building program. Your congregation will be inspired and challenged, and their faith for giving

will be increased.

When I read this book, which outlines procedures, presents personal testimonies, and inspires faith, I knew this was the direction God was leading us to proceed. So, I purchased copies for our Board and Staff to read.

The Board was so inspired by this book, that, even though the book was not written to give out to the congregation, we ordered 1,500 more to give to the families of our congregation. The reaction by our congregation to the book was amazing. Person after person called the office and wanted to know how soon they could start giving. The book was so mightily used of God to inspire faith that no one doubted our efforts would be successful.

Following Brother Clark's guidelines, and not putting any pressure whatsoever on people to give, our people pledged 3 million dollars in one year pledges. This is more than our annual income.

Our finance committee is so inspired that they are convinced that by the time our new \$12 million structure is completed that it will be paid for.



FROM OUR READERS

Remembers Wesley R. Steelberg

I vividly remember Wesley R. Steelberg. He ministered at a camp meeting at Silver Lake, New York, in 1945, which my husband and I attended with our 10-month-old son David, and which was influential in my life.

One thing Brother Steelberg told was how his mother prayed constantly while working. Using an old-fashioned scrub board, she would pray for him on the upswing and pray for him on the down scrub, while he slobbered on the house's door knobs. And God healed him [he was suffering from brain fever and spinal meningitis].

I would like very much to read the Assemblies of God history, *Anointed to Serve*, by William W. Menzies.

Mrs. Ronald Green
Batavia, NY

Mrs. Green is responding to stories Wayne Warner wrote in his "Looking Back" column for the *Pentecostal Evangel*. Wesley R. Steelberg served as an Assemblies of God general superintendent (1949-52). The book she mentions above is William W. Menzies' 1971 history *Anointed to Serve, The Story of the Assemblies of God*. It is available from Gospel Publishing House, 1445 Boonville, Springfield, MO 65802.

Albert Ott Story Revives Memories

While vacationing in Florida last winter, I was reading the February 8 issue of the *Pentecostal Evangel* when I saw the article, "Albert Ott, a Soul Winner from Texas" [story of a Dallas pastor by Wayne Warner]. My wife and I were married April 7, 1942 at the Stone Church, Chicago, by Ernest Sumrall. A few months later, Uncle Sam called and a few young men were drafted and sent for basic training. I was shipped to Ft. McClellan, Alabama. Then to Dallas to the 5th Army Command to train as a serviceman to repair computers. My wife and I rode the street car over to Oak Cliff where we met Pastor Albert Ott, his wife, and daughter Maxine and Jesse Jackson. We became good friends as Brother Ott took us under his wing and treated us royally.

After a few weeks, my migraine headaches became worse, and I was shipped to Ft. Clark, Texas, in Brackettville, Texas. There I was placed in limited service, where I met the preacher Albert Andrews who cooked our meals in the camp.

I still communicate with Albert and his wife Frances. I met Norman Pearsall, his wife Joyce at Brother Ott's either at Brother Ott's church or at Brackettville. [The late Norman Pearsall was an Assemblies of God minister and artist for Gospel Publishing House.]

These are happy memories.

David and Kathryn Brinkman
Evergreen Park, Illinois

A Healing Miracle at Lake Geneva

My daddy went to Lake Geneva Bible Camp, Alexandria, Minnesota, in 1930. He was not well, with a failing heart.

A call was given for all needing prayer. A man with only one eye was prayed for. Daddy saw him with only one eye. But after prayer, the man turned and faced the crowd with two beautiful eyes. My dad said, "That's of God." He started for the prayer room but went down [in the Spirit] on the way. He was filled with the Holy Spirit and was healed.

Wilbert Edwin Deibel [her father] was a man of God. I was saved that year and for several years I had to run to keep up with my sister and daddy when we walked to church. He praised God all the rest of his days.

I am now 82 years old and love the Lord and hope some day soon to join my mother and daddy in heaven. There's so much I don't understand, but I will understand it all by and by.

Thelma Deibel
Walker, Minnesota

Oklahoma Story Thrills Retiree

I received the extra copies of the spring issue of *Heritage*, and I am so happy to get them. I want to give a

copy to each of my children to keep as a reminder that their grandfather had a small part in the beginnings of the Assemblies of God, of which I am very proud.

I talked with my sister (Mrs. Linnie Blair), and she is doing real well in her recovery from the broken hip. It is slow, but with the help of God, she is walking a little with a walker, for which we do praise God. She also asked me to send you a picture of herself and ask that you still remember her in your prayers.

Brother Warner, I too want to thank you and your staff for the good work you are doing in keeping record of the beginning of the Assemblies of God. I especially want to thank you for printing the article about my father and his early ministry. It brought back memories of how God blessed them and met their needs.

I thank God for my Pentecostal heritage. When I look around and see the compromise and liberalism that has crept into our churches in this day and age, it makes me wonder where it will lead our younger generation. If some of our old warriors of the cross could come back and see what is taking place in some of our churches today, what would they think? I believe they would be shocked and saddened by what is going on. Things that they worked so hard to keep out of the church are now accepted and thought nothing about.

Keep up the good work and may God richly bless you is my prayer. Enclosed is a small check for your work.

L. A. Haymaker
Bartlesville, Oklahoma

PAOC Wishes Flower Center Best Wishes in Opening

Thank you for the invitation to attend the Dedication, Open House, and Dinner associated with the Flower Pentecostal Heritage Center. Unfortunately, I will not be able to attend.

The Rev. David Ball, our General

Secretary-Treasurer, has asked me to convey congratulations to you and the Assemblies of God General officers on behalf of the General Officers of the Pentecostal Assemblies of Canada. This is an historic occasion for the Assemblies of God and in particular for your Archives department. The Canadian Assemblies highly value the ongoing bond of fellowship between our two bodies from the very beginning to this time.

My resignation takes effect at the end of this year, and so I want to take this opportunity to thank you personally and your staff for the help and cooperation given to us over the past twelve years of my tenure in office. It is my hope to be able to visit the General Council office and Heritage Center at some time in the future. I will reach my 80th birthday next year and so plan to wind down activities somewhat, doing some writing, web site ministry, etc.

Jim Craig has been appointed as our new archivist. He is well qualified for the job. God bless you abundantly.

Douglas Rudd
The Pentecostal Assemblies of
Canada

Mississauga, Ontario

We send Brother Rudd our best wishes and pray God's blessings in his "wind down activities." It has been our privilege to have worked with him during the past 12 years.—Wayne Warner

Gospel Rocket Star Writes

The Assemblies of God Radio Department in 1948 was producing two radio programs: *Sermons in Song* and the children's special, *The Gospel Rocket* (both programs are preserved in the Archives). Children would blast off in a mythical rocket ship to Storybook Island. After they heard the story of the week, they returned to earth with Pilot Jim (Lloyd Colbaugh) at the controls. Lloyd wrote recently to chuckle over his role on the program.

Pilot Jim! Can you imagine they actually sent out "glamour" shots of me to kids who wrote? Lou Bina

Townsend Stoner and Mary Virginia Bryant were involved, as was Wilfred Brown—also Emil Balliet, T. F. Zimmerman, and Hart Armstrong.

We filled the old CBI (now Central Bible College) studio with all sorts of wonderful sound effects, including the vacuum cleaner that made the rocket sound! We needed a crash sound once, and I jumped on a wooden crate, fell to the floor as it scooted out from under me. It left a permanent gouge in the hardwood floor.

