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THE WHOLE GOSPEL FOR THE WHOLE WORLD:
A HISTORY OF THE BIBLE SCHOOL MOVEMENT
WITHIN AMERICAN PENTECOSTALISM, 1880-1920

presented by

PHILLIP DOUGLAS CHAPMAN

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THE WHOLE GOSPEL FOR THE WHOLE WORLD:
A HISTORY OF THE BIBLE SCHOOL MOVEMENT
WITHIN AMERICAN PENTECOSTALISM, 1880-1920

By

Phillip Douglas Chapman

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ABSTRACT

THE WHOLE GOSPEL FOR THE WHOLE WORLD: A HISTORY OF THE BIBLE SCHOOL MOVEMENT WITHIN AMERICAN PENTECOSTALISM, 1880-1920

By

Phillip Douglas Chapman

The Bible School Movement in the United States was born in 1882 out of a desire to train lay workers for missionary service because traditional institutions of higher education were not providing graduates in sufficient numbers to meet the pressing need for home and foreign missions. Several important religious ideals, including the doctrines of holiness, sanctification, Holy Spirit baptism, divine healing, and a belief in the imminent return of Jesus Christ (which would only take place when the whole world had been evangelized), coalesced in the mid-nineteenth century and resulted in the emergence of this movement. The visionary example of Albert Benjamin Simpson, founder of the Missionary Training College in New York City, resulted in the establishment of dozens of similar Bible schools across the country to provide practical ministry training for both men and women who became active participants in global evangelization. The outpouring of the Holy Spirit, evidenced by speaking in other tongues, at a Topeka, Kansas Bible School in 1901 and the subsequent national revival that followed led to the establishment of at least two dozen additional Bible Schools and Missionary Training Institutes that specifically embraced the Pentecostal experience. Leaders of these schools were instrumental in defining Pentecostal doctrine, conducting Pentecostal camp meetings,

planting Pentecostal churches, establishing Pentecostal associations, and training Pentecostal missionaries and ministers. This qualitative dissertation, employing archival research methodologies, examines the emergence of the Pentecostal Bible School movement from 1880 to 1920 by exploring its origins, its founders and leaders, its common features, and its contributions to the global expansion of Pentecostalism in the first two decades of the twentieth century.

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DEDICATION

Donna Lynn Staton Chapman (b. 1954)
Beloved wife, helpmate, friend, gift from God

Dolores Evelyn Parker Chapman (b. 1929)
Beloved mother, intercessor, encourager, optimist

Cynthia Genevieve McNeely Parker (1897-1984)
Beloved grandmother, visionary, benefactor, confidant

“Many women do noble things, but you surpass them all.”
Proverbs 31: 29

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The staff of the Christian and Missionary Alliance Archives in Colorado Springs, Colorado, provided valuable access to the writings of Albert Benjamin Simpson and other materials related to the founding and operation of the Missionary Training Institute. This study would be deficient without the digital resources freely shared from their collection!

The staff of the Flower Pentecostal Historical Center in Springfield, Missouri, under the direction of Mr. Darren Rodgers, provided valuable access to the writings of such Pentecostal leaders as Elizabeth V. Baker, Thomas K. Leonard, Levi R. Lupton, Carrie Judd Montgomery, D. Wesley Myland, and other records related to the founding and operation of various Bible Schools and Missionary Training Institutes. Their digital

collection of the *Latter Rain Evangel*, *Pentecostal Evangel*, *Word and Witness*, *Triumph of Faith* and other early Pentecostal publications was invaluable! Mr. Glen Gohr went above the call of duty in securing a nearly complete set of *The New Acts*.

The staff of the Hancock County Historical Center in Findlay, Ohio, under the direction of Ms. Paulette Weiser, graciously provided unlimited access to their documents on Etta H. Wurmser and Thomas K. Leonard, founders of the Bible & Missionary Training School and The Gospel School, just one week after Findlay had experienced its worst flood in ninety-five years!

Mr. Henry Timmons, director of the Huron County Historical Museum in Norwalk, Ohio provided invaluable counsel and guidance in uncovering never-before-referenced materials on Etta H. Wurmser and her Apostolic Training School.

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The Ohio District Council of the Assemblies of God in Columbus, Ohio, opened their archives that date back to 1914 and contain valuable materials concerning Thomas King Leonard and his Gospel School in Findlay, as well as documents pertaining to the Peniel Bible Institute of Dayton. Ms. Wanda Tuttle, church archivist, was extremely

generous in allowing me unlimited photocopying privileges of hundreds of pages of documents.

The staff of the Association for Biblical Higher Education in Orlando, Florida, under the direction of Dr. Randy Bell, allowed me unfettered access to their archives. Their collection contains a treasure trove of accreditation data pertaining to the Pentecostal Bible Schools. A return visit is in order.

The International Pentecostal Churches of Christ headquartered in London, Ohio, uncovered valuable documents pertaining to Etta H. Wurmser's early association with the National and International Pentecostal Missionary Union. Dr. Clyde Hughes, Bishop and General Overseer took a personal interest in this research and actually participated in the review of IPCC archives!

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until after the cohort disbanded that I realized what a wonderful experience we shared.

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The Michigan State University faculty has afforded me an outstanding experience that has changed my life! I am indebted to Ann E. Austin, Marilyn J. Amey, Roger G. Baldwin, MaryLee Davis, John M. Dirx, James S. Fairweather, Kristen Renn and Matthew Wawrzynski in the HALE program and David T. Bailey and Mark L. Kornbluh of the History faculty. Additionally, Charles Niemeyer, Alfred Rovai and H. Vinson Synan at Regent University participated in my academic development. Thank you, one and all.

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Soli Deo Gloria

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CHAPTER ONE

Research Methodology

THE PURPOSE OF THIS DISSERTATION

The contributions of the Bible School Movement within the United States of America, which led to the enormous growth of modern-day Pentecostalism on a world wide scale, have been numerous and highly influential; however, no historical study of any significance has examined the emergence of Pentecostalism from within the Bible School Movement. Therefore, the purpose of this dissertation is to document the historical development of the Bible School Movement within the Pentecostal tradition of evangelical Christianity in the United States of America during the years of 1880 to 1920.

DEFINING TERMINOLOGY

The following phrases – “Bible Institutes,” “Bible schools,” and “Missionary Training Schools” – refer to any post-secondary educational institution whose primary mission was to offer training in practical theology, rather than systematic theology and the liberal arts. In the early days of their existence, these schools offered an abbreviated course of study as compared with traditional colleges and seminaries. Students could complete a certificate in just a few months or a diploma in just one or two years, compared to four years at a liberal arts college followed by three more years in seminary. The curriculum included practical training in prayer, evangelism, music and preaching, as well as basic instruction in the English Bible rather than studies in Hebrew and Greek scripture. The faculty was often comprised of pastors and missionaries who were not

trained as professional educators, but had years of ministry experience.¹ These Bible schools employed a “whosoever will may come” enrollment strategy, admitting students that traditional colleges would have rejected because of educational deficiencies.

In 1900, Rev. Martin Wells Knapp (1853-1901) announced the establishment of God’s Bible School in Cincinnati, Ohio. His statement of purpose utilized language that captured the spirit and intent of those early pioneers who were on the leading edge of the Bible school movement.

The object of the school is to obediently, prayerfully, intelligently and perseveringly study the Bible. If the disciples of Jesus were required to spend three years with God’s Son before commissioned to begin their life-work, much more should His workers today spend at least two years with God’s book; less only when duty demands.

It is not a reformatory. Its design is to feed and instruct God’s children, that they may successfully go out and win others; and unsaved people cannot be received into the Home unless they come penitent.

It is not a secular school. It does not profess to qualify people for public teachers or places in the pulpits of dead churches.

It is not a sparking school. Persons who are more interested in love affairs than in the Word of God will find other schools more congenial. Only those who are prepared to place the Word of God and the work of God above everything else are proper candidates.

It is not a stuffing school. It does not purpose to stuff its pupils with dead languages, higher mathematics and heathen philosophies, or the views of theologians about the Bible; but to teach them, under the instruction of the Holy Ghost, to memorize it, learn its Divine import, and instruct others in the truths thus learned.

It is a holiness school. In the truest, highest sense of the word, it is designed to be a holiness school. Not a school with a worldly curriculum and a holiness attachment, but one that teaches the whole will of God as revealed in His Holy Book.²

¹ This statement applies most generally to the Pentecostal Bible schools from 1900-1925. Many Bible schools in the 1880s and 1890s had highly educated faculty members, as will be seen in Chapter Four.

² Kevin M. Moser and Larry D. Smith eds., *God’s Clock Keeps Perfect Time: God’s Bible School’s First 100 years – 1900-2000*, (Cincinnati, Ohio: Revivalist Press. 2000), 11.

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This declaration delineates the distinctions between the institutes in the Bible school movement and the traditional colleges at the turn of the twentieth century.

Secondly, the word “Pentecostal” refers to those Christians who sought and received the “baptism of the Holy Spirit” as described in the Bible, specifically in the Book of the Acts of the Apostles.³ As believers in Jesus Christ were “filled with the Holy Spirit [they] began to speak in other tongues as the Spirit enabled them.”⁴ The gift of speaking in other tongues is a vitally important component of Pentecostal theology. However, their theological convictions are more complex than this and include a belief in personal salvation through the death and resurrection of Jesus Christ, divine healing, and the imminent return of Jesus Christ to the earth – in addition to their belief in the baptism of the Holy Spirit. These doctrinal beliefs comprise the “four-fold gospel” or the “foursquare gospel.”⁵

Thirdly, the descriptor “Bible school movement” refers collectively to those schools, founded since 1882, that shared the educational philosophy espoused so eloquently by Martin Wells Knapp in the earlier paragraph. Graham Cheesman acknowledges that these schools “were not consciously founded as a movement nor, until recently, talked of or promoted as a movement.”⁶ Although not discarding his claim, it is

³ See Acts 2:1-4, 10:44-48, and 19:1-7. All Scripture cited herein is from the Authorized (King James) Version. Evangelical and Pentecostal Christians of this period used no other translation; I determined that I would use the Scripture with which they were familiar.

⁴ Acts 2:4. Authorized (King James) Version.

⁵ Donald W. Dayton, *Theological Roots of Pentecostalism*. (Peabody, Mass.: Hendrickson, 1987); Douglas Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement*. (Bloomington: Indiana University Press, 2003); Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. (Grand Rapids, Mich.: Eerdmans, 1997).

⁶ Graham J. Cheesman, *Training for Service: An Examination of Change and Development in the Bible College Movement in the UK, 1873 – 2002*. (PhD diss., The Queen’s University of Belfast, Ireland, 2004), 6.

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noteworthy that Christian scholars have employed this phrase for more than fifty-five years.⁷

THE NEED FOR THIS STUDY

I have not located any research that examines the roots of the Pentecostal Bible School Movement before the outpouring of the Holy Spirit at Bethel Bible College in Topeka, Kansas in January of 1901. My intent is to close this gap in our knowledge of the development and emergence of the Pentecostal Bible Institutes and Missionary Training Schools. Most research on these schools begins at one of three points in history: (1) with the founding of the Bethel Bible College at Topeka, Kansas; (2) with a specific Pentecostal denomination's first venture into higher education; or (3) with the establishment of a specific Bible Institute or Missionary Training School. I intend to trace the development of higher education within American Pentecostalism by going back to the beginning of the Bible School Movement and identifying those individuals who stimulated the emergence of a Pentecostal theology and practice within the nation's Bible Schools.

LIMITATIONS OF THIS STUDY

This dissertation is a study of the men and women (and the schools they founded), who participated in the development of the Pentecostal Bible School Movement in the years from 1882 until 1920. These years bracket the contributions of Albert Benjamin Simpson to the Bible School Movement, from the time of its founding until the time of his death. Excluded from this study are the denominationally sponsored Pentecostal Bible

⁷ William Stuart McBirnie, Jr. "A Study of the Bible Institute Movement" (DRE diss., Southwestern Baptist Theological Seminary, Fort Worth, TX, 1952).

Schools; those schools, first founded in 1918, mark the beginning of the second era of Pentecostal higher education. Those Bible Institutes and Missionary Training Schools that did not embrace the Pentecostal theology and practice are not included in this study, unless they affected the development of the Pentecostal schools.

This dissertation may suffer from two specific limitations that I readily acknowledge. The first is a limitation related to data acquisition. Simply stated, I believe there is more to learn about the Bible Institutes and Missionary Training Schools that formed the foundation of Pentecostal higher education between 1880 and 1920 than what I have uncovered. While I am pleased with the amount of data uncovered in this research, I believe more documentation awaits discovery. A second limitation is more personal in nature and relates directly to the upheaval brought about by three career moves since beginning my pursuit of doctoral education. Each of these moves was the result of circumstances that were beyond my control; nonetheless, they impeded my ability to search more widely and intentionally for critical elements of this story. Valuable resources (mainly time and money) intended for travel and research were of necessity diverted to the process of finding meaningful employment. Obviously, this fact directly contributed to the first limitation in data acquisition. In recognizing each of these limitations, I accept full responsibility for whatever impairments they may have produced in conducting this research and the creation of this dissertation.

WHAT IS KNOWN ABOUT THE PENTECOSTAL BIBLE SCHOOL MOVEMENT: AN ABBREVIATED LITERATURE REVIEW

Bible Institutes and Missionary Training Schools have existed for nearly 130 years and been warmly embraced by evangelical Christians throughout the world.

However, secular educators and historians have ignored the Bible School Movement. In the simplest of terms, this subset of the American educational system is not on the radar screen of mainstream higher education. In his masterful work, *The American College in the Nineteenth Century*, Roger Geiger does not mention the origins of the Bible college movement, though it began in 1882.⁸ Likewise, Lester Goodchild and Harold Wechsler fail to note the existence of the Bible colleges in the *ASHE Reader on the History of Higher Education*.⁹ Arthur Cohen ignores their presence in *The Shaping of American Higher Education*, as does Christopher Lucas in *American Higher Education: A History* and John Thelin in *A History of American Higher Education*.¹⁰ These works are a representative sample of the general ignorance of, or perhaps disregard for the Bible School Movement found within various histories of higher education.

Despite the neglect of the Bible School Movement in the secular press, there have been significant studies that examine the history, mission, role, and future of Christian universities and colleges in the United States.¹¹ However, most of the religious scholars and historians have paid scant attention to the Bible colleges. Some limited scholarship

⁸ Roger L. Geiger, ed., *The American College in the Nineteenth Century* (Nashville, Tenn.: Vanderbilt University Press, 2000).

⁹ Lester F. Goodchild and Harold S. Wechsler, *ASHE Reader on the History of Higher Education* (Needham Heights, Mass.: Ginn Press, 1989).

¹⁰ Arthur M. Cohen, *The Shaping of American Higher Education: Emergence and Growth of the Contemporary System* (San Francisco: Jossey-Bass, 1998); Christopher J. Lucas, *American Higher Education: A History* (New York: St. Martin's Griffin, 1994); John R. Thelin, *A History of American Higher Education* (Baltimore: Johns Hopkins University Press, 2004). Although Thelin mentions D. L. Moody as a "businessman turned religious reformer," he fails to acknowledge Moody's role in establishing the Chicago-based Bible Institute for Home and Foreign Missions in 1889. Upon Moody's death in December of 1899, the school was renamed Moody Bible Institute. Today, it is the largest and best-known Bible Institute in the United States.

¹¹ James Tunstead Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Grand Rapids, Mich.: Eerdmans, 1998); Joel A. Carpenter and Kenneth W. Shipp, eds., *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America* (St. Paul, Minn.: Christian College Consortium, 1987); Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids, Mich.: Eerdmans, 2001); Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids, Mich.: Eerdmans, 1987); and George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Unbelief* (Oxford: Oxford University Press, 1994).

on the Bible schools has emerged in the past 20 years. Most notable is Virginia Brereton's *Training God's Army: The American Bible School, 1880-1940*.¹² This is the only major published work on the history and philosophy of the "fundamentalist" Bible colleges to date. Its value lies in the fact that the author is a historian, who writes from outside the evangelical tradition, thus producing a critical analysis of the movement. Also helpful, though more descriptive in nature, is Larry McKinney's *Equipping for Service: A Historical Account of the Bible College Movement in North America*.¹³ Cocking (1983) and Eagen (1981) have also written historical accounts of Bible schools operated by "fundamentalist" Christians while Safara Witmer's *The Bible College Story: Education with Dimension* is an older work offering an examination of the Bible School Movement by studying those colleges and institutes accredited by the Accreditation Association of Bible Colleges.¹⁴ Melvin Dieter's *The Holiness Revival of the Nineteenth Century* contains a well-written account of "holiness" Bible colleges that developed out of Methodist revivalism.¹⁵ Finally, one chapter was devoted to the Bible School Movement in William Ringenberg's *The Christian College: A History of Protestant Higher Education in America*.¹⁶ While these books offer a valuable look at the broad dimensions of the Bible School Movement, they provide only a cursory glance at the Pentecostal schools.

¹² Virginia L. Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington: Indiana University Press, 1990), 175.

¹³ Larry J. McKinney, *Equipping for Service: A Historical Analysis of the Bible College Movement in North America* (Fayetteville, Ark.: Accrediting Association of Bible Colleges, 1997).

¹⁴ Herbert Cocking, "A synopsis of theological education in the United States," in Eugene J. Mayhew ed., *Shalom: Essays in Honor of Dr. Charles H. Shaw* (Farmington Hills, Mich.: William Tyndale College Press, 1983), 165-182; L. J. Eagen, *The Bible College in American Higher Education* (Fayetteville, Ark.: American Association of Bible Colleges, 1981); Safara A. Witmer, *The Bible College Story: Education with Dimension* (Manhasset, N.Y.: Channel Press, 1962).

¹⁵ Melvin E. Dieter, *The Holiness Revival of the Nineteenth Century* (Lanham, Md.: Rowman & Littlefield, 1996).

¹⁶ William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America*, 2nd ed. (Grand Rapids, Mich.: Baker Academic, 2006), 155-168.

In recent decades, there has been surge of interest in Pentecostalism and a proliferation of books, articles, conference presentations and dissertations on this subject. However, one quickly discovers a dearth of research on the Pentecostal Bible School Movement before 1920. The best-known histories of Pentecostalism provide only a passing glance at their Bible Schools. Vinson Synan devoted just one paragraph to four Bible Schools in the years 1898-1922 in *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, while Robert Anderson wrote three paragraphs in *Vision of the Disinherited: The Making of American Pentecostalism* on several early Pentecostal Bible Schools in existence from 1908 to 1919.¹⁷ In *Heaven Below: Early Pentecostals and American Culture*, Grant Wacker discussed early forms of Pentecostal higher education from 1905 in four pages and Walter Hollenweger offered just two pages on Assemblies of God (AOG) higher education beginning with the establishment of Central Bible Institute in 1922 in his opus, *The Pentecostals*.¹⁸ In *The Promise Fulfilled: A History of the Modern Pentecostal Movement*, Klaude Kendrick provided a more thorough examination of the late nineteenth century influences of several Pentecostal leaders; the emergence of “short-term Bible schools;” the development of AOG higher education beginning in 1920; and briefly references the Bible Institutes established by seven other Pentecostal groups.¹⁹ Likewise, Edith Blumhofer focuses some attention on the existence of six Pentecostal schools in operation prior to 1910 in *Restoring the Faith: The Assemblies of God, Pentecostalism, and*

¹⁷ Synan, *Holiness-Pentecostal Tradition*, 214-215; Robert M. Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody, Mass.: Hendrickson, 1979), 76.

¹⁸ Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2001), 150-153; Walter J. Hollenweger, *The Pentecostals*, 3rd ed. (Peabody, Mass.: Hendrickson, 1988), 39-40.

¹⁹ Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, Mo.: Gospel Publishing House, 1961), 47-50, 63-64, 79, 127-139, 151, 162, 166, 170, 174, 186-187, 195.

American Culture. She acknowledged the need for additional Pentecostal schools because several prominent Bible Institutes had rejected the Pentecostal message and described the development of AOG schools in the 1920s and 1930s.²⁰ Finally, Edith Blumhofer and Lewis Wilson trace the development of all forms of Pentecostal higher education, not just the Bible institutes, starting in 1901 with Bethel Bible College.²¹

Research indicates there was no coordinated or collaborative effort to establish Pentecostal Bible schools across the continent. Rather, the Pentecostal Bible schools sprang up like a patchwork quilt assembled by visionary individuals,²² local churches,²³ various religious agencies,²⁴ and numerous denominations.²⁵

The Bible School Movement has been the subject of many doctoral dissertations and master's theses. These studies tend to fall into five easily identified categories: (1) those that altogether ignore the Pentecostal Bible School Movement (PBSM),²⁶ (2) those

²⁰ Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana, IL: University of Illinois Press, 1993), 47-53, 75, 78-79, 119-120, 150-153.

²¹ Edith L. Blumhofer, "Pentecostal Colleges and Seminaries: A Selective Overview," in Thomas C. Hunt and James C. Carper, eds., *Religious Higher Education in the United States* (New York: Garland, 1996), 557-569; Lewis F. Wilson, "Bible Institutes, Colleges, Universities," in Stanley M. Burgess, ed., *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Mich.: Zondervan, 2003), 372-380.

²² James R. Goff, Jr. and Grant Wacker, eds., *Portraits of a Generation: Early Pentecostal Leaders* (Fayetteville, AR: University of Arkansas Press, 2002).

²³ Wilson, "Bible Institutes, Colleges, Universities," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 372-380.

²⁴ Michael G. Owen, "The Ohio Schools: The Development and Establishing of Pentecostal Bible and Training Schools in Ohio from 1905-1935" (master's paper, Assemblies of God Theological Seminary, 1989).

²⁵ Joseph E. Campbell, *The Pentecostal Holiness Church 1898-1948: Its Background and History* (Franklin Springs, Ga.: World Outlook Publications, 1951); Nathaniel M. Van Cleave, *The Vine and The Branches: A History of the International Church of the Foursquare Gospel* (Los Angeles: The International Church of the Foursquare Gospel, 1992).

²⁶ Harold W. Boon, "The Development of the Bible College or Institute in the United States" (PhD diss., New York University, 1950); J. W. Cook, "The Bible Institute Movement" (master's thesis, Northwestern Theological Seminary, 1938); Richard Pierce Dugan, "The Theory of Education within the Bible Institute Movement at Selected Critical Times" (PhD diss., New York University 1977); Jack A. Mayfield, "Contemporary Trends in Bible Colleges Affecting Missionary Recruitment" (master's thesis, Trinity Evangelical Divinity School, 1974); Larry J. McKinney, "A Historical Analysis of the Bible College Movement during its Formative Years, 1882-1920" (PhD diss., Temple University, 1985); Gary R. Moncher, "The Bible College and American Moral Culture" (PhD diss., University of California at

that only touch upon the PBSM;²⁷ (3) those that study a specific PBSM leader;²⁸ (4) those that examine a specific Pentecostal school;²⁹ and (5) those that examine a Pentecostal denomination's commitment to Biblical higher education.³⁰

FOUR RESEARCH QUESTIONS

I have formulated four questions that will guide my research and inform my writing in this dissertation. These questions are in chronological order, from the beginning of the Bible school movement, and not ranked according to priority or importance.

Berkeley, 1988); and Herbert Reynhout, Jr. "A Comparative Study of Bible Institute Curriculums" (master's thesis, University of Michigan, 1947).

²⁷ John Stanton Best, "The Bible College on the March" (master's thesis, Azusa Pacific University, 1955); Larry J. Davidhizar, "The American Bible College: An Eye to the Future" (PhD diss., Loyola University of Chicago, 1994); McBirmie, "Study of the Bible Institute Movement"; Lenice F. Reed, "The Bible Institute in America" (master's thesis, Wheaton College, 1947); Jack L. Sowers, "The Development and an Evaluation of the Goals of the Bible Institute-College Movement" (master's thesis, Dallas Theological Seminary, 1964).

²⁸ J. Kevin Butcher, "The Holiness and Pentecostal Labors of David Wesley Myland: 1890-1918" (master's thesis, Dallas Theological Seminary, 1983); James R. Goff, Jr., "Fields White unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism" (Ph diss., University of Arkansas, 1987); Wade H. Phillips, "The Corruption of the Noble Vine: An Analysis of the Influences of Frank W. Sandford and Richard G. Spurling Jr. on the Life and Ministry of A. J. Tomlinson and the Church of God Cleveland, Tennessee" (Unpublished Manuscript, 1990).

²⁹ P. F. Beacham, "Historical Narrative: A Bible School" (Unpublished manuscript, Holmes Theological Seminary, 1917); Barry H. Corey, "Pentecostalism and the Collegiate Institution: A Study in the Decision to found Evangel College" (PhD diss., Boston College, 1992); Chad J. Davidson, "Firm Foundations – A Mandate for Generations: The Early History of Eugene Bible College" (master's thesis, Oral Roberts University, 1989); Timothy E. Gloege, "The Moody Bible Institute and Pentecostalism (1889-1930): Fundamental-Pentecostal Conflicts and MBI's Crisis of Function" (master's thesis, Wheaton College, 2000); Thomas F. Henstock, "A History and Interpretation of the Curriculum of Central Bible Institute" (master's thesis, Central Bible College, 1963); Mauldin A. Ray, "A Study of the History of Lee College, Cleveland and Tennessee" (EdD diss., University of Houston, 1963); M. L. Sleeva, "A History of the Bible Schools related to the United Pentecostal Church" (master's thesis, Indiana Central College, 1973); and Mary Maxine Williams, "A History of Northwest College of the Assemblies of God, 1934-1966" (master's thesis, University of Washington, 1966).

³⁰ Michael E. Collins, "Establishing and Financing of Higher Educational Institutions in the Church body of the Assemblies of God" (EdD diss., University of Texas at El Paso 1959); Donald P. Gray, "A Critical Analysis of the Academic Evolutionary Development within the Assemblies of God Higher Education Movement, 1914-1975" (EdD diss., Southwestern Baptist Theological Seminary, 1976); Eleanor R. Guynes, "Development of the Educational Program of the Assemblies of God from the school year 1948-49 up to the Present Time" (master's thesis, Southwestern Baptist Theological Seminary, 1966); Susan Christian Hyatt, "The History of Pentecostal/Charismatic Bible Schools" (master's thesis, Oral Roberts University, 1989); and Owen, "The Ohio Schools."

Question One: What is the origin of the Pentecostal Bible school movement? I

want to identify the origin of the Pentecostal Bible school movement; from whence did it come? No movement occurs in a vacuum; there are always external and internal forces exerting influence and power to forge, shape, control, and direct a movement. What forces – social, economic, cultural, educational, or theological – lead to the emergence of the Pentecostal Bible school movement? I believe that locating these schools within the general history of higher education, the history of the Christian colleges and finally, within the Bible school movement itself, leads to a greater understanding of the role and importance the Pentecostal Bible schools played in the development of the global Pentecostal movement.

Question Two: Who were the founders of the Pentecostal Bible school movement?

I want to identify the founders and leaders of the Pentecostal Bible School movement. The men and women who were the founders, administrators, promoters, developers and builders in this movement are largely unknown. Their mission, motives, and methods have remained largely hidden from view. What impelled these visionary individuals to establish so many schools that were so widely scattered across the continent? How were the elements of their faith, vision, and leadership incorporated into the framework of these schools? Who were these individuals and why did they matter to the Pentecostal community?

Question Three: What are the salient features of the Pentecostal Bible school movement? I want to identify the prominent similarities and, to a lesser degree, the differences which may have existed across the spectrum of Pentecostal Bible schools. Did these common characteristics, qualities, and attributes have any impact upon the

training of lay leaders and clergy? Did these schools share any common practices in the **areas** of mission, administration, curriculum, programming, fund-raising, recruitment, and **retention**? Is there any evidence of collaboration and cooperation across **denominational** lines?

Question Four: What contribution(s) did the Pentecostal Bible school movement make to the global expansion of Pentecostalism in the twentieth century? I want to **identify** the contribution(s) the Pentecostal Bible school movement made to global **evangelism** and the explosive growth of Pentecostalism in the twentieth century. Many of **these** early schools included in their curriculum courses designed to train and equip **students** for service in home and foreign missions. I want to explore the content of that **curriculum** and the record of alumni activities in missionary endeavors.

AUTHOR'S PERSPECTIVE

As a child, my mother taught me a valuable lesson: what I saw depended upon **where** I stood. I present this brief autobiography in the belief that the reader will benefit **from** knowing where I stood in writing this history of the Bible School Movement. I **possess** a rich spiritual heritage of experiential Christianity, traced through the Puritan, **Quaker**, Methodist, Holiness, and Pentecostal traditions, dating back to the mid-1600s. **My** paternal great-grandfather embraced Christ and the personal workings of the Holy **Spirit** during the time of the Azusa Street Revival. He was a street preacher and storefront **mission** worker for many years. My maternal grandparents were "spirit-filled" **Methodists**; Grandpa served as an Assemblies of God pastor and an evangelist for more **than** thirty years. In 1951, he led twenty-nine persons, including ten members of my

family, in establishing Calvary Assembly of God in Toledo, Ohio, a church which is **today** one of the largest Assemblies of God congregations in that state.

I am a product of the Bible School Movement. My pastor and his, throughout my **youth** and childhood, were graduates of a Bible institute. At the age of seven, I committed my **life** to Christ; when I was fourteen, I expressed a desire to attend a Bible School. As a **twenty-one** year old, I was “called” into the ministry while attending Central Bible **College**; at twenty-three, I received the Baptism of the Holy Spirit and graduated from **CBC**. The Assemblies of God ordained me when I was twenty-seven. For twenty-four **years** (1975-1999), I served in pastoral capacities in Saginaw, Flint, and Berkley **Michigan** and Zion, Illinois. From 1993-2001, I also served Central Bible College’s **Detroit** Extension as a board member, adjunct faculty and academic dean.³¹ For three **years** (2002-2004), I was the chair of the Division of Christian Thought at William **Tyndale** College.³² In 2005-2006, I was Associate Professor of Religious Studies at **Regent** University.³³ Since 2006, I have served as the director of the Carlson Institute for **Church** Leadership at North Central University.³⁴

When considering seminary training, I intentionally chose non-Pentecostal **schools**, attending both Trinity Evangelical Divinity School (Evangelical Free Church of **American**) and Ashland Theological Seminary (Church of the Brethren). My experiences

³¹ Founded in 1922 in Springfield, Central Bible College is the first permanent ministerial and missionary **training** institute established by the Assemblies of God. In 1962, the school established the first of several **extension** campuses in Detroit; other sites included Denver, Kansas City, Memphis, and St. Louis.

³² Founded as Detroit Bible Institute in 1945, the school was a bastion for fundamental, dispensational **theology** until the mid 1980s. Following a series of financial and enrollment reversals, the school closed in **December** 2004.

³³ Dr. M. G. “Pat” Robertson established CBN University in 1977. Located in Virginia Beach, Virginia, this **comprehensive** university, offering bachelor’s, master’s and doctoral degrees. In 1990, the trustees changed **the name** to Regent University. The university embraces a theologically charismatic worldview.

³⁴ Frank J. Lindquist established North Central Bible Institute in 1930 in Minneapolis, Minnesota as a **three-year** training school for pastors and missionaries. Today North Central promotes itself as a “Bible **university**,” retaining a 30-credit core of Biblical studies for all academic majors.

there introduced me to a depth of Christian thought and a world of liturgical worship of which I had previously been ignorant. While retaining my affiliation with the Assemblies of God, I have enjoyed a broad range of ministry outside the Pentecostal community of believers, including pulpit supply for congregations that belong to these non-Pentecostal denominations: Baptist (Bible, Independent, and North American), Church of Christ, Christian Reformed, Evangelical Lutheran, Roman Catholic, Presbyterian (PCA and EPC) and United Methodist. For four years, I served in the capacity of transitional pastor at Grosse Point Baptist Church (2001-2003) and Grace Chapel Evangelical Presbyterian Church (2003-2005).

The sum total of these experiences has given me a dichotomous perspective. I believe I possess both an “insider” and an “outsider” appreciation of the Pentecostal Bible School movement. While not minimizing or ignoring the limitations of the Bible School movement, I can see its value and believe this educational model was a great benefit in spreading the Pentecostal message and simultaneously raising academic expectations in hundreds of “Spirit-filled” churches across America.