Lloyd "Pilot Jim" Colbaugh
Springfield, Missouri



Lloyd Colbaugh (Pilot Jim) appeared on the weekly children's program, *Gospel Rocket*, in 1948.

Dorotha Ramsay Writes About Her Husband's Caricature

Thank you for the summer issue. It brought back many happy memories of the good friends we had [in Springfield]. Our three children were born in Springfield and knew the five men in the 1948 caricatures [E. S. Williams, Wesley R. Steelberg, W. I. Evans, Stanley H. Frodsham, and J. Roswell Flower].

Charlie did the cartoons for *Reveille*, the Sunday school quarterlies, and the *Pentecostal Evangel* from 1935-75. He was born breach which crippled his right hand. Not being able to participate in sports, he spent his time drawing. His wonderful sense of humor and love of God and people gave him many friends. He passed away February 26, 1994.

God bless you in your work.

Dorotha (Mrs. Charles) Ramsay
Tulsa, Oklahoma

Charlie Ramsay at his easel



These 1948 caricatures are the work of the late Charles Ramsay (see above), and appeared in the summer issue of *Heritage*. From the left, E. S. Williams, general superintendent; Wesley R. Steelberg, assistant general superintendent; W. I. Evans, dean of Central Bible College; Stanley H. Frodsham, editor of the *Pentecostal Evangel*; and J. Roswell Flower, general secretary. W. I. Evans is responding to his own likeness.



AMBASSADOR AIRPLANES

Mayo Aviation Donates Artifacts From Ambassador Airplane

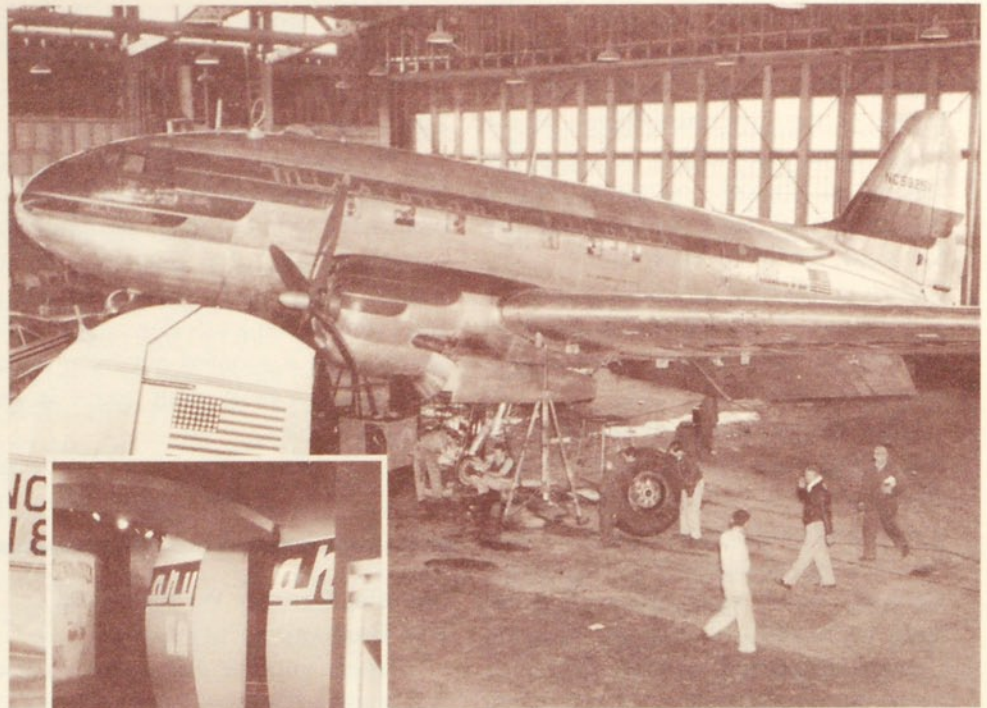
Dear Wayne:

It was a pleasure to hear from you again. I enjoyed our conversation concerning your C-46 aircraft, and it was particularly heartwarming to hear once more about the aircraft's proud past.

As you may remember my telling you, there were two C-46 aircraft parked at Tamiami Airport at the time of Hurricane Andrew on August 24, 1992. One was your *Ambassador* and the other was mine. My aircraft was very heavily tied down and secure, but the winds that destroyed the airport and all the aircraft that morning were said to have reached nearly 200 mph in what the weather people called a micro burst.

My aircraft, after breaking loose, flew for over a quarter of a mile, landed upside down and was rendered totally destroyed. The *Ambassador* was parked a quarter of a mile away from my aircraft and had also been tied down, but was no match for the winds. It was found nearly one mile away from where it was tied down. Very few pieces from the *Ambassador* were salvageable.

The panel group assembly that I have sent to you held such instruments as the airspeed gauge, fuel gauge, cylinder head temperature, oil temperature, engine rpm, and carburetor air temperature gauge. I was going to use



Dennis Mayo wrote of this C-46 Ambassador, shown above undergoing maintenance in a Dallas shop. Inset, a replica of the Ambassador fuselage under construction in the new Flower Pentecostal Heritage Center.

it as a collage-type picture frame for photographs. While looking for this part for you, I found one of the wheels [steering] I had removed from the *Ambassador* after the hurricane. Although this is a highly treasured item among C-46 buffs, I know it belongs with you. This wheel was removed from the left side, making it the captain's wheel. Judging from the wear and knowing that these items rarely wear out, I feel certain it is the original

wheel from date of manufacture.

As a Christian, there is a special place in my heart for all of your missionaries who gave of their time and risked their lives traveling around the world to spread the word of God to so many. May God bless you for your hard work and dedication in His name.

Dennis W. Mayo
Mayo Aviation
Miami, Florida



CORRECTION

Heritage apologizes to Jim Adkins for identifying him as Bill Wood, left, on this cover of the summer issue with the C-46 Ambassador. Adkins, a retired American Airlines pilot and a friend of this magazine, now lives in Nashville. The other two crew members are Paul Gatts and Captain Herman Revis.

NEW BOOK

A book is being written by former crew members about the flights of the Ambassadors 50 years ago. Captain Herman Revis put together a great photo album with many photos from around the world, some of which are

needed for the new book. After Herman's death a few years ago, the photo album has not been found. Anyone knowing of its whereabouts is asked to contact Wayne Warner at the Heritage office.



The late Captain Herman Revis piloted both Ambassador planes, 1948-51.

Available for Ministry

By James Fischer

Houston, Mo. Winter is ending. The time has come again for the remnants of an all-but-vanished spiritual host that once ranged America to marshal its forces for another campaign.

Plenty for Joe and Ada Combs to do: Check the truck, load the trailer with kitchen stuff and bedding, pack the microphone, song books, accordion and whatever else needed for life on the road. Their ad has already run in the *Assembly Messenger*, a publication for Southern Missouri's Assemblies of God churches:

"AVAILABLE FOR MINISTRY: Joe and Ada Combs are now scheduling revivals for 1998. They have a trailer."

Compressed in those few words is the history of religion in America, when traveling preachers had "gospel wagons" and souls were saved under tents, when little kids fidgeted on hard benches and grandmothers flapped at the hot summer night with little fans

James Fischer is a writer for the *Kansas City Star* and has been writing since the days when revivals in every church usually lasted a minimum of two weeks, and some up to 10 weeks. Today, with the exception of meetings in Pensacola, Toronto, and in a few other cities, most meetings run from Wednesday to Sunday or Sunday to Wednesday. He found the Combs couple as a throwback to an earlier period and wrote this story for the newspaper. Spinoffs from Fischer's story came from KY3, the NBC outlet in Springfield, Missouri, and a German TV station. The German crew followed the Combses from their home in Houston, Missouri, to Arizona to cover a meeting.



Evangelist Joe and Ada Combs at the door of the storefront church under construction in the new Flower Pentecostal Heritage Center.

advertising the local undertaker, when long-winded warnings of brimstone drowned out the cicadas and crickets.

Revivals lasted weeks, even months. Wildly popular in the Ozarks and Appalachia, they also drew huge crowds in the cities. Billy Sunday, A. A. Allen, Aimee Semple McPherson and Dwight Moody were household names.

"The word 'revival' once seemed to thunder from every other church sign as mobile ministers fanned out across the countryside, spreading hope of redemption."

—James Fischer

The word "revival" once seemed to thunder from every other church sign as mobile ministers fanned out across the countryside, spreading hope of redemption.

But while the renewal meetings are still an important part of the church, especially for the Pentecostal faiths, the old ways are fading, replaced by briefer gatherings and services aimed at specific groups such as young church members.

Joe and Ada, both Assemblies of God ministers, both in their eighth decade of life, think they may be just about the last of that crusading army, at least of those traveling with a trailer.

A 24-foot trailer to be exact, hauled by their aging pickup, bound for Advance, Bloomfield, Edgar Springs and Piedmont, small places but still fertile ground for that fading perennial of American religion.

"The roads used to be just full of evangelists," said Joe. "Now, if they come at all, it's in a big motor home. Or by plane and rental car."

Joe and Ada's little ad caught the eye of the Rev. Bill Harmon, a nationally known composer and lyricist of religious songs from San Jose, Calif. It inspired him to devote three pages of his monthly newsletter to the trailer revivalists.

For Harmon, who once lived in Kansas City, the ad brought back memories of the 28 years he'd spent on the road, the 4,000 revivals he'd conducted, and especially, all the rickety trailers he'd pulled.

Joe and Ada, Harmon wrote, "won't have to worry where they will sleep or eat. The pastor will welcome you. His wife and kids will want to see you. They remember you from council

where they booked you since you did have a trailer. No trailer, no meeting.

"You can plug in and run a cord out the back of the church. If the offerings are low, who cares? You have a roof over your head. If the meeting doesn't go well, you can unplug and head back home until the next call comes."

In the ad, Harmon also saw an echo of a time when whole families, dogs and suckling babes included, trudged or rode in wagons and dusty Fords to the local campgrounds, brush arbor or canvas tent. Then the durability of the preacher's vocal cords meant almost as much as his message, and there was the palpable sight of salvation as some went forward to embrace a new way of living.

Joe and Ada, said Harmon, "connect directly to that. Almost nobody does revivals like they do anymore."

This week Joe and Ada are scheduled at a small country church in Summersville, Mo., for a week long event.

"We hope to get this church and these people on fire for God," said Joe, who since 1945 has preached from Missouri to Michigan, Haiti to Swaziland, Guam to Arizona.

Ada, herself a preacher, said for any church to grow it needs revivals. And who attends means little.

"We're not churchy," she said. "Any denomination is fine. Just as long as they come."

The size of the offerings also is beside the point.

Joe recalls revivals when the dollar bills in the collection plate barely touched each other.

"Revivals are the lifeline of the church, any church," he said.

"A dead mother can't give birth to a baby. You can't save a sinner in a dead church. It's the same thing."

The Rev. Ray Hundley, First Assembly of God in Raytown, recalled when meeting at the church every night for five weeks was run-of-the-mill.

"Now it's television, fast food, instant banking and people wanting to do things fast," he said. "If we had a five-week revival people would say,

'How do you expect me to go to church for five weeks with all I have to do?'"

"So now revivals usually run Sunday to Wednesday or Wednesday to Sunday. We've changed along with everything else."

Just how times have changed can be seen in a planned exhibit at the Heritage Center—a display of what an old-time revival looked like.

Edith Blumhofer, associate director of the Study of Public Religions at the University of Chicago, noted that leading revivalists in the 1890s were genuine celebrities and the gist of column after column in newspapers. Whole trains would carry traveling revivals.

Technology in the form of radio initially enhanced revivalists, spreading their voices. But as radio gave way

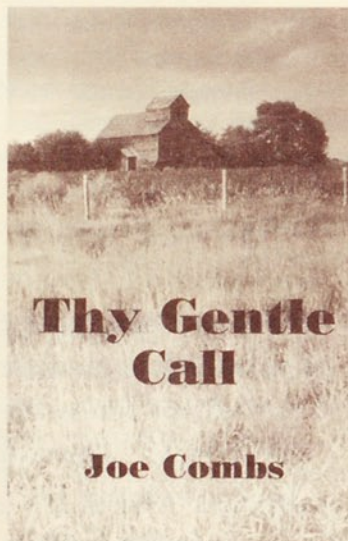
"Look close. A lot of their souls are empty. Their need is real simple. They need a revival."—Joe Combs

to television, what was needed were "production values."

Music became more churchlike, less cacophonous. The angle of the camera counted. The sawdust in the aisles was replaced by carpet, roughwood benches by theater seats.

The old "protracted" revivals were

This autobiography, recounting early revivals and pastorates, is available from the author.



an important piece of the American experience, said Blumhofer.

"They were a societal bond," she said. "You can almost date their decline to the changes that came to rural America."

More and more churches hold revivals among their members, said Wayne Warner, director of the archives of the Flower Pentecostal Heritage Center at the headquarters of the Assemblies God Church in Springfield.

"Some of it's the televangelists," said Warner. "But it's the lives people lead today. They have so many other things to do instead of spending week after week at a revival."

One notable exception to that trend is found at the Smithton, Mo., Community Church, where a revival has been underway for the past 102 weeks. And in Pensacola, Fla., the Brownsville Assembly of God Church will mark the third year of a revival this Father's Day.

Rose Compton, an administrative assistant to the Brownsville church, said over two million people have come to services that often last into the early morning hours. Of those, 129,000 have claimed salvation.

Such numbers are nearly incomprehensible for Joe and Ada. They work one small church, one soul at a time.

What the entire country needs, said Joe, is a revival of revivals.

Give him the tobacco smoke drifting through the open windows from the skeptics standing outside. Give him a drunk or two in the back hoping to end their personal nightmares.

The unbelieving and unsaved are who a church and a revival are for, Joe said. People are hurting, you can tell. That's why so many flit from church to church.

"You see them all the time," said Joe. "People who only have time for church on Sunday, who wear nice clothes, drive a big car, have money in their pocket, are going out for a steak dinner later.

"But look close. A lot of their souls are empty. Their need is real simple. They need a revival."





Taking flying instructions at CBI in the 1940s.
Taylor Holden is at the controls and Ed O'Dell is seated in the rear.

Heritage Turns Back Time for Rocky Mountain Minister

Writes of 1940s Airplanes and Wire Recorders

By D. Taylor Holden

As always, I enjoyed the summer issue of *Heritage*, especially the story on the history of *Ambassador I*. I was one of many who witnessed the dedication of the plane at the Springfield Municipal Airport in 1948 while a student at Central Bible Institute [now College]. If I recall correctly, the Assemblies of God purchased two C-46s, using the second one for spare parts.*

Learning to Fly at CBI

I was involved as a student in the flying school and received a private pilot's license. One of the planes we used occasionally was the Speed-the-

Light plane, used primarily by Ralph Harris, creator of the Speed-the-Light program. Those of us who were in the flying program got to fly the STL plane with an instructor. As I remember, the STL plane was greatly underpowered for a four-passenger plane. The plane was the very opposite of Brother Harris, who was a very powerful man of God. Because of the STL program, every missionary gives thanks to God for Brother Harris and will do so for eternity.