DATA COLLECTION

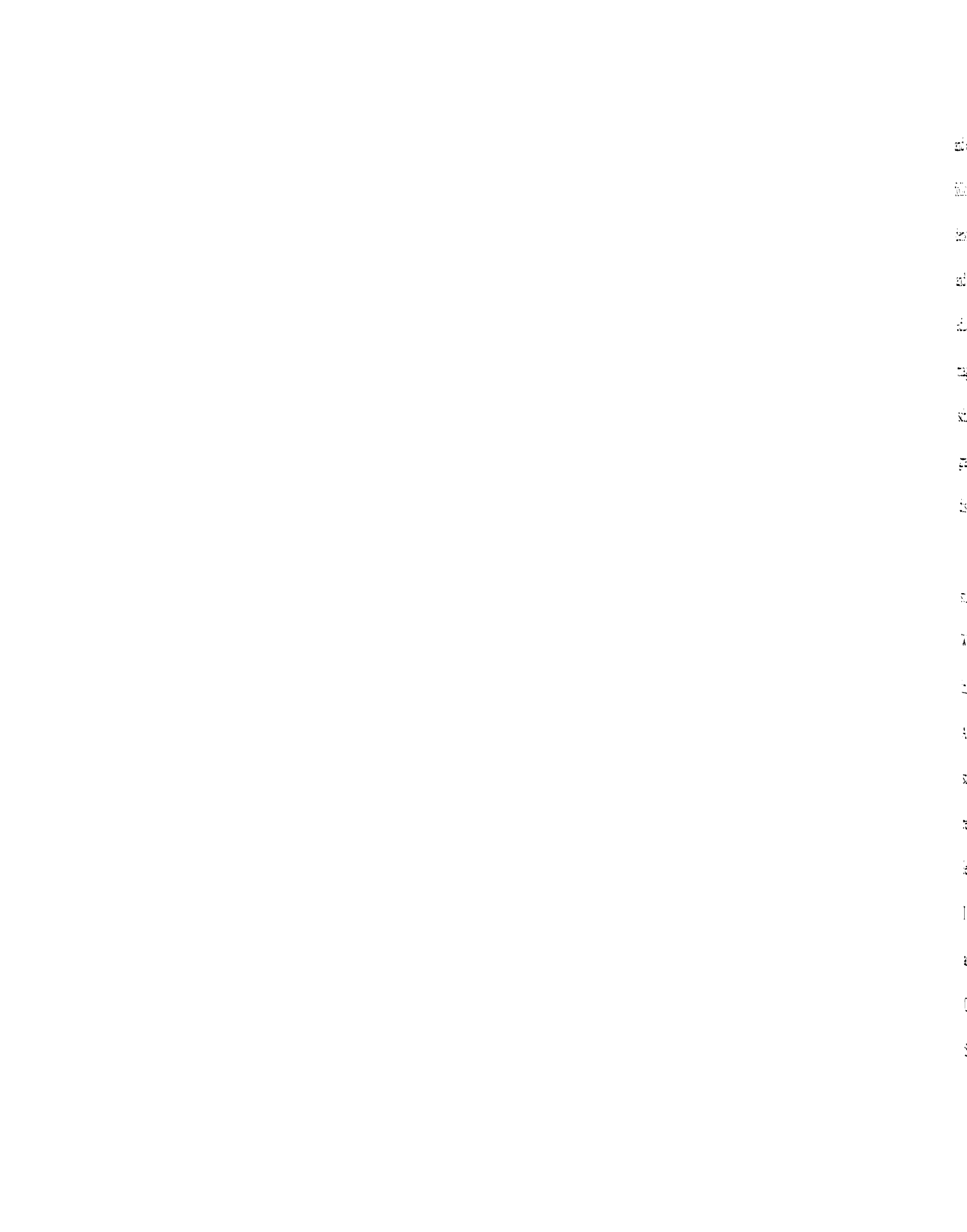
This investigation is my attempt to tell the story of the earliest years of the Pentecostal Bible School Movement by amassing, analyzing, and organizing random and previously isolated data. Documenting the early history of Pentecostal higher education has not been an easy task. Nearly twenty years ago Brereton observed, “Pentecostal education is almost a totally unexplored area of study and would require an ambitious researcher, because the historical sources are so widely scattered.”³⁵ In gathering the data

³⁵ Brereton, *Training God's Army*, 175.

for **this** dissertation, I have been able to confirm her observation! From the outset I was **determined**, whenever possible, to rely extensively upon primary source materials in the **reconstruction** of this history. Based upon my previous research in Pentecostal studies I **was aware** of the existence of several archives that contained historical records and **primary** documents pertaining to Pentecostalism in the early twentieth century. Appendix **A is a** list of the archives containing material on the Pentecostal Bible School Movement.

In the earliest stages of my research, I was concerned that I might not be able to **locate** critical pieces of information needed to tell this story. Such data, I feared, may **have been** lost, destroyed or discarded. Institutions that closed seventy to ninety years ago **may have** been lost to the collective memory. Additionally, if I did succeed in locating the **necessary** data, I was concerned that I could not access it because those materials **were in** private hands, had become illegible over time, or were located at a far distance. **Thankfully**, these scenarios proved untrue. Those institutions and individuals possessing **information** on various Bible schools and their founders were most willing to share their **records** with me. I overcame time and distance via inter-library loans and, in many cases, **electronic** scans of historical documents.

I utilized the internet in my initial search for pertinent documents. Several **archives** have digitized portions of their collections; utilizing their online search engines **enabled** me to identify important sources in their possession. Two archives – the **Christian** and Missionary Alliance Archives in Colorado Springs, Colorado and the **Flower** Pentecostal Historical Center in Springfield, Missouri – have placed significant **amounts** of their collection on the worldwide web. I was able to spend hundreds of hours **researching** in their collections from the solitude of my home office.



Field research has taken me to Florida, Indiana, Michigan, Minnesota, and Ohio **and enabled** the construction of this historical narrative. I gathered relevant data from the **following** sources: denominational histories; records pertaining to the founding of **denominationally-sponsored** Bible schools; Bible school histories; minutes of conference **and committee** meetings; autobiographies and biographies of the founders and **educational** leaders; theological texts and course lectures; period literature, including **magazines** and newspapers; student testimonies regarding their experiences in Bible **school**; personal correspondence; accreditation data; bulletins and course catalogues; **graduation** and alumni records; and a selection of master's theses and doctoral **dissertations** written about the Pentecostal Bible School Movement.

Whenever I identified documents in an archive that I thought relevant to my **study**, I made a telephone call to ascertain the exact type of material in the collection. **Without** exception, archivists and their staff members were exceedingly helpful and **informative**. Based upon these conversations I decided to visit four archives. **Appointments** were established and travel plans made. Upon my arrival at each site, the **staff** had already gathered those documents they believed especially pertinent to my **research**. The staff took me to the location(s) of tangential materials and gave me a quick **lesson** on the peculiarities of their microfiche readers. Most amazing of all, every archive **I visited** gave me unrestricted access to their photocopy machine and permission to copy **anything** of interest in their collection. Truly, such generosity was unexpected. **Consequently**, I have amassed a collection of photocopies of historical documentation **that** fills a four-drawer file cabinet.

I coded information in three major categories: histories of each Bible Institute or **Missionary Training School**; biographical information on each Bible School founder or **leader**; and a cross-referencing of materials according to subject matter. In this third **section**, I sorted data under these headings: ancillary activities, curriculum, divine **healing**, faith missions, founding purposes, graduates and alumni activities, role of the **Holy Spirit** and prayer; Pentecostal doctrine and manifestations; and the place of women in **leadership**. All paper documents were categorized by my wife, Donna; these materials **have been** bound, labeled, filed, and will afford years of fruitful research. Additionally, **my daughter**, Genevieve, transcribed countless pages of documents for inclusion in this **dissertation**. I compiled, sorted, and stored my data in electronic files.

RESEARCH METHODOLOGY

I employed a qualitative historic research design in examining the establishment of **the** Pentecostal Bible School movement by those Bible Institutes and Missionary **Training Schools** that embraced a Pentecostal theology and practice. I did not interview **any persons** in connection with the writing of this dissertation. The dominant leadership **role of** Albert Benjamin Simpson in the Bible School movement clearly emerged early in **my research**. Despite the existence of two important studies of Simpson's role in **American Pentecostalism**, historians have tended to overlook his contributions to the **Pentecostal Bible School Movement**.³⁶ Additionally, I identified numerous Bible School **founders** and leaders connected to Simpson, either through his leadership of the Christian **and** Missionary Alliance, or his extensive traveling and speaking activities, or the

³⁶ Paul L. King, *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance*. (Tulsa, Okla.: Word & Spirit Press, 2006); Charles W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement*. Peabody, Mass.: Hendrickson, 1992.

teaching ministry of the Missionary Training School in New York. One such person was Mrs. Etta H. Wurmser, founder of two obscure and heretofore unstudied Bible schools in Ohio.³⁷ Noting a strong link between Simpson the mentor and Wurmser the disciple, I chose to examine closely their interconnected roles in the emergence of the Pentecostal Bible School movement.

Chapter Two provides a broad overview of the development of that branch of the Bible School Movement that embraced a Pentecostal theology and practice from its inception to the present time. This synopsis situates the study in its proper historical context. Chapter Three examines the theological impulses that resulted in the establishment of the Bible School Movement in the years following the American Civil War. Albert Benjamin Simpson and his role in founding this movement received special attention. Chapter Four describes the development of a vast network of Bible Institutes and Missionary Training Schools in the years 1890 to 1910. Several of those schools and their founders played a vital role in the proclamation of the Pentecostal message and the emergence of a Pentecostal theology. Chapter Five explores the Bible School Movement's response to the supernatural workings of the Holy Spirit and subsequent establishment of new Bible Institutes and Missionary Training Schools that embraced the Pentecostal experience. Finally, chapter six considers the implications of the Pentecostal Bible School Movement for historians of Christianity and higher education.

³⁷ My research revealed only four brief print references to Wurmser's life and ministry since her death in 1951. Owen, "The Ohio Schools," 25-26; Wayne E. Warner, "More About Findlay School," *Assemblies of God Heritage* 10, no. 1 (Spring, 1990), 20; Paulette J. Weiser, ed., "Etta G. Haley Wurmser," *Herstory: Voices From the Past*, (Findlay, Ohio: Hancock Historical Museum, 1996), 153-155; and Paulette J. Weiser, and Aric Hochstettler, "Frank J. Wurmser," *Image Makers: A Century of Findlay Photography*, (Findlay, Ohio: Hancock Historical Museum, 2002), 29-30. Owen's paper was later abridged and published under the title, "Preparing Students for the First Harvest: Five Early Ohio Bible Schools – Forerunners of Today's Colleges," *Assemblies of God Heritage* 9, no. 4 (Winter 1989-1990), 3-5, 16-19.

CHAPTER TWO

Overview of the Pentecostal Bible School Movement

INTRODUCTION

The American Bible School Movement shaped Pentecostalism throughout the **Twentieth Century**. Consider the following evidence: the modern Pentecostal revival **began** in a Bible school at Topeka, Kansas;¹ a Bible school student, William J. Seymour, **led the** famous Azusa revival in Los Angeles;² and Pentecostal outpourings took place at **numerous** Bible schools across the country.³ This revival then spread across the nation **and around** the world through the evangelistic and missionary efforts of countless **numbers** of Bible school founders, instructors, and students. Significant among their **many** activities was the establishment of new Bible schools, often modeled after the **schools** they had once founded or attended, with this important distinction – these new **schools** gave a high place to the ministry of the Holy Spirit, including an emphasis upon **the operation** of the gifts of the spirit, most notably, speaking in other tongues.

Pentecostal Bible schools engaged in many activities that contributed to the **growth** and expansion of the Pentecostal message and experience. Many schools **sponsored** summer camp meetings and missionary conventions that served as gathering **points** for early Pentecostal Christians who were often isolated from the larger revival **movement**. Bible school directors, to promote the “full gospel message,” established **publishing** houses and radio stations. School founders and members of their faculty

¹ Bethel Bible College, Topeka, Kansas, 1901, Charles Fox Parham, founder.

² William J. Seymour attended both God’s Bible School, in Cincinnati, Ohio and the Bible Training School, in Houston, Texas.

³ Accounts of Pentecostal revival at the following schools have been identified: Missionary Training School, Nyack, New York; Moody Bible Institute, Chicago, Illinois; Friends Training School, Cleveland, Ohio; Bible and Missionary Training School Findlay, Ohio; Missionary Training School, Alliance, Ohio; Rochester Bible School, Rochester, New York; Elhanan Missionary Training School, Marion, North Carolina; and Altamont Bible and Missionary Training School, Greenville, South Carolina.

published newsletters, magazines, tracts and books. Bible school leaders wrote **correspondence** courses and made those courses available to persons unable to attend **classes** on campus. In numerous locations across the country, Bible schools operated **healing** homes, orphanages, rescue missions, Sunday Schools, literary schools for **children**, and rehabilitation homes for alcoholics and prostitutes.

Teaching, discipling and mentoring of students took place in Pentecostal Bible **school** classrooms and chapels. These students learned to preach, sing, pray and promote **the gospel** of Jesus Christ. They preached on street corners and in open-air meetings; **ministered** in missions, churches, homes, prisons and military bases; visited the sick, the **orphans** and the aged; and conducted summer tent crusades and revival meetings. Upon **completion** of their studies, many of these graduates became ministers, missionaries, **evangelists** or served as dedicated lay leaders in Pentecostal churches and mission **stations** all over the globe.

Throughout the Twentieth Century, Pentecostal Bible schools spread out across **the country** from coast to coast and from border to border. Successive generations of **Pentecostal** leaders received their spiritual and academic training in these schools, which **took** many forms, including church-based Bible institutes, summer training sessions, **short-term** radical discipleship programs, one- and two-year training centers, four-year **colleges**, five-year seminaries and various apprentice and internship programs.⁴

Though born in an obscure Bible school in Topeka, Kansas, the Pentecostal **movement** has grown to be one of the largest expressions of Christianity in all the earth.⁵ **Thousands** of Pentecostal missionaries, trained in American Bible schools, traveled

⁴ Hyatt, "The History of Pentecostal/Charismatic Bible Schools."

⁵ David B. Barrett and Todd M. Johnson, "Global Statistics," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 284-302.

around the world proclaiming the “good news” of God’s love expressed through Jesus Christ. No one has documented the total number of overseas Bible schools. However, the Assemblies of God, a Pentecostal fellowship comprised of more than 12,000 churches in the United States, in 2006, operated more than 2,000 Pentecostal Bible schools on foreign soil training indigenous people to take the Christian message to their homelands.⁶

HISTORICAL BACKGROUND

Every great wave of Protestant religious revival that swept the North American continent resulted in the establishment of institutions of higher education. Leaders of these revivals, to promote religious zeal among their converts, preserve the gains of the revival, perpetuate biblical doctrine, and prepare ministers for the next generation of those who were yet to experience the revival, founded schools and colleges.

The Puritan migration of 1620-1640 resulted in the founding of Harvard in 1636, where a student was to “consider well the main end of his life and studies [was] to know God and Jesus Christ which is eternal life, John 17:13, and therefore to lay Christ at the bottom, as the only foundation of all sound knowledge and learning”⁷

Founded in 1746, Princeton College came into being during the Great Awakening. It directly benefited from the labors of the “graduates” of William Tennant’s famed “Log College,” a new light center for ministerial training in the revivalistic

⁶ The Assemblies of God schools are as follows: 869 overseas Bible schools with a total enrollment of 47,628 students and 1,131 overseas extension classes with a total enrollment of 45,669 students. These Bible Schools and extension classes are located in 200 foreign countries and territories. See “A. Horne, Telephone interview conducted January 6, 2006,” in P. Douglas Chapman, *For the Training of Ministers and Missionaries: The Emergence of a Global Perspective within the Bible Colleges of the United Kingdom and the United States*, (Doctoral paper, East Lansing, MI: Michigan State University, 2006), 14.

⁷ William J. Federer, ed., *America’s God and Country: Encyclopedia of Quotations*. (Coppell, Tex.: Fame Publishing, 1994), 281.

tradition. When the Second Great Awakening swept across the upland south and New England, it resulted in the birth of Oberlin College in 1833.

The Missionary Training College for Home and Foreign Missionaries was founded New York City in 1882, within just a dozen years of the outbreak of the Holiness revival. This school bridged the gap between seminary-trained clergy and the laity. It and other similar training colleges were “institutions less technical and elaborate than the ordinary theological seminaries, and designed to afford the same specific preparation for direct missionary work, and to meet the wants of that large class, both men and women, who do not wish formal ministerial preparation, but an immediate equipment for usefulness as lay workers.”⁸

It is in keeping with this rich tradition of educational support of revival that the founding of new educational institutions espousing a Pentecostal theology and ministry orientation would quickly follow in the wake of the explosive Pentecostal revival at the turn of the twentieth century. The schools founded by early Pentecostal leaders tended to follow the pattern established by the schools born in the Holiness revival that immediately preceded it. Operating under a variety of names, these institutions were known as Bible institutes, Bible schools, Bible colleges and Missionary Training Schools; regardless of their individual names, they were all part of the Bible school movement.

BRANCHES OF THE BIBLE SCHOOL MOVEMENT

The Bible school movement in North America is like a tree with three sizable branches growing out from a common trunk. The various Bible Schools and Missionary

⁸ McKinney, *Equipping for Service*, 55.

Training Institutes of the late 1800s shared many common characteristics, regardless of **their denominational affiliation** (or lack thereof). They all possessed an absolute trust in **and dependence** upon the authority of the Bible. They were committed to the necessity of **personal salvation** through the atoning death and bodily resurrection of Jesus Christ. This **belief**, coupled with an expectation of his imminent return to the earth, promoted **evangelistic and missionary zeal**. The curriculum placed emphasis upon the development of **practical ministry skills** rather than a study of the liberal arts. In the early days, **students** completed all their studies in two years or less. Some schools were seasonal, **operating** for only 10-90 days, while others offered a one- or two-term curriculum that **led to** the issuance of a diploma.⁹ Although some faculty members were seminary trained, **equally** as many, if not most, were not; all however, were skilled practitioners in some **facet** of ministry, be it pastoral, evangelistic, or missions.¹⁰

Each branch of the Bible school movement contained a sizable number of schools **that** shared and embraced a common set of theological convictions. The oldest branch **was** comprised of the “Holiness” schools; these schools marked the founding of the Bible **school** movement. The descriptor “holiness” comes from the name of the Holiness **revival** that originated within the Methodist church in the years following the Civil War.¹¹ **Two** of the best known schools in the Holiness tradition are Nyack College¹² (formerly **known** as the New York Missionary Training School founded in 1882) located in Nyack, **New York** and God’s Bible School and College, founded in Cincinnati, Ohio (1900).

⁹ Henstock, “History and Interpretation of the Curriculum of Central Bible Institute.”

¹⁰ Brereton’s *Training God’s Army: The American Bible School* is the single best resource for understanding the core values of the early Bible schools and their founders.

¹¹ Craig Charles Fankhauser, “*The Heritage of Faith: An Historical Evaluation of The Holiness Movement in America*,” (Masters thesis, Pittsburg State University, 1983).

¹² As will be seen in Chapter 3, I argue in support of the idea that Albert Benjamin Simpson and the New York Missionary Training Institute are the wellspring for the entire Bible School Movement.

The second branch consists of the Pentecostal schools, which came into existence **at the** turn of the twentieth century.¹³ As previously mentioned, the term “Pentecostal” **refers** to the spiritual experience known as the baptism of the Holy Spirit, first described **in the** Bible as occurring on the “day of Pentecost.” Those who sought and received the **baptism** of the Holy Spirit adopted the name Pentecostal to describe their experience. **Some** of the best-known Pentecostal schools include Holmes Bible College, located in **Greenville**, North Carolina (1896); Lee University, founded in Cleveland, Tennessee (1918); and Central Bible College, founded in Springfield, Missouri (1922). This branch **will be** the focus of my research.

The third branch of the Bible school movement consisted of the Fundamentalist **schools**; it dates from the early years of the twentieth century.¹⁴ These schools coalesced **around** the theological challenges brought on by modernity, liberalism, and scientific **threats** to biblical creationism, forming, in the words of George Marsden, a “militantly **anti-modernist** Protestant evangelical” movement.¹⁵ Moody Bible Institute, founded in **Chicago**, Illinois (1878); Northwestern College founded in Minneapolis, Minnesota (1902); and the Philadelphia School of the Bible, founded in Philadelphia, Pennsylvania (1914) best represent schools of this persuasion.

Additionally, by the early 1900s, many of the mainline denominations saw the **value** of dedicated training for missionaries and lay workers. The Methodist Episcopal,¹⁶

¹³ Blumhofer, *Restoring the Faith*; Synan, *Holiness-Pentecostal Tradition*.

¹⁴ George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism 1870-1925* (Oxford: Oxford University Press, 1980); Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism 1800-1930* (Chicago: University of Chicago Press, 1970).

¹⁵ Marsden, *Fundamentalism and American Culture*, 4.

¹⁶ Oliver S. Baketel, ed., *The Methodist Yearbook, 1913* (New York: Methodist Book Concern, 1913), 116.

Congregational,¹⁷ American Baptist,¹⁸ Presbyterian,¹⁹ Disciples of Christ²⁰ and Roman Catholic²¹ churches operated Bible Schools for their members. These schools embraced many of the characteristics of schools within the Movement, with two notable exceptions. First, faculty members tended to be seminary and university educated, reflecting the high priority placed upon an educated clergy. Second, the life span of these schools tended to be short, only ten to twenty years, as compared to the more traditional Bible schools.²²

Though the total number of Bible Schools operating in North America is unknown, estimates vary widely. Virginia Brereton records the existence of 108 Bible schools in the years between 1882 and 1945 and Larry McKinney identifies 248 schools from 1882 through 1960.²³ According to Bruce Guenther, there were approximately 240 such institutions founded in Canada, whereas Al Hiebert has reported the number of Bible schools to be in excess of 340.²⁴ Finally the website for the Association of Biblical Higher Education, the accreditation agency for Bible schools, reports the number of “institutions of biblical higher education” to be in excess of 1,200.²⁵

¹⁷ Truman J. Spencer, ed., *Volume of Proceedings of the Fourth International Congregational Council* (New York: National Council of the Congregational Churches of the United States, 1921), 267.

¹⁸ William Revell Moody, ed., *Record of Christian Work* 23, (East Northfield, Mass: W.R. Moody Publisher, 1908), 440.

¹⁹ *Minutes of the General Assembly of the Presbyterian Church in the United States* (Philadelphia: Office of the General Assembly, 1913), 392-393.

²⁰ Nathaniel Smith Haynes, *History of the Disciples of Christ in Illinois, 1819-1914* (Cincinnati: Standard Publishing House, 1914), 139.

²¹ William L. Sullivan, “The Tenth Anniversary of Non-Catholic Missions,” *The Catholic World* 78, no. 464, (November 1903), 233.

²² Denominational Bible Schools were sometimes absorbed into existing liberal arts colleges. Such was the case of the Presbyterian sponsored Florence H. Severance Bible and Missionary Training School in Wooster, Ohio. When the school closed around 1915, the University of Wooster assumed responsibility for its curriculum.

²³ Brereton, *Training God's Army*, 71-77; McKinney, *Equipping for Service*, 215-236.

²⁴ Bruce Gunther, *Training for Service: The Bible School Movement in Western Canada, 1909-1960*, (PhD diss., McGill University, Toronto, Ontario, Canada, 2001); Hiebert, *Character with Competence Education*.page #

²⁵ Association of Biblical Higher Education. “Facts and Figures.” <http://abhe.gospelcom.net/facts.htm> Accessed February 25, 2006.

When attempting to document the number of Pentecostal Bible schools, one encounters a similar sweeping range of estimates. Vinson Synan wrote of “a score of colleges” founded between 1898 and 1950; Lewis Wilson reported forty-seven Bible schools founded prior to 1945; and Safara Witmer stated the Pentecostal denominations had founded twenty-five schools by 1960.²⁶ Additionally, Millard Collins identified thirty-three Assemblies of God Bible schools in the years between 1900 and 1957 “which have ceased to operate as originally started,”²⁷ while Susan Hyatt counted fifty-six Pentecostal schools existing in the years between 1901 and 1989.²⁸ My own research has already uncovered the existence of over 100 Pentecostal Bible schools. I cannot account for the widely varying reports, though I would posit that the five authors mentioned above were not attempting to create a comprehensive listing of all Pentecostal schools. Appendix B contains a list of the schools I have identified.

FIVE ERAS OF THE BIBLE SCHOOL MOVEMENT

The Bible School Movement within American Pentecostalism has passed through five distinct periods of development.²⁹ They include:

The Emergence of the Bible School Movement	1880-1920
The Rise of the Denominational Bible Schools	1920-1945
The Growth of Liberal Arts Education	1945-1980
The Establishment of Comprehensive Universities	1980-2000
The Rebirth of Practical Ministry Training	1995-2008

While there are clear lines of demarcation for each era, the reader will note that these lines are situational and not necessarily tied to a specific date in time. Consequently, there

²⁶ Synan, *Holiness-Pentecostal Tradition*, 214; Wilson, “Bible Institutes, Colleges, Universities,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 372-380; Witmer, *Bible College Story*, 197-245.

²⁷ Collins, “Establishing and Financing of Higher Educational Institutions,” 31-36.

²⁸ Hyatt, “History of Pentecostal/Charismatic Bible Schools,” 108-111.

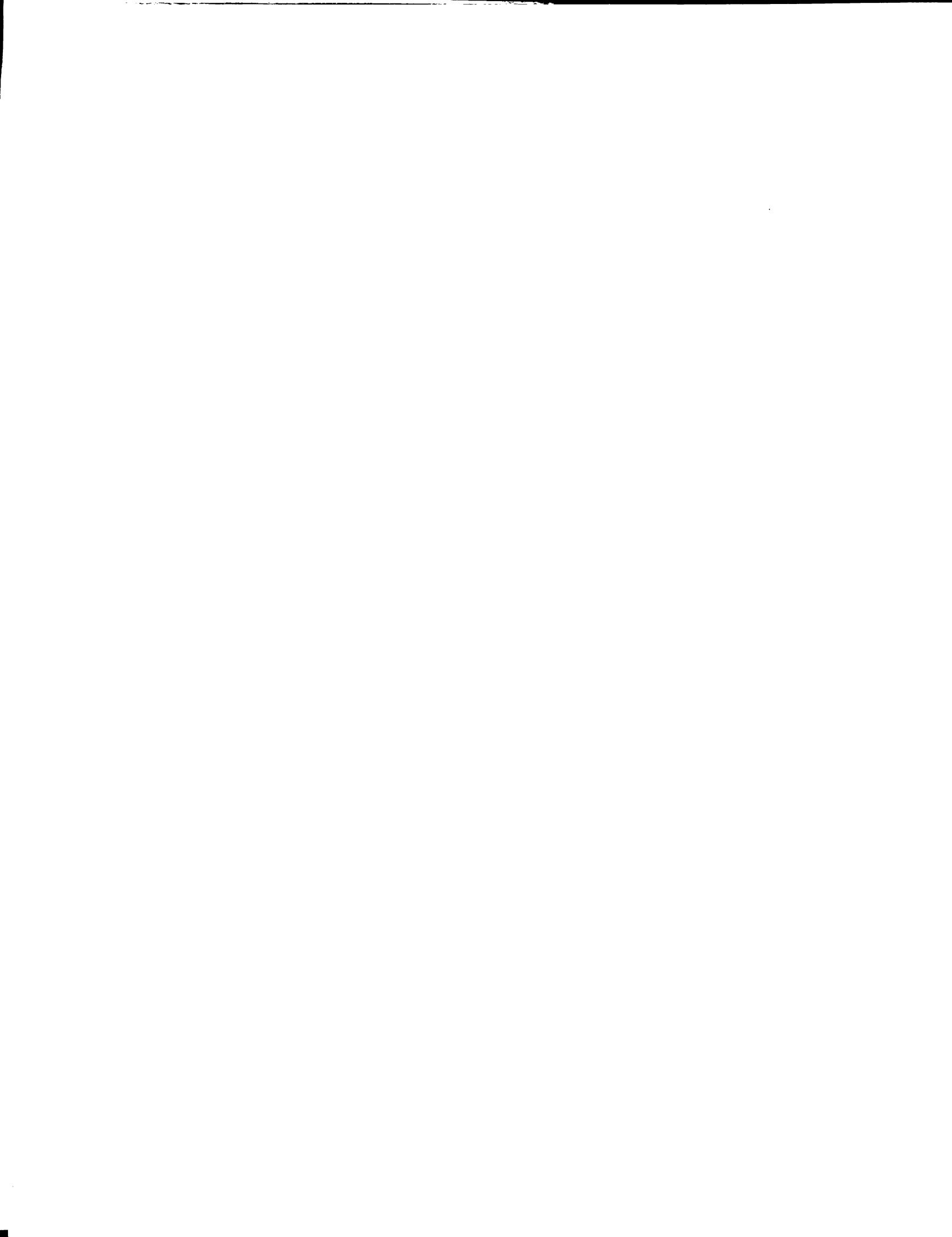
²⁹ My research has focused almost exclusively upon Pentecostal Bible Schools. I do not claim these eras apply to Bible Schools within the Holiness or Fundamentalist wings of the Bible School Movement.

are occasions when these two eras overlap. It is important to note that individual Bible **schools** are on their own trajectory. Most schools have passed, or likely will pass, through **these** different phases of development, though not all at the same time or at the same **pace**. Some schools, however, have remained within the boundaries of a specific era and **may remain** there by intentional choice.

The Emergence of the Bible School Movement 1880-1920

The founding of the first Bible Institutes and Missionary Training Schools in the **United States** took place during the middle third of the nineteenth century; however, it **would** be a misnomer to speak of anything approximating a “Bible School Movement” in **America** prior to the early 1880s. Throughout the nineteenth century, several religious **currents** were sweeping over the United States. Successive waves of spiritual renewal, **often** called “revival,” had inspired tens of thousands to confession and repentance, **worship** and service, and Bible reading and study. A renewed interest in John Wesley’s **teaching** on sanctification resulted in a new emphasis on the biblical teaching of holiness **and** spiritual purity. Wesleyan scholars taught that way to achieve this sanctified state **was** through the Baptism of the Holy Spirit. Holiness associations sprang up across the **country**; these groups established dozen of campgrounds for summer camp meetings and **conventions** and published holiness newspapers and magazines.

Concurrent with these events was a renewed interest in non-medical forms of **healing**. “Faith healers” offering “faith cures” conducted religious services in the major **cities** of the nation and countless numbers of persons experienced supernatural



deliverance from their physical maladies and diseases.³⁰ This emphasis on the spiritual **gift** of healing prompted many Christians to seek other gifts of divine empowerment and **fostered** an earnest longing in the hearts of many to seek the baptism of the Holy Spirit. **Some** Bible teachers began examining Bible prophecy and concluded that the second **coming** of Jesus Christ was imminent, leading to the development of the doctrine of “pre-**millennialism.**” The belief in Jesus’ imminent return to Earth meant the church had to **redouble** its efforts at home and foreign missionary evangelism. For these Christians, the **time** to work was growing short while the need was growing larger.³¹

By 1880, concerned Christian leaders began calling for fast track missionary **training**, one that also included options for non-clergy males and females. Albert **Benjamin** Simpson, pastor of New York City’s prestigious Thirteen Avenue Presbyterian **Church** published a call for a shorter course of missionary training, just one-year in **length** and open to lay workers.³² In this decade, other notable Christians would blend **their** voices with Simpson’s – most notably, the famous evangelist Dwight Lyman **Moody** and Adoniram J. Gordon, the pastor of Boston’s famed Clarendon Street church. **Simpson** established the New York Missionary Training College in 1882. **Moody** **founded** the Bible Institute for Home and Foreign Missions in Chicago in 1887 and **Gordon** launched the Missionary Training School in Boston in 1889. From these schools, **and** several others established in the 1880s,³³ the Bible School Movement began to take

³⁰ Heather D. Curtis, *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900* (Baltimore: John Hopkins University Press, 2007).

³¹ This teaching was a dramatic departure from the accepted eschatology of the mainline denominations, who taught that Christ would not return until the end of the age, when church would usher in the kingdom of God. This view of eschatology is post-millennialism.

³² A. B. Simpson, “Editorial,” *The Gospel in All Lands*, 1, no. 2 (March 1880), 55.

³³ These schools are known to have existed in the 1880s: Pauline Holiness College, (College Mound, MO) 1883; William E. Blackstone’s Bible Training Institute (Chicago, IL) 1884; Lucy Drake Osborn’s Union Missionary Training Institute (Niagara, NY) 1885; Lucy Rider Meyer’s Training School for City, Home,

shape and grew into a powerful force for missionary evangelism. Between 1880 and 1920 **upwards** of 10,000 students attended missionary and Bible training schools and over **2,500** of these students entered into missionary service.³⁴ Not only did these schools **generate** an enormous number of home and foreign missionaries, but they also spawned **countless** other Bible schools and various ancillary ministries.