Two of the instructors, Roy Taylor and Jimmy Adkins, were crew members of the *Ambassador I*. Stencil J. Hampton, in addition to being a certi-

fied instructor, was a private pilot examiner.

A Wire-recording Nightmare

It was with special interest that in the issue of *Heritage* there was an article about wire recorders. Those machines were invented to "try one's soul." When rewinding the spool of wire, I had difficulty keeping the spool tight, and I often ended up with wire becoming hopelessly tangled.

In our first church, fresh out of Central Bible Institute, my wife Eunice Mae (Aufrecht) Holden and I pastored the Assembly of God in La Junta, Colorado. We had a Sunday 1:00 p.m.

15-minute broadcast over KOKO in La Junta. Together, with the youth of the church, we broadcast the good news to "a waiting world" with our 1000 watts of power. Two of our youth, who were brothers, became ministers: Darrel and Dwayne Madsen. Darrel served the Rocky Mountain District as D-CAP, pastor, and district superintendent. Dwayne was an evangelist and is currently pastoring in Iowa.

Our weekly broadcast was "live" except for one broadcast, when I had to leave La Junta immediately after the Sunday service. On the Saturday night prior to the Sunday broadcast, the youth gathered in the parsonage, and we proceeded to "wire record" the program for release on Sunday.

It was one of those times that nothing seemed to go right. It took us about 3 hours to make a 15-minute broadcast. We finally got it made. But that poor wire recorder had run so long, and had gotten so hot, that unknown to me, the recorder was running at double the normal speed.

Early Sunday morning I took the wire spool to the radio station, returned to the church for the morning service, and then drove away to keep my appointment. I tuned in the car radio to



The Speed-the-Light plane which students at the CBI flying program used in the late 1940s.



Taylor and Eunice Holden with their three children while pastoring at Akron, Colorado, 1961. Seated on the organ bench is JoAnn; Daveda is between her mother and father; and David is in the front.



D. Taylor Holden, although listed as a senior retired minister, is a staff member at the Greeley (Colorado) First Assembly where he teaches an adult Sunday school class. He and his wife Eunice Mae (Aufrecht) entered the ministry in 1949, serving primarily as pastors. He served the Rocky Mountain District as the secretary and as a general presbyter from 1971-80. They have three children and six grandchildren.

enjoy the fruits of our labor. This was when I realized that my recorder had greatly speeded up in making the recording. The station's recorder played the wire at the normal recorder speed. Thus the sound going forth over the air waves was anything but pleasant as we spoke and sang at a horribly slow, deep bass. Instead of the station engineer shutting it off and playing some records or something

else, he let the miserable thing play for 30 minutes. Imagine a 15-minute broadcast running for 30 minutes.

That was my worst experience with a wire recorder.

**Editor's Note.* Yes, that is correct. The planes were purchased at Walnut Ridge, Arkansas. One of the planes was chosen to become the first Ambassador, and then after a year of flights around the world, it was traded on a B-17, which became Ambassador II.

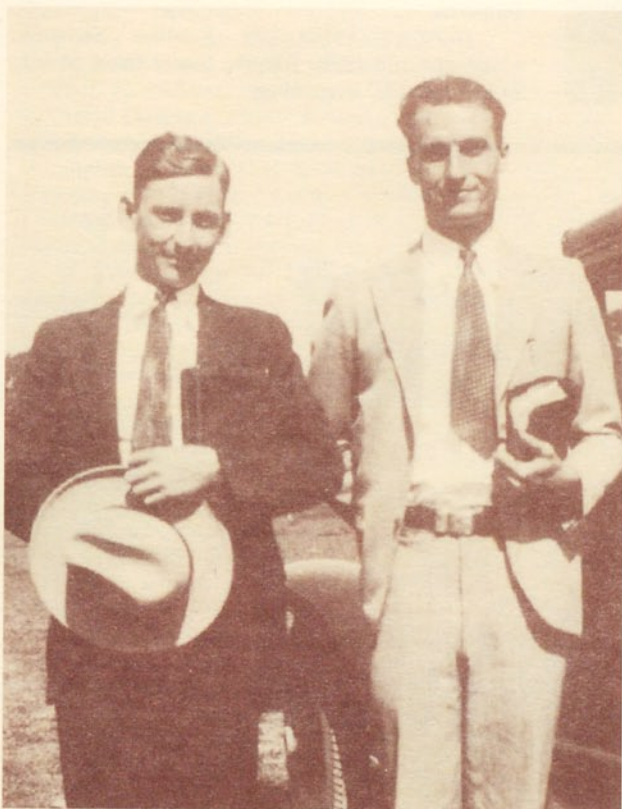


PHOTOS FROM OUR READERS

Missionaries to India

Dorothy (Torgerson) Waggoner provided these photographs of missionaries to Uska Bazaar, India. In the 1933 photo on the left are Edith Dutton and Bernice Lee. Bernice Lee is shown while on furlough in 1947 in the photo on the upper right.

Mrs. Waggoner is in the photo below (right) with Mrs. John Welch, widow of the former general chairman of the Assemblies of the God. Dorothy was working for the Welches in their Springfield, Missouri, home during the summer of 1939, the year that Welch died.



Texas Evangelists Ready to Preach

These two young Texas preachers, with Bibles under their arms and a waiting car, appear ready to hit the road at Woodville, Texas in 1930. They are Alton Parker and Melvin Babbitt. Courtesy of Mary Mills, Clute, Texas.



Mabel Dean Ministering in Egypt

Evidently the photo of Missionary Mabel Dean leaning on a chair was taken after an illness. She wrote on the back of the photo, "Yes, I am young again, only 74. Prayer has done it. Bless the Lord."

The photo on the right is of Mabel Dean in 1955 with national workers. "Some of them have real miracles of healing," she wrote on the back of the photo.

On the left Christians are returning from a baptismal service in the Nile River. Missionary Dean wrote that 86 were baptized that day and many more converts want to follow the Lord in baptism.

Heritage subscriber Roelina Sennese, Country Club Hills, Illinois, found these photos in her parents' keepsakes.



South China Baptismal Service

Mrs. Marvin Bach, Storm Lake, Iowa, recently donated this 1920s baptismal scene in South China. The missionary is John D. James.

Mrs. Bach received this and several other photos from missionary Willa Lowther who served in China from 1918-24.