More than seventy Bible Institutes and Missionary Training Schools were in **existence** in the years between 1890 and 1920. Often these schools were part of a larger **strategy** of missionary work and city evangelism that also included city missions, **orphanages**, homes to reform prostitutes, rescue missions for alcoholics, healing homes, **publishing** houses, and printing of books, tracts, magazines, etc. Additionally, many of **these** schools also sponsored summer camp meetings and missionary conventions. **Because** of these activities, the Bible Schools became an important component in an ever-**growing** network of Christian leaders, educators and activists concerned about the **spiritual** and social fabric of the United States and the countries beyond the seas.

When the Pentecostal revival exploded on the American scene in the early 1900s, **several** existing Holiness groups quickly embraced the doctrine and experience. The **Church** of God, founded in the mountains of Tennessee in the summer of 1886, had **begun** aggressively promoting the baptism of the Holy Spirit within their ranks by 1906.³⁵ **Two** African-American Baptist ministers established another group with a similar name,

and Foreign Missions (Chicago, IL) 1885; and several Methodist biblical training schools that were opened **in Boston**, New York, and Cincinnati in 1889.

³⁴ See pages 115-117 for documentation of these numbers.

³⁵ **Charles William Conn**, *Like a Mighty Army: A History of the Church of God* (Cleveland, Tenn.: Pathway Press, 1996); **Mickey Crews**, *The Church of God: A Social History* (Knoxville: University of Tennessee Press, 1990).

The Church of God in Christ, in Mississippi in 1896.³⁶ Some years later, in 1911, three small Holiness groups located in the Carolinas, having accepted the Pentecostal message and experience, joined forces, forming the International Pentecostal Holiness Church.³⁷

Within a few short years of the Pentecostal revival at the Azusa Street Mission in **Los Angeles**, Spirit-filled believers began forging new associations of like-minded **persons**. In 1914, 300 delegates met in Hot Springs, Arkansas and established the **Assemblies of God.³⁸** Five years later, Christians in Portland, Oregon founded the **Bible Standard Mission** (known today as the Open Bible Standard Churches).³⁹ **Aimee Semple McPherson** (1890-1944) set in order the International Church of the Foursquare Gospel in **Los Angeles, California** in 1923.⁴⁰

As Pentecostal Christians coordinated their efforts by forming associations, **conferences** and networks of like-minded churches, they perceived the benefits of **establishing** regionally or nationally supported Bible schools. Rather than depending **entirely** upon the schools founded by individuals, Pentecostal groups gradually adopted a **vision** and plan to establish Bible and Training schools for the members of their various **fellowships**. The early experiences of the Assemblies of God are illustrative of the trend **towards** denominationally sponsored Bible schools that emerged in the 1920s.⁴¹

³⁶ James Oglethorpe Patterson, *History and formative Years of the Church of God in Christ* (Memphis, Tenn.: Church of God in Christ Publishers, 1969); Shirley S. DuPree, "Church of God in Christ," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 535-537.

³⁷ H. Vinson Synan, *OldTime Power: A Centennial History of the International Pentecostal Holiness Church* (Franklin Springs, Ga.: LifeSprings Resources, 1998).

³⁸ Blumhofer, *Restoring the Faith*, 113-122.

³⁹ Robert Bryant Mitchell, *Heritage & Horizons: The History of the Open Bible Standard Churches* (Des Moines, Iowa: Open Bible Publishers, 1982).

⁴⁰ Nathaniel M. Van Cleave, *The Vine and The Branches: A History of the International Church of the Foursquare Gospel* (Los Angeles: The International Church of the Foursquare Gospel, 1992).

⁴¹ The Assemblies of God would become the leader among the various Pentecostal denominations in North America, establishing at least 20 Bible schools between 1920 and 1945.

The call for a Pentecostal council in Hot Springs, Arkansas included the following statement of purpose. “As Jesus commanded in the great commission, that the Gospel should be taught, preached and published in the entire world before His return, we should consider the Ministerial, School and Publishing interests, to the glory of God that Jesus may be with us even unto the end of the world.”⁴² Though no plan for a Bible school emerged from that meeting (which resulted in the establishment of the Assemblies of God), the delegates did endorse two existing schools, The Gospel School in Findlay, Ohio, operated by Thomas King Leonard and a literary school (K-8) in Union, Mississippi conducted by Robert Benjamine [sic] Chisolm.⁴³ Furthermore, this council recommended, “the students in other localities avail themselves of the courses offered in other Full Gospel or Pentecostal schools within their reach, and avail themselves of all opportunities for the study of the Word. We urge these students to constant prayer (Acts 6:41) and to the study of God’s Word, as commended by Paul to Timothy (2 Tim. 2:15), and to preaching the Word everywhere (Acts 8:4) as opportunity affords in connection with their study.”⁴⁴ While acknowledging the existence of “other Full Gospel [and] Pentecostal schools,” the council did not identify those schools by name or location.

Over the next eight years, the General Council of the Assemblies of God endorsed six schools. Included in that number were: the Mount Tabor Bible Training School (Chicago, Illinois);⁴⁵ the Pacific Bible and Missionary Training School (San Francisco,

⁴² *The Word and Witness*, 10, no 2, (February 20, 1914) as cited in *The Minutes of the General Council of the Assemblies of God in the United States of America, Canada and Foreign Lands*, (Findlay, Ohio: The Gospel Publishing House, 1914), 4.

⁴³ *Minutes of the General Council* (1914), 7.

⁴⁴ *Ibid*, 7.

⁴⁵ “Mount Tabor Bible Training School,” *Combined Minutes of the General Council of the Assemblies of God 1914-1917* (St. Louis, Mo.: Gospel Publishing House, 1917), 23-24. See the following sources for additional information on this school: Anna C Reiff, “Notes,” *Latter Rain Evangel* (November 1912), 12;

California), recommending “that the school be made a District Council proposition;”⁴⁶ the Beulah Heights Bible School (North Bergen, New Jersey);⁴⁷ the Rochester Bible Training School (Rochester, New York); the Bethel Bible Institute (Newark, New Jersey); and the Southern California Bible School (Los Angeles, California).⁴⁸ Despite the success of these Bible Schools, the first generation of Pentecostal Christians recognized the need for more permanent and structured training schools for its members and adherents. This realization soon led to the establishment of schools owned and operated by various Pentecostal denominations.

The Rise of the Denominational Bible Schools 1920-1945

The years between World War I and World War II formed a period of growth and expansion for Pentecostal denominations and congregations alike. Within the Assemblies of God, for example, the number of ordained clergy rose from 831 in 1919 to 3,592 in 1939⁴⁹ – a growth rate of 231 per cent over twenty years! Meanwhile, by 1939, the number of “co-operative and affiliated” Assemblies of God churches had grown to 3,496 with a total membership of 184,022.⁵⁰ As churches, missions and Sunday schools multiplied across the country, the need for additional workers both lay and clergy became

Anna C. Reiff, “Advertisement,” *Latter Rain Evangel*, (November 1915), 11; Anna C. Reiff, “Notes,” *Latter Rain Evangel*, (December 1915), 13.

⁴⁶ “Resolution on Bible School,” *Minutes of the Seventh General Council of the Assemblies of God*, (Springfield, Mo.: General Council of the Assemblies of God, 1919), 23.

⁴⁷ John Coxe, “Report on Committee on Schools,” *Combined Minutes of the General Council of the Assemblies of God* (Springfield, Mo.: General Council of the Assemblies of God, 1921), 64-65. For additional information on this school see: Anna C. Reiff, “Pentecostal Bible Schools,” *Latter Rain Evangel*, (July 1912), 12; Virginia E. Moss, *Following the Shepherd* (North Bergen, N.J.: n.p., 1919).

⁴⁸ D. W. Kerr, “Southern California Bible Institute,” *Pentecostal Evangel*, nos. 388 & 389 (April 16, 1921), 11; “A Vine of His Own Choosing,” *Pentecostal Evangel*, no. 1097 (May 4, 1935), 12.

⁴⁹ *Minutes of the Seventh General Council* (1919), 5; *Constitution and By-Laws of the General Council of the Assemblies of God, including Minutes of the Eighteenth General Council convened at Springfield, Missouri, September 7-12, 1939*, (Springfield, Mo.: Gospel Publishing House, 1939), 67.

⁵⁰ *Ibid*, 68.

acute. The privately owned and operated Bible schools, graduating several dozen students per year, simply could not meet the swelling need for educated and equipped workers.

In 1920, the General Council of the Assemblies of God authorized the establishment of a permanent training school and created the Mid-West Bible School in Auburn, Nebraska. One church leader said this school was a “direct answer to prayer to meet a crying need. Its policy and purpose is to promote apostolic teaching, order, methods and standards. It is not a Literary or Theological Institution, but a Bible Training School in the true sense, in harmony with the fundamentals of the gospel endorsed by the Assemblies of God.”⁵¹ Operating on the same faith principle as other Bible Schools of its day, staff and students alike trusted God for the provision of their physical and financial needs.⁵²

The school was celebrated as both a ministerial and educational success; nearly forty students enrolled during its first year of operation.⁵³ However, when classes ended in the spring of 1921, the school never reopened. Details surrounding its closure are sketchy; but it appears that inherent financial weakness and governance issues led to its demise.⁵⁴

The Assemblies of God established another school in 1922, this time with much greater success. Central Bible Institute, led by Daniel Warren Kerr (1856-1927), Frank

⁵¹ F. A. Hale, “Mid-West Bible School,” *Combined Minutes of the General Council of the Assemblies of God* (Springfield, Mo.: General Council of the Assemblies of God, 1920), 42-43.

⁵² E. (udorus) N.(eander) Bell, “Mid-West Convention,” *Pentecostal Evangel*, nos. 338 & 339 (May 1, 1920), 10. Additional information may be found in Anna C. Reiff, “Mid-West Bible School,” *Latter Rain Evangel*, (October 1920), 9-10.

⁵³ “What the Students Say,” *Pentecostal Evangel*, nos. 380 & 381, (February 19, 1921), 11; J.W. Welch, “Midwest Bible School,” *Pentecostal Evangel*, nos. 398 & 399, (June 25, 1921), 11. A photograph of the Mid-West faculty and students contains 37 persons. *Pentecostal Evangel*, nos. 382 & 383, (March 5, 1921), 11.

⁵⁴ Glenn Gohr, “The Mid-West Bible School,” *Assemblies of God Heritage*, 10, no. 2, (Summer 1990), 13-16.

M. Boyd (1883-1984) and William Irvin Evans (1887-1954) gradually flourished as the only “general council” Bible school in the Assemblies of God.⁵⁵ The purpose of Pentecostal Bible schools, Kerr wrote in the spring of 1922, was “to cause people to get God’s viewpoint of things and to impart the same to others. In other words, a Bible school may be defined as a place where one may learn to think, speak, live, work and die scripturally.”⁵⁶

Central Bible Institute (CBI) began with about fifty students meeting in the basement of Central Assembly of God.⁵⁷ CBI utilized the church’s facilities for two years while construction on a multi-purpose brick building was underway on the school’s property.⁵⁸ To accommodate a growing student enrollment, the school enlarged this building in 1935. By the end of the 1930s, enrollment had reached 438 students, and the school was graduating over 100 students each year.⁵⁹

Despite the apparent success of Central Bible Institute, many other Pentecostal Bible Schools struggled to preserve their very existence during most of the 1930s. There were at least three inter-related causes for this life-threatening condition. First, there was an uncontrolled proliferation of Bible Schools after World War I. Second, the nation experienced a horrific economic depression. Three, uncertainty gripped the church as the country readied for a second world war.

⁵⁵ E. N. Bell, “Council Bible School Now Certain,” *Pentecostal Evangel* nos. 448-449, (June 10, 1922), 3. Central Bible Institute (the school changed its name to Central Bible College in 1965) is the only Bible school owned by the General Council of the Assemblies of God. Ownership of the other Bible schools affiliated with the Assemblies of God belongs to the collection of states comprising specific geographic regions. Often these schools have taken the name of the region in which they are located.

⁵⁶ Daniel W. Kerr, “Heart Talks on Bible Schools: The Purpose of Bible Schools,” *Pentecostal Evangel*, nos. 446-447, (May 27, 1922), 5.

⁵⁷ Daniel W. Kerr, “Central Bible Institute News,” *Pentecostal Evangel*, nos. 470-471. (November 11, 1922). 7.

⁵⁸ “Day by Day at Central Bible Institute,” *Pentecostal Evangel*, no. 577, (December 20, 1924), 8.

⁵⁹ Ernest S. Williams, “A Word from the President,” *Pentecostal Evangel*, no. 1322, (September 9, 1939), 13-14.

In the years between 1920 and 1945, the Assemblies of God, through the leadership of visionary individuals and local churches, founded more than eighteen schools not previously mentioned in this study.⁶⁰ They included: Latin American Bible School, San Antonio, Texas, 1923;⁶¹ Berea Tabernacle Bible Training School, Detroit, Michigan, 1924;⁶² The School of the Prophets, East Providence, Rhode Island, 1924;⁶³ Berean Bible Institute, San Diego, California, 1926;⁶⁴ Texico Bible School, Dallas, Texas, 1927;⁶⁵ Beulah Heights Bible Institute, Atlanta, Georgia, 1928; Peniel Bible Institute, Dayton, Ohio, 1928;⁶⁶ Southwestern Bible School, Enid, Oklahoma, 1928;⁶⁷ North Central Bible Institute, Minneapolis, Minnesota, 1930;⁶⁸ Shield of Faith, Amarillo, Texas, 1931;⁶⁹ Southern Bible College, Goose Creek, Texas, 1931;⁷⁰ Eastern Bible Institute, Green Lane, Pennsylvania, 1932;⁷¹ Northwest Bible Institute, Seattle,

⁶⁰ Other Pentecostal groups were busy establishing Bible schools during this same period, including the Apostolic Church of Pentecost (1), the Bible Way Church (1), the Church of God, Cleveland, Tennessee (4), the Church of God of Prophecy (1), the Elim Missionary Association (1), the International Foursquare Gospel (2), the Open Bible Standard (2), the Pentecostal Assemblies of Canada (5), the Pentecostal Assemblies of the World (1), the Pentecostal Church of God (1), the Pentecostal Church of God in America (2), the Pentecostal Holiness Church (3), the United Holy Church (1) and the United Pentecostal Church (2).

⁶¹ J. Roswell Flower, "A Bible School for the Mexican Workers," *Pentecostal Evangel*, nos. 478 & 479, (January 6, 1923), 13.

⁶² *Revival Broadcast*, 2, no. 10, (October 28, 1924), 2-4.

⁶³ This school, presently known as Zion Bible College, did not formally identify with the Assemblies of God until the mid 1990s.

⁶⁴ Lillian B. Yeomans, "Berean Bible Institute," *Pentecostal Evangel*, no. 605, (July 11, 1925), 13; Alice Luce, "Bible School Opens at San Diego," *Pentecostal Evangel*, no. 672, (November 13, 1926), 4.

⁶⁵ Finis Jennings Dake, "New Bible School in Texas," *Pentecostal Evangel*, no. 715, (September 17, 1927), 9;

⁶⁶ Finis J. Dake, "Texico Bible School," *Pentecostal Evangel*, no. 739, (March 17, 1928), 13.

⁶⁷ O. E. McCleary, "New Bible School," *Pentecostal Evangel*, no. 768, (October 13, 1928), 14; *Minutes of the Central District Council*. (1930). 18.

⁶⁸ Peter C. Nelson, "New Assembly and Bible School at Enid, Okla.," *Pentecostal Evangel*, no. 672, (June 25, 1927), 13; "A New Bible School," *Latter Rain Evangel*, 20, no 6, (September 1933), 18.

⁶⁹ Frank J. Lindquist, "North Central Bible Institute," *Pentecostal Evangel*, no. 942, (April 2, 1932), 16;

⁷⁰ "North Central Bible Institute," *Latter Rain Evangel*, 25, no 12, (September 1933), 23.

⁷¹ Vera Shields, "A Faith School in Texas," *Pentecostal Evangel*, no 1097, (May 4, 1935), 14.

⁷² "Southern Bible College," *Pentecostal Evangel*, no 924, (November 21, 1931), 18.

⁷³ Alice Reynolds Flower, "A Successful Summer School," *Pentecostal Evangel*, no 1097, (May 4, 1935), 12-13.

Washington, 1934;⁷² Alabama Bible School, New Brockton, Alabama, 1935; Shiloh Bible Institute, Zion, Illinois, 1935;⁷³ Peniel Bible Institute, Stanton, Kentucky, 1935;⁷⁴ Rocky Mountain Bible College, Denver, Colorado, 1935;⁷⁵ and Arkansas Bible Institute, Russellville, Arkansas, 1944.⁷⁶ These schools found themselves in competition with each other and Central Bible Institute for student enrollment, financial support and resources necessary to secure their futures.

The former General Superintendent of the Assemblies of God, John W. Welch, served as president of Central Bible Institute from 1931-1937. In 1932, he reported on the condition of Central Bible Institute and the educational environment in which it operated. “One thing [the founders] had not foreseen in the building of the Central Bible Institute was that a number of other schools would be started in various parts of the country pulling for the young men and women . . . our young people needed Bible training – that need is as acute as ever – and the endeavor of the brethren was to provide a *quality* [italics original] training at Central Bible Institute.” Welch continued, “It would seem to be wiser for the brethren to co-operate together for one or two effective institutions where the students would be well trained rather than to have a number of efforts where the standard of efficiency was not so well maintained.”⁷⁷ Ironically, twelve schools had affiliated with the Assemblies of God *after* the founding of Central Bible Institute

⁷² “New School in the Northwest,” *Pentecostal Evangel*, no 1097, (May 4, 1935), 11.

⁷³ Finis J. Dake, “A Projected School in Zion, Ill.,” *Pentecostal Evangel*, no 1097, (May 4, 1935), 15;

“Shiloh Bible Institute,” *Latter Rain Evangel*, (July 1935), 16-17.

⁷⁴ O. E. Nash, “Kentucky Mountain Activities,” *Pentecostal Evangel*, no. 1160, (August 1, 1936), 6; O.E.

Nash, “Kentucky Mountain Bible School Report,” *Pentecostal Evangel*, no. 1309, (June 10, 1939), 20.

⁷⁵ Cecil J. Lowery, “Training Students for God in the Rockies,” *Pentecostal Evangel*, no. 1097, (May 4, 1935), 15.

⁷⁶ Compare the lists compiled by Collins, “Establishing and Financing of Higher Educational Institutions” and Gray, “Critical Analysis of the Academic Evolutionary Development.”

⁷⁷ “Three Days with the Presbyters,” *Pentecostal Evangel*, no. 952, (June 11, 1932), 8.

founding in 1922. Welch's call for "one or two effective institutions" of Biblical and ministerial training flew in the face the existing realities in 1932.

The Great Depression placed a financial hardship in the entire nation and Pentecostal Christians, already at the lower end of the socio-economic scale, found it especially difficult to sustain their Bible Schools. "Our present Bible schools," observed President Peter Nelson of Southwestern Bible Institute, "were built from small donations."⁷⁸ Though enrollment was up, fees charged the students went down, so that by 1934, Central Bible Institute boasted that it was "now the cheapest school, all things considered, in the Pentecostal movement. The depression forced the school to reduce its student fees "so that the cost of a year in school is now *one hundred dollars less* [italics original] than formerly."⁷⁹ In 1935, students who paid in advance, the sum of \$150.00 would find their "registration, tuition, board and room [paid] for 33 weeks [and] also . . . laundry, library fees, and other expenses."⁸⁰

Finally, the impending threat of war saw a reduction in student enrollment in the late thirties. From 1937 to 1941, student enrollment at CBI fell from 438 to 352⁸¹ and a cursory glance at the enrollment statistics of other Assemblies of God schools demonstrates a similar pattern.⁸²

The combined weight of these external forces – increased competition for students, financial distress brought on by the depression and the preparations for war – resulted in the closure of several Assemblies of God Bible Schools. The following

⁷⁸ Peter C. Nelson, "Enlarging our Educational Facilities," *Pentecostal Evangel*, no. 1053, (June 16, 1934), 7.

⁷⁹ "Opportunity for Bible Training," *Pentecostal Evangel*, no. 1060, (August 4, 1934), 5.

⁸⁰ "When the New Building at Central Bible Institute was begun," *Pentecostal Evangel*, no. 1095, (April 20, 1935), 8-9.

⁸¹ Ernest S. Williams, "A Word from the President," *Pentecostal Evangel*, no. 1322, (September 9, 1939), 13-14.

⁸² Collins, "Establishing and Financing of Higher Educational Institutions."

schools closed during those turbulent years; where known, the date of their closure is listed: The Gospel School, Findlay, Ohio, 1928; Mount Tabor Bible Training School, Chicago, Illinois; Rochester Bible Training School, Rochester, New York, 1924; Bethel Bible Institute, Newark, New Jersey, 1929; Berea Tabernacle Bible Training School, Detroit, Michigan; Texico Bible School, Dallas, Texas, 1928; Peniel Bible Institute, Dayton, Ohio, 1932; Shield of Faith, Amarillo, Texas, 1940; Southern Bible College, Goose Creek, Texas, 1940; Alabama Bible School, New Brockton, Alabama, 1937; Rocky Mountain Bible College, Denver, Colorado, 1935; and Arkansas Bible Institute, Russellville, Arkansas, 1945.

Recognizing the danger posed by the proliferation of unregulated Bible schools across its fellowship, in 1939, the Assemblies of God took steps to bring some order and coordination to the chaos it had fostered. “It is unwise to unduly multiply Bible Schools” the General Council declared, “as such multiplication tends to make difficult, through inadequate support, the maintenance of proper standards in the curriculum and equipment of schools already established and operating among us.” Furthermore, any Bible school not endorsed by the District Council in which it was located “shall have no recognition in notices inserted in the Pentecostal Evangel.”⁸³

The General Council recognized the existence of three types of Pentecostal schools: “privately-owned and operated, District Council-owned and operated, and General Council-owned and operated.” It strongly expressed its desire “that we should no longer suffer private enterprises to be maintained by money gathered from our fellowship . . . [instead], schools of our fellowship should have a direct connection with the District and General Council.” To resolve this dilemma satisfactorily, the council took two

⁸³ *Constitution and By-Laws* (1939), 39-40.

decisive positions. First, it “strongly urge[d] that the officers and directors of any school of our fellowship which is now owned and operated under a closed corporation property-owned system, take immediate necessary steps to tie the ownership and as far as possible the management of their school to either the District in whose territory they operate, or to the Council organization.” Second,

in case a District should desire to have a school operated in its territory jointly by it and the General Council or by the General Council directly (this applies either to a school that might now be owned and operated by the District or one yet to be established), and such project be approved by the General Presbytery whose decision shall be subject to the approval of the General Council, that the District in whose territory the school is located or is to be located, assume the responsibility for providing fifty per cent of the money invested in property to house such school, and that the General Council assume responsibility for the other fifty per cent. And further, that all such property, so purchased, be deeded to the General Council of the Assemblies of God.⁸⁴

This action had an immediate effect. The district superintendents of Tennessee, Mississippi, Alabama, Georgia-South Carolina and South Florida offered Southeastern Bible Institute to the General Council.⁸⁵ The next day the Board of Directors of Glad Tidings Bible Institute located in San Francisco made a similar offer of their school.⁸⁶ These schools were by no means large institutions; in fact, in 1938-1939, the eleven recognized Bible Schools had a total enrollment of just 1,6,58 students.⁸⁷

As the nation prepared to enter another war, the Assemblies of God had effectively transitioned through the second generation of the Bible School Movement. In 1920, the fellowship did not own or control a single Bible school; however, within just twenty-five years, it had assumed ownership, through the General Council or its district councils, of no less than eight schools.

⁸⁴ *Constitution and By-Laws* (1939), 50-51.

⁸⁵ *Constitution and By-Laws* (1939), 56-57.

⁸⁶ *Constitution and By-Laws* (1939), 61.

⁸⁷ *Constitution and By-Laws*, (1939), 66.

The Growth of Liberal Arts Education 1945-1980

The end of World War II resulted in a flurry of activity within the Pentecost Bible School Movement as schools sought accreditation, moved towards an expanded liberal arts curriculum and began offering various bachelor's degrees. This rush towards academic legitimacy and respectability led many of the Bible schools to give higher emphasis and priority to the creation of new academic majors – ones that had little bearing on ministry preparation. By the end of the 1970s, several schools had shed their Bible school identity and emerged as full-fledged four-year liberal arts colleges.

President Franklin Roosevelt signed into law the Servicemen's Readjustment Act on June 22, 1944, which required the federal government to provide funds for tuition, books, fees and services for veterans to attend the accredited college of their choice when the war ended.⁸⁸ Since none of the Bible schools in any wing of the Bible School Movement held accreditation, a series of discussions began among various evangelical Christian leaders and Bible schools representatives. The National Association of Evangelicals (NAE) identified the critical need for common academic standards for Bible schools and recommended the formation of a Bible college accrediting agency.⁸⁹ One member of the NAE wrote, "The distinctive elements of Bible institute education are indispensable and must therefore be preserved. No existing agency assists Bible institutes to upgrade their programs by the process of accreditation. Accreditation by the regional associations is possible only by converting to liberal arts colleges, which obliterates their

⁸⁸ Fred F. Harclerod and Judith S. Eaton, "The Hidden Hand: External Constituencies and Their Impact" in Philip G. Altbach, Robert O. Berdahl and Patricia J. Gumpert, eds. *American higher Education in the Twenty-First Century: Social, Political, and Economic Challenges* 2nd ed. (Baltimore: Johns Hopkins University Press, 2005), 269-270.

⁸⁹ James DeForest Murch, *Cooperation Without Compromise: A History of the National Association of Evangelicals* (Grand Rapids, Mich.: Eerdmans, 1956).

distinctives. The only solution, therefore, is to establish an accrediting agency according to sound collegiate standards which will be predicated on principles of Bible college education.”⁹⁰ In 1947, twelve representatives of eight Bible schools, including Pentecostals from Central Bible College and Southwestern Bible Institute, met to form the Accreditation Association of Bible Colleges.⁹¹

Delegates to the 1947 AABC conference agreed to the following educational framework. Affiliated schools subscribed to the historic fundamentals of Trinitarian Christianity.⁹² A recognized diploma consisted of ninety semester hours of course work; each semester was eighteen weeks in length and each class hour lasted fifty minutes. Thirty semester hours were to consist of Bible content; with ten of those hours devoted to study in the field of Bible doctrine or systematic theology. Transfer credit between AABC institutions was permissible when students met these criteria. To ensure some academic rigor, member schools were required to establish a library of at least 5,000 volumes. Turning their attention to the faculty, delegates stipulated that 70% of faculty must have an earned degree requiring three years or more of post-secondary education (B.A., B.S., R.N., or Th.B.). In subsequent years, the academic requirements for faculty members became more stringent: 50% of the faculty would be required to hold a B.A. or its equivalent and a graduate degree (B.D., M.A., Th.D., Ph.D., etc). Finally, the AABC stipulated, “any institution seeking accreditation must assume its ethical responsibilities in providing for the welfare of faculty and staff members.”⁹³ This last provision

⁹⁰ McKinney, *Equipping for Service*, 175.

⁹¹ John Mostert, *The AABC Story: Forty years with the American Association of Bible Colleges* (Fayetteville, Arkansas: American Association of Bible Colleges 1986).

⁹² The use of the phrase “historic fundamentals” refers to the core of Christian doctrine “once delivered unto the saints” and is not therefore, in reference to those socio-religious groups identified as “Fundamentalists.”

⁹³ Mostert, *AABC Story*, 27-32.

effectively ended the “faith school” concept for those institutions joining the AABC. Eight of the thirty schools who became charter members of the AABC were Pentecostal in theology and practice.⁹⁴

Access to federal funds through the GI Bill brought, among other things, a flood of new student applications. In 1947, enrollment at Central Bible Institute rose to 600 students. However, CBI rejected over 1,500 additional applicants because there was simply no room to accommodate such an influx of students.⁹⁵

Prior to AABC accreditation at Central Bible Institute (CBI), Thomas Henstock identified a trend to reduce the total number of Bible credits and increase the total number of general education credits. In 1922, CBI students took 68 Bible credits and 34 general education credits for the three-year diploma. By 1943, CBI students took only 46 Bible credits and 32 general education credits, plus 26 electives, for the three-year diploma.⁹⁶ One of the consequences of AABC accreditation, he observed, was a decrease in Bible requirements for the Missions, Music and Religious Education diplomas and a comparable increase in general education and elective credits.⁹⁷

Simultaneously, there was a push towards increased offerings of liberal arts courses and non-ministry degrees. As early as 1934, Peter C. Nelson, president of Southwestern Bible Institute in Enid, Oklahoma was calling for curriculum that would transcend the Bible and Missionary training courses at Assemblies of God Bible schools.

⁹⁴ These included Central Bible College (MO), Southern California Bible College (CA), who joined at the “Collegiate Level,” and Glad Tidings Bible Institute (CA), Metropolitan Bible Institute (NJ), North Central Bible Institute (MN), Open Bible Institute (IA), South-Eastern Bible Institute (FL) and Southwestern Bible Institute (TX) who joined at the “Intermediate Level.” See Mostert, *AABC Story*, 159-160.

⁹⁵ J. Roswell Flower, “Fifteen Hundred Students Rejected Last Year at Central Bible Institute for Lack of Room,” *Pentecostal Evangel*, no 1722, (March 10, 1947), 16.

⁹⁶ Henstock, “History and Interpretation of the Curriculum of Central Bible Institute,” 39.

⁹⁷ *Ibid*, 31, 61.

A beginning has been made to provide Bible school training for prospective pastors, evangelists, missionaries, and other Christian workers. But as yet nothing has been attempted by the General Council to provide education along other lines. All of our fine young people cannot be preachers, or missionaries. But all need a good knowledge of the Bible and a liberal education. We should have young people thoroughly prepared to go into the public schools and other institutions as teachers and musicians. Some of our young people need training to fit them for a business career; others to take work in offices as stenographers, book-keepers, and other gainful positions. Some should be trained as engineers, and architects, and in such practical trades as carpentry, masons, auto-mechanics, printers, and various other occupations. Our Bible schools are receiving numerous letters from parents of our young people in regard to literary training which they are not able to provide.⁹⁸

In the absence of any clear leadership by the General Council in founding a liberal arts college, individual Bible Schools took the initiative and began expanding their curriculum. North Central Bible Institute opened a two-year Business College in 1938,⁹⁹ while Southwestern Bible Institute added a junior college in 1944 and Northwest Bible Institute did the same in 1955, citing the need to satisfy the increasing demands for liberal arts training “in a Pentecostal environment” as its motivation.¹⁰⁰

At the same time, several Bible schools began extending their programs by adding a fourth and, in a few cases, a fifth year of coursework. Southern California Bible College (1939), Northwest Bible Institute (1947), Central Bible Institute (1948), Southwestern Bible Institute (1950), Bethany Bible Institute (1954), and North Central Bible Institute (1956) added a fourth year while Central Bible Institute (1949) and Southwestern Bible Institute (1950) both added a fifth year. As a natural consequence of a lengthened program, these schools began offering a variety of bachelor’s degrees, including the Bachelor of Arts, Bachelor of Science and Bachelor of Music. In addition, as these Bible

⁹⁸ Nelson, “Enlarging our Educational Facilities,” 7.

⁹⁹ Ivan O. Miller, Business Training For NCBI Students,” *Pentecostal Evangel*, no. 942, (April 16, 1938), 12.

¹⁰⁰ “Northwest Bible College to open a Junior College Department,” *Pentecostal Evangel*, no. 2153, (August 14, 1955), 19.

schools added a fourth year of study to their curriculum, they began to change their names by deletion of the word institute and insertion of the word college to describe their education activities.

When Central Bible Institute began its fifth year program in 1948, it began “offering post-graduate courses in missions, Christian Education, music and theology”¹⁰¹ and awarded the Bachelor of Theology degree. The AABC approved this curriculum addition. However, the Association of Theological Schools, believing that it should have exclusive oversight of graduate theological programming, quickly protested the AABC's intrusion into graduate education. Concerned that ATS-accredited seminaries would deny her students admittance to their programs, Central Bible Institute withdrew its B.Th. program in 1958. Central Bible Institute established a Graduate School of Religion in 1958, awarding the Master of Arts in Religion for a fifth year of study.¹⁰²

Concurrent with these curricular modifications in the Bible schools was a move in the late 1940s and early 1950s on the part of the General Council of the Assemblies of God to establish a Pentecostal liberal arts college.¹⁰³ In the fall of 1955, Evangel College opened for classes amid much controversy over the role of liberal arts education within a spirit-filled community of believers. In particular, the Bible school presidents believed Evangel College posed a real threat to the stability of their institutions. Fearful that Evangel College would offer a bachelor's degree in religious studies, thus undermining the role of the Bible schools, these Presidents banded together to limit Evangel College to

¹⁰¹ “Postgraduate Course of Study to be offered at Central Bible Institute,” *Pentecostal Evangel*, no. 1762, (February 14, 1948), 13; J. Roswell Flower, “Central Bible Institute Experiences Steady Growth,” *Pentecostal Evangel*, no. 1780, (June 19, 1948), 11.

¹⁰² Henstock, “History and Interpretation of the Curriculum of Central Bible Institute,” 31.

¹⁰³ “New College to Open Next Fall,” *Pentecostal Evangel*, no. 2123, (January 15, 1955), 15.

offering just 22 credits of Bible and Theology.¹⁰⁴ As will be seen, this action would have significant ramifications in the early twenty-first century.

By the late 1950s, some Assemblies of God Bible Schools were seeking regional accreditation for their institutions. This action brought additional pressure upon the schools to broaden their offerings in the general education and to introduce additional non-ministry majors. In 1960, Southwestern Bible Institute sought regional accreditation through Southern Association of Colleges and Schools.¹⁰⁵ Southern California Bible College acquired regional accreditation in 1964¹⁰⁶ and Bethany Bible College received regional accreditation in 1966.¹⁰⁷ The Western Association of Schools and Colleges accredited both schools. Southern California dropped the word Bible from its name at that time, and three years later, gained an endorsement from the California Department of Education for its elementary education program.¹⁰⁸ Northwest Bible College achieved regional accreditation in 1973.

As the baby boomers were coming of age, the Pentecostal Bible School movement experienced a startling metamorphosis. The traditional Bible-based curriculum gave way to increased general education courses and new majors in business, elementary education, religious education and music appeared. Gradually, the four-year bachelor's degree replaced the three-year diploma. Professional accreditation through the AABC soon yielded to regional accreditation; as a result, several schools abandoned their historic Bible school identity and embraced new identities as four-year liberal arts

¹⁰⁴ For a complete description of the events surrounding the founding of Evangel College, including the role of the Bible school presidents, see Corey, "Pentecostalism and the Collegiate Institution."

¹⁰⁵ Gray, "Critical Analysis of the Academic Evolutionary Development," 118-119.

¹⁰⁶ Gray, "Critical Analysis of the Academic Evolutionary Development," 93.

¹⁰⁷ Gray, "Critical Analysis of the Academic Evolutionary Development," 116.

¹⁰⁸ Gray, "Critical Analysis of the Academic Evolutionary Development," 116-117.

colleges. It is doubtful that any Pentecostal educators of the early 1960s were listening to Bob Dylan. Nevertheless, he was right – “the times they [were] a-changin.’”¹⁰⁹

The Creation of the Comprehensive Universities 1980-2000

Pentecostal higher education, as reflected by the Assemblies of God in the last two decades of the twentieth century, moved inexorably away from the Bible school model and heartily embraced the comprehensive university model. En masse, the Bible schools sought and received regional accreditation, where upon they severed their accreditation connections with the American Association of Bible Colleges.¹¹⁰ These schools reduced the required number of required Bible and theology credits by more than one-third thus making room in their curriculum for expanded non-ministry course offerings.¹¹¹ The AABC standard had been 30 credits of Bible and theology in all majors; the Assemblies of God lowered its standard to only 18 credits of Bible and theology for all non-ministry majors.¹¹² As the number of non-ministry majors grew, specialized accreditation was required for programs in elementary and secondary education, nursing, and social work. Several schools added graduate majors in ministry and other areas of professional training including business, counseling, education, and psychology. Finally,

¹⁰⁹ Bob Dylan, *The times they are a-changin'*. Copyright © 1963; renewed 1991 Special Rider Music.

¹¹⁰ Among the nine largest and oldest Bible schools – Bethany, Central, North Central, Northwest, Southeastern, Southwestern, Trinity, Valley Forge, and Vanguard – only Central Bible College has chosen to retain accreditation with both the Association of Biblical Higher Education and its regional accreditation association.

¹¹¹ There are a few exceptions. Central Bible College and North Central University retain a 30-credit Bible core for all majors.

¹¹² The Alliance for Assemblies of God Higher Education (AAGHE) is an agency established by the General Council “for the purpose of reviewing, evaluating, and endorsing Assemblies of God institutions of higher learning at the institute, baccalaureate, and graduate level. The endorsement process is intended to facilitate the development of educational institutions that are committed to the mission of the Church, the integration of faith and learning in the Pentecostal tradition, and academic excellence.” See “*The Alliance for AG Higher Education, Endorsement Criteria and Procedural Manual*,” (Springfield, Mo.: The General Council of the Assemblies of God, 2005), 1.

six Bible schools added the word university to their names, confirming that they were, indeed, no longer Bible schools.¹¹³

These academic changes influenced the core spiritual values of each institution in a variety of ways. First, in some cases, academic training and achievements, rather than spiritual qualifications and denominational membership, are the criterion for faculty selection. Notwithstanding the fact that the Alliance for Assemblies of God Higher Education (AAGHE) stipulates that a member “institution shall not have more than 20 percent of its faculty FTE to be non-Assemblies of God,”¹¹⁴ the faculty FTE in five Assemblies of God institutions exceeds 20 per cent.¹¹⁵ Second, student enrollment is transcending denominational boundaries. In 2005, the AAGHE reported the cumulative student enrollment (for traditional students) at seventeen member schools was 11,195. Of this number, only 7,662 (64.7 per cent) were from the Assemblies of God.¹¹⁶ Compulsory chapel attendance requirements are not as stringent as they were one generation ago and “Christian service” requirements have been relaxed. Finally, students at AOG schools are questioning what it means to be “Pentecostal” in the twenty-first century. Formerly, to be Pentecostal meant one had the right experience – a baptism in the Holy Spirit accompanied by speaking in other tongues. For some students today being Pentecostal

¹¹³ These historic Assemblies of God Bible Colleges have dropped the word “Bible” from their names: Bethany, Eastern (Valley Forge), North Central, Northwest, Southeastern, Southern California (Vanguard), and Southwestern. North Central University, however, continues to require 30 credits of Bible and theology for all students, regardless of their major.

¹¹⁴ “*The Alliance for AG Higher Education, Endorsement Criteria and Procedural Manual*, 7.

¹¹⁵ In 2004 the ratio of non-Assemblies of God to Assemblies of God faculty FTE was as follows: Vanguard University 59.99 to 40.01%; Northwest University 30.16 to 69.84%; Bethany College 27.64 to 72.36%; Latin American Bible Institute-California 24.10 to 75.9%; and North Central University 20.57 to 79.43%. See “Appendix: Ranking of Schools by Ratio of A/G and Non-A/G Faculty 2004,” in *Report to the Executive Presbytery from The Task Force For Transforming Assemblies of God Higher Education*. (Springfield, Mo.: The General Council of the Assemblies of God, June 6-7, 2005).

¹¹⁶ “Appendix: Student Enrollment Statistics, February 23, 2005” in *Report to the Executive Presbytery from The Task Force For Transforming Assemblies of God Higher Education*, 1. This same appendix reports that three schools have a traditional student enrollment of non-AOG students that exceeds 50 percent: Vanguard (72.9%), Bethany (56.7) and Northwest (54%).

means having the right doctrine, i.e., belief in the baptism of the Holy Spirit, or the right affiliation, i.e., being a member of a Pentecostal church – without actually having the experience of a baptism in the Holy Spirit and speaking in tongues.

The consequences of these adaptations has led to the emergence of true liberal arts universities, where once Bible schools had existed, and convinces this author that Pentecostal higher education is following in the path blazed by Harvard University more than 300 years ago. Harvard’s founding purpose was as “a School of the Prophets” whose academic mission was to train clergy for the church.¹¹⁷ Over the course of its first hundred years of existence, it held true to that mission though it gradually moved from a Calvinistic to an Armenian theological orientation. However, in 1805, the Unitarians seized control of the theology department and historic, orthodox, Trinitarian Christianity ceased to be the dominant spiritual underpinning of Harvard College. With the founding of the Divinity School in 1826, the eradication of a Puritan Biblical and theological worldview was complete. While there are Christians (in the historic, orthodox, Trinitarian sense) who teach and learn at Harvard, when ranking the great American Christian universities of the twentieth century, Harvard University is not likely to appear anywhere on such a list.

Scholars have documented the combined effects of mission drift and shifting theological commitments taking place inside several institutions of higher learning.¹¹⁸ This writer believes that the “Harvardization” of Pentecostal higher education is well

¹¹⁷ Jeremiah Chaplin, *Life of Henry Dunster: First President of Harvard*, (Boston: James R, Osgood and Company, 1872), 51; Ernst Von Dobschütz, *The Influence of the Bible on Civilisation [sic]*, (New York: Charles Scribner’s Sons, 1914), 162.

¹¹⁸ Marsden examines the drift from faith to unbelief at Harvard, Yale, Princeton, the University of Michigan, the University of California at Berkeley and the University of Chicago while Burtchaell considers the same process at Congregational, Presbyterian, Methodist and Baptist institutions. See Marsden, *The Soul of the American University*; Burtchaell, *The Dying of the Light*.

under way at some Assemblies of God schools. It should be a source of concern when the percentage of full-time faculty who are members of the AOG falls below 40 per cent and the percentage of AOG students falls below 30 percent. If these trends should continue, it seems apparent that a school's identification with the Assemblies of God and its Pentecostal ethos will be in jeopardy. As the connections with the AOG grow more tenuous and the Pentecostal composition of the faculty and student body decline, it gives rise to an earnest speculation, based upon historical precedent, that one or more of the classical Pentecostal Bible schools may well jettison their Pentecostal identity, if not their Christian identity, by the end of the twenty-first century!

The Rebirth of Practical Ministry Training 1995-2008

Assemblies of God higher education was born out of a desire to train dedicated men and women for service in the church as ministers, missionaries, evangelists and lay workers. For the first seventy-five years of this church's existence, its Bible schools were the preferred path to ministry credentials. "Education is a gift of God to His people and is at the heart of the church's mission," reported the Spiritual Life Commission in 1999. "The Assemblies of God worldwide is at the forefront in ministry training. Our seminary, universities, colleges, institutes, church-based Bible institutes, extension schools and secondary schools must be supported."¹¹⁹ Notwithstanding the lofty and noble ideals expressed in this declaration, by the late 1990s the denominational leadership began acknowledging several alternate paths for ministry preparation and, in so doing, moved away from the very institutions designed to train her pastors, missionaries, evangelists, teachers and workers.

¹¹⁹ *Spiritual Life Report, 48th General Council, Orlando, Florida.* (Springfield, Mo.: General Council of the Assemblies of God, 1999).

In 2003, the General Council of the Assemblies of God recognized the role of several types of short-term training programs. The General Council passed a resolution broadening its Commission on Christian Higher Education statement of purpose enabling it to become “a resource and provide partnership opportunities for other ministerial training institutions, including church-based Bible institutes, Master’s Commissions, non-traditional educational systems, and other entities providing ministerial training.”¹²⁰ This resolution provides ample evidence that training and preparation for ministry and lay service in Pentecostal communities of faith had come full circle; once again, short-term programs of discipleship and training are valuable and significant options for many young people seeking an alternative to four years of collegiate training.

The largest and best known of these “other ministerial training institutions” is the Master’s Commission (MC) program. Founded in 1984 through the efforts of First Assembly of God, located in Phoenix, Arizona, Master’s Commission affords young adults an eight-month immersion experience in Christian discipleship, spiritual formation, scripture memorization, practical ministry training, music, evangelism and missionary outreach.¹²¹ In 2006, Assemblies of God churches reported more than 630 Master’s Commissions were operating in nearly every state with an enrollment that exceeded 3,000 participants.¹²² Attendance ranged from less than ten students to over 100 students in individual MC programs. Students may participate for up to three years, with increasing levels of leadership responsibilities afforded those in their second or third year. Several Assemblies of God colleges and universities acknowledged the practical

¹²⁰ Resolution #20 – Expansion of Commission on Christian Higher Education, presented at the 50th General Council of The Assemblies of God, Washington, D.C., July 31-August 3, 2003.

¹²¹ www.masterscommissionusa.com/faq/ Accessed December 27, 2007.

¹²² “National Profile Church Data for Calendar Year 2006,” *All Church Ministries Report #750*, (Springfield, Mo.: The General Council of the Assemblies of God, 2007), 2.

value of this experience by awarding up to sixteen semester credits for two years of participation in an affiliated Master's Commission.¹²³

The Master's Commission program is an "affiliated ministry" which has "significant identification with and/or organizational ties to the General Council of the Assemblies of God."¹²⁴ Because of these close ties, the Assemblies of God will issue the Certificate of Ministry (step one of a three step process leading to ordination) to any student who has completed one year of Master's Commission training and also completes eight correspondence courses offered through the Berean Institute of Global University.¹²⁵ In many respects, the Master's Commission model follows closely in the footsteps of A.B. Simpson's Missionary Training School established in 1882. While many graduates of the Master's Commission program do earn college degrees, some have gone into full-time ministry without the benefit of any college or university training.¹²⁶

Another program of short-term ministry training exists within the "church-based Bible institutes" (CBBIs). These training centers, often located in larger congregations, provide students an opportunity to learn under the tutelage of the pastoral staff. Students develop their ministry skills by putting their training into practice. They engage in a variety of teaching, evangelism, musical, preaching and mentoring ministries. According to a 2002 survey conducted by the Assemblies of God Commission on Christian Higher

¹²³ Central Bible College, North Central University and Southwestern University of the Assemblies of God offer these academic credits.

¹²⁴ <http://www.ag.org/top/help/> Accessed February 21, 2008.

¹²⁵ Located in Springfield, Missouri, the Berean Institute offers non-accredited, correspondence courses in Bible, theology and pastoral studies. Completion of a prescribed course of studies can lead to the issuance of ministry credentials within the Assemblies of God.

¹²⁶ A prime example of this scenario would be Rev. Jeremy DeWeerd, who attended a ministry internship program that was akin to Master's Commission. He founded the Rockford (IL) Master's Commission in 1993, which has had nearly 1,000 graduates in the past fifteen years. In 2007, the congregation of First Assembly of God, Rockford, Illinois elected him as their lead pastor. With a congregation of over 4,000 adherents, this is one of the flagship churches within the Assemblies of God.

Education 65% of the CBBIs reported that helping their students acquire ministry credentials was the “most important purpose” or the “second most important purpose” for their existence.¹²⁷ Upon completion of a two-year course of study, students may receive the license to preach (step two in a three-step process leading towards ordination) from the Assemblies of God. In 2006, the Assemblies of God reported the existence of 1,266 CBBIs that trained just over 13,000 students.¹²⁸ In many respects, these CBBIs are reminiscent of those church-based missionary training schools A.B. Simpson called for back in the early 1880s.¹²⁹

A third ministry training program has recently emerged in several districts of the Assemblies of God.¹³⁰ The districts – Appalachian, Iowa, Michigan, North Carolina and Ohio – have established “Schools of Ministry” to provide clergy training resulting in the issuance of ministry credentials within one year. The Michigan District School of Ministry utilizes a combination of classroom and independent study to train its students. Students gather on Friday evening and Saturday morning (a total of six hours), one weekend a month, for ten months; they also complete various levels of independent study, readings, written assignments, and testing. Proctored by the District staff and selected pastors from across the state, this training “seeks to integrate spiritual formation, relational learning, and academic achievement and provide a unique learning experience. Students will not only meet the educational requirements for obtaining ministerial

¹²⁷ “Summary of Survey Done for COCHE in 2002,” (Springfield, Mo.: Commission on Christian Higher Education, 2002), 1.

¹²⁸ “National Profile Church Data for Calendar Year 2006,” *All Church Ministries Report* #750, 2.

¹²⁹ A. B. Simpson, “Editorial,” *Gospel in All Lands*, 1, no. 2, (March 1880), 55.

¹³⁰ Generally, a district shares the same borders as the state in which it resides; hence, the borders for the Ohio District Council of the Assemblies of God are the same as those of the State of Ohio. There are some exceptions to this guideline. For instance, the Wisconsin-Northern Michigan District is comprised of all of Wisconsin and the western two-thirds of Michigan’s Upper Peninsula, while the Potomac District comprises all of Maryland, Virginia, and the eastern panhandle of West Virginia. Due to its vast size, three districts exist in the state of Texas.

credentials but are encouraged to develop the character and skill essential for effective ministry.”¹³¹ Because of this fast track approach, a student in a District School of Ministry may be ordained to full-time ministry in the Assemblies of God after just 180 hours of classroom experience.

As the Assemblies of God was experimenting with non-traditional fast-track approaches to ministry training – in addition to their academic offerings in the Bible schools, universities, and seminary – they also initiated a reduction in the academic requirements for ordination. While a possessing a college, university or seminary degree has never been a prerequisite for ministry credentials, the Assemblies of God has for several decades mandated that its clergy possess minimum levels of formal education, which was attainable through its Bible colleges, its correspondence study program, or other institutions of Christian higher education. Until 2005, the church required twelve courses for each level of ministerial credential, Certificate of Ministry, License to Preach and Ordination. Course requirements could be satisfied through the Berean Institute of Global University or by enrolling in a Bible school. Two years attendance in an Assemblies of God Bible College qualified one for the Certificate of Ministry; three years for the License to Preach and four years for Ordination. In 2005, the denomination’s national leadership inexplicably reduced those requirements from twelve courses to eight courses for each credential.

Students enrolled in a Master’s Commission, a church-based Bible Institute, or a District School of Ministry find benefit from the Bible classes, spiritual formation, scripture memorization, practical ministry training, evangelism and outreach in which they participate. Furthermore, many who engage in these programs would, I believe,

¹³¹ www.aogmi.org/238715.html Accessed December 27, 2007.

report a heightened sense of spirituality, intimacy with God and closer affinity to the mission of the church. However, as Americans become increasingly better educated, as the needs of society become more complex, and as the demands placed upon today's pastors require higher levels of critical skills and problem solving, it is unclear if these programs of ministry preparation will provide sufficient instruction and training to ensure successful pastoral leadership. The Assemblies of God should conduct a longitudinal study to determine if these non-traditional training programs effectively equip an individual for the work of the ministry. It could be disastrous for the Assemblies of God if, after investing heavily in "fast-track" ministry training while simultaneously devaluing their college and seminary ministry training programs, the denomination should conclude that these programs do not provide the required knowledge base and skill set to lead congregations in the twenty-first century.

SUMMARY OF FIVE ERAS OF PENTECOSTAL HIGHER EDUCATION

The Bible Schools of the Pentecostal churches have been a driving force in the global expansion of Pentecostal expressions of Christianity. Since 1901, tens of thousands of students have studied in their classrooms, worshipped in their chapels, prayed at their altars, and gone forth to serve Christ and his church.¹³² Graduates of Pentecostal Bible schools have provided spiritual leadership at many different levels. They have served as pastors in American churches, both large and small, and have served

¹³² Central Bible College has 27,000 alumni since its founding in 1922. With 16 additional institutions of higher education in the AOG (each with its roots in the Bible School Movement), there is room to speculate that the total alumni figure for all schools is well over six figures. See www.cbcag.edu/alumni/aboutus.asp Accessed February 23, 2008.

on foreign mission fields in over 210 nations and territories.¹³³ They have ministered as chaplains in the military, the penal system, and among police, fire and rescue workers. They have labored in such home mission agencies as orphanages, hospitals, drug and alcohol rehabilitation centers, disaster relief, welfare relief and homeless shelters. They have worked in Bible and tract societies, written for religious publications and produced radio and television programming. They have lead youth and children's ministries, men's and women's ministries and countless other venues. The sum total of the efforts of Bible school students and graduates, coupled with other Pentecostal Christians, has resulted in the largest expansion of Christianity since the time to Christ – over 523 million Christians are Pentecostals, Charismatics, or neo-Charismatics.¹³⁴

¹³³ According to data gathered in 2006, there are 12,311 churches in the Assemblies of God (USA) with a total church membership of 1,627,932 and total constituency of 2,836,174.

www.ag.org/top/about/statistics/statistical_report_summary.pdf Accessed February 23, 2008.

¹³⁴ Barrett and Johnson, "Global Statistics," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 284-302.

CHAPTER THREE

Historical and Theological Roots of the Bible School Movement

INTRODUCTION

On Monday, October 1, 1883, at three o'clock in the afternoon, Rev. Albert Benjamin Simpson conducted a service of dedication to mark the official opening of the Missionary Training College located in New York City. Founded by The Missionary Union for the Evangelization of the World, this new college would prepare "godly and consecrated young men and women . . . without expense . . . through a brief and practical course of study and some experience of practical Missionary work." At the conclusion of just forty weeks of training, these students, Simpson announced, would go forth "in the power of the Holy Spirit to labor for Christ, wherever He may call them at home, or abroad, in self-denying and disinterested devotion, in simple dependence on God."¹

Housed in temporary quarters at 416 8th Avenue, the auditorium was comfortably "full at the appointed hour." About fifty students and their guests, attended the inaugural service, which was "very simple-practical [*sic*] and informal." The college founder and president, Rev. A. B. Simpson, gave an address highlighting the religious impulses that led to the founding of this school. Assistant Professor George N. Mead, who spoke of the subject of Christian Education, followed Simpson's message. This dedicatory service was stamped with a "tender and solemn earnestness and a deep sense of the Master's presence."²

The Missionary Training College was not the first school of its kind in the United States – other schools of practical ministry preparation had come before it. However, this

¹ A. B. Simpson, "Missionary Work," *Word, Work, and World*, 3, no. 3, (March 1883), 46.

² A. B. Simpson, "Opening of the Training College," *Word, Work, and World*, 3, no. 10, (October 1883), 154.

school would become a pace-setting institution at many different levels. First, it would become a major participant in a national network of missionary conferences, summer camp meetings, Christian publications, and religious revivals, all of which aggressively promoted a lay-oriented ministry. Second, it would send over one thousand of its graduates into missionary service in the first twenty years of its existence.³ Third, it would establish an academic precedent of short-term missionary training for laypersons, which served as the pattern followed by dozens of similar schools over the next twenty-five years. Fourth, the great Pentecostal revival of the twentieth century would trace some of its roots from this school and its posterity. Finally, at a pragmatic level, it would be the first school of its kind to survive into the twentieth century, marshalling the necessary resources – finances, faculty, facilities, and no small amount of faith – to ensure its continuous existence to this very day.⁴

The importance of the Missionary Training College cannot be underestimated. In the years between 1882 and 1907, more than seventy schools of practical ministry training came into existence across the United States; fully one-third of these schools had a direct connection to Rev. A.B. Simpson and the school he founded. As will be demonstrated in this dissertation, it is no overstatement to say that A.B. Simpson and his Missionary Training College laid the foundation for the Bible School Movement in the twentieth century.⁵

³ *Souvenir of the Twentieth Commencement of the Missionary Institute May 1st, 1902* (South Nyack-on-Hudson, NY: Missionary Institute, 1902), 7.

⁴ Today the Missionary Training College is known as Nyack University and is located on the western bank of the Hudson River in Nyack, New York, about twenty-five miles north of New York City.

⁵ In these years, several different phrases would come into popular use to describe these training schools. They often included a combination of several of these words: apostolic, Bible, college, faith, institute, ministry, missionary, school, seminary, and training.

The question naturally arises: why were these schools of practical ministry training deemed necessary? After all, in 1880 there were 122 theological seminaries in existence in the United States of America with a total enrollment of 5,242 students. That year, the seminaries graduated 719 students; most of those graduates entered the ranks of professional ministry. By 1900, another twenty-five seminaries were established, raising the total number to 147; collectively, these schools had a student enrollment of 8,009 and a total graduating class of 1,773 students.⁶ This level of success and growth among the professional schools of ministry training begs the question: why were additional schools of ministry training needed? What forces propelled the practical training schools into existence? What role models did the founders utilize when establishing these training schools? What would be the impact of Simpson's school and other similar schools upon the church, the American nation, and the peoples of the world? This chapter will address these questions as it examines the origins of the Bible School Movement in North America in the late nineteenth century. These early Bible schools provided the foundation upon which Pentecostal educators constructed their Bible School Movement in the early years of the twentieth century.

RELIGIOUS CONDITIONS OF THE NINETEENTH CENTURY

The Bible School Movement in the United States emerged in the latter third of the nineteenth century as a part of a larger Protestant religious awakening and spirit of activism that swept across denominational lines, propelling tens of thousands into voluntary Christian service. Successive waves of religious revival rolled over the continent during the nineteenth century, resulting in the confession, repentance, and

⁶ Edwin Grant Dexter, *A History of the United States of America* (New York: Macmillan, 1904), 312-313.

conversion of millions of persons who had a renewed zeal for God and a desire to “serve the Lord with gladness.”⁷ These individuals channeled their newfound religious piety and enthusiasm into a variety of activities that promoted evangelism, discipleship, and social justice, thus leading to additional conversions and perpetuation of this cycle among a new generation of converts.

The rains of religious revival that washed across the nation in the 1800s had a cumulative effect upon individuals and churches alike. Americans were experiencing more than just salvation; i.e., finding peace with God through His forgiveness of their sins. Their interest in spiritual matters was greatly aroused, leading them into deeper study of the scriptures and the doctrines therein. A renewed emphasis on the doctrine of sanctification soon led to increased interest in the person and work of the Holy Spirit. An aroused interest in the biblical teaching on healing achieved a high status, especially among those who were sick and diseased. Scholars thoroughly researched matters related to biblical prophecy with an eye towards pinpointing the second coming of Christ. Overarching all these doctrinal concerns was a resurgent interest in global evangelism and missionary activity that resulted in the formation of numerous agencies to promote the gospel.⁸ Whether in the United States or on the European continent, missionary zeal characterized this generation leading the Rev. Eugene R. Smith in January 1885, to

⁷ Psalm 100:2 Authorized (King James) Version.

⁸ Representative of these missions groups are the following: American Board of Commissioners for Foreign Missions (1810); American Bible Society (1816); American Sunday School Union (1824); the Deaconess Movement (1849); Young Men’s Christian Association (1851); Young Women’s Christian Association (1858); American Christian Commission (1865); China Inland Mission (1865); National Association for the Promotion of Holiness (1867); the City Rescue Mission Movement (1872); Women’s Christian Temperance Union (1874); The Salvation Army (1880); Young Peoples Society for Christian Endeavor (1881); Student Volunteer Movement (1886); Christian & Missionary Alliance (1887); and the Volunteers of America (1896).

declare, “The nineteenth century is preeminently THE century of Modern Protestant Missions.”⁹

In the decades leading up to the formation of the Bible School Movement, several religious revivals of a national scale swept across the country. The first national revival of the 1800s began with the Second Great Awakening, which had three distinct centers of activity. Revivalism came to Kentucky, the western limits of the American frontier in 1796-1801 under the leadership of James McGready (c.1758-1817) and Barton Stone (1772-1844), culminating in the revival at Cane Ridge in 1801 where upwards of twenty-five thousand persons attended a week-long camp meeting and experienced many physical manifestations of the power of God.¹⁰ In New England, Timothy Dwight (1752-1817), the grandson of Jonathan Edwards, became the president of Yale College in 1795. He began a preaching campaign against spiritual infidelity, resulting in the conversion of many students. These students, Lyman Beecher (1775-1863) being the most notable, fanned across New England and the upper Mid-west, proclaiming a Calvinistic message of renewal and reform that invigorated many congregations with religious enthusiasm.¹¹ In the 1820s, upstate New York (known as the “burned-over district” for its successive waves of revival) witnessed the ministry of Charles Grandison Finney (1792-1875), who crisscrossed that region conducting his unique brand of revival services that often

⁹ Eugene R. Smith, “Missions of the Nineteenth Century,” *Gospel in All Lands*, 11, no. 1, (January 1885), 14.

¹⁰ John B. Boles, *The Great Revival, 1787-1805* (Lexington, University of Kentucky Press, 1972); Paul K. Conkin, *Cane Ridge: America's Pentecost* (Madison: University of Wisconsin Press, 1990); Richard McNemar, *The Kentucky Revival* (Cincinnati: Standard Publishing Company, 1807); and Barton W. Stone, “A Short History of the Life of Barton Stone” in J.R. Rogers, *The Cane Ridge Meeting House*, (Cincinnati, Ohio: Standard Publishing Company, 1910).

¹¹ Stephen E. Berk, *Calvinism Verses Democracy: Timothy Dwight and the Origins of Evangelical Orthodoxy* (New York: Archon Books, 1974); Charles E. Cunningham, *Timothy Dwight, 1752-1817, A Biography* (New York: Macmillan, 1942); Stuart C. Henry, *Unvanquished Puritan: A Portrait of Lyman Beecher* (Grand Rapids: Eerdmans, 1973).

resembled the outdoor camp meeting services. Employing his “new measures,” Finney sent advance teams into a city to promote and pray for his “protracted meetings.” He named saints and sinners in public prayers, exhorted the congregation much as a lawyer would appeal to a jury, and invited those under conviction to sit at the front of the church on the “anxious seats” while waiting for their salvation.¹² Though no one knows the exact number of converted and revived persons in the Second Great Awakening, it is no exaggeration to suggest that the various ministries of McGready, Stone, Dwight, Beecher, and Finney powerfully influenced hundreds of thousands.

A second wave of national revival began in the decade of the 1830s as the Worrall sisters revived and then popularized their adaptation of John Wesley’s teaching on entire sanctification, through their “Tuesday Meeting for the Promotion of Holiness.” Sarah Worrall Lankford (1806-1896) established the Tuesday Meeting in her home in New York City in 1836. Her younger and more famous sister, Phoebe Worrall Palmer (1807-1874), soon joined her in this work. For more than fifty years leaders from several evangelical denominations as well as hundreds of laypersons¹³ gathered for Bible study, prayer, and testimony. This meeting became the model for some 240 similar meetings conducted around the world. Palmer reduced “the quest for sanctification to three-step process: (1) consecrating oneself entirely to God; (2) believing God keeps his promise to

¹² Whitney R. Cross, *The Burned-Over District: The Social and Intellectual History of Enthusiastic Religion on Western New York, 1800-1850* (Ithaca, N.Y.: Cornell University Press, 1950); K. J. Hardman, *Charles Grandison Finney (1792-1875): Revivalist and Reformer* (Syracuse, N.Y.: Syracuse University Press, 1987).

¹³ The New Testament writers frequently used the word “lay,” derived from the Greek word *laikos*, in reference to the people who belong to God. Ephesians 4:11-12 identifies two specific groupings of God’s people: leaders (apostles, prophets, evangelists, pastors and teachers) and non-leaders (the saints who do the work of the ministry). Whenever the words “lay person” or “layman” is used, it refers to the non-leaders in the church.

sanctify what is consecrated; and (3) bearing witness to what God has done.”¹⁴ A number of denominations that emerged from the holiness movement later in the nineteenth century adopted this theology of sanctification. Included in this number were the Wesleyan Methodists (1843), the Free Methodists (1860), the Salvation Army (1880), the Church of God, Anderson (1881), the Church of the Nazarene (1895), and such Pentecostal groups as the Church of God, Cleveland (1886), the Pentecostal Holiness Church (1895), and the Church of God in Christ (1896). Palmer’s activities as a speaker at hundreds of camp meetings, author of ten books, and editor of the *Guide to Holiness* (1864-1874) helped restore to the local church the idea of an active lay ministry.¹⁵

In the years just prior to the American Civil War, a third significant national revival erupted in New York City, swept across the great urban centers of the country, and then spread around the world. In September 1857, Jeremiah C. Lanphier (1809-1898), a layman in New York City’s North Church, began a simple noontime prayer meeting for businessmen. Within two months, laymen in Philadelphia were conducting a similar prayer meeting; very quickly revival spread from city to city, like the sparks of a campfire blown by the wind. Though revival lasted only two years, one historian estimates over one million American citizens, and another million in Ireland and Great Britain, converted to Christianity, while hundreds of thousands of Christians were spiritually invigorated.¹⁶ Dwight L. Moody, William Booth, Charles Spurgeon, and A. B.

¹⁴ Charles E. White, “Phoebe Worrall Palmer,” in Daniel G. Reid, R.D. Linder, Bruce L. Shelley, Harry S. Stout, eds., *Dictionary of Christianity in America* (Downers Grove, Ill.: InterVarsity Press, 1990), 860-861.