ARCHIVES ACTIVITIES

Carol Aronis: *You should know: A first course for workers' training* / Hart R. Armstrong, 1949. **Joyce Ball:** Obituary of E.N. Bell from Malvern, AR newspaper; an undated letter from Lillie Chambers telling of a revival in Malvern (Lillie & Joe Chambers are grandparents of the donor). **James Blackwood:** Book: *James Blackwood memories*. **Linnie Haymaker Blair:** Photographs of C. Oscar and Cora Haymaker, Jacob Miller, Oscar Jones and others; early photos of Eureka Springs, AR. **Edith Blumhofer:** *The Prophecy Handbook* / George Monta, 1998. **Roy Bopp:** Sermon notes, handwritten & typed, 1950s-70s. **C.C. Bogar:** Several cassette tapes of Rev. Potter of Alaska, Mrs. Tuttle of India, and others; also historical correspondence. **John Buchwalter:** Photo album, includes family photos (Buchwalter, Flowers, etc.) and photos of CBI in the 1930s. **Harriet Bryant:** Letter re. Radio programming for India, 1977. **Barbara Cavaness:** Personal items of Jesse and Mary Griswold family, Zion City, IL; *AGAMA Vision* (Jy/Sp 1994; Jy, Sp, Oc/Dc 1995); *Singapore Evangel* (Oc/Dc 1990-Oc/Dc 1996, Ap-Dc 1997, Ja/Mr 1998); Theological Centre for Asia, 1996 annual; Plaque (Great Lakes Bible Inst., Zion City, IL). **Central Bible College Library:** Photographs. **Sandra Clopine:** Books: *From West Texas to West Africa: Recollections of a cowboy turned preacher and missionary* / Vernon Hagar; *If . . .* / by Amy Carmichael. **Helen Correll:** Book: *Lady Preacher*. **T.D. and Juanita Creek:** Scrapbook: Marysville, IL Children's Home. **George Davis:** News clips re. Billie Davis (1940s & 50s). **Patrick Donadio:** Materials on possibly the first church built by MAPS (Calvary Temple, Freeport, Bahamas). **Daniel Donelson:** Dedication booklet, Lineville Assembly of God church, Lineville, IA. District bulletins, West Central District, (1960s); Hand-drawn chart of the ages, c1992 by Daniel Donelson; Music: Buffum songs special, R.E. Winsett, 1930; Sheet music: "A string of empties," "When God beats time" / F.M. Lehman, c1919; Tract: "A return to Pentecost" / Stanley Frodsham; Postcard to RAD (Roy Donaldson) from M.C. Nelson, Dean of Educ., NCBC; District materials, Iowa, Northern MO, Southern MO, West Central; Songbooks: Humbard Family *Best Loved Songs*; Velmer Gardner Family *Songs of Victory*; Homer Rodeheaver *Treasure Chest of Gospel Hymns and Southland spirituals*; R.E. Winsett; *Pentecostal Song Evangel* (Shaped notes); *Praise and Service Songs* (Tabernacle Pub. Co); Booklet: *Keep the Feast* / George R. Lamb (A/G minister); Teaching notes: "Ministerial Etiquette" / U.S. Grant; Prophecy chart: "The Eternal Program of God" / J.G. Hall. **Jay Edgar:** Songbook: *The New Evangel* / ed. & comp. Robert H. Coleman, 1911.

John Eller: Royal Rangers 25th anniv. materials and opening of the Johnnie Barnes Lodge at Eagle Rock, MO. **Fern Enterline:** Photographs of tombstone of John Goben. **Jim Erdmann:** Early *Pentecostal Evangel* (1928); *Gospel Gleaners* (May 12, 1929); C.A. buttons; medallion; Aged Ministers Assistance, 1933-1983; back issues of *Heritage*; photos;

Book: *Hillcrest's 50 Remarkable Years*; Booklets: *Heroes of the Conquest* (Robert Cummings, Noel Perkin, Carl Juergensen); Songbooks: *Anniversary Songs*, GPH 1989; *Heart Melodies*, GPH [1939?]; *Special Choir Melodies #2*. **Eric Forsgren:** Photos of Nashville Assembly, Nashville, IL. **Eleanor Franks:** Items on Angelus Temple, Echo Park Evangelistic Assn. **Paul Gatts:** Photograph of Herman Revis. **Glenn Gohr:** Article on John Ashcroft's possible run for president (417: *The News & Lifestyle Magazine for the Ozarks*, Sept. 1998). **Don Goss:** Photographs of North Side Assembly of God, Springfield, MO. **Smith Haley:** Legal documents—Articles of Incorporation, Apostolic Faith Mission, Portland, OR, 1909, 1922. **Ralph W. Harris:** Materials concerning a mid-1930s revival at CBI, Springfield, MO. **Alpha Henson:** Photographs, news clippings, and other historical items relating to the ministry of Clyde and Alpha Henson. **J. Philip Hogan:** Book: *Strategy of the Spirit: J. Philip Hogan and the growth of the Assemblies of God worldwide 1960-1990* / Everett A. Wilson. **J. Calvin Holsinger:** Film: "End of Time" (on Willard Cantelon. **Walter Jones:** Materials on Elvins, MO A/G belonging to His father, C.R. Jones. **Ruth E. Kent:** Books: *The Silent Thousands Suddenly Speak* / Charles E. Blair; *Stories of the Bible in Verse* / Dorothy D. Dake; 50th Michigan District Council reports, 1994; a few other duplicate books: *The Harvester* (KS Dist.); *Myer Pearlman and His Friends*; *C.M. Ward's Sermon Outlines #2: Gethsemane*; *Wholly for God*; Cassettes: 14 tapes Paul W. Davidson class lectures, Prison Epistles. **Laverne J. Kirkendall:** News clip on Adele Carmichael from the *Los Angeles Times*.

Bob Koscak, Black Hills Indian Bible College: Books: *Lightning Bolts from Pentecostal Skies* / M.W. Knapp, 1898; *Religions of Mission Fields as Viewed by Protestant Missionaries* / Student Volunteer Movement for Foreign Missions, 1905; *Sermons and Addresses* / ed. Louis C. Wilson, 1902. **Lawrence R. Larson:** Book: *Excesses that hinder revival*. **Ruth Lyon:** Rolled photograph of Gospel Publishing House employees, 1958. **Howard & Marge Marshall:** *The Home News: Echoes from Layne's Hospitality Home for Servicemen, 1941-1975* (Sept. 1998). **Gene Martin:** Missionary films. **James Nicholson:** Books (photocopies): *Propagation of Apostolic faith, life and works* / G.A. Comstock; *Bible studies in sermon outline form* / G.A. Comstock [1914?]; photograph of George and Katie Comstock and family. **Wilma Nimmons:** Prophecy picture chart on the book of Daniel that belonged to her grandfather, O.E. McCleary.

Melissa Ollendieck: A file of materials found at Galva (IL) A/G. Includes materials on Anna B. Lock (former pastor), some other misc. materials. **Ozark Camera Center:** Photographs of O'Reilly Hospital, Springfield, MO, which later became the site of Evangel University. **Eleanor Parry:** Yearbook: Southern Asia Bible College, 1998; *Insight: A Focus on SABC life and ministry*.

Pennsylvania-Delaware District: Framed photo of Maranatha Park camp meeting, 1934. **Roger Perkin:** Ordination certificate for Noel Perkin, London, England, 22 Oct. 1918 (Original). **Patricia Pickard:** Photos of First Assembly of God, Lomita, CA; *The Lighthouse*, Feb. 1965; Miscellaneous news clips; *Newburgh Eftsoons*, Spring 1993, spring 1994, spring 1997, spring 1998; *The Revivalist*, 1898; *God's Revivalist*, 1905-1906. **Margaret M. Purcella:** Materials on her grandfather, Harry E. Bowley (photographs; marriage certificates, obituaries). **Darrin Rodgers:** Publications: *The Prairie Fire*, Apr. 1938-June 1938; *North Dakota District Echoes*, Aug. 1938-Aug. 1947; *North Dakota District Echoes and Ambassador*, Sept. 1947-Dec. 1969 (Photocopies). **Bonni Roll:** Early S.S. Dept. brochures. **Shirley Shedd:** Photos from Great Lakes Bible Institute, Zion, IL.