¹⁵ Harold B. Raser, *Phoebe Palmer: Her Life and Thought* (Lewiston, N.Y.: E. Mellen Press, 1987); John A. Roche, *The Life of Mrs. Sarah A. Langford Palmer* (New York: George Hughes & Company, 1898); Richard Wheatley, *The Life and Letters of Mrs. Phoebe Palmer* (New York: Palmer & Hughes, 1876); Charles E. White, *The Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist and Humanitarian* (Grand Rapids, Mich.: Zondervan/Francis Asbury Press, 1986).

¹⁶ Talbot W. Chambers, *The New York City Noon Prayer Meeting: A Simple Prayer Meeting that Changed the World*, (New York: Wagner Publications, 2002).

Simpson experienced a spiritual transformation in these meetings; these men would leave their indelible stamp upon the Christian world for the remainder of the nineteenth century.¹⁷ Several unique characteristics marked this season of renewal, including an emphasis on prayer rather than preaching, a prominent leadership role occupied by the laity rather than the clergy, and much cooperation across denominational lines.¹⁸ In 1858, Talbot Chambers, a participant in the Noon Prayer meetings described them as “a laymen’s meeting from the commencement, and its success acted directly upon laymen in revealing to them the immense amount of unemployed talent which lay wrapped up in a napkin, and in stimulating them to an active, diligent and conscientious use of their faculties and opportunities.”¹⁹ Sparked by the October 1857 financial panic and ongoing tension over the issue of slavery, it is interesting to note that this revival had little impact in southern cities of the United States. Some scholars have suggested that God gave the nation an opportunity to repent of the sin of slavery and that the South, in particular, did not take hold of that occasion for repentance and restitution.²⁰

As civil war was tearing asunder the nation, the winds of revival blew through the encampments of the armies of both the blue and the gray. The horrific nature of this, America’s first “total war,” drove many soldiers into the arms of God and the solace

¹⁷ Moody would join the Young Men’s Christian Association, raising tens of thousands of dollars for that organization and then expand his efforts into mass evangelism in the United States and Great Britain. Booth would establish the Salvation Army in Great Britain in 1865 and then in the United States in 1880. Spurgeon would become the pastor of one of the world’s first true mega churches, the Metropolitan Tabernacle in London, England. Simpson would found the Christian and Missionary Alliance in 1897 and send over 1,000 persons to the mission field.

¹⁸ Norris A. Magnuson, “Prayer Meeting Revival,” in Reid et al, *Dictionary of Christianity in America*, 860-861; J. Edwin Orr, *The Fervent Prayer: The Worldwide Impact of the Great Awakening of 1858* (Chicago: Moody Press, 1974); S. I. Prime, *Fifteen Years of Prayer in the Fulton Street Meeting* (London: Sampson Low, Marston, Low & Searle, 1872).

¹⁹ Chambers, *New York City Noon Prayer Meeting*, 126.

²⁰ The author of this paper has heard this theory espoused by two historians: Ronald E. Emptage (Ph.D. Michigan State University), Professor of Church History at Ashland Theological Seminary and H. Vinson Synan (Ph.D. University of Georgia), Professor of Church History at Regent University.

afforded them through their faith in Christ. An especially intense religious awakening took place among the southern armies in the winter of 1862-1863, perhaps in no small part due to the overt example of Christian faith by Robert E. Lee and his most trusted general, Thomas “Stonewall” Jackson.²¹ Two sources estimate upwards of 350,000 soldiers converted during “this mighty scourge of war,” which Lincoln had prayed might “speedily pass away.”²²

Following the war, it is not easy to find evidence of a national awakening, though a spirit of revivalism continued through the end of the century, taking two primary forms: mass evangelism crusades conducted in the urban centers of the country and summer camp meetings. The evangelistic campaigns of such lay preachers as Dwight L. Moody (1837-1899) and Major Daniel W. Whittle (1840-1901) and gospel song leaders Ira D. Sankey (1840-1908) and Philip B. Bliss (1838-1876) intensified the spirit of urban revivalism. Moody was a successful Chicago shoe salesman when he began a Sunday school in 1858. When the war broke out, he performed evangelistic and relief work with the U.S. Christian Commission. Following the war, he became the president of the Chicago Y.M.C.A. and promoted the work of his Sunday school throughout the city. An enormously successful evangelistic campaign in England, Scotland, and Ireland in the years 1873-1875 made Moody famous back in the states. He conducted two American revival campaigns in 1875-1879 and 1884-1891, visiting such major cities as Brooklyn,

²¹ J. William Jones, *Christ in the Camp or Religion in Lee's Army* (Richmond, Va.: B.F. Johnson and Company, 1887) and James I. Robertson, *Stonewall Jackson: The Man, the Soldier, the Legend* (New York: Macmillan, 1997).

²² “Revivals in the Camp,” *Christian History Magazine*, 33 (January 1, 1992); Jones, *Christ in the Camp*; James H. Moorhead, *American Apocalypse: Yankee Protestants and the Civil War, 1860-1896* (New Haven: Yale University Press, 1978); Arnold Gates, “Lincoln’s Second inauguration,” Patricia L. Faust, ed., *Historical Times Illustrated Encyclopedia of the Civil War* (New York: HarperCollins Publishers, 1991), 441.

Philadelphia, New York City, Chicago, and Boston, and such smaller cities as Detroit, Toledo, Pittsburg, and St. Louis.²³

The musical ministry of Ira D. Sankey greatly enhanced the revival services conducted by Moody. They were partners in evangelism for more than twenty-five years. Sankey's rich baritone voice introduced millions to the gospel hymn, making it a staple of modern revivalism. He produced several songbooks of popular hymns and gospel songs; congregations across the nation quickly adopted his music as they enthusiastically sang the "wonderful words of life."²⁴

Countless other teams of lesser known evangelists and musicians crisscrossed the country in the years leading up to 1900. Major Daniel Whittle and Philip Bliss are representatives of these "lesser lights." Whittle was wounded at the battle of Vicksburg, losing an arm. Returning to Chicago, he joined the Elgin Watch Company and rose to the office of treasurer. In the mid-1870s, Moody convinced his friend to leave the business world and join him in on the evangelistic field. Teaming up with Philip Bliss, author of many popular gospel songs, the two men conducted twenty-five revival meetings.²⁵ Following Bliss' premature death in a fiery train wreck in 1876, Whittle joined forces with the Christian Alliance and the Missionary Alliance preaching and teaching in their revivals, camp meetings, and conferences. The combined spiritual influence of these revivalists, both the famous and the obscure, is incalculable.

²³ William R. Moody, *The Life of Dwight L. Moody* (New York: Fleming H. Revell, 1900); Bruce J. Evensen, *God's Man for the Gilded Age: D.L. Moody and the Rise of Modern Mass Evangelism* (Oxford: Oxford University Press, 2003).

²⁴ Sankey wrote the music for several dozen gospel hymns, including, "Able to Deliver," "Faith is the Victory," "The Ninety and Nine," "A Shelter in the Time of Storm," and "Under His Wings." See Ira D. Sankey, *My Life and the Story of the Gospel Hymns* (New York: Harper & Brothers, 1907).

²⁵ Songs Bliss wrote include "Almost Persuaded," "I am so Glad that My Father in Heaven," "Man of Sorrows," and the words to "I Will Sing of My Redeemer." See Daniel Webster Whittle, *Memoirs of Philip P. Bliss* (Chicago: A. S. Barnes & Company, 1877).

Meanwhile in 1867, Rev. John S. Inskip (1816-1884), a Methodist pastor, and several of his clergy friends, revived the “old-fashioned” summer camp meeting by founding the National Campmeeting Association for the Promotion of Christian Holiness.²⁶ Over the next fifteen years, this organization conducted more than fifty national “holiness” camp meetings across the country, with some meetings drawing crowds of over 40,000 attendees.²⁷ In 1869, Rev. William B. Osborn (1822-1902) formed a holiness association that developed a 230-acre facility at Ocean Grove, New Jersey. They constructed an auditorium to seat six thousand worshippers at an approximate cost of sixty-thousand dollars; it is still in use today.²⁸ A decade later, Osborn and his wife, Lucy Drake Osborn (1844-1918), established a camp ground for veteran missionaries at Niagara Falls, New York and named it Wesley Park. A missionary conference conducted there in 1883 featured over thirty missionaries telling of their experiences overseas and sharing the lessons learned. As an outgrowth of this camp meeting, several missionaries established the International Missionary Union to promote “Christian perfection in foreign lands in much the same way as the National Camp Meeting Association did in the United States.”²⁹ During this same period, other holiness groups established permanent campground facilities for the use of their constituents, including the famous Chautauqua

²⁶ Summer camp meetings had played a significant role American revivalism until Charles Finney took these revival services to large, temporary, indoor tabernacles and called them “protracted meetings.”

²⁷ A. McLean and Joel W. Eaton, eds., *Peniel; or, Face to Face with God* (New York: W. C. Palmer, 1869); Charles E. Jones, *A Guide to the Study of the Holiness Movement* (Metuchen, N.J.: Scarecrow Press, 1974); and Charles E. Jones, *Perfectionist Persuasion: The Holiness Movement and American Methodism* (Metuchen, N.J.: Scarecrow Press, 1974).

²⁸ “Rev. William Bromwell Osborn,” *History of Monmouth County, New Jersey 1664-1920 Volume II*, (Lewis Historical Publishing Company, 1922), 25-30.

²⁹ Lucy D. Osborn, *Heavenly Pearls Set in a Life: A record of Experiences and Labors in American, India, and Australia* 2nd ed., (New York: Fleming H. Revell, 1917), 271-275. The International Missionary Union is not be confused with the International Missionary Council, organized by the World Missionary Conference in 1921, under the leadership of John R. Mott. The IMC and the World Council of Churches merged their operations in 1961. For additional information on the IMU see C. W. Park, “The International Missionary Union,” *Andover Review*, 8, no. 47, (November 1887), 545-548, and Jones, *Perfectionist Persuasion*, 156-159.

Institution, established in 1874, which grew out of a desire to provide training specifically suited for Sunday school teachers.³⁰

The renewed emphasis on the doctrine of sanctification – being holy and set apart for divine use – led many to pursue “holiness” as a lifestyle. Eschewing many worldly pleasures, these Christians possessed an ardent desire for God to consume them in His service and use them for His glory. Encouraged by the public preaching and writings of such leaders as Finney, Palmer, Moody, and Simpson,³¹ many Christians sought after and received the “baptism of the Holy Spirit” as the means by which they were made holy and fit for the Master’s use.³² With such attention focused on the work of the Holy Spirit, there soon arose interest in the gifts of the Spirit.³³ Preachers and Bible teachers proclaimed that God was restoring these spiritual gifts to the church; very quickly, the gift of divine healing took center stage. Many claimed to possess this gift and “faith healers” such as Charles Cullis (1833-1892), John Alexander Dowie (1847-1907), and Maria Woodworth-Etter (1844-1924) traversed the country with their message of divine health.³⁴ Controversy tended to follow these healers; nevertheless, countless numbers of sick and afflicted often found permanent relief from their suffering. Many participants in

³⁰ Gould, Joseph E. *The Chautauqua Movement: An Episode in the Continuing American Revolution* (Albany: State University of New York Press, 1961); Theodore Morrison, *Chautauqua: A Center for Education, Religion and the Arts in America* (Chicago: The University of Chicago Press, 1974); Chautauqua Institution, History & Archives. <http://www.ciweb.org/history.html> Accessed March 14, 2007.

³¹ See these works: Charles G. Finney, *Lectures in Systematic Theology* (Oberlin, Ohio: James M. Fitch, 1846); Phoebe Worrall Palmer, ed., *The Guide to Holiness*, (1864-1874); Dwight Lyman Moody and John Stuart Ogilvie, *Life and Sermons of Dwight L. Moody: Containing the Story of His Birth and Early Life, a History of His Wonderful Power and Success as an Evangelist, Also Twenty-four of His Best Sermons, Full Particulars of His Death and Funeral Services, Comments of the Press, and Eulogies by Prominent Men* (New York: J.S. Ogilvie, 1900); and Albert B. Simpson, *Walking in The Spirit* (New York: Christian Alliance Publishing Company, n.d.).

³² The biblical teaching on the Baptism of the Holy Spirit is described in John 14:16-17, 25-26; 16:4-15; Acts 2:1-36; 8:14-24; 10:44-48; 19:1-7; Romans 8:1-17; and I Corinthians 12:1-14:40.

³³ Romans 12:3-8; Ephesians 4:11-12; and I Corinthians 12:1-11 contain teaching on the gifts of the Holy Spirit.

³⁴ Wayne E. Warner, “Faith Healing,” in Reid et al, *Dictionary of Christianity in America*, 424-426.

the post-war revivals were convinced that God had restored the gifts of the Spirit to the church in order that she might evangelize the world in advance of the return of Christ.³⁵

Popular interest in Biblical prophecy was on the rise, especially in the twin teachings of dispensationalism – the belief that God had divided human history into different periods in which he dispensed his grace – and premillennialism – the belief that the return of Christ to earth would take place prior to his millennial reign. An Irish pastor and theologian, John Nelson Darby (1800-1882), popularized his teaching on these prophetic themes in seven visits to North America in the years between 1859 and 1874. James H. Brookes (1830-1897), a Presbyterian pastor living in St. Louis, Missouri, embraced these teachings and widely promoted them through his books, pamphlets, tracts, and articles. Brookes led the Niagara Bible Conference (1875-1897) which provided a platform for the proclamation of the “unchanging features” of dispensationalism and an opportunity for friendship and networking among fellow dispensationalists.³⁶ In later years, the writings of Cyrus Ingerson Scofield (1843-1921), particularly his renowned *Reference Bible*, would add much weight to the dispensationalist’s, not to mention the Fundamentalist’s, emphasis on Christ’s imminent Second Coming.

These religious ideals – revivalism, sanctification, Holy Spirit baptism, the restoration of the gifts of the Holy Spirit including a renewal of divine healing, and the imminent return of Christ – coalesced into a stream of conscientiousness that fueled a

³⁵ Use of the feminine gender to describe the church is rooted in biblical imagery where Christ is the bridegroom/husband and the church is the virgin/bride. See II Corinthians 11:2; Ephesians 5:21-32; Revelation 19:1-9; and 22:17.

³⁶ See Larry Pettegrew, “The Historical and Theological Contributions of the Niagara Bible Conference to American Fundamentalism,” (ThD diss., Dallas Theological Seminary, 1976); Carl E. Sanders II, “The Premillennial Faith of James Hall Brookes,” (ThD diss., Dallas Theological Seminary, 1995).

great urgency for global evangelism. This statement captures the spirit of the age. “Christianity is a *missionary religion*, [italics original] and as such it proposes to capture the world for Christ.”³⁷ Inspired by the words of Jesus, “And this gospel of the kingdom shall be preached in all the world for a witness unto the nations; and then shall the end come,”³⁸ many church leaders firmly believed that Christ would not return to the earth until the Gospel had been preached to the whole world. Proclamation of the need for global evangelism came through a multitude of publications, conferences, and conventions. The call for action came from a plethora of home and foreign mission agencies springing to life across the country. Despite the nation-wide establishment of Bible societies, city rescue missions, healing homes, temperance societies, Sunday schools, orphanages, and numerous other ministries, there remained a shortage of workers who were willing and able to minister in these institutions, let alone go to uttermost parts of the earth. What could rectify this perilous situation? Against this backdrop of a pressing world need and a dearth of laborers, one man stepped forward to sound the call for training and mobilization of lay workers in missionary training institutes.

ALBERT BENJAMIN SIMPSON - THE PIONEER MISSIONARY EDUCATOR

Rev. Albert B. Simpson was born December 15, 1843 in Bayview, Prince Edward Island. He was the fourth of nine children that were born to James and Jane Clark Simpson. The elder Simpson worked in association with the British and North American Royal Mail Steam Packet Company as a shipbuilder, miller, merchant and exporter.

³⁷ W. S. Winans, “The Field and the Work of Christianity (excerpts from an address before the New York Conference Missionary Society, April 7, 1889),” *Gospel in All Lands*, (December 1889), 556.

³⁸ Matthew 24:14 Authorized (King James) Version.

When a financial depression in 1847 threatened the British economy, Simpson sold his business interests and moved his family to Chatham, Ontario where he purchased a farm.³⁹

Though his parents were both active in the Scottish Presbyterian church, young Simpson did not make a personal profession of faith until he was fifteen years of age. In the summer of 1858, he had a near drowning experience while swimming with high school classmates. Shortly thereafter, the Rev. H. Grattan Guinness (1835-1910), an evangelist from London, England, visited Chatham and preached in Simpson's church. Guinness' powerful sermon brought Simpson to a place of conviction and led to his conversion.⁴⁰ Upon graduation from Knox College in Toronto in 1865, he became a licensed minister in the Canadian Presbyterian Church and accepted the pastorate of the large and prosperous Knox Presbyterian Church in Hamilton, Ontario. His eloquent preaching, coupled with his home visitation program, and emphasis on prayer groups and missions giving, resulted in significant growth. During Simpson's eight years there, the church grew by 750 members.⁴¹

In December 1873, Simpson accepted the call to the Chestnut Street Presbyterian Church in Louisville, Kentucky. He oversaw the construction of a large facility at Broadway and Fourth and led a citywide revival campaign with Major Whittle and Philip Bliss. Following these meetings, Simpson established a regular Sunday evening service featuring gospel music and evangelistic preaching, which resulted in hundreds of

³⁹ Albert Edward Thompson, *The Life of A. B. Simpson, Official Authorized Biography* (New York: Christian Alliance Publishing Company, 1920), 3-4.

⁴⁰ Thompson, *Life of A. B. Simpson*, 12, 26.

⁴¹ Thompson, *Life of A. B. Simpson*, 41-52.

conversions. Despite his gifted leadership, the congregation resisted Simpson's efforts at evangelism among the common people of Louisville.⁴²

By late 1879, Simpson's eye turned eastward when the Thirteenth Street Presbyterian Church in New York City elected him as their pastor. There, as in Louisville, he encountered a strong resistance to his desire for ministry among the lower classes. Within two years of assuming the pulpit, he resigned as pastor to establish an independent gospel ministry to the neglected masses in New York City. The Christian Missionary Alliance and the New York Missionary Training School would soon emerge out of this new ministry.⁴³

A CALL FOR A MISSIONARY TRAINING COLLEGE

In February 1880, Rev. Simpson launched a new missionary magazine entitled *The Gospel in All Lands*. In the opening paragraph of the inaugural issue, he announced that his magazine was to serve as

another voice of cheer to the scattered workers in the great Harvest Field; another standard raised in the Great Conflict; another channel opened for the diffusion of the living facts of Aggressive Christianity which belong to the whole church of God; another echo of the Great Commission; another plea for the one thousand million of our immortal fellow men – “those great billows of humanity surging every generation upon the dark shores of eternal death”: this is the meaning – somewhat of the meaning – of our proposed work. Surely there is need of no excuse for even the feeblest effort in such a cause.⁴⁴

This new missionary tabloid contained reports of the need for global evangelization, descriptions of countries without a Christian “witness,” and testimonials from foreign missionaries. Also featured were accounts of mission agencies and their activities, updates from missionary conferences and conventions, and appeals for funds and

⁴² Thompson, *Life of A. B. Simpson*, 53-62.

⁴³ Thompson, *Life of A. B. Simpson*, 83-85.

⁴⁴ A. B. Simpson, “The Gospel in All Lands,” *Gospel in All Lands*, 1, no. 1, (February 1880), 2.

personnel to enter the “fields white unto harvest.” Perhaps, most importantly, this monthly magazine called for laypersons, both men and women, to enter the ranks of foreign and home missionary service. Simpson and other nineteenth century church leaders believed that non-clergy persons with zeal for God and a desire to do the work of Christian missions should be included in that work, despite their lack of professional ministry training.⁴⁵ They believed that lay workers, with some appropriate training, could bridge the gap between the clergy and the congregation, thus providing a new level of non-professional missionary leadership. These people would expand the pool of Christian workers engaged in home and foreign evangelism, thereby increasing the number of men and women who came to Christ and joined the kingdom of God.

One of the early themes echoing through the pages of *The Gospel in All Lands* and its various successors⁴⁶ was a call for the establishment of training colleges specifically tailored to the needs of those laypersons desirous of entering missionary service. This forceful appeal, made in March 1880, was the first indication of the full scope of Simpson’s intentions.

Is there not room for a missionary training college in every great Church in this land, where young men may prepare at home for foreign work, and study the history of missions, the methods of mission work, and the languages in which they expect to preach the Gospel to the heathen? The work of Foreign Missions is no longer a matter requiring only zeal, self-sacrifice, and love of souls . . . It has become a great, complicated, and wonderfully wise development of the experience of fifty years. It touches the world’s intense and busy life at every

⁴⁵ A partial list of Simpson’s colleagues who shared this opinion would include, Dwight Lyman Moody, Adoniram Judson Gordon, Lucy Drake Osborn, Carrie Judd Montgomery, Charles Cullis, Martin Wells Knapp, and Charles F. Parham.

⁴⁶ Simpson sold *The Gospel in All Lands* to Eugene R. Smith in 1881 who continued its publication for several decades. Simpson founded a new missionary journal, *The Word, Work, and World* in 1882. This magazine would undergo several iterations in his lifetime. These are the known names and dates of publication between 1882 and 1919: *The Word, Work, and World*, 1882-1887; *The Christian Alliance*, 1888-1889; *The Christian Alliance and Missionary Weekly*, 1889-1893; *The Christian Alliance and Foreign Missionary Weekly*, 1894-1896; *The Christian and Missionary Alliance*, 1897-1911; and finally, *The Alliance Weekly*, 1912-1919.

point, and it comes in contact with all the forms of human thought and culture. It includes the college and the school of technology, the printing press and the medical mission, as well as the preaching of the evangelist and the teaching of the pastor. It often calls its messengers to stand before kings, and claims from them the wisest statesmanship and the finest tact. A good Missionary Training College would prevent many a subsequent mistake; it would save future years of preparation, and it would cherish into mature and abiding impulses many a transient dream of missionary enthusiasm . . . what might not be felt if two hundred consecrated young men could meet for even a single year to receive from the living lips of [noted church leaders and missionary workers] the ripe lessons of their experience and the kindling impulse of their faith and enthusiasm; with all the added power of mutual contact and a common purpose and atmosphere of missionary devotion? Could there be a more fruitful expenditure of consecrated wealth than the endowment of such a Missionary Institution?⁴⁷

Embedded in this proposal are several notable features of the proposed missionary training college. First, Simpson called for the founding of numerous schools. Instead of advocating the establishment of one or two centrally located colleges, Simpson wanted to see them in “*every* great Church in the land” [italics mine]. This call for local training centers would place missionary preparation where the students lived. With 38 states in existence in 1880 and a national population of 50.1 million citizens, the potential numbers of these schools seemed unlimited.⁴⁸

Second, the great churches of the nation would be identified with, and linked to, centers for missionary training. Though Simpson does not describe what, in his mind, constituted a “great church,” by inference, one might conclude that a great church had the resources necessary to establish, promote, house, and sustain a missionary training college. Such a church would have required an experienced faculty to provide appropriate instruction, support staff for the daily operations, suitable physical space for classrooms and student housing, adequate finances to pay its myriad expenses (or sufficient faith to trust God to provide for these expenses), and a pool of interested persons from which to

⁴⁷ A. B. Simpson, “Editorial,” *Gospel In All Lands*, 1, no. 2, (March 1880), 55.

⁴⁸ 1880 Census Data taken from <http://www.1880census.com/> Accessed March 3, 2007.

draw students. These factors seem to imply that a great church would also be a large church, and most likely found in the burgeoning urban centers of the nation.⁴⁹

Third, the curriculum was practical and accessible to all. Course work would include studies in the history of missions, missionary methodology, and foreign languages. These subjects were often available at the college and seminary; however, they were not easily accessible by that larger body of Christian persons who, Simpson believed, were interested in overseas missions work but found themselves, for a variety of reasons, unable to attend the existing colleges or seminaries.

Fourth, Simpson recognized the complexity of missions work and its interconnectedness with culture, technology, medicine, and politics. The effective missionary would need to receive practical training designed to ensure a smooth entrance into a culture that was strange and distant. Simpson believed that missionary education at a “good” missionary training college would help these lay workers avoid making many of the mistakes common among those individuals who were zealous for God but inadequately prepared for mission service.

Fifth, these schools would provide a more rapid route to the mission field than the road taken by those who attended a liberal arts college and then went off to seminary. The path through seminary in the 1880s could take between three and seven years. It seems reasonable to conclude that Simpson believed the “future years of preparation” to be saved by attending the training college would be put to better use by actually doing the work of missions, rather than merely studying the subject at the graduate level.

⁴⁹ The 1880 US Census identified 99 cities, in 30 states and the District of Columbia, with a population that exceeded 20,000 residents. United States Bureau of the Census. Table 11. Population of the 100 Largest Urban Places: 1880. <http://www.census.gov/population/documentation/twps0027/tab11.txt> Accessed March 3, 2007.

Finally, these proposed training colleges would harness the spiritual convictions of a vast army of willing workers transforming their “transient dream[s] of missionary enthusiasm” into “mature and abiding impulse[s].” Simpson believed there were countless numbers of persons who possessed passionate desire to serve in missionary capacities, but lacked the ability to move from aspiration to activation. However, once properly equipped in a missionary training college and mobilized for service, this mighty host of lay missionaries would scatter across the globe, bringing the Gospel of Jesus Christ to the far-flung, un-evangelized peoples of the world.

Throughout the early 1880s, Simpson would continue to sound a clarion call for the establishment of missionary training schools and elaborate further on their mission and constitution. In April 1880, twenty-two representatives from twelve seminaries formed the American Inter-Seminary Missionary Alliance⁵⁰ to consider various ways to promote missionary awareness and foreign service for seminary graduates. This group announced a fall convention in Brunswick, New Jersey, that would, as Simpson characterized, “quicken missionary zeal on the part of candidates for the ministry and arouse a more profound and intelligent enthusiasm in the Church’s grandest work.”⁵¹ He went on to write, “We hope this convention will, among its many questions, thoroughly discuss the establishment of a Specific Missionary Training College, to prepare persons

⁵⁰ This organization was one of several college student religious associations that sprang up in the 1880s. Others included the Intercollegiate Young Men’s Christian Association, the Canadian Intercollegiate Missionary Alliance, and the Student Volunteer Movement. In 1895, nearly a dozen of these student organizations combined their efforts under the leadership of John Mott and took the name World’s Student Christian Federation. By January 1898, over eleven hundred and seventy student volunteers had gone to the mission fields and four thousand additional students had pledged themselves to a similar course of action when their studies were complete. See G. Stanley Hall, *The History and Pedagogy of American Student Societies* (New York: Appleton and Company, 1901), 271-286.

⁵¹ A. B. Simpson, “Editorial,” *Gospel in All Lands*, 1, no. 4, (May 1880), 162.

who may not be able to take a full scholastic course, for Missionary Service.”⁵² The same editorial described the situation of two young men, friends of an unidentified minister. These young men unable to take “the slower course of a full curriculum, but who, with one year’s training in such an institution, could be ready for most valuable service.”⁵³ Simpson cited the success of Hudson Taylor’s China Inland Mission, which was primarily staffed by “earnest and devoted men without full ministerial education, [who were] taught and called of the Holy Ghost” and educated in missionary training schools in London. “If we admit the great usefulness of many of our lay evangelists at home,” Simpson reasoned, “surely there is no reason why such men going forth to the foreign field with the sense of a Divine vocation, and a year’s special training for missionary service might not meet a great need and accomplish glorious results.”⁵⁴

In January 1881, *The Gospel in All Lands* published a recommended prayer list that also served as a set of missionary goals for the New Year. Included among eighteen specific prayer needs were these: “the consecration of an increased number of young men for the work of Foreign Missions; such a revival of Christian life as will overflow in a universal movement for the world’s evangelization; [and] missionary training schools.”⁵⁵

Sometime during that year, Rev. Simpson began wrestling with an important decision. After much prayerful consideration, he resigned from the pastorate of the Thirteenth Street Presbyterian Church in New York City in November 1881. His resignation, he later explained, did not “arise from any personal disappointment or alienation [from the congregation], but from a deep and solemn conviction that the

⁵² Ibid, 162.

⁵³ Ibid, 162.

⁵⁴ Ibid, 162.

⁵⁵ A. B. Simpson, “The Work of Prayer and Missions,” *Gospel in All Lands*, 3, no. 1, (January 1881), 42-43.

religious needs of the great masses of the population demanded a work more simple, direct and aggressive, than had been or perhaps could be accomplished, by usual means.”⁵⁶ Underlying this decision, I believe, was his desire to see the establishment of a missionary training school. For nearly two years, he had repeatedly sounded the call for such a school. No one stepped forward to provide the necessary leadership, not even his own denomination. Yet the “needs of the great masses” continued to demand “a work more simple, direct and aggressive, than had been or perhaps could be accomplished, by usual means.” Though he did not declare it, I believe, by November 1881, Simpson had come to this realization: if a missionary training college was going to be established to prepare lay men and women for missionary service to Christ and the church he would have to lead the way!

As the nation entered the New Year of 1882, the call for missionary training schools became more forceful and emphatic. “Is there not room,” Simpson implored,

is there not great need for such a class of foreign missionaries, humble men and women, fired with the love of Christ and souls, called of the Holy Ghost, dedicated to the work, not as a profession, not for remuneration, but for its own sake, and at any cost; men who come from the plow and work shop and store with very ordinary education, but rich divine anointing, and who, receiving a simple specific missionary training of one or two years, can go forth, inexpensively, not as settled missionaries in all cases, but as pioneers, evangelists, itinerant heralds of the great salvation. They need not reason about Confucius [*sic*], or teach philosophy to cannibal Africans, but they can tell the story of Jesus and pass on. Such humble laymen founded the first Gentile Churches; such laymen are the most efficient workers⁵⁷

Simpson earnestly cried out, “In His name, and in the name of the perishing millions, we plead for this work, not in disparagement of the existing methods, but in addition to them.

⁵⁶ A. B. Simpson, “The Gospel Tabernacle, New York,” *Word, World, and World*, 3, no. 3, (March 1883), 45.

⁵⁷ A. B. Simpson, “A New Missionary Movement,” *Word, Work, and World*, 1, no. 1, (January 1882), 33-34. Simpson’s reference to the Holy Spirit as the Holy Ghost is normative during this period; the Authorized Version of the Bible (KJV) frequently uses the same terminology.

Who will go? Who will supply the means to send them? Who will help to establish a missionary school to prepare them?”⁵⁸

That same month *The Word, Work, and World* published a recommended list of prayer needs, containing ten specific items. Simpson beseeched his readers to

Ask the Lord of the Harvest to raise up speedily in this cause a great missionary movement with these special features and aims: -- To send the Gospel to the unoccupied fields of the world; To evangelize the heathen masses everywhere by itinerant preaching and missionary journeys; To employ men called of the Holy Ghost and consecrated to this work; To employ not only ministers, but all humble and devoted men and women who possess the requisite qualifications; To open a missionary training school for the specific preparation of the laborers before they go out . . .⁵⁹

As if to reinforce the urgency of these prayer requests, the sentiment of an individual identified only as “a leading pastor in this country” appeared in the February 1882 issue of *The Word, Work, and World*.

For years I have been dreaming of an Interdenominational Training School for Missionaries where godly men and women, with the call and spirit of Christ in their hearts, could have some trial of their fitness, and some training for Mission Work – not the training of our Theological Seminaries, not to make them full fledged Presbyterian Ministers, but simply Christian Missionaries, like thousands of Missionaries of the Apostolic churches. . . . May God speed the day when we shall have not one but many such institutions. Our existing methods fail to meet and supply the demands of the world for the Gospel.⁶⁰

In the autumn of 1882, Simpson made a small and unheralded attempt to prepare and equip laypersons for missionary service. He gathered his “first training class, composed of new and zealous followers, [and] met on the stage of a theater on 23rd Street, New York.”⁶¹ Simpson and an unidentified colleague instructed twelve eager

⁵⁸ Ibid, 33-34.

⁵⁹ Ibid, 33-34.

⁶⁰ A. B. Simpson, “The Subject of a Simpler, Wider and More Aggressive Foreign Evangelism,” *Word, Work, and World*, 1, no. 2, (February 1882), 52.

⁶¹ Thompson, *Life of A. B. Simpson*, 215.

students, utilizing “rough benches and hastily improvised tables as their equipment.”⁶²

Though little information appears to exist regarding the exact nature of this small endeavor, doubtless, it provided the test bed upon which Simpson would begin to develop his ideas regarding educational theory and the proper preparation of laypersons for missionary service.