Dianne Smeeton: Centennial Celebration booklet, Church of God in Christ, 1897-1997. **Larry B. Smith:** Photographs of Harold and Ruth Stagg. **Homer E. Smithee:** *Golden Grain*; Biographical information on H.E. Smithee. **Jane Spracklen:** Sheet music: "Weeping's Almost Over" / J. Otis Harrell, c1966. **Alexander Stewart:** Items on the United Pentecostal Council of the Assemblies of God: *The UPCAG Messenger*, Spring 1998; Convention communion program; 79th Convention and 52nd Youth Congress Program; advertisement of the convention in the *Barbados Sunseeker*, July 2, 1998; "The role of the Christian Man" and "The Role of the Father," both by Trevor Daniel, president of Trinity Ministries. **Jennifer Tatum:** 75th anniversary booklet, Central Assembly of God (Muskegon, MI). **Thomas E. Trask:** Book: *The Acts of Pentecost* / Yung-Chul Han. Pub. For World Pentecostal Conference, Seoul, Korea, 1998; 65th anniversary of First A/G, York, PA (1923-1988). **Clifford Traub:** Eulogy for Willie T. Millsaps / Samuel Rasnake, 1991. **Kathryn Vogler:** Song books: *Gospel Praise* / D.W. Myland, 1911; *Gospel Songs of Victory* / comp. by Einar Waermo [1942?]; *Songs of Old Time Power* / R.E. Winsett, (shaped notes, n.d.).

Grant Wacker: Songbook: *Best temperance songs* / Comp. by W.E. Biederwolf, J. Gilchrist Lawson, B.D. Ackley and Thoro Harris. [1913?]. **Paul Wannemacher:** Violin and sheet music that belonged to his grandfather, Joseph Wannemacher. **Wayne Warner:** Book: *Saved and Filled, or From Newsboy to Evangelist* / Mrs. Robert Layfield, 1912. **Elizabeth G. Wilson:** Original research by students at Southwestern A/G College re. Missions in China, the Philippines and South America (1960s). **Paul Witt:** Paper written for AGTS "The Assemblies of God involvement in European war relief." File also includes the accompanying preliminary research materials. **George Wood:** Cassettes of Willard Peirce and George Wood teaching on Matthew, John, Acts, Hebrews, and Revelation; various study guides of Willard Peirce on various books of the Bible and one on Bible prophecy. **Daniel G. Woods:** Booklet: *The Church and Her Teachings on Bible Lines* / M.M. Pinson.

Iowa's Emma Ladd / from page 24

Chicago. Durham and Emma Ladd had already cooperated through the World's Faith Missionary Association connections in Minnesota. Now Durham preached twice and reported the mission crowded and so many seekers that he could not pray with them all.²⁴

The Pentecostal movement made 1907 a year to remember for Emma Ladd. The curious and the penitent mingled at her mission (now variously known in the press as the Four Lights Mission, the South Side Mission, or the Ladd Mission). Crowds spilled out into the street, and the noise inside and out (described as "a continual uproar caused by the shouting and moaning of converts") disturbed neighbors.²⁵

She began traveling to minister elsewhere. In March she reported that letters came from around the state from those "hungering for more of the power of God." She professed that her labors in Des Moines were "simply in the hands and management of the Holy Ghost."²⁶ That conviction sustained her as the press began flocking to the mission to cover unusual scenes. The only vocabulary reporters had for what they saw labeled it "lunacy," "hypnotism," "ravings," "madness." While apparent tumult prevailed, they noted that Emma Ladd sat quietly with a smile on her face, maintaining that God was in charge.

In the spring of 1907, the papers reported several stories of people in prolonged trances. The most dramatic case was that of Prudence Van Gilder, an 18-year-old student at the Des Moines Conservatory, who lay in a trance for a month after attending a nearby camp meeting at which Emma Ladd spoke. The trance followed "hysteria" and left Van Gilder unable to speak or control most of her muscles.²⁷ When she recovered, she was unable at first to speak English.

Recovery was gradual and slow.

Neighbors Called the Police Because of Trances and Other Unusual Activities in the Des Moines Mission.

The subject of the other well publicized trance was a young clerk, Harry Miller, who lay on the floor of the Four Lights Mission for 18 hours "waving his arms, kicking his limbs, and uttering groans."²⁸ Neighbors called the police, who found Miller surrounded by Emma Ladd and "a bevy of women . . . singing hymns and shouting hallelujah."²⁹ The officers refused to interfere.

More ominous were rumors of child abuse stemming from children's being permitted to be exercised by the strange power that reporters could not understand. People watched askance as children rolled on the floor, shrieked, moaned, moved as if in a fit or lay apparently unconscious while approving adults looked on.³⁰

Incensed by crowds and noise and offended by unfamiliar religious exercises, the family living across from the mission issued a formal complaint resulting in a warrant for Emma Ladd's arrest.³¹ The services "made the nights hideous" with "continual uproar caused by the shouting and moaning of the converts."³²

Reports attested growing curiosity about the Pentecostal movement. Crowds came to observe, mingling with seekers. Three prominent city residents—Probation Officer Lillian Mathews, Dr. W. A. Guild, and Rev. William Boynton Gage of the Highland Park Presbyterian Church—attended one Sunday evening and reported their disgust with "scenes which were not known to exist in the country."³³ Two hundred people "sti-

fled together" in the mission while Emma Ladd smiled serenely and watched the proceedings. At her feet lay 10-year-old Earl Miller "as one in epilepsy," his lower jaw opening and closing with a regular click for three hours.³⁴ The Ministerial Association toyed with a formal condemnation of the meetings but opted, rather, to ignore them.³⁵

Newspapers Criticize the Meetings

For a few weeks, the city's three largest papers followed the Ladd story. People who spoke in tongues were said to have the "Ladd Power." Reporters described trances, ranting, "lunatic behavior" and "mysterious power." The *Des Moines Capital* carried an editorial labeling the whole affair disgraceful. "It is difficult to make the rational man believe that sane men and women should express their religious belief by shouts, screams, cat-calls and by blowing out the lights and piling up in the center of the room," the paper observed. "The Savior never set any such example, nor did his disciples in their enthusiasm do any of the things that are done at a so-called mission in this city. . . The Creator of the world does not exact a lurid wildness at the hands of his beings. . . And when the spirit of the Creator truly enters the hearts of men it is not for the purposes of screeching and howling in a room where the lights have been put out."³⁶

"The Savior never set any such example, nor did his disciples in their enthusiasm do any of the things that are done at a so-called mission in this city."—*Des Moines Capital*

Emma Ladd had a dedicated band of co-workers who carried on the meetings while she left town to wait

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for the turmoil to subside. In fact, they decided to expand their work in her absence by pitching a tent at Thirteenth Street and Forest Avenue and announcing a campaign to convert the city.³⁷ The services seemed to reporters to be wilder in Ladd's absence. The press never accused Ladd of anything more than creating and nurturing the environment in which the "mysterious power" worked. She engaged in none of the contortions and screaming that made the meetings offensive. In her absence, "the press, the pulpit and the medical profession were all sent to regions other than celestial spheres and the entire city was defied to meddle with the affairs of the holy ghost."³⁸

Meanwhile, after a brief visit with her younger sister in Sioux City, Emma Ladd traveled to Minnesota to participate in a camp meeting run by G. L. Morgan under the auspices of the World's Faith Missionary Association. During her absence, the family whose complaint had initiated the arrest warrant withdrew their complaint and moved to another section of the city. Since other neighbors failed to join the suit, it was dropped. Emma Ladd, meanwhile, had taken rooms at a resort known as Hazelmere just outside the lakeside WFMA camp grounds in Fairmont, Minnesota. From there she wrote of a "grand victorious pentecostal meeting" with William Durham, G. L. Morgan, H. L. Blake and other evangelists affiliated with the WFMA.