In March 1883, Simpson announced the formation of a new missionary society, aptly named, The Missionary Union for the Evangelization of the World. Among its stated three-fold objectives was the “opening of a Missionary Training School for Christian Evangelists, where godly and consecrated young men and women can be prepared, without expense, and through a brief and practical course of study and some experience of practical Missionary work, to go forth as labors [*sic*] into the neglected fields.”⁶³ An unsigned editorial printed in the March issue of *The Word, Work, and World*, (likely written by Simpson) proclaimed the vision and mission of this new school. It would “employ earnest laymen and consecrated women, properly qualified and trained; provide for their simple, thorough and spiritual training . . . [and] send them forth with the special baptism and power of the Holy Ghost, rather than mere scholastic knowledge.”⁶⁴

The Word, Work, and World reported a growing interest in this new school. Financial support for the proposed Training College for Missionaries began arriving in New York. A “noble friend” sent a gift of \$100; other donors sent gifts amounting to nearly \$300, which Simpson gratefully received and acknowledged. Prospective students quickly expressed their intent to enroll. “A goodly band of consecrated men and women”

⁶² Witmer, *Bible College Story*, 34.

⁶³ Simpson, “Missionary Work,” 46.

⁶⁴ A. B. Simpson, “Editorial Paragraphs,” *Word, Work, and World*, 3, no. 3, (March 1883), 47.

it was reported, were “already looking forward to commence the full course of study as soon as the Institute [was] opened.”⁶⁵

By the summer of 1883, Simpson announced that his “Training College for Home and Foreign Missionaries” would begin conducting classes October 1, in New York City. This educational institution would be unique: it was designed for the lay person, not for clergy preparation; it emphasized practical missions training, not theological training; it was entirely faith-based, charging no tuition; it was short-term in duration, just a few months instead of many years; and it offered immediate job placement upon graduation.⁶⁶ His description of the organization, academic emphasis, curriculum, and term of classes, makes clear that this college would be radically different from the liberal arts colleges and seminaries in existence across the nation.

The mission of this college was to provide “a specific and thorough preparation for Evangelistic and Missionary work” with a special emphasis upon “thorough Scriptural training . . . and [a] most careful preparation for practical work.”⁶⁷ This would not be a graduate-level seminary; indeed, the student body would be comprised of “earnest and consecrated persons who do not wish to take a regular course of study in a Theological Seminary . . . men and women who have not received, and do not wish to receive, a regular scholastic education.”⁶⁸ Admissions standards were not stringent; an “ordinary English education [was] sufficient qualification for entrance.” No prior diplomas or degrees were required. If a student’s academic preparation was deficient,

⁶⁵ A. B. Simpson, “Editorial Paragraphs,” *Word, Work, and World*, 3, no. 4, (April 1883), 68.

⁶⁶ A. B. Simpson, “Editorial Paragraphs,” *Word, Work, and World*, 3, no. 7, (July 1883), 113.

⁶⁷ *Ibid*, 113.

⁶⁸ *Ibid*, 113.

“supplementary lessons [would] be given in the English branches.” Listed below are the proposed courses that would comprise the new college’s curriculum.

English Grammar, Composition, Elocution and the art of correct and forcible Expression.

Ancient and Modern History, with special reference to the events recorded in the Bible, Scripture History and Geography.

The Bible, its Origin, Canon, and Inspiration, and the History of its Books, Manuscripts, and Versions.

The Evidences of Christianity, the various Forms of Unbelief, and the best way to meet them.

The Languages of the Bible, with special reference to peculiarities of idiom and style, including Lessons in New Testament Greek.

Ancient Manners and Customs and Illustrations of Scripture from Antiquarian research.

The interpretation of the Scriptures and the General Principles of interpretation, including Analyses of the various Books, the study of Types, &c [*sic*].

The Exposition of the Scriptures, viz: The Historical Books of the Old Testament, from Genesis to Nehemiah.

The Gospels and Acts of the Apostles, including the Life of Christ and of Paul.

The Prophetical Books of the Old and New Testament, with special reference to Christ and His first and second Advent.

The Practical and Devotional Book of Scripture, including Psalms, Proverbs, and Epistles.

Mental and Moral Philosophy.

Natural Science and its relation to Divine Truth.

Christian Theology.

Church History and the History of Religious Opinions.

Christian Life and Experience, as taught in the Scriptures, with special reference to Christian Holiness and the Baptism of Power.

Forms and methods of Christian Work, with full accounts of all the leading enterprises of Philanthropy and Christian effort and the great workers of the Past and Present.

Evangelistic Work, History of great Revivals and Religious Awakenings, Lives of the most useful Evangelists, and the Methods of Dealing with Inquirers.

Missions, including accounts of The Forms of false Religions, Races of Men, The Great Mission Field of the World, The History of Missions, and the Lives of Missionaries.

The Gospel of Healing, in its relation to Christian Faith and the Spread of the Gospel.

The Gospel of the Kingdom and the Coming of the Lord as the Hope of the Church and the Message of the Age.⁶⁹

Students would attend classroom lectures and then receive practical training in these subjects by actually doing mission work in New York City. They would: conduct religious services, prayer meetings, and Bible studies; lead singing, preaching, and teaching; work in the rescue missions, healing homes, hospitals, and orphanages; visit parishioners in homes, tenements, hospitals, and jails; conduct evangelistic rallies, Sunday Schools, revivals and participate in variety of missionary activities. The cosmopolitan nature of the city, combined with the waves of newly arrived immigrants, offered unlimited opportunities for ministry to a widely diverse ethnic and racial population. For those persons with a call to missionary service New York City was the ideal place in which to study and complete a missionary apprenticeship program. Though the proposed course of study would be three years in length, “those who cannot spend so long a time will receive much practical aid in a single session.”⁷⁰

⁶⁹ Ibid, 113.

⁷⁰ Ibid, 113.

The school would operate on a faith basis: the tuition was free, as were “all the advantages of the College.” However, students could secure their room and board in a Christian home, for the “reasonable cost” of only \$4.00 per week. The hope was expressed that the college could provide room and board free of charge to any young person, man or woman, who would be “willing to give their lives wholly to Christ, but cannot afford to give up business without some provision.”⁷¹ A call went out for all God’s people to pray for “the wisdom, faith, and resources necessary for the arranging and preparing of this work.”⁷²

Although the proposed Missionary Training College did not have a liberal arts orientation, it shared many of the same core values of the liberal arts colleges of its day. In 1887, the Presbyterian Church established Alma College, a liberal arts college in Michigan. On its tenth anniversary, the Rev. David Cooper gave the Founder’s Day address and reminded his audience of the five qualities found in the type of “college the Presbyterian Church regards it important she should found and foster.” Alma was to be a college, “whose aim is the education of the whole man . . . pervaded by a positive Christian atmosphere . . . with the Bible as a text-book . . . whose different departments of church work are all in harmony with the Christian faith . . . that in influencing decisions for life work sets currents toward the ministry rather than away from the ministry.”⁷³ I believe that Simpson’s Missionary Training College possessed four of these five qualities. His college was saturated by a positive Christian atmosphere; readily used the Bible, not just “as a text-book”, but as the primary textbook; was entirely in harmony

⁷¹ Ibid, 113.

⁷² Ibid, 113.

⁷³ David W. Cooper, *A Plea for the Smaller College: An Address Delivered on Founders Day at Alma College, June 16, 1897*, (Detroit: John Bornman & Sons, 1898), 17.

with the Christian faith; and aggressively encouraged and promoted the ministry, albeit a lay-oriented ministry, as a viable career path. The only area of deficiency was in its aim to educate the whole man; however, as has been noted, it was never Simpson's intent to provide "a regular scholastic education."⁷⁴ Seen from this perspective, apart from the matter of the length of training, Simpson's missionary training schools and its liberal arts counterparts shared many core values.

A. B. SIMPSON AND THE SEMINARIES

The emergence of ministry training institutes in the late 1800s, some scholars have reasoned, came about as a direct response of the evangelical church to the encroaching presence of theological ideals in the seminaries that conflicted with the values of historic Christianity; i.e., German higher criticism, Darwinian evolutionary theory, theological liberalism, and the Social Gospel.⁷⁵ In 1927, David Breed suggested that, just as God had raised up Dwight Lyman Moody "as a rebuke to the ordained ministry for their neglect of the systematic work of soul-saving, [it] may be that [God] has raised up the Bible institutes to rebuke the seminaries for their negligence in certain vital matters."⁷⁶ When viewed against the backdrop of the modernist-fundamentalist controversy of the 1920s this thesis may have merit; however, the pages of Simpson's missionary magazine in the early 1880s do not support this assertion.

⁷⁴ Simpson, "Editorial Paragraphs," (July 1883), 113.

⁷⁵ Cook, "Bible Institute Movement," 2-4; Best, "Bible College on the March," 11; Marshall J. Leggett, "A Study of the Historical factors in the Rise of the Bible College in the Restoration Movement" (master's thesis, Butler University, 1961), 5.

⁷⁶ David R. Breed, "Bible Institutes of the United States," *Biblical Review*, 12, no. 3, (July 1927), 376. This is the earliest scholarly treatise on practical theological and missionary training I have discovered.

In calling for the establishment of missionary training schools, Simpson was not expressing dissatisfaction with the theological bent of the seminaries then in existence;⁷⁷ he was, however, concerned about the lack of emphasis on soul-winning, practical theology, and mission work. As early as March 1880, *The Gospel in All the Lands* reported a “remarkable and simultaneous missionary movement” in the theological seminaries. Students at Princeton and Hartford had issued a call for special prayer and a conference on “the duty of missionary service on the part of young men studying for the ministry.”⁷⁸ Two months later, the editors (likely written by Simpson) of *The Gospel in All the Lands* declared, “We rejoice to find increasing evidence of a great revival of missionary interest in our Theological Seminaries.” Referring to the establishment of the Inter-Seminary Missionary Convention as a “good and hopeful movement,” he expressed his solemn desire that the twelve seminaries involved would experience a “quickenings of missionary zeal on the part of candidates for the ministry, and arousing a more profound and intelligent enthusiasm in the Church’s grandest work on the part of all Christians.” Not with standing these warm-hearted expressions of joy, the article went on to state, “there is still much room for improvement in this direction in our Seminaries, where, we

⁷⁷ This sentiment would change over the course of the next ten years. By 1891, Simpson clearly saw a theological drift occurring within the American Church and implied as much when he penned these words. “Much of our modern training is departing from the authority and supremacy of the Holy Scriptures. We need pre-eminently today a class of teachers and evangelists who believe in the inspiration and authority of the Word of God, who have found no substitute for the old Gospel, who want no better weapon than the simple message of the Holy Scriptures, who do not have to resort to the social and political questions of the day, who have not exhausted the foolishness and fullness of Scripture, who know their Bibles and know how to use them and who believe every word within these covers and teach men to understand that this Book means just what it says.” A. B. Simpson, “The Training and Sending forth of Workers,” *Christian and Missionary Alliance*, (April 30, 1891), 419-420.

⁷⁸ A. B. Simpson, “A Call from the Seminaries,” *Gospel in All Lands*, 1, no. 2, (March 1880), 107.

are informed, great numbers of the students fail even to take the missionary organ of their own denomination.”⁷⁹

The task of global evangelism, Simpson recognized, was greater than the seminaries ability to provide sufficient numbers of workers. He noted in January 1882 that, “the students in our seminaries are not meeting the need. The candidates for ministry are diminishing.”⁸⁰ Just two months later, *The Word, Work, and World* reported the following statistics to support its claim that American higher education, including the seminaries, was simply unable to supply the great numbers of workers for the mission field. “In the colleges of America there are 60,000 students. Less than one-half of these young men are professing Christians. Less than one-fifth of these students enter the Christian ministry. *One in sixty becomes a foreign missionary*” [italics mine].⁸¹ Assuming these numbers are accurate, they indicate that no more than 100 college students out of 60,000 entered foreign missionary service in the early 1880s.

The July 1882 issue of *The Word, Work and World* reported “Missionary statistics for the Churches and Societies of America” for 1880 and 1881. Of fifty Christian denominations and missionary agencies reported, only thirty-seven had any missionary representation on the foreign fields. The following figures reveal the numbers of American missionaries serving overseas:

1880	Ordained men	806	Laymen	77	Women	946
1881	Ordained men	844	Laymen	77	Women	978 ⁸²

⁷⁹ A. B. Simpson, “Editorial,” *Word, Work and World*, 1, no. 4, (May 1880), 162.

⁸⁰ Simpson, “A New Missionary Movement,” 33-34.

⁸¹ A. B. Simpson, “In the Colleges,” *Word, Work, and World*, 1, no. 2, (March 1882), 100.

⁸² A. B. Simpson, “Summary of Missionary Statistics,” *Word, Work and World*, 1, no. 7, (July 1882), 286.

From 1880 to 1881, there was a net gain of only 70 missionaries; this is in keeping with the formula described in the previous paragraph.

While the numbers of foreign missionaries appear, at first glance, to be substantial, they quickly pale when compared to the great spiritual need of the inhabitants of the earth. In 1887, Fanny Guinness, wife of missionary evangelist H. Grattan Guinness, published a study of the religious preference of the peoples of the world revealed a global population of 1.42 billion and the following religious affiliations.

Protestants	116 Million
Greek Orthodox	84 Million
Roman Catholics	190 Million
Jews	8 Million
Muslims	170 Million
Heathen	856 Million ⁸³

Her analysis of the global need, as compared to the available ministers and missionaries, was startling. In the United States and Great Britain, she observed, there were “considerably more than a hundred thousand [ordained] ministers engaged in instructing seventy millions [*sic*] of intelligent, educated Protestant Christians, while they send considerably less than three thousand missionaries to evangelize the rest of the world, including the thousand millions of heathendom!”⁸⁴ To better apprehend these numbers, imagine one hundred ministers for seventy thousand Christians and three missionaries for one million non-Christians. **“Two groups are before us: seventy fat and well fed people in the one, and a thousand starving creatures in the other. To the former we give a fine batch of large loaves; to the latter we accord one crumb to divide between**

⁸³ Mrs. H. G. (Fanny) Guinness, *The Wide World and Our Work in It; or, The Story of the East London Institute for Home and Foreign Missions*. (London: Hodder and Stoughton, 1887), 15.

⁸⁴ Guinness, *Wide World and Our Work in It*, 18-19.

them [bold original]!”⁸⁵ Guinness’ research confirmed Simpson’s understanding of the enormity of this need; it is no wonder he declared, “Our existing methods fail to meet and supply the demands of the world for the Gospel.”⁸⁶ In the early 1880s, the call to establish missionary training schools across the United States should be seen as an attempt to rally the churches to identify, train, equip, and send forth additional workers to the “fields that are already white unto harvest”⁸⁷ and not as a commentary on the theological orientation or curricular content of the existing seminaries.

OTHER LEADERS CALLED FOR MISSIONARY TRAINING SCHOOLS

In the years leading up to the founding of the Missionary Training College, other voices had been calling for the establishment of similar types of training schools and for opening the doors of such schools to both lay men and women who desired suitable training to enter mission work, both at home and overseas. Though Simpson’s voice would soon rise above the rest of the choir, he was not alone in sounding forth the call for short term, practical training for lay Christians.

A conference on missionary work, conducted at Liverpool, England in 1860, devoted much attention to the topic of education. On the second day of that conference, Rev. C. B. Leupolt, a missionary with the Church Missionary Society in Benares, India, presented a paper entitled, “On Missionary Education.” In that paper, he stated, “it is evident that we consider *the direct preaching of the Gospel the primary instrumentality* of making known the glorious Gospel of our Lord. A *second instrumentality* for carrying

⁸⁵ Guinness, *Wide World and Our Work in It*, 19.

⁸⁶ Simpson, “The subject of a Simpler, Wider, and More Aggressive Foreign Evangelism,” 52.

⁸⁷ John 4:35 Authorized (King James) Version.

out our Lord's command is *education by means of schools*"⁸⁸ [italics original]. Leupolt went on to recommend several types of schools, including English language schools; village or vernacular schools; female schools; infant-schools, schools for Christian children, and orphan schools. "But, to carry out these missionary efforts, we require a fourth kind of school; namely, *Training Institutions for Teachers and Evangelists*" [italics original].⁸⁹ He then addressed the all-important question of the class of persons who would be "required for carrying out this great object of educating the young for time and eternity."

Should they be missionaries or laymen, or what? My conviction is that training the young is such an important branch of missionary labor, that those engaged in it should be in nowise inferior to those engaged in preaching. We require men for this second branch of missionary labor, with minds well trained for school-work; devoted in heart and soul to their Master's cause, apt to teach the young; *otherwise let them not engage in this branch of missionary labor* [italics original]; patient, preserving, never weary in well-doing . . . their patience and perseverance will be tested to the utmost . . . if it be thought preferable to have laymen for schools, have them; only let them be missionaries in heart and soul and qualifications; no inferior [persons] should be employed in our schools. These laymen should be placed on a level with ordained missionaries; and, after a few years' faithful labor, be eligible for filling the posts of principals. If this position be not granted to them, they will strive for ordination in order to obtain it.⁹⁰

In Leupolt's opinion, the opportunities for lay workers, and the obvious need for their services, transcended the traditional boundaries of missionary activities.

Meanwhile, in the United States, there was much controversy within the Presbyterian Church over the issue of recruiting and training missionaries for service overseas. At their annual convention convened in September 1880, at Philadelphia, Presbyterians acknowledged their reliance upon their "regular" theological colleges to

⁸⁸ C. B. Leupolt, *On Missionary Education, in Conference on Missions held in 1860 at Liverpool* (London: James Nisbet & Company, 1860), 111.

⁸⁹ Leupolt, *On Missionary Education*, 111-117.

⁹⁰ Leupolt, *On Missionary Education*, 114-115.

train men for missionary work, while the European missionary societies tended to rely upon their own training schools to prepare qualified persons for foreign missionary service, rather than the established English seminaries. Members of the Presbyterian Church were of a divided opinion regarding the matter of lay leadership in ministry roles, as evidenced by these comments by Dr. Herrick Johnson, Professor of Sacred Rhetoric and Pastoral Theology at Auburn Theological Seminary. Speaking in support of full clergy preparation at Presbyterian theological schools, he implored his fellow churchmen to

Stop shorts to the ministry [italics original]. It is surprising the number of men without a college education, somewhat advanced in years, up well into the twenties and sometimes even thirties, often married and with child or children who get possessed with the idea that they ought to study for the ministry. Two things we think should be done with these applicants for short cuts.

First, dissuade them, if possible. In ninety, if not ninety-nine, cases out of a hundred they would better keep to trade or plow or handicraft. If they are stirred with unwonted zeal for God, they can show it there. The probabilities are that if God had wanted to make preachers of them, he would have started them *en route* before their minds were measurably formed, and their habits fixed, and their households established, and their thorough intellectual training and equipment made almost impossible. Their failure to get on in secular affairs, often taken as God's way of hedging up their paths, and a reason why they should enter the ministry, is more often a reason why they should stay out of it.⁹¹

In the event these laypersons in mid-life crises persisted in their attempts to enter the ministry, Johnson proposed the establishment of a committee of seminary professors and pastors who would evaluate a candidate's suitability to enter seminary without a college education. "Success in passing a written examination" would be the requirement for entrance to the seminary and ministry placement would come upon successful completion

⁹¹Herrick Johnson, "The Proper Care, Support and Training of Candidates for the Ministry" in John B. Dales and R.M. Patterson, eds., *Report of Proceedings of the Second General Council of the Presbyterian Alliance, Convened at Philadelphia, September 1880* (Philadelphia: Presbyterian Journal Company, 1880), 644.

of the seminary degree program. This would be Dr. Johnson's only concession to the request for a "short cut" to the ministry. "We are confident," he concluded, "the hour has fully come when we must have a plan of training, through and through which shall be convincing sign and proof that *we mean to glorify consecrated scholarship and disgrace goodish illiteracy*" [italics original].⁹²

On the other hand, the Rev. J. Murray Mitchell, a missionary with several decades of service in India, expressed genuine concern over the plight of "many men possessed of evangelistic zeal and fitted to do an excellent service in the foreign field, who have had no opportunity of obtaining a theological, or even an academic education. The curriculum prescribed by the Presbyterian Churches is so long that many of these men are compelled to either abandon the hope of serving Christ in the foreign field, or seek employment in connection with other bodies, and so are lost to the Presbyterian Church. Either result is much to be deplored."⁹³

Mitchell proposed a three-part solution to this problem, which, if implemented, would equip these zealous men for missionary service and ensure that their labor would not be lost to the Presbyterian Church. "*First*, the more talented men might be assisted to enter college and go through the regular source of study. *Secondly*, others, after receiving instruction in a missionary institute, might be sent forth as unordained [sic] evangelists, or else as missionary artisans. *Thirdly*, in very exceptional cases men might be ordained to labor in the foreign fields without having passed through the full curriculum."⁹⁴ It is curious to note the reference to "receiving instruction in a missionary institute" given the

⁹² Ibid, 646.

⁹³ J. Murray Mitchell, "Supply and Training of Missionaries" in John B. Dales and R.M. Patterson, eds., *Report of Proceedings of the Second General Council of the Presbyterian Alliance, Convened at Philadelphia, September 1880* (Philadelphia: Presbyterian Journal Company, 1880), 600.

⁹⁴ Ibid, 600.

fact that American Presbyterians relied upon their theological colleges to train men for missionary work. Because no American Presbyterian “missionary institutes” were in existence in 1880, one can only speculate on the meaning of this statement. Did Mitchell have the European missionary training schools in view? Was the presbytery quietly drawing up plans for a missionary institute? Were Simpson’s recent calls for a training institute falling on receptive ears? Simpson was, after all, an ordained Presbyterian clergyman serving in a very prominent New York City church. Since the Presbyterian Church did not establish any Bible Schools in the United States until the early twentieth century, the precise intent of this reference remains unclear.⁹⁵ What is clear, however, is the pressing need within the Presbyterian Church to more quickly train men for the ministry and commission them to the mission field.

The question of training missionaries was not just limited to overseas ministry. As the American nation was expanding westward to the Pacific Ocean, Christians perceived the need for the establishment of new churches in these western regions. In 1878, Edward Payson Tenney, a Congregational minister and president of Colorado College, wrote about the need for churches in Colorado. “These are the very years, “ he declared, “in which a *home missionary training school* [italics mine] is needed, in the region where so many new churches will be founded.”⁹⁶ The church could not depend upon the State University to supply the west with a Christian ministry. “Born of no distinctively

⁹⁵ The Presbyterian Church established the following Bible schools: The Presbyterian Training School, Baltimore, MD (1902); Florence H. Severance Bible and Missionary Training School, Wooster, OH (1903); Presbyterian Missionary Training School, Coraopolis, PA (1904); Philadelphia School for Christian Workers, PA (1907); The Presbyterian Training School of Chicago, IL (1908); The Presbyterian Bible Training School of Nashville, TN (1909); and the Presbyterian Training School of St. Louis, MO (1913). See *Ninety-Second Annual Report of the Board of Education of the Presbyterian Church in the United States of America* (Philadelphia: Published by the Board of Education, 1913), 35-39.

⁹⁶ Edward Payson Tenney, *The New West as Related to The Christian College and the Home Missionary* (Cambridge, Mass.: Riverside Press, 1878), 34.

Christian purpose, and no-self sacrifice; not unfrequently [*sic*] with instructors who are little imbued with the free spirit of the Gospel; subject more or less to political intermeddling, -- the State university is not likely soon to enter into . . . the training of missionaries.”⁹⁷ It was clear to Tenney that a unique training institution was required to prepare and equip those workers who would evangelize the American frontier.

The American evangelist, D. L. Moody, caught the vision for training lay workers in his adopted home town of Chicago. His friends and colleagues raised \$250,000 to fund the Chicago Evangelization Society and establish a training program known as the Bible Institute for Home and Foreign Missions. Moody explained his purpose for training lay workers:

I believe we have got to have gap-men – men to stand between laity and the ministers; men who are trained to do city mission work . . . We need the men that have the most character to go into the shops and meet these hardhearted infidels and skeptics. They have got to know the people and what we need is men who . . . go right into the shop and talk to men. Never mind the Greek and Hebrew, give them plain English and good scripture. It is the Sword of the Lord that cuts deep. If you have men trained for that kind of work, there is no trouble about reaching the men who do not go to church.⁹⁸

The genius of the Bible school movement lay in Moody’s vision for training laypersons for evangelistic work but not as formally trained seminarians and clergy. Moody saw great value in developing skill with “plain English and good scripture,” while eschewing Greek and Hebrew studies. His students were not professional clergy, but trained “gap-men” who would stand between the laity and clergy, speaking directly with “hard hearted infidels and skeptics” in the city shops and factories.

⁹⁷ *Ibid*, 31.

⁹⁸ *Chicago Tribune* 23 January 1886, 3 in Davidhizar, “American Bible College,” 23; Brereton, *Training God’s Army*, 53.

EXISTING MODELS OF PRACTICAL MISSIONARY TRAINING

The idea of offering specialized training for potential missionary candidates did not originate in the heart and mind of A.B. Simpson. By the middle of the nineteenth century, numerous Christian missionary societies existed in Europe. For many decades, these agencies had been sending missionaries to Africa, the Middle East, and Asia. Several of these societies provided a specific curriculum of missiological training through institutes and seminaries they sponsored. Simpson, being a well informed and widely traveled man, knew of many of these centers for missionary education and frequently wrote about them in his magazines, reporting on the activities of schools located in Switzerland,⁹⁹ Great Britain,¹⁰⁰ Germany,¹⁰¹ France,¹⁰² Sweden¹⁰³ and even a few in the United States.¹⁰⁴ In the years leading up to the founding of the Missionary Training College, he regularly presented these schools to his readers as potential prototypes for his own college.

More than 250 years before Simpson began calling for the establishment of a Missionary Training College, the Roman Catholic Church had founded just such an institution. In 1622, Pope Gregory XV (1621-23) and his fellow Jesuits established the

⁹⁹ A. B. Simpson, "Missionary Training Colleges," *Christian Alliance*, 1, no. 5, (May 1888), 76.

¹⁰⁰ A. B. Simpson, "The Livingstone Island Mission," *Gospel In All Lands*, 1, no. 1, (February 1880), 20; *Gospel In All Lands*, 1, no. 2, (March 1880), 55; A. B. Simpson, "Medical Training-School for Ladies," *Gospel in All Lands*, 3, no. 6, (June 1881), 289; A. B. Simpson, "The Forces, Missionary Organizations," *Word, Work and World*, 1, no. 1, (January 1882), 44; A. B. Simpson, "East London Training Institute," *Word, Work and World*, 1, no. 2, (February 1882), 93-94; A. B. Simpson, "Lay Missionary Colleges," *Word, Work and World*, 1, no. 3, (March 1882), 100.

¹⁰¹ A. B. Simpson, "The Berlin Missionary Society," *Gospel in All Lands*, 1, no.1, (February 1880), 17; *Gospel in All Lands*, no. 2, (March 1880), 55; A. B. Simpson, "The Hermannsburg Mission." *Gospel in All Lands*, 3, no. 3, (March 1881), 104; A. B. Simpson, "The Hermannsburg Missionary Society of South Africa," *Gospel in All Lands*, 3, no. 3, (March 1881), 139-140; Simpson, "The Forces, Missionary Organizations," 44.

¹⁰² A. B. Simpson, *Gospel In All Lands*, 3, no. 2, (February 1881), 56.

¹⁰³ *Gospel In All Lands*, 1, no. 2, (March 1880), 55; Simpson, "The Forces, Missionary Organizations," 44.

¹⁰⁴ A. B. Simpson, "Missionary News, America," *Gospel in All Lands*, 2, no. 2, (August 1880), 95; Simpson, "The Forces, Missionary Organizations," 31-32.

Congregatio de Propaganda Fide (the Congregation for the Promotion of Faith) to promote the Gospel of Jesus Christ and the Roman Church around the globe. This agency had full oversight of all missionary activities for the church and considered any country where Roman Catholicism was not the dominant Christian influence to be its mission field. As a part of its missionary strategy, the church, under the leadership of Pope Urban VIII (1623-44) established a missionary training school (known today as Urban College) in the Vatican in 1627, and over the next 260 years, trained a good-sized army of priests in language study and missionary principles. By 1886, the Roman Church had 2,822 European missionaries scattered around the world and reported 21 million adherents, with about 5 million of that number located in “mission field nations.”¹⁰⁵

The Russian Orthodox Church was also engaged in evangelistic activities under the direction of its *Orthodox Missionary Society*. Led by the diocesan bishops, this society conducted a Missionary Training School in one of Russia's largest cities, Kazan, the capital city of the Republic of Tatarstan. *The Word, Work, and World* reported that the mission of this school was to “fit missionaries for their work in the foreign field” and prepare parish priests for ministry in lands where Islam was the dominate religion. The article further reported this society was “doing much to increase the interest of clergy and laity in the good cause” of missionary evangelism and outreach.¹⁰⁶

Protestants did not begin specific training of missionaries until the early years of the nineteenth century when Switzerland emerged as the center of Protestant missionary training. The Basil Evangelical Missionary Society (BEMS), founded in 1815 for the

¹⁰⁵ H. W. Hurlbut, “Missions,” Samuel Macauley Jackson, Talbot Willson Chambers and Frank Hugh Foster, eds., *The Concise Dictionary of Religious Knowledge and Gazetteer* rev. ed. (New York: The Christian Literature Company, 1889), 587; “Roman Colleges,” *The Catholic Encyclopedia* 13, (New York: Robert Appleton Company, 1912), <http://www.newadvent.org/cathen/13131a.htm> Accessed March 5, 2007.

¹⁰⁶ Charles R. Hale, “The Russian Church,” *Word, Work and World*, 1, no. 3, (March 1882), 131-133.

expressed purpose of educating young men for missionary work, specialized in training for service in foreign missionary societies. Within ten years, this non-denominational society had begun sending out missionaries under its own name, and by the mid-1880s, had established a strong missionary presence in China, India, and West Africa. From its very beginning, the BEMS operated a missionary training school in Basel, Switzerland that enrolled 1,010 students between the years 1815 and 1875.¹⁰⁷ In the late 1870s, the BEMS had begun sending out female and medical missionaries and, by the mid-1880s, its missionary school had approximately 100 students enrolled in a six-year course of study.¹⁰⁸ Phillip Schaff, one of the great church historians of the nineteenth century, declared Basel to be “the seat of the largest Protestant missionary institute on the Continent.”¹⁰⁹

At the same time, German Evangelicals under the leadership of Christian Friedrich Spittler (1782-1867) founded *Pilgermission St. Chrischona*; a missionary training school located about six miles outside the city of Basel, which trained countless laypersons for eventual service among German immigrants to the United States.¹¹⁰ These “Lutherans” as they came to be known, served as “colporteurs, city missionaries, evangelists, deacons, house-fathers, teachers, [and] preachers” in American urban centers where Germans congregated.¹¹¹

¹⁰⁷ Theodor Christlieb, *Protestant Missions to the Heathen: A General Survey of Their Recent Progress & Present State Throughout the World* (Edinburgh: David Douglas, 1882), 87.

¹⁰⁸ H. W. Hurlbut, “Missions,” Jackson et al, *The Concise Dictionary of Religious Knowledge and Gazetteer*, 593.

¹⁰⁹ Philip Schaff, *The History of the Reformation: History of the Christian Church* 8, (New York: Scribner, 1910), 110.

¹¹⁰ A. B. Simpson, “Review of Missions for 1886,” *Word, Work and World*, 7, no. 6, (December 1886), 325-329.

¹¹¹ <http://www.lcms.org/ca/www/cyclopedia/02/display.asp?t1=c&word=CHRISCHONA>. Accessed January 15, 2007.

Christians in Germany also established missionary training centers in the nineteenth century. They established the Berlin Missionary Society (BMS) to promote and support mission work overseas. To advance these activities the BMS maintained a seminary in Berlin with a course of study comprising “several years [*sic*] missionary training” though not all their students completed the full curriculum before departing for their missionary appointment.¹¹² A short biography on Charles Frederick Augustus Gutzlaff (1803-1851), missionary to China, recounted his attendance at the Missionary Institute of Berlin in 1821 where he had “a residence of eighteen months in the Institute” prior to his departure for the Orient.¹¹³ In 1880, the director of the training institute was Dr. Johann Ludwig Krapf (1810-1881), a man whom Simpson declared, found “no more glorious service for his last ripe years than to act as drill instructor for the recruits of the missionary army at home.”¹¹⁴ The greatest success of the BMS was in South Africa where, in 1880, they sponsored over forty mission stations and about sixty missionaries for the sum of \$60,000 per year.¹¹⁵

Though not as large or prosperous as the BMS, The Hermannsburg Missionary Society headquartered in Hermannsburg, Germany established a “Mission Training School” that “united industrial work with preaching” and sent out its first missionary to Africa in 1854. By 1881, the HMS operated 47 mission stations in South Africa, with upwards of 4,000 converts.¹¹⁶

Similar training schools operated in Sweden and France. Simpson briefly noted the existence of a school in Upsala, Sweden, presided over by Dr. Fjillstedt, who also had

¹¹² Simpson, “Berlin Missionary Society,” 17.