Two Versions of Emma Ladd

One can only imagine Judge Ladd's feelings as the press fueled public interest in his wife's activities through the first half of 1907. The portrait of his wife in the press differed sharply from descriptions by her associates like a former colleague who described her as "a woman of deep spiritual conviction, kind and motherly to a marked degree," and her meetings as "little more violent than the average Salvation Army meetings or a Free Methodist camp meeting."³⁹ From the camp meeting in Minnesota where Emma Ladd took temporary refuge from the uproar in Des Moines, a Morningside, Iowa, woman reported

that Mrs. Ladd was "a calm, forceful speaker" with "nothing of the sensational" in her methods.

Emma Ladd was also reported to be "very much wrought up . . . especially on account of the criticism which has been aimed at her husband because of her connection with the work."⁴⁰ The Judge's only recorded statement to the press accords with his reputation for fairness:

No one can more profoundly regret these matters than I do. While I believe in absolute freedom of thought and religious belief, I also endorse the sentiment that the latter should be exercised without infraction of the law. Some are differently constituted than others, and though most people enjoy their religion decorously, others must shout and indulge in physical demonstrations. No one should interfere with the latter, unless they interfere with the rights of others and then the law may be invoked for protection. I have not lent the mission my support financially or otherwise, and if Mrs. Ladd has participated in rendering the place obnoxious to the neighborhood, or in treating children as reported, no one can be more determined to correct this condition than I am. I shall investigate thoroughly, and I need not farther assure the public of the rectitude of my purpose. It is an exceedingly delicate matter to me, and, as will be manifest from a little reflection, a subject I discuss only from a sense of duty to those who have trusted me so much.⁴¹

In the end, Judge Ladd, the Ladd children and their extended family successfully prevailed on Emma Ladd to relinquish her public leadership role. On July 2, the *Capital* announced: "Mrs. Scott M. Ladd, wife of Iowa's supreme justice, has left the famous mission of 'tongues and trances' in deference to the prayers of her husband and family." Her friend from the World's Faith Missionary Association, G. L. Morgan of Windom, Minnesota, took her place for the immediate future. Meanwhile, the mission moved from its south side location to a church building at Seventh Street and Grand Avenue subleased from the Volunteers of America. Emma Ladd helped negotiate the deal, during which it was revealed that the lease for the south side mission had been in her name. That mission property quietly became

a restaurant.⁴²

While Emma Ladd's public relationship to the fledgling Pentecostal congregation and its offshoots changed, her enthusiasm for its progress did not. By August 1907, she could report that "all the persecutions that have been heaped on the army of saints in Des Moines" had renewed commitment and stimulated interest. The new quarters were larger and better, and five week-day meetings around the city with a Sunday afternoon joint service boded well for the future.⁴³ By 1909, the neighborhood missions and house meetings had reconfigured again. Emma Ladd reported two missions, one on the west side and one on the east, now including "all departments of Christian work"—classes for children, youth, the elderly as well as regular services. In this work, Emma Ladd cooperated with Mrs. Charles Hutsonpiller, wife of one of Des Moines' early settlers and prominent businessmen. Mrs. Hutsonpiller received the baptism with the Holy Spirit in the Ladd home and her efforts soon rivaled Emma Ladd's. For nearly 25 years, Emma Ladd and Lillian Hutsonpiller conducted ministry from the basement of a church building on Des Moines Street and Penn Avenue.⁴⁴

Emma Ladd Out of the Spotlight

Through all the notoriety, the Ladd family grew and changed. The daughters married and moved, and the sons practiced law in Des Moines. Loy graduated from Drake University Law School in 1909, just after his mother's notoriety. He later served as a district judge for 22 years. Scott became dean of the law school at Iowa State. Judge Ladd retired from the supreme court in 1920 after serving one of the longest terms in the state's history. For a few years, he associated in law practice with his sons.⁴⁵ Judge Ladd belonged to no church but said he preferred the Methodist to any other.⁴⁶ He died in April 1931, surrounded by his family and honored by the state. Emma Cromer Ladd died in September 1936. Both are buried in a family plot in the Masonic Cemetery in Des Moines.

Emma Ladd found a spiritual home in networks on the margins of the religious establishment. A non-denominational approach suited her better than affiliation with the Holiness

“We are to lift up a crucified Christ by a crucified life; an overcoming and risen Christ.”—Emma Ladd

and Pentecostal movements and their doctrinal emphases. “Oh, it is not doctrine, nor experiences nor graces, nor gifts we are to worship,” she insisted. “We are to lift up a crucified Christ by a crucified life; an overcoming and risen Christ by an overcoming and risen life; and by faith see and realize the glorified life at the right hand of God.”⁷ Emma Ladd tired of religious movements, but she proved indefatigable in city mission work. In time, Pentecostal denominations built thriving congregations in Des Moines, and the woman whose efforts first brought Pentecostalism to the attention of Des Moines residents was forgotten.

Edith Blumhofer is associate director of The Public Religion Project, The University of Chicago Divinity School. A current project is researching Pentecostalism in Chicago early in this century. In addition to the above book, she is the author and compiler of several others, including *The Assemblies of God: A Chapter in the Story of American Pentecostalism* (Gospel Publishing House, 1989); *The Assemblies of God: A Popular History* (Gospel Publishing House, 1985); *Aimee Semple McPherson: Everybody's Sister* (William B. Eerdmans Publishing Co., 1993); *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (University of Illinois Press, 1993).



The Ladd family cemetery plot in the Masonic Cemetery, Des Moines, Iowa. Emma's stone reads, "Loyalty, Love." Inscribed on her husband's stone is, "Justice of Supreme Court of Iowa 24 Years." Also buried here are their two children, Loy and Adlyn, and Loy's wife Helen.

Notes

1. Samuel S. Schmucker, *The American Lutheran Church*, 2nd ed. (Springfield, OH: D. Harbaugh, 1851). Pages 155-273 outline the specific doctrinal commitments of General Synod.

2. "In Memoriam. Rev. J. B. Cromer," *The Lutheran Observer*, 9 September 1898, p. 3.

3. *Ibid.*

4. A sense of the widespread enthusiasm for revival and camp meetings in central Illinois during Emma Cromer Ladd's childhood can easily be gained by perusing the *Montgomery News*. For instance, thousands arrived for a holiness campmeeting in Hillsboro, the neighboring town to Irving, in the late summer of 1877, *Montgomery News*, 17 August 1877, p. 1. See also M. L. Haney, *The Story of My Life: An Autobiography* (Normal, IL: privately published, 1904), 248-258 for the flavor of holiness meetings in the region.

5. "Death of Judge Scott M. Ladd," *Carthage Gazette*, 17 April 1931, p. 1. Robert Cochran, et al., *History of Hancock County, IL* (Carthage, IL: Board of Supervisors of Hancock County, 1968), pp. 245-249 summarizes the early history and character of Carthage College.

6. H. A. Ott, *A History of the Evangelical Lutheran Synod of Kansas* (Topeka: F. M. Steves & Sons, 1907), p. 284.

7. His B.A. was followed in 1882 by an M.S., and an L.L.D. degree in 1898, all from Carthage College. He received a law degree from Iowa State University in 1881 and an L.L.D. from the same university in 1906.