¹¹³ John Kesson, “Charles Gutzlaff,” *Gospel in All Lands*, 1, no. 2, (March 1880), 79.

¹¹⁴ *Gospel in All Lands*, 1, no. 2, (March 1880), 55.

¹¹⁵ Simpson, “Berlin Missionary Society,” 17.

¹¹⁶ Simpson, “The Hermannsburg Mission,” 104.

“one hundred and fifty missionaries under his care in connection with the Swedish Church”¹¹⁷ and a Protestant work in France where, “quite a large sum of money has recently been invested in buildings for a training school for evangelists.”¹¹⁸ Though no further information about these two schools has been located, they fit the pattern of training schools operating throughout Europe.

England was the home of several important missionary training schools. The Church of England had established five missionary colleges between the years of 1825 and 1878. Located in Islington (1825), Canterbury (1848), Warminster (1860), Dorchester-On-Thames (1878), and Burgh (1878), these colleges provided a three-year classical education in “Systematic Theology, Latin, Greek, Hebrew, Foreign Religious Systems and Medicine,” and also included “practical instruction in pastoral work [with] provision . . . made for acquiring a knowledge of carpentry, printing, &c.” Capable of training over 125 men each year, these schools sent hundreds of their graduates to various missionary societies, as well as the employ of the Anglican Church as ordained missionaries and lay mission workers.¹¹⁹

In 1847, the British Society, an evangelistic agency for the conversion of Jews, established a Missionary Training College in London. At this school, “the most notable men who have served the Society were trained.” Following some years of operation, this college closed due to a lack of support¹²⁰ and no similar school was founded to take its place anywhere in the “English speaking countries.” In 1902, Thompson declared, “the

¹¹⁷ *Gospel in All Lands*, 1, no. 2, (March 1880), 55; Simpson, “The Forces, Missionary Organizations,” 44.

¹¹⁸ *Gospel in All Lands*, 3, no. 2, (February 1881), 56.

¹¹⁹ *The Official Year-Book of the Church of England, 1897* (London: Society for Promoting Christian Knowledge, 1897), 252-253.

¹²⁰ A brief history of the Hebrew Missionary Training College is in W. T. Gidney, *The History of the London Society for Promoting Christianity Amongst the Jews, From 1809 to 1908* (London: London Society for Promoting Christianity Amongst the Jews, 1908), 426-427.

establishment of a school of this kind would be one of the greatest benefactions that could come to the cause of Jewish evangelism.”¹²¹

The establishment of a Medical Mission Home and Training School for Ladies in London was undertaken in 1879 by Dr. Gideon de Gorrequer Griffith, who recognized the need for medically trained missionaries. Protestant Christian women embarked upon a two-year course of study that consisted of “lectures by eminent physicians, and also on divinity, as the object is twofold – medical instruction, and missionary training.” Dr. Griffith wrote, “It is impossible *now to get a sufficient number* [italics original] of ladies possessing degrees and diplomas to undertake the medical missionary life; and many ladies are willing to do *just the work we propose* [italics original], who cannot afford the time, money, and strength involved in a longer curriculum and who in two years would be able to fill such positions as we point out.”¹²²

By 1890, the Wesleyan-Methodists were operating two training colleges in Great Britain, one at Westminster for male students and the other in Southlands for female students. In that year, 122 males and 109 females enrolled in these two schools.¹²³

The individual with the greatest influence upon A. B. Simpson’s early thought on missionary training was Henry Grattan Guinness (1835-1910), a well-known English evangelist, missionary and author. Born near Kingstown, Ireland, he was the eldest of John and Jane Guinness’ four children. Educated at New College, St. Johns, Wood, in London, he was ordained as an undenominational evangelist in 1857. Guinness traveled the world in promotion of the Gospel of Christ, wrote popular works on prophecy, and

¹²¹ Albert Edward Thompson, *A Century of Jewish Missions* (Chicago: Fleming H. Revell, 1902), 104.

¹²² Simpson, “Medical Training-School for Ladies,” 289.

¹²³ *Abstract III. Abstract of the Report of the Education Committee, in Minutes of Several Conversations at the One Hundred and Forty-Seventh Yearly Conference of the People called Methodists* (London: Wesleyan-Methodist Book-Room, 1890), 408.

preached with great effectiveness in England, France, and United States. When Simpson was a teenager, he heard Guinness preach in Chatham, Ontario. It was then, according to his biographer, that he first became impressed with Guinness and his missionary work.¹²⁴ Down through the years, Simpson remained aware of, and regularly reported on the work of Guinness' school and mission.¹²⁵

As a young man, H. Grattan Guinness had hoped to join J. Hudson Taylor as a missionary with the China Inland Mission. However, Taylor rejected his application for foreign missions service. Still possessing a desire to serve in some missionary capacity, he established the East London Training Institute for Home and Foreign Missionaries with Dr. Thomas John Barnardo (1845-1906) in 1872.¹²⁶ In its first year of operation, 32 students enrolled in this fledgling institution, though 100 young men had applied for admission. In the early years, his students were exclusively young males, “without means, and therefore *maintained and educated gratuitously*” [italics original].¹²⁷

This training institute fully embraced the idea that anyone could participate in Christian service, not just the “highly cultured university men.” Guinness' wife, Fanny, argued against “the unscriptural notion that a certain class only, professional missionaries, had any responsibility about evangelizing [*sic*] the heathen.”¹²⁸ Students came from the “non-professional class”; they were individuals with little or no formal education. She described them as, “intelligent artisans, young clerks in banks and offices, assistants in shops, the sons of farmers, mates of vessels, ship builders and other skilled

¹²⁴ Thompson, *Life of A. B. Simpson*, 26.

¹²⁵ Simpson, “East London Training Institute,” 93-94; Henry Grattan Guinness, “A New Movement,” *Christian Alliance*, 1, no. 2, (February 1888), 30-31; Simpson, “Missionary Training Colleges,” 76.

¹²⁶ Barnardo operated over one hundred schools and orphanages for the “ragged children” of England, especially those living in the East End of London. See his biography for more information. Mrs. Barnardo and James Marchant, *Memoirs of the Late Dr. Barnardo*, (London: Hodder and Stoughton, 1907).

¹²⁷ Simpson, “East London Training Institute,” 93-94.

¹²⁸ Guinness, *Wide World and our Work in It*, 24.

mechanics, tradesmen of all sorts, teachers and others.”¹²⁹ Such was the new emerging class of “lay missionaries” in England.

The curriculum of the East London Training Institute reflected Guinness’ belief that missionaries should be well grounded in general knowledge, rather than concentrate in any single branch of learning. Guinness taught that “*a missionary should know something about everything*” (italics original) including, “geography, astronomy, navigation, botany, medicine, physiology and surgery, and should be enough of a practical mechanic to know how to supplement physical power by the use of the mechanical forces. He may, if he be a pioneer missionary, have to build his own house, to make his furniture, to till his own garden, to cook his food, to make his clothes, and mend them, as well as to work the printing press, etc.”¹³⁰

The East London Training Institute enjoyed significant levels of success. In early 1882, Simpson reported that the school “has been in existence only *a little more than eight years*, but during that time more than *a thousand candidates* have applied for admission, and about *two hundred and fifty* have been received, and of these about *one hundred* are at the present time laboring in the Gospel, either in the home or foreign field, while between *seventy and eighty* are still studying in the Institute, qualifying for future usefulness [all italics original].”¹³¹ To accommodate this level of enrollment, the school established four separate campuses in and around London. Its main facility, known as Harley House was located on Bow Road, in the heart of London’s east side, where teeming masses of humanity lived and worked in the factories, docks, brothels, and saloons. This location afforded ample opportunity for mission work among the poor and

¹²⁹ Ibid, 25.

¹³⁰ Simpson, “East London Training Institute,”93-94.

¹³¹ Ibid, 93-94.

destitute, foreign-born immigrants, and sailors seeking a few days respite before returning to the open sea. A second campus, located at Doric Lodge, provided educational opportunities exclusively for female students. Hulme Cliff College, a campus in the country, opened in 1876 to afford training opportunities in agriculture, animal husbandry, and carpentry – skills that a self-sufficient missionary would need in remote locations of the world. In 1885, Eugene R. Smith described the East London Institute, as “a sort of Missionary ‘University,’ where men [were] trained in all that goes to make a thoroughly-equipped missionary.”¹³²

The overwhelming success of the Guinness’ academic philosophy of training and equipping laypersons for effective missionary service and the impact of their educational strategy on global evangelization had a profound effect upon A.B. Simpson. When announcing the formation of his own school in New York City, he acknowledged and credited the Guinness influence. The Missionary Training College, Simpson declared, “will be somewhat similar in character and design to The East London Training Institute for Home and Foreign Missionaries, in London, under the care of Rev. H. G. Guinness.”¹³³

Missionary training was not limited to Europe during the nineteenth century. Training schools and missionary agencies came into existence across America, though they were fewer in number and smaller in scale of influence. As early as January 1848, the inaugural issue of *The Missionary* announced the formation of a “Mission Institute” located in Washtenaw County, Michigan. This was to be “a training school for missionaries to labor among the Chippewa Indians at Saginaw Bay, Michigan, [and it]

¹³² Smith, “Missions of the Nineteenth Century,” *Gospel in all Lands*, 14.

¹³³ Simpson, “Editorial Paragraphs,” 113.

received warm words of encouragement and hope” from the editor.¹³⁴ This writer has been unable to discover any additional information concerning the length of its operation or the impact of this unheralded institution.

In 1864, *The American Quarterly Church Review, and Ecclesiastical Register* published the plan of Rev. Gregory T. Bedell (1817-1892), a Bishop of the Protestant Episcopal Church, for a Missionary Training School at Kenyon College and Seminary in Gambier, Ohio. The *Register* provided its readers with the following overview of the training school’s mission and curriculum.

Its object is to train men definitely for Foreign Missionary work. It will also furnish a temporary home for returned Missionaries. In addition to the instruction offered at the College and Seminary, the Missionary School will aim to increase the practical usefulness of those who are to labor among the heathen. It will embrace instruction as to the means of health and comfort, in the details of clothing, diet, daily life, &c [sic]., suited to each field; the teachings of languages, especially those which are unwritten; the spiritual care of Christians, as well as of heathen, at the stations; the method of establishing stations and instructing native schools; the modes of preaching to the heathen; the best methods of introducing civilization, with the Gospel, &c [sic]. The study of Medicine will be pursued practically, as well as theoretically. Instruction will be given in instrumental music, singing, drawing, and the arts most likely to be useful. A garden will furnish to students, and especially to Lay Missionaries, opportunity for exercising their trades, or for acquiring such a practical knowledge as will aid them in introducing the comforts and conveniences of civilized life among the heathen.”¹³⁵

The announcement of this new school concluded with this ringing declaration.

“Missionary training schools are no novelty [and] have been found an absolute

¹³⁴ G. H. Gerberding, *Life and Letters of W.A. Passavant, D.D.* (Greenville, Pa.: The Young Lutheran Company, 6th ed. 1906), 197. *The Missionary* was a Lutheran paper with the following focus, “the field is the world. That portion of it occupied by the Lutheran Church, and those parts unoccupied by other Christian Churches, will constitute the field of our especial observation.”

¹³⁵ “Summary of Home Intelligence,” *The American Quarterly Church Review, and Ecclesiastical Register*, 16, (New York: N. S. Richardson, October 1864), 488-489.

necessity.”¹³⁶ Two years later, this missionary training school relocated to Philadelphia.¹³⁷

The Rev. T. Dewitt Talmage (1832-1902), famed pastor of the Presbyterian Tabernacle in Brooklyn, New York, also caught the vision for training lay workers for Christian service. In 1872, he founded the “Free Lay College for Religious Training.” A great fire destroyed the church building the following year, bringing to an end this educational experiment. One historian believes the Free College was probably the “first Bible school in North America” though he does not officially recognize it as such.¹³⁸

The Rev. George F. Pentecost (1842-1920), pastor of the Tompkins Avenue Church, located in Brooklyn, New York instituted a unique form of training for lay workers in 1879. He conducted “The Pastor’s Saturday afternoon Bible Class” with about 700 Sunday School teachers in attendance from among the “very best of *all teachers in Brooklyn*, [italics original] without reference to denominational relations.”¹³⁹ This class featured a study of the upcoming Sunday school lesson. It is possible that this training program was the precursor to the teacher-training institute founded twenty years later in New York City, known as The Bible Teachers’ Training School.

The following year, Simpson reported on the existence of The Bethany Institute, located on Second Avenue, in New York City. Operated by Rev. and Mrs. Albert G. Ruliffson, founders of the Bowery Mission, for young women who desired a year’s preparation for home or foreign missionary service, the training was both “theoretical and

¹³⁶ Ibid, 489.

¹³⁷ Julia C. Emery, *A Century of Christian Endeavor, 1821-1921: A record of the First Hundred Years of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America* (New York: Department of Missions, 1921), 362.

¹³⁸ McKinney *Equipping for Service*, 67.

¹³⁹ *Word, Work and World*, 1, no. 1, (January 1882), 31-32.

practical.” Students who intended to “pursue missionary labor as a permanent avocation [were to be] provided with a free home and instruction in the Institute after the usual probationary month.”¹⁴⁰

Perhaps the American educator with the greatest influence upon A.B. Simpson was Dr. Charles Cullis (1833-1892). Born and raised in Boston, Cullis was sickly throughout much of his childhood. As a child, he attended an Episcopal Church, but stopped attending as a teenager. A physician, who was also a family friend, encouraged Cullis to pursue a medical career, taking him on house visits and loaning him medical books. Cullis married the doctor’s sister-in-law; she died of consumption (tuberculosis) after just four years of marriage. During his grief, Cullis rediscovered his long-abandoned faith.¹⁴¹ Possessing a concern for the proper care of those afflicted with tuberculosis, Cullis founded a Consumptive’s Home during the early years of the American Civil war. Quickly recognizing the need to staff this hospital with trained nurses, in 1864, he established a Faith Training College. Here women would receive Biblical and medical training to serve as nurses “at the Consumptives’ Home; and not nurses only, but Christian laborers, for the different branches of the whole Work; such as should labor not for hire, but for Christ’s sake.”¹⁴² From the onset, Cullis declared the design of his Training College was “to offer to Christian women a place of training, where they may receive such instruction as is necessary to fit them for the service of Christ, in hospitals,

¹⁴⁰ Simpson, “Missionary News, America,” 95.

¹⁴¹ William E. Broadman, *Faith Work Under Dr. Cullis, In Boston* (Boston: Willard Tract Repository, 1874), 14-17.

¹⁴² *The Consumptives’ Homes, Fifth Annual Report 1868-1869* (Boston: A. Williams & Company, 1869), 115; William I. Gill, “The Faith Cure,” *The New England Magazine and Bay State Monthly*, 5, no. 5, (March 1887), 449; *The Christian Alliance & Missionary Weekly*, 9, no. 4, (July 22, 1892), 50.

prisons, asylums, and other public and private charities, as well as in mission work at home and abroad.”¹⁴³

In addition to his career in medicine and education, Dr. Cullis ventured into other areas of Christian endeavor. He founded the Virginia-based Boydton Institute in 1879 to provide academic, agricultural, and industrial education for former slaves and their descendants.¹⁴⁴ He wrote popular literature on revivals, holiness living, and divine healing. Cullis was a major proponent of divine healing, traveling widely throughout America and Europe teaching and preaching on this subject. Simpson was introduced to the teaching on divine healing at Old Orchard, Maine, site of Cullis’ summer camp meeting and experienced a healing in his body while visiting there in 1880.¹⁴⁵ By the late 1880s, Cullis was also conducting “Meetings for the Promotion of Christian Holiness and Divine Healing at Beacon Hill Church [Boston] . . . every Tuesday afternoon.”¹⁴⁶

The combined influence of these European and American missionary training schools demonstrated the value of practical ministry training. In particular, the phenomenal success of Guinness’ East London Institute for Home and Foreign Missions and Cullis’ Faith Training College convinced Simpson that he could successfully launch a missionary training college. Such a school would further the cause of global evangelization and hasten the second coming of Christ. The need was great and the time was short. Simpson understood that obedience to the command of Christ – “Go ye into all the world and preach the Gospel to every nation baptizing them in the name of the Father,

¹⁴³ *Consumptives’ Homes, Fifth Annual Report 1868-1869*, 115-130.

¹⁴⁴ In 1911 the Christian and Missionary Alliance, assumed responsibility for the operation of the Boydton Institute, operating it until the mid-1930s when it was closed.

¹⁴⁵ Robert L. Niklaus, John S. Sawin and Samuel J. Stoesz. *All for Jesus: God at Work in the Christian and Missionary Alliance Over One Hundred Years* (Camp Hill, Pa.: Christian Publishers, 1986), 40-41.

¹⁴⁶ *1888 The Christian Alliance Yearbook*, (New York: The Word, Work and World Publishing Company, 1888), 60.

Son and Holy Ghost, and teaching them to obey everything I have commanded you”¹⁴⁷ – demanded a prompt and concerted response.

THE IMPACT OF SIMPSON AND TRAINING SCHOOLS

The Bible School Movement of the late nineteenth century drew its strength from a variety of religious crosscurrents that were sweeping over the American church. Successive waves of religious revival rolled across the nation led by a host of revivalists including such well-known leaders as Charles G. Finney (1792-1875) and Dwight L. Moody (1837-1899) and their musical counterparts, Philip B. Bliss (1838-1876) and Ira Sankey (1840-1908). A renewed interest in, and a pursuit of, the Methodist doctrine of entire sanctification was aroused by the teachings and writings of Finney, Phoebe Palmer (1807-1874), her sister Sarah Langford Palmer (1806-1896), William Boardman (1810-1886), and the husband and wife team of Robert (1827-1899) and Hannah Whitall Smith (1832-1911). An emerging fascination with biblical prophecy soon soared under the systematic teachings of John Nelson Darby (1800-1882), James Brooks (1830-1897) and Cyrus Ingerson Scofield (1843-1921) which culminated in the expectation of the Lord’s imminent return to earth. The restoration of the spiritual gifts to the church, including the gift of divine healing, was championed in many religious circles by such leaders as Charles Cullis (1833-1892), Rueben A. Torrey (1856-1928), Maria Woodworth-Etter (1844-1924), and A. B. Simpson. Overarching all these religious sentiments was a growing passion for global evangelism, best summarized by the Student Volunteer Movement’s motto – “the evangelization of the world in this generation.”¹⁴⁸

¹⁴⁷ Matthew 28:18-20, Authorized (King James) Version.

¹⁴⁸ H. McKennie Goodpasture, “Student Volunteer Movement for Foreign Missions,” in Reid et al, *Dictionary of Christianity in America*, 860-861.

These remarkable ideas, unsettling to many within the more established denominations, were widely promoted through countless periodicals, books, conferences, revivals, camp meetings, and missionary training schools scattered across the North American continent. The overlapping character of these venues had a four-fold effect on American Christianity. First, it created a national network of like-minded individuals who were more influenced by the collective ideas expressed by the above named individuals than by their own denominational leaders – creating and reinforcing the spirit of “come-outism” that was to become so prevalent among Pentecostals and Fundamentalists in the early 1900s.¹⁴⁹ Second, it launched many previously unknown individuals into regional and national prominence, thereby establishing new levels of leadership that broadened and heightened awareness and interest in spiritual matters. Third, it fueled the lay missionary movement by urging ordinary Christians to seek opportunities to serve in home and foreign mission agencies - and they did, by the thousands! Finally, it led to the establishment of numerous missionary and Bible training schools across the country, thereby perpetuating and further expanding the training school movement.

In the nineteenth century, no one did more to promote the Missionary Training School movement in North America than Albert Benjamin Simpson did. He strongly advocated for trained lay leaders in foreign and home missions work and founded two training schools; one for foreign missionaries and the second for home missionaries. The Christian and Missionary Alliance, which Simpson also founded, established four similar

¹⁴⁹ When the denominational leaders of the mainline churches opposed the ideals of revivalism, sanctification, divine healing, and the imminent return of the Lord, adherents of these ideals were prone to cite 2 Corinthians 6:17, “Come out from among them and be ye separate, says the Lord,” as sufficient justification to leave those denominations and establish new churches and religious associations. Hence, they became known as “come-outers.”

schools.¹⁵⁰ He trained a generation of graduates who established training schools around the world and selected promising individuals for positions of leadership in his schools; many of these individuals would later go on to provide leadership in other American training schools. He selflessly promoted the activities of other training schools, even to the potential detriment of his own institutions. The academic model he established served as the pattern for most Bible Schools and Missionary Training Institutes well into the twentieth century. In the years between 1883 and 1908, Christian educators established over 70 missionary and Bible training schools in the United States and A. B. Simpson was, in some capacity, associated with more than twenty-five of those schools. It is no wonder that his biographer should call him, “the pioneer in the field of Bible Training School work in America [who] blazed the way for similar institutions whose number is constantly increasing.”¹⁵¹

In a twenty-five year period, from 1883 to 1908, Simpson built an enormous network of colleagues who embraced the four-fold gospel. In the following chapters, a clear pattern will emerge of the close relationships and strong connections that existed between A.B. Simpson and other individuals who went on to establish or lead missionary training schools across the nation. While not suggesting that Simpson was the sole source of inspiration for the emergence of the missionary training school movement, it is unquestionable that he was a giant in this new field of education and that the combined weight of his ideas was highly influential among his colleagues. One historian has observed that Dr. Simpson “displayed a remarkable capacity for attracting to himself [*sic*]

¹⁵⁰ These were located in Toccoa Falls, Georgia; Boone, Iowa; Ayr, North Carolina; and Boydton, Virginia. See George Palmer Pardington. *Twenty-five Wonderful Years, 1889-1914: A Popular Sketch of the Christian and Missionary Alliance* (New York: Christian Alliance Publishing Company, 1914), 97-98.

¹⁵¹ Thompson, *Life of A. B. Simpson*, 216-217.

and his work men of outstanding ability.”¹⁵² These individuals transcended the boundaries of geography, education, gender, marital status, age, denominational affiliation, and ministry experience; collectively, they changed the face of Christian higher education in the United States.

In November 1881, Simpson resigned as pastor of the Thirteenth Street Presbyterian church to begin a new ministry among the non-churched masses in New York City. Various programs began to develop as he threw himself into this new arena of Christian service. He established a plethora of ministries in the 1880s, including a new church, the Gospel Tabernacle in Brooklyn (1881); the Berachah Home for Rest and Healing (1883); the Missionary Training College (1883); the Berachah Mission in Hell’s Kitchen (1885); the Old Orchard Camp Meeting in Maine (1886); the Berachah Orphanage (1888); the International Missionary Alliance (1889); the Christian Alliance (1890); and the Christian and Missionary Alliance (1897).¹⁵³ To successfully operate these growing stateside ministries and maintain numerous overseas mission stations required an ever-expanding army of leaders, workers, volunteers, and like-minded persons who were passionate about advancing the gospel.

In this vast “army of the Lord” were men and women with visions of planting additional missionary training schools across the nation. Naturally, they looked to their spiritual leader, A.B. Simpson, and the pattern he established at the Missionary Training College, as a prime example of what these new schools could accomplish. These second-generation educators fit into four distinct, yet often overlapping, categories. First, they were leaders in the Christian and Missionary Alliance (CMA), holding positions of

¹⁵² John H. Cable, *A History of the Missionary Training Institute: The Pioneer Bible School of America* (Harrisburg, Pa.: Christian Publications, 1933), 19.

¹⁵³ Pardington, *Twenty-Five Wonderful Years*, 25-39.

national, regional, state, and local leadership. They often interacted with Simpson, his handpicked staff, and the graduates of the training school itself. Second, they were the voice of the CMA, preaching and teaching across the country in conventions, camp meetings, conferences, and church revivals. These individuals articulated the vision, values, mission, and the doctrine of this emerging grass roots fellowship and in the process, developed their own notoriety and popularity. Third, they were the scholars of the CMA. Comprising the faculty of the Missionary Training College, these highly educated men provided a rational counterpoint to the emotional impulses of the movement. Finally, they were endorsed colleagues of the CMA. Many of these individuals were not members of the Alliance, but they shared the same zeal for evangelization, sanctification, divine healing, and anxiously awaited the coming of the Lord. Because of their solidarity with the spiritual ethos of the Alliance, Simpson vigorously promoted the various ministries these individuals directed.

The activities of the persons in these four groups, both individually and collectively, were widely promoted throughout the entire Christian and Missionary Alliance in the pages of its various publications. Simpson was an enthusiastic and unabashed promoter of lay-missionary evangelism; those men and women who embraced his zeal were the recipients of both his enormous good will and free publicity. His passion for missionary training was contagious and few were exempt from the contagion. Many of the men and women – who participated in high level board meetings or on missions committees, or shared his preaching platform, or rode the trains all night to get to the next convention, or published a sermon in his paper, or taught a course in his

college, or had their book promoted throughout the Alliance – found themselves embracing the same passion for lay training held by Simpson.

Despite Simpson’s enormous influence upon the Bible School movement, many historians of religious higher education have downplayed his vast contributions to American higher education. A speech given by Dr. James M. Gray, president of Moody Bible Institute, provides a possible explanation for this oversight. In May 1935, Gray addressed a gathering of Baptist ministers in New York City on the importance of Bible training institutes. Having spent more than forty years as a teacher and administrator in several missionary training schools and Bible institutes, he was well qualified to comment on this topic.¹⁵⁴ Standing before this august body of clergyman, Gray reported, “The Moody Bible Institute of Chicago is, I believe, the oldest institution of its kind in the United States or anywhere else, for which reason, it is sometimes called the mother of Bible institutes.”¹⁵⁵ This statement would soon develop a life of its own and has become something of an accepted “fact” in certain theological (primarily Fundamentalist) circles. Within three years of Gray’s speech, J. W. Cook affirmed his belief that “the Moody Bible Institute well deserves the title ‘mother of Bible institutes’ because of its example and inspiration to other institutions.”¹⁵⁶ Others would later describe Moody Bible Institute in similar, glowing terms. Moody was, “the greatest and in many respects the mother of all Bible institutes” and “the greatest and most important Bible institute in the world.”¹⁵⁷ These writers declared Moody to be “the prolific mother of many similar

¹⁵⁴ Gray served in a variety of capacities at these institutions: the Revere Lay College, the Boston Missionary Training School, the New York Missionary Training College and the Moody Bible Institute.

¹⁵⁵ James M. Gray, “Why do we need Bible institutes?” *Sunday School Times*, January 25, 1936. This is from an address Gray gave before the Baptist Ministers’ Meeting in New York City, May 6, 1935.

¹⁵⁶ Cook “Bible Institute Movement,” 9.

¹⁵⁷ Reynhout, “Comparative Study of Bible Institute Curriculums,” 5; McBirnie, “Study of the Bible Institute Movement,” 24.

schools throughout the United States and in many foreign fields to which missionaries from the school have gone” and “the largest and the most renowned of the Bible colleges [being] called ‘the mother of other institutes.’”¹⁵⁸ Finally, there is this declaration that Moody Bible Institute was “destined to become the largest, the most renowned, the most prolific mother of other institutes.”¹⁵⁹

While it is not this author’s intent to detract from the glorious legacy of the Moody Bible Institute or diminish her many and outstanding contributions to the work of the ministry, both at home or abroad, he believes that Dr. Gray’s original statement is accurate only within a specific context. Gray was addressing a group of Baptist pastors within the Fundamentalist wing of Protestant Christianity.¹⁶⁰ His statement did not take into consideration the fact that Simpson’s Missionary Training College (MTC), founded in 1883, predated the founding of Moody Bible Institute (MBI) in 1889 by six years. Both schools existed to prepare laypersons for mission work at home and abroad. Most importantly, both schools played a highly influential role in the establishment of many, similar kinds of training schools in the United States and around the world; MBI’s schools served Fundamentalist churches and MTC’s schools served Holiness and Pentecostal churches.¹⁶¹ Given the historical animosity that existed on the part of Fundamentalists towards the Pentecostals, it is not surprising that Gray would choose to

¹⁵⁸ Best, “Bible College on the March,” 8; Leggett, “Historical Factors in the Rise of the Bible College,” 6.

¹⁵⁹ Sowers, “Goals of the Bible Institute-College Movement,” 24.

¹⁶⁰ Fundamentalists in the 1930s believed they held the correct interpretation of the Bible and that Moody Bible Institute was the bastion of the truth they held. In this writer’s opinion, Gray was leading something of a spiritual pep rally by telling the assembled ministers exactly what they wanted to hear.

¹⁶¹ Gray was well aware of the academic importance of A. B. Simpson and the New York Missionary Training College. Prior to assuming the office of dean at the Moody Bible Institute in 1904, Gray served as a member of the Missionary Training College faculty from 1897-1900.

focus the spotlight of public acclaim on MBI.¹⁶² Following his example, many studies of the Bible college movement alluded to in the previous paragraph extensively focused their attention on the Fundamentalist schools, while giving only a cursory glance, if giving any glance at all, to the Holiness and Pentecostal schools.

Despite the fact that Moody Bible Institute received the title “mother of Bible institutes,” this writer believes Albert Benjamin Simpson rightly deserves the title “father of the American Bible School Movement,” especially as it pertains to those schools in the Holiness and Pentecostal branches of evangelicalism.

CONCLUSION

The overarching impetus for the Bible School Movement in the late 1800s was the evangelization of the world. In the summer of 1888, Robert P. Wilder, of Princeton University addressed several hundred college students gathered at the Moody compound in Mount Hermon, Massachusetts for the annual College Students’ Summer School and Encampment for Bible Study. Echoing the theme of the previous years’ summer school, he reminded the students “the world can be evangelized – not converted, but evangelized – in the present generation.”¹⁶³ These students did not assume that everyone could be, or would be, converted to Jesus Christ; their task was simply to proclaim the “good news” of God’s grace and in doing so, usher in the coming of the Lord. A. B. Simpson had defined the “supreme evangelistic and missionary objective” as follows: “To preach the Gospel ‘in all the world for a witness unto all nations; and then shall the end come.’ And

¹⁶² Timothy E. Gloege provides a fascinating analysis of how the tension between Fundamentalism and Pentecostalism played itself out at Moody Bible Institute, especially in the years following Moody’s death in 1899 and Gray’s ascension as MBI’s dean in 1904. Under Gray’s leadership, the Fundamentalists carried the day, abandoning the school’s historic holiness stance, which had been in place since its founding. See Gloege, “The Moody Bible Institute and Pentecostalism.”

¹⁶³ Robert P. Wilder, “Evangelizing the World”, in T. J. Shanks, editor, *College Students at Northfield; or, A College of Colleges, No. 2*, (New York: Fleming H. Revell, 1888), 259.

when this shall have been done, when the church has been called out and the bride is complete, then the Lord Himself will appear, take up His part of the programme [*sic*] and carry it out to the glorious consummation of ‘the new heavens and the new earth’ when God shall be all and all.”¹⁶⁴

By the turn of the twentieth century the full impact of the Bible school movement was being felt as dozens of missionary training schools and Bible institutes proved themselves adept at recruiting, training and sending forth both lay men and women as home and foreign missionaries. A steady stream of devoted, consecrated individuals crossed both oceans; many of them laid down their lives on foreign soil. These were the “missionaries of the one-way ticket.”¹⁶⁵

The flow of lay missionaries began in London, England when Henry Grattan Guinness established the East London Institute for Home and Foreign Missions in 1873. Less than ten years after the founding of the East London Institute, A. B. Simpson reported these numbers to his readers. “More than *a thousand candidates* have applied for admission, and about *two hundred and fifty* have been received, and of these about *one hundred* are at the present time laboring in the Gospel, either in the home or foreign field, while between *seventy and eighty* are still studying in the Institute, qualifying for future usefulness” [all italics original].¹⁶⁶ Within fifteen years of its founding, the school had “already sent out several hundred most honored laborers to every part of the foreign field.”¹⁶⁷ A more thorough analysis of the missionary destinations of nearly 400 graduates reveals that, between the years 1873-1886, “a quarter (101) [were] at work in

¹⁶⁴ Pardington, *Twenty-five Wonderful Years*, 65.