8. J. L. E. Peck, O. H. Montzheimer, William J. Miller, *Past and Present of O'Brien and Osceola Counties, Iowa* (Indianapolis: B. F. Bowen & Co., Inc., 1914), i, 269-70. Ladd did not "acquire the habit of attracting or at least of getting business," but his "fine legal mind" and attention to his profession gained him respect that led ultimately to a judgeship, the local history reports. See also D. A. W. Perkins, *History of O'Brien County, Iowa* (Sioux Falls, SD: Brown & Saenger, 1897), pp. 281-282.

9. Loy and Scott had distinguished careers as jurists. Loy received his law degree from Drake University in 1909 and served 22 years as a Polk County, Iowa district judge; Scott Mason was valedictorian of his Grinnell Class of 1920, attended Harvard, and received his law degree from the State University of Iowa in 1923. *Who's Who in Des Moines 1929* (Louisville and Des Moines: Robert M. Baldwin, 1929), p. 158.

10. "Judge Scott M. Ladd: A Democratic Tribute to the Worth of Our Townsman," *Sheldon Mail*, 2 July 1896, p. 1.

11. *Jurisprudence of Iowa*, pp. 378-380; *The Bench and Bar of Iowa* (Chicago and New York: American Biographical Publishing Co., 1901), pp. 26-27.

12. Emma C. Ladd, "Mrs. Emma C. Ladd, Des Moines, IA. Personal Experience," *The Missionary World*, December 1904, p. 7.

13. *Ibid.*

14. *Ibid.* Ladd makes no reference to specific influences that may have prodded her toward the holiness movement in 1892, but the movement thrived in many parts of Iowa.

15. "Healed at Des Moines in Fire From Heaven," *Missionary World*, January 1905, p. 5.

16. *Missionary World*, October 1904, p. 4.

17. See, for example, *Missionary World*, September 1907, p. 4; or the "Convention Report," *Missionary World*, November 1907, p. 2. Mrs. Ladd's Des Moines associate, Rev. Ellison, attended the convention at which this Christ-centered piety was reaffirmed as the core of the WFMA: "The Spirit witnessed to the truth which He has given His children at this place, that the evidence of the baptism of the Holy Ghost and fire was not the talking in unknown tongues nor any other gift, but the being conscious that the 'Not I, but Christ' life had become ours by an experimental knowledge through a revelation of Him within and that it was now 'Christ is all, and I am nothing at all.'"

18. "The World's Faith Missionary Association," *The Firebrand*, August 1898, p. 3.

19. For an overview of his work, see "Rev. Geo.

Morgan Goes to Reward," *Windom Reporter*, 10 November 1944, p. 1. There are many reports of his activities in *The Missionary World* and the *Windom Reporter*. Morgan is listed in the Christian and Missionary Alliance Annual Reports from 1912 to 1938 as a "home worker."

20. Both Boone and Morgan joined the Christian and Missionary Alliance, and Morgan had a distinguished career as an Alliance evangelist.

21. Emma Ladd, "Des Moines Meetings," *The Missionary World*, March 1905, p. 7.

22. Ibid.

23. "In Des Moines," *The Apostolic Faith*, February-March 1907, p. 3.

24. "A Chicago Evangelist's Pentecost," *The Apostolic Faith*, February-March 1907, p. 4.

25. "Mrs. Scott M. Ladd Will Be Arrested," *Des Moines Register*, 18 June 1907, p. 1.

26. Emma C. Ladd, "Des Moines Bible Mission," *Missionary World*, May 1907, p. 8.

27. "Revival Meetings Bring Strange Trance to Miss Prudence Van Gilder," *Des Moines Daily News*, 21 May 1907, p. 1; "Trance Robs Girl of Use of English," *Des Moines Daily News*, 27 May 1907, p. 2;

"Trance Ended for Pretty Girl," *Des Moines Register*, 26 May 1907, p. 5.

28. "Strange Power in South Side Mission Prostrates Clerk," *Des Moines Daily News*, 17 May 1907, p. 1.

29. Ibid.

30. "Clyde Miller in Horrible Shaking Fit," *Des Moines Capital*, 21 June 1907, p. 1. The subtitles give the gist of this story: "Seven Sprawled on Dirty Floor in Stupor" and "Three Children Left Unconscious in Foul Air With Screaming Crowd Around Smothering Them."

31. "Mrs. Scott M. Ladd Will Be Arrested," *Des Moines Register*, 18 June 1907, p. 1.

32. Ibid.

33. Ibid.

34. "Wife of Judge Ladd is to be Arrested," *Des Moines Capital*, 18 June 1907, p. 9.

35. "Ministers As Body Take No Action," *Des Moines Daily News*, 20 June 1907, p. 1.

36. "Disgraceful," *Des Moines Capital*, 20 June 1907, p. 4.

37. "Strange Sect Holding Forth on West Side," *Des Moines Daily News*, 24 June 1907, p. 1.

38. "Hypnotics Score Press and Pulpit," *Des Moines Register and Leader*, 19 June 1907, p. 1.

39. "Speaks for Mrs. Scott M. Ladd," *Des Moines Capital*, 27 June 1907, p. 10.

40. "Sioux City Co-Ed Has Ladd 'Power'," *Des Moines Capital*, 29 June 1907, sec. 2, p. 1.

41. "Judge Ladd Wants to Know All the Facts," *Des Moines Capital*, 18 June 1907, p. 1.

42. "Wife of Judge Ladd Gives Up Her Mission," *Des Moines Capital*, 13 July 1907, p. 1.

43. Emma C. Ladd, "Letter From Des Moines," *Missionary World*, August 1907, p. 4.

44. R. Bryant Mitchell, *Heritage and Horizons: The History of Open Bible Standard Churches* (Des Moines: Open Bible Publishers, 1982), p. 114.

45. "Judge Ladd, Noted Jurist, Dead at 75," *Des Moines Register*, April 15, 1931; "Notable Deaths, Scott M. Ladd," *Annals of Iowa* (Des Moines: Historical, Memorial and Art Department of Iowa, 1932), p. 234.

46. "Outline of Personal History, Scott M. Ladd" obtained from the Iowa Supreme Court.

47. "Mrs. Ladd's Mission," *Missionary World*, May 1909, p. 6.



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Pastor Average / from page 9

big church. Not by a long shot! When God lets you unwrap your "gift" in glory, even angels will gasp at the radiance of the sight!

As we close this year, I just wanted to write this little piece to say how very much I love you, Pastor Average. I am so honored and proud to know a Servant of God like you.



Gene Jackson is the superintendent of the Tennessee District of the Assemblies of God. In 1998 he was named as an executive presbyter to fill the unexpired term of Philip Wannemacher who died March 16, 1998. This column appeared in *Fellowship*, the Tennessee District paper.



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Pentecostal and Charismatic Dictionary / from page 20

churches and deserve to be given their rightful place in the wider worlds of religious scholarship and Christian fellowship" (Weber, 31).

One final word: If you're weary of writing projects and hope to avoid another, and it happens that you're visiting

The editors would make changes if they had it to do over. They would include more entries on Hispanics, African-Americans, native Americans, and charismatics.

Springfield, Missouri, and want to find a restaurant, I recommend the drive-thru at Taco Bell.

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Dr. Gary B. McGee is professor of church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds master degrees in religion and history and a Ph.D. from Saint Louis University. He is the author of numerous magazine and journal articles; the two-volume *This Gospel... Shall Be Preached* (Gospel Publishing House); *Initial Evidence* (Hendrickson); and is an editor for the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan).





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FRONT COVER: The entrance to the Flower Pentecostal Heritage Center. The life-cast figures represent a typical early minister and his wife, he with his Bible and she with a banjo. The artist developed the idea from a 1930s photograph of the late Thomas and Lyda Paino of Indianapolis.