¹⁶⁵ Synan, H. Vinson. *The Spirit Said “Grow”*: *The Astounding Worldwide Expansion of Pentecostal and Charismatic Churches* (Monrovia, Calif.: MARC, 1992), 39-48.

¹⁶⁶ Simpson, “East London Training Institute,” 93-94.

¹⁶⁷ Simpson, “Missionary Training Colleges,” 76.

the UK. The next largest number (88) [were] in Africa, then [came] China, India and Japan (53), United States (45), Canada (25), Arab lands (16), Australia (16), France and Switzerland (13), Jamaica (12), South America (6). Spain, Portugal, Germany, Russia, Finland, Italy, Sicily, Romania, Bulgaria and New Zealand [were] all in single figures. The figure for Africa above does not take into account the 13 missionaries who by that time had died in Central Africa while on missionary service.”¹⁶⁸ A similar analysis of the students of the YWCA Testing and Training Home (now known as Redcliffe College, Gloucester, England) in the first fifteen years of its operation (1892-1907) demonstrates that of 227 students enrolled, 70 percent, or 136 students entered missionary service. Cheesman found “74 went overseas, 62 went into home work, 56 returned home after failing to cope with the Testing and Training Home, 10 went on to study elsewhere and 25 were at the home at the time of counting.”¹⁶⁹

The results among the American training schools were equally encouraging. Lucy Drake Osborn established the Union Missionary Training School in the state of New York in 1883 and managed it until 1916, when it merged with the National Bible Institute. In its thirty-four years of independent operation, Osborn reported, “two hundred and fifty trained missionaries have been working on evangelical, medical, literary and industrial lines in one hundred and seventy-four stations in twenty-six countries under twenty-seven missionary boards.”¹⁷⁰ In 1889, A. J. Gordon founded the Boston Missionary Training School. Six years later, at the time of his death, the faculty and staff proudly declared, “as we look over the lists of those who have been in the school in the past (six) years, we can discern about one hundred who may well be reckoned as such

¹⁶⁸ Cheesman, “Training for Service,” 61.

¹⁶⁹ Ibid, 62.

¹⁷⁰ Osborn, *Heavenly Pearls Set in a Life*, 401.

living epistles. Of these, twenty-five have gone to the foreign shores, and . . . The large majority are [*sic*] faithfully heralding the good news in the far-off place on earth – in Africa, India, China, Korea, Japan, and the West Indies.”¹⁷¹ Meanwhile, the Chicago-based Moody Bible Institute saw 1,143 of its students become missionaries between 1889 and 1923. Of that number, “818 were serving in foreign lands in 1923 under 55 denominational and independent mission boards. Moody students served in China (227), Africa (194), India (87), Japan (55), Korea (31), the Pacific Islands (25), Europe (30), and Southeast Asia (5).”¹⁷²

The Missionary Training School of New York City founded in 1883 was the brain-child of A. B. Simpson and served as the American prototype for many other training schools that sprang up across the nation in the waning years of the nineteenth century. It too, had significant success in recruiting and training missionaries. A study of student enrollment between 1882 and 1902, revealed the fact that 2,500 students had attended the Institute during the first two decades of its operation. Of this number, 1,000 had entered missionary service, with 800 having gone out under The Christian and Missionary Alliance. Her graduates were laboring in forty different countries.¹⁷³ In the homeland, they had entered the “Christian ministry, evangelistic fields, city and rescue mission work, and Y.M.C.A. and Y.W.C.A. secretaryships [*sic*].”¹⁷⁴ It is worth noting that of the one thousand persons who went into missionary service, 126 died on foreign

¹⁷¹ “The Gordon Missionary Training School,” *Watchword*, 17, (June 1895), 87, as cited in McKinney, *Equipping for Service*, 128.

¹⁷² McKinney, *Equipping for Service*, 126-127.

¹⁷³ *Souvenir of the Twentieth Commencement*, 7-8.

¹⁷⁴ Robert E. Ekvall, ed., *After Fifty Years: A Record of God's Working Through the Christian and Missionary Alliance* (Harrisburg, Pa.: Christian Publications, Inc., 1939), 97.

soil while another 28 leaders and home workers died in the service of Christ and the church on American soil.¹⁷⁵ Following Simpson's death in 1919, his biographer reported

between three and four thousand consecrated lives have gone forth from this place, over one thousand of whom have already reached the foreign field as missionaries. A large number are actively engaged in the work of other churches and other societies where they are spreading abroad these holy principles until our people today are being used of God directly and indirectly, in under-currents that have not been traced in any organized work, to influence men and women in all branches of the Church of Christ. Perhaps this has been our richest and most productive service."¹⁷⁶

These six schools (the East London Institute for Home and Foreign Missions, the YWCA Testing and Training Home, the Union Missionary Training School, the Boston Missionary Training School, the Moody Bible Institute, and the Missionary Training School) are representative samples from within the Bible school movement. It can be concluded, based upon the percentages of students who entered Christian service, that these training schools and institutes were highly successful at mobilizing their students for evangelistic and foreign missions work. The various schools within the movement have "always stood for loyalty to the Word of God, spiritual fervor, and intelligent missionary zeal. From the strong and wholesome atmosphere of the Institute . . . students have gone forth to man nearly every post in . . . home and foreign work, and respond to many a Divine call . . . carrying with them the full Gospel by lives unreservedly devoted to God."¹⁷⁷

Rev. Albert Benjamin Simpson started the Bible School Movement in 1882. Many of the missionary training schools and Bible institutes established over the next twenty years, the famous and the obscure, those possessing longevity and those nearly stillborn, were in some fashion directly connected with him. As the twentieth century

¹⁷⁵ Pardington, *Twenty-five Wonderful Years* 161-204.

¹⁷⁶ Thompson, *Life of A. B. Simpson*, 220.

¹⁷⁷ Pardington, *Twenty-five Wonderful Years*, 100.

dawned, Simpson penned these words, which, while written specifically about the Missionary Training College, could have been applied to almost any missionary training school in North America. They comprise a fitting conclusion to this chapter.

In Conclusion, we would add a word of explanation and make an earnest appeal. The Institute is pre-eminently a missionary-training school. While, however, the equipment of missionary candidates is our primary object, yet it is not expected that all the students will either go to the foreign field or enter Christian work at home. The Institute is open to all who desire a deeper spiritual life, a more thorough knowledge of the scriptures and a better acquaintance with the condition and needs of the mission lands. There are hundreds of young people throughout the country without, as yet, a divine call to definite service, whose intellectual and spiritual life would be quickened and enriched by a year at the Institute. Reader of these lines, ask the Lord if you are not one of this number. A year at Nyack will make your Bible a new Book and inspire you with new interest in and divine enthusiasm for the salvation of the lost.¹⁷⁸

¹⁷⁸ A. B. Simpson, *Annual Report of the Superintendent and Board of Managers: Christian and Missionary Alliance: 1900-1901* (New York: Christian Alliance Publishing Company, 1901), 121.

CHAPTER FOUR

Emergence of the Bible School Movement 1880-1906

INTRODUCTION

The founding of twin agencies in 1889 – the Christian Alliance and the Missionary Alliance¹⁷⁹ – provided the springboard for the mobilization of a cadre of dedicated individuals committed to sending hundreds, even thousands, of missionaries into the unreached people groups of the world. Members came from every occupation – clergy, education, business, missions, manufacturing, homemaking, transportation, and agriculture – and joined the Alliances by the thousands. Individually and collectively, they propelled the Bible School Movement into a period of dramatic growth and expansion. Between the years of 1890 and 1919, the year of Albert Benjamin Simpson’s death, dozens of Bible and Missionary Training Schools sprang up across the country. During the final thirty years of his life, Simpson constructed a vast network of relationships that spanned geographic boundaries, denominational loyalties, doctrinal distinctives, cultural proclivities, and racial identities. During these years, Simpson’s associates, both men and women, established at least forty-two Bible Schools in seventeen different states – from Maine to California and Minnesota to Texas.

As the Bible School Movement matured, it cast its influence far beyond the reach of just the CMA and the Evangelical churches, finding acceptance and value within the Protestant mainline denominations that, heretofore, had historically looked to their colleges and seminaries for training and equipping missionaries. In the years between

¹⁷⁹ These agencies merged in April 1897, adopting the name The Christian and Missionary Alliance, hereafter referred to as CMA. This amalgamation was a natural consequence of their shared leadership, constituencies and spiritual convictions. For a sympathetic biography of the CMA, see Niklaus, Sawin and Stoesz, *All for Jesus: God at Work in the Christian and Missionary Alliance*.

1890 and 1919, the mainline denominations, established no less than eighteen Bible and Missionary Training Schools in ten states and the District of Columbia.¹⁸⁰ Additionally, within this same timeframe another ten Bible and Missionary Training schools are known to have been founded that would be considered a part of the Fundamentalist wing of Protestant Christianity.¹⁸¹

THE GREAT LIGHTS OF THE BIBLE SCHOOL MOVEMENT

This explosive growth was not accidental or coincidental. For ten full years, Simpson had been sounding the call for the establishment of “missionary training college[s] in every great Church in this land, where young men may prepare at home for foreign work, and study the history of missions, the methods of mission work, and the languages in which they expect to preach the Gospel to the heathen.”¹⁸² His voice had echoed across the nation from the pulpits of New York City’s Thirteenth Street Presbyterian Church and the Gospel Tabernacle, on the printed page of his several magazines, in the missionary conventions and the summer camp meetings – men and women of kindred spirit, heard the call and rallied to the cause of global evangelism. More than sixty individuals would catch Simpson’s vision for missionary training, joining with him in the establishment of their own Bible schools. These schools were in varying degrees of relationship to the New York Missionary Training School and the CMA.¹⁸³

Numbered within this pantheon, were some of the best-known pastors, missiologists and Bible scholars of the late nineteenth and early twentieth centuries.

¹⁸⁰ See Appendix D, “Bible Institutes and Missionary Training Schools Operated by Mainline Denominations” on pages 300-301.

¹⁸¹ Reynhout, “Comparative Study of Bible Institute Curriculum,” 43-54.

¹⁸² A. B. Simpson, “Editorial,” *Gospel in All Lands*, 1, no. 2, (March 1880), 55.

¹⁸³ See Appendix C, “Bible School Founders and Leaders Connected to Albert Benjamin Simpson and the Christian and Missionary Alliance,” on pages 291-298.

These men – Dr. Adoniram Judson Gordon, Dr. Arthur T. Pierson, Dr. Frederick Leonard Chapell, Dr. James Martin Gray, Dr. James Hall Brookes, Dr. Cyrus Ingerson Scofield, and Dr. Rueben Archer Torrey – needed no introduction to Christians of that era.

Adoniram Judson Gordon (1836-1895) was born in New Hampshire to John Calvin Gordon and Sally Robinson Gordon. His father was a Baptist deacon, who owned and operated a woolen mill. Named for Adoniram Judson, one of America's first foreign missionaries, young Gordon was one of twelve children. Educated at Brown University and Newton Theological School, Gordon was ordained a Baptist minister. He served Boston's Clarendon Street Church from 1869 until his death in 1895.¹⁸⁴ When the American Baptist Church assumed responsibility for Rev. H. Grattan Guinness' British Livingstone Inland Mission in 1884, Dr. Gordon became the de facto head of that mission. Recognizing the need for American missionaries to staff the mission, he founded the Boston Missionary Training School in 1889 and invited Dr. F. L. Chappell to design the curriculum and serve as an instructor.

Gordon was an associate of Simpson's from the earliest days of the New York Missionary Training School. He was a member of Simpson's faculty beginning in 1883,¹⁸⁵ published numerous articles in Simpson's magazines,¹⁸⁶ frequently spoke at the CMA missionary conventions¹⁸⁷ and marketed his books and tracts to CMA members.¹⁸⁸

¹⁸⁴ A. J. Gordon, *How Christ Came to Church: The Pastor's Dream. A Spiritual Autobiography* (Philadelphia: American Baptist Publication Society 1894); Ernest B. Gordon, *Adoniram Judson Gordon: A Biography* (New York: Fleming H. Revell, 1896).

¹⁸⁵ Thompson, *Life of A. B. Simpson*, 217.

¹⁸⁶ A. J. Gordon, "The Holy Spirit," *Word, Work, and World*, 5, no.9, (September, 1885), 240-243; A. J. Gordon, "The Second Coming of Christ: Latter Day Delusions." *Word, Work, and World*, 7, no. 5, (November 1886), 296-309.

¹⁸⁷ "Religious News," *The Christian Alliance*, 8, no. 1, (July 3, 1891), 12; *Supplement to The Christian Alliance*, 7, no. 15 & 16, (October 9 & 16, 1891), 12-15; "Boston Convention," *Christian Alliance and Missionary Weekly*, 10, no. 2, (January 13, 1893), 81.

¹⁸⁸ "New Tracts," *Christian Alliance and Missionary Weekly*, 11, no. 21, (November 24, 1893), 336.

Simpson enthusiastically supported and promoted Gordon's school, declaring, "We have much pleasure in recommending the [school] in Boston, which has already given us some good missionaries under Drs. Gordon and Chapell."¹⁸⁹ While never an official member of the CMA, Gordon was "one of its warmest friends" and in "in full sympathy with the Alliance testimony and special aims of its missionary work."¹⁹⁰

Arthur Tappan Pierson (1837-1911) was born in New York City to Stephen and Sallie Pierson. Active in the abolitionist movement, Mr. and Mrs. Pierson named their ninth child after the famous New York abolitionist and founder of the American Missionary Society, Arthur Tappan. Educated at Hamilton College and Union Seminary, Pierson served thirty years as a Presbyterian minister at churches in Waterford, New York, Detroit, Indianapolis, Philadelphia, and London.¹⁹¹ "The 1880s and 1890s were his most productive years as a mission theorist. In speaking and writing, he promoted the Student Volunteer Movement, the Laymen's Missionary Movement, the work of various women's missionary societies, and he helped to found the Africa Inland Mission. Throughout his career he authored over fifty books, many on the subject of missions and, for twenty five years, served as the editor of *The Missionary Review of the World*."¹⁹²

Pierson joined Simpson (and A. J. Gordon) as a charter member of the Missionary Training School faculty in 1883.¹⁹³ His articles appeared in CMA magazines,¹⁹⁴ and he

¹⁸⁹ "Institutes and Bible Schools," *Christian Alliance and Missionary Weekly*, 5, no. 10, (September 2, 1892), 146.

¹⁹⁰ Pardington, *Twenty-five Wonderful Years*, 236.

¹⁹¹ Delavan Leonard Pierson, *Arthur T. Pierson: A Spiritual Warrior* (New York: Fleming H. Revell, 1912); Dana L. Robert, "Arthur Tappan Pierson and Forward Movements of the Late-Nineteenth-Century Evangelicalism" (PhD diss., Yale University, 1984).

¹⁹² Dana L. Robert, "Pierson, (A)rthur (T)appan (1837-1911)," in Reid et al, *Dictionary of Christianity in America*, 901-902; Pierson, *Arthur T. Pierson*.

¹⁹³ Thompson, *Life of A. B. Simpson*, 217.

¹⁹⁴ A.T. Pierson, "Being Filled with the Spirit," *Word, Work, and World*, 5, no. 9, (September, 1885), 243; A.T. Pierson, "The Progress of Doctrine," *Word, Work, and World*, 5, no. 9, (September, 1885), 246; A.T.

served as a member of the General Committee of the Christian Alliance.¹⁹⁵ Subsequent to this service, he also taught at Moody Bible Institute, the Biblical Seminary and the Keswick conferences conducted in Great Britain. In 1893, he succeeded A. J. Gordon as president of the Boston Missionary Training School.¹⁹⁶

Frederick Leonard Chapell (1836-1900), son of Elisha T. and Sabra Chapell, was born in Waterford, Connecticut. When his mother died in his infancy, his aunt and uncle adopted and raised him. Educated at Yale and Rochester Theological Seminary, Chapell was subsequently ordained to the ministry as a Baptist pastor in 1864.¹⁹⁷ During the next twenty-five years, he ministered in churches in Ohio, Illinois, Wisconsin and New Jersey. Chapell began attending Simpson's early meetings in New York, attracted, in part, by the message of divine healing. He served the CMA in a variety of capacities, most notably at the highest levels of national leadership. In 1892, he joined the Board of Management for the International Missionary Alliance Board serving for several years;¹⁹⁸ he also served on the Missionary Committee-General Division,¹⁹⁹ the Committee on New Fields and on the following Standing Committees of the Board: Soudan [*sic*], Japan, and the Committee on Organization.²⁰⁰ In 1893, he rose to the position of Vice-President of the Christian

Pierson, "Our Lord's Second Coming A Motive to World-Wide Evangelism," *Work, Work, and World*, 8, no 6, (December 1886), 349-370.

¹⁹⁵ 1888 – *The Christian Alliance Yearbook* (New York: The Word, Work, and World Publishing Company, 1888), 50.

¹⁹⁶ Robert, "Pierson, (A)rthur (T)appan (1837-1911)," in Reid et al, *Dictionary of Christianity in America*, 901-902.

¹⁹⁷ "Frederick Leonard Chapell," in Orlando Leach, *Yale College-Yale University Biographical Record, Class of Sixty* (Boston: Fort Mill Press, 1906), 81-83; "Chapell, Rev. Frederick Leonard," in William Cathcart, *The Baptist Encyclopædia [sic]*, (Philadelphia: L.H. Everts, 1881), 201.

¹⁹⁸ "Our Missionary Board," *Christian Alliance and Missionary Weekly*, Vol. 9, no. 18, (October 28, 1892), 273; 1893 – *Yearbook of the Christian Alliance and the International Missionary Alliance* (New York: Christian Alliance Publishing Company, 1893), 27.

¹⁹⁹ 1893 – *Yearbook of the Christian Alliance*, 28.

²⁰⁰ 1893 – *Yearbook of the Christian Alliance*, 28-30.

Alliance.²⁰¹ His teaching ministry was of great value to the CMA and throughout the 1890s, he a welcomed guest at numerous Alliance conventions,²⁰² a frequent lecturer at the Missionary Training School,²⁰³ and a “prominent figure” at the annual Old Orchard [Maine] camp meeting, as well as several other camp meetings.²⁰⁴

When Chapell died, Dr. Henry Wilson attended his funeral service representing “the Christian and Missionary Alliance . . . its Missionary Training Institute, with its graduates scattered through foreign lands, the conventions gatherings throughout Canada and the northern States, even to the South and the West, and the audience of the Gospel Tabernacle in New York. To all of these Mr. Chapell had been years past a welcome speaker, a much prized teacher, and a valued friend.”²⁰⁵ In the words of A. B. Simpson, Chapell had “rendered invaluable service.”²⁰⁶

Several men who rose to prominence in the Fundamentalist Movement were close colleagues of Simpson at the turn of the twentieth century. One of the leading figures was James Martin Gray (1851-1935). Gray was born in New York City, the youngest of Hugh Gray’s eight children. When his father died shortly after James’ birth, an older brother took him in and raised him in the Episcopal Church. Ordained in the Reformed Episcopal

²⁰¹ 1893 – *Yearbook of the Christian Alliance*, 5.

²⁰² A. B. Simpson, “Editorial,” *Christian Alliance and Missionary Weekly*, 9, no. 6, (August 5, 1892), 82; A. B. Simpson, “Boston Convention,” *Christian Alliance and Missionary Weekly*, 10, no. 2, (January 13, 1893), 81; A. B. Simpson, “A Solemn Call to God’s People,” *Christian Alliance and Foreign Missionary Weekly*, 17, no. 26, (December 25, 1896), 588-589; A. B. Simpson, “Editorials,” *Christian and Missionary Alliance*, 18, no. 15, (April 9, 1897), 348; “Nyack Heights Convention,” *Christian and Missionary Alliance*, 21, no. 8, (August 24, 1898), 192.

²⁰³ “The Summer School,” *Christian and Missionary Alliance*, 21, no. 4, (July 28, 1898), 85; *Annual Report of the Superintendent and Board of Managers*, (New York: Christian Alliance Publishing Company, 1900), 9-10.

²⁰⁴ Pardington, *Twenty-five Wonderful Years*, 237; A. B. Simpson, “Old Orchard,” *Christian Alliance*, 17, no. 4, (July 24, 1896), 86; “Convention at Old Orchard,” *Christian and Missionary Alliance*, 21, no. 8, (August 24, 1898), 178.

²⁰⁵ A. B. Simpson, “The Late Rev. F. L. Chapell,” *Christian and Missionary Alliance*, 24, no. 12, (March 24, 1900), 180.

²⁰⁶ “Editorial,” *Christian Alliance and Missionary Weekly*, 9, no. 6, (August 5, 1892), 82.

Church in 1877, Gray would serve the church as a pastor in New York City and Boston.²⁰⁷ He entered academe in 1892 when he became professor of English Bible at the Theological Seminary of the Reformed Episcopal Church in Philadelphia. In 1904, Gray assumed the office of Dean at Moody Bible Institute, where he served until his death in 1935. Simpson was Gray's guest at the December 1909 Christian Worker's Conference, which was sponsored by Moody Bible Institute and held in Chicago. A crowd of 2,500 heard Dr. Simpson speak on the necessity of prayer preparatory to a revival.²⁰⁸

While Gray never held an office in the CMA, he was a frequent teacher at the Missionary Training School in Nyack; in the years between 1897 and 1901, he provided "weekly lectures in his unique method of Synthetic Study of the Bible . . . [the] Major and Minor Prophets and many of the New Testament books."²⁰⁹ Gray would travel to New York for one or two days every week to teach Simpson's students. They found his instruction to be "peculiarly valuable, supplying hints and keynotes to Biblical study and interpretation that [would] be of lifelong value to those who master[ed] his teachings."²¹⁰

²⁰⁷ A. C. Guelzo, "Gray, James Martin (1851-1935)," in Reid et al, *Dictionary of Christianity in America*, 494. James Martin Gray, *My Faith in Jesus Christ: A Personal Testimony* (New York: Fleming H. Revell, 1927).

²⁰⁸ "Prayer Conference in the Eastern District," *Christian and Missionary Alliance*, 31, no. 17, (January 23, 1909), 284.

²⁰⁹ *Annual Report of the Christian and Missionary Alliance* (New York: Christian and Missionary Alliance, 1898), 9; "The Missionary Institute," *Christian and Missionary Alliance*, 21, no. 9, (August 31, 1898), 204; "Opening of the Missionary Institute," *Christian and Missionary Alliance*, 23, no. 21, (October 21, 1899), 333; "Missionary Institute Nyack," *Christian and Missionary Alliance*, 24, no. 12, (March 24, 1900), 187; *Annual Report of the Superintendent* (1900), 10; *Annual Report of the Superintendent and Board of Managers: Christian and Missionary Alliance: 1900-1901*, (New York: Christian Alliance Publishing Company, 1901), 3, 119.

²¹⁰ "Missionary Institute Nyack," *Christian and Missionary Alliance*, 24, no. 12, (March 24, 1900), 187.

Simpson described Dr. Gray as “an ideal teacher” and frequently published his sermons and teachings in the pages of CMA magazines.²¹¹

James Hall Brookes, Jr. (1830-1897) was another prominent theologian whose writings were embraced by many Bible School leaders *and* fundamentalists of the twentieth century. Born in Pulaski, Tennessee, he was the second son of Rev. James H. Brookes, Sr. and Lucy Smith Lacy Brookes. He knew his share of childhood tragedy. His father, pastor of the local Presbyterian congregation, contracted cholera and died when young Brookes was three years old. His brother died several years later and his mother, unable to care for her eight year old, sent him to live with the family of a retired judge. Trained at Miami of Ohio and Princeton, Brookes spent nearly forty years as a Presbyterian pastor of two congregations in St. Louis, Missouri.²¹² Best known for his prolific writings on prophecy, Brookes also provided leadership at the Niagara Conferences, a series of summer prophecy conferences that brought together the finest scholars, preachers and writers on this subject.²¹³ Though Brookes did not embrace every component of the CMA doctrinal stance (he vehemently disagreed with the teaching on divine healing),²¹⁴ he did appreciate Simpson’s emphasis on prophecy and evangelism.

²¹¹ A. B. Simpson, “The Missionary Institute,” *Christian and Missionary Alliance*, 21, no.9, (August 31, 1898), 204; James Gray, “The Protestant Apostasy,” *Christian and Missionary Alliance*, 20, no. 10, (March 9, 1898), 223; James M. Gray, “The Bulwarks of Faith: Is the New Testament Authentic?,” *Christian and Missionary Alliance*, 22, no. 1, (December 1, 1898), 11; James M. Gray, “Biblical Lights,” *Christian and Missionary Alliance*, 22, no. 6, (May, 1899), 171; James M. Gray, “Is the Bible Inspired?” *Christian and Missionary Alliance*, 23, no. 16, (September 16, 1899), 246; James M. Gray, “What are the Difficulties in the Way of Verbal Inspiration?” *Christian and Missionary Alliance*, 23, no. 29, (September 16, 1899), 458; James M. Gray, “Hadn’t it Better be in Circulation?” *Christian and Missionary Alliance*, 24, no. 9, (March 3, 1900), 134.

²¹² David Riddle Williams, *James H. Brookes: A Memoir* (St. Louis: Presbyterian Board of Publication, 1897); P. C. Wilt, “Brookes, James Hall (1830-1897),” in Reid et al, *Dictionary of Christianity in America*, 191.

²¹³ W. V. Trollinger, “Niagara Conferences,” in Reid et al, *Dictionary of Christianity in America*, 824-825.

²¹⁴ Pardington, *Twenty-five Wonderful Years*, 238.

Brookes was among the first lecturers at the Missionary Training School in 1883²¹⁵ and published several of his sermons and Bible studies in CMA literature.²¹⁶ Perhaps his greatest contribution to the CMA, and the larger body of Christ was his discipleship of a 36-year-old convert, Cyrus Ingerson Scofield (1843-1921).²¹⁷

Born in Lenawee County, Michigan, Scofield's family moved to Wilson County, Tennessee when he was a small child. Following the Civil War, in which he served as a private in the 7th Tennessee Infantry (C.S.A.), Scofield moved to St. Louis and then to Kansas, where he had a checkered political career. In 1878, Scofield returned to St. Louis for a fresh start.²¹⁸ There he found Christ. Lacking any formal theological training, James H. Brookes mentored Scofield, where he acquired much of his dispensational theological perspective. Moving to Texas in 1882, Scofield was ordained as a Congregational pastor and assumed the pastorate of the First Congregational Church, in Dallas (1882-1895 and 1902-1907). Additionally, he served as the pastor of the Moody Church, at Northfield, Massachusetts (1895-1902). Scofield's most enduring legacy is his annotated commentary on the Authorized Version of the Bible (King James Version), first

²¹⁵ Niklaus et al, *All for Jesus*, 59.

²¹⁶ James H. Brookes, "What of the night?" *Christian and Missionary Alliance*, 8, no. 15, (April 9, 1897), 347; James H. Brookes, "What of the night? IV," *Christian and Missionary Alliance*, 18, no. 20, (May 14, 1897), 467; James H. Brookes, "Biblical Lights," *Christian and Missionary Alliance*, 22, no. 6, (May 1, 1899), 171.

²¹⁷ Joseph M. Canfield, *The Incredible Scofield and His Book* (Vallecito, Calif.: Ross House Books, 1988); Charles Gallaudet Trumbull, *The Life Story of C.I. Scofield* (Oxford: Oxford University Press, 1920).

²¹⁸ In 1871, the citizens of Kansas elected Scofield to the state legislature. In 1873, he became U.S. Attorney for the district of Kansas. Some years later, allegations of political corruption and financial impropriety arose and he resigned this post in disgrace. By 1878, he was in St. Louis, where he served six months in jail on a forgery conviction. During this period, he battled alcoholism and abandoned his wife and two daughters; she subsequently divorced him in 1884. See Canfield, *The Incredible Scofield*, 65-68, 79-80, 89, 100, 239-240.

published by Oxford University Press in 1909.²¹⁹ This work continues to be a popular Biblical commentary.

Scotfield was an active participant in the Christian and Missionary Alliance from 1892 until 1907.²²⁰ It is probable that Scotfield first met Simpson in May 1892, when he attended a weeklong conference in Fort Worth conducted by the CMA at the Cumberland Presbyterian Church. One might safely assume that Scotfield was pleased with what he heard, as he promptly invited Simpson and his team to hold a convention at his church in Dallas – the next weekend. The convention was held as requested, as “a good congregation was assembled in the beautiful auditorium of his church, on Friday evening, when the Convention [began] amid a holy hush of blessing, which gave promise of the overshadowing presence of the Master for the coming days.” Scotfield made a profound impression upon Dr. Simpson, who informed his CMA readers that “Rev. Mr. Scotfield [is] one of the most gifted and public-spirited ministers of the South, a man of finely-balanced mind and character, and in the very van of all holy enterprise and aggressive Christianity.”²²¹ That same summer, Simpson joined Scotfield in Lincoln, Nebraska where they jointly ministered at a summer Bible School sponsored by the Nebraska Gospel Union. Approximately one hundred persons attended this school.²²² Thus began Scotfield’s meteoric rise to the highest levels of leadership in the CMA.

²¹⁹ The Scotfield Reference Bible, published by Oxford University Press has been a standard for Christians and Bible Scholars espousing a dispensational, premillennial worldview. See, C. I. Scotfield, ed., *The Scotfield Reference Bible (SRB)*. (New York: Oxford University Press, 1909); Arno C. Gaebelin, *The History of the Scotfield Reference Bible*, (New York: Our Hope Publications, 1943).

²²⁰ The author believes Scotfield separated himself from the CMA when revival swept through that body in 1907. Many prominent CMA leaders spoke in other tongues; Scotfield believed this demonstrative spiritual gift was no longer available to the universal church.

²²¹ A. B. Simpson, “Editorial Correspondence,” *Christian Alliance and Missionary Weekly*, 8, no. 24, (June 10, 1892), 369-370.

²²² A. B. Simpson, “Editorial Correspondence,” *Christian Alliance and Missionary Weekly*, 9, no. 2, (July 8, 1892), 18-19.

In mid-summer 1892, he joined the International Missionary Board and the following year he became one of the vice-presidents of the Christian Alliance.²²³ He concurrently served as a member of the Board of Management of the International Missionary Alliance;²²⁴ Chairman of the Missionary Committee of the International Missionary Alliance - Southwestern Division;²²⁵ and served on these standing committees of the Board: India, Indians and the West Indies, South America, Committee on Organization, and Committee on New Fields.²²⁶ His preaching and teaching ministry was also in high demand; Scofield made several appearances at the Old Orchard Beach campground²²⁷ and the annual New York Convention.²²⁸

While living in Dallas, Scofield established a Bible school and a Bible correspondence course. Simpson enthusiastically promoted these training programs in his publications,²²⁹ as well as Scofield's books,²³⁰ sermons²³¹ and articles.²³² Finally, on at least one occasion Scofield spoke to the students of the Home School, a division of the Missionary Training School, specifically tailored to those preparing for home missionary

²²³ "Our Missionary Board," *Christian Alliance and Missionary Weekly*, 9, no. 18, (October 28, 1892), 273; *1893 – Yearbook of the Christian Alliance*, 5.

²²⁴ *1893 – Yearbook of the Christian Alliance*, 27.

²²⁵ *1893 – Yearbook of the Christian Alliance*, 26, 28.

²²⁶ *1893 – Yearbook of the Christian Alliance*, 29-30.

²²⁷ *Christian Alliance & Missionary Weekly*, 9, no 4, (July 22, 1892), 49; A. B. Simpson, "Editorials - Old Orchard Beach," *Christian Alliance and Foreign Missionary Weekly*, 15, no. 6, (August 7, 1895), 88.

²²⁸ "Thirteenth Annual Convention," *Christian Alliance and Foreign Missionary Weekly*, 17, no. 13, (September 25, 1896), 295; A. B. Simpson, "Editorials," *Christian and Missionary Alliance*, 18, no. 15, (April 9, 1897), 348.

²²⁹ "Institutes and Bible Schools," *Christian Alliance and Missionary Weekly*, 9, No. 10, (September 2, 1892), 146; C.I. Scofield, "Correspondence Bible Course," *Christian and Missionary Alliance*, 18, no. 7, (February 12, 1897), 167.

²³⁰ "Paper Bound Books," *Christian and Missionary Alliance*, 26, no. 16 (April 20, 1901), 226.

²³¹ "The Filling of the Spirit," *Christian and Missionary Alliance*, 34, no. 9, (March 4, 1905), 130; "The Heavenly Home," *Christian and Missionary Alliance*, 34, no. 21, (June 3 1905), 343.

²³² C.I. Scofield, "Waiting Upon God," *Triumphs of Faith*, 23, no. 2, (February, 1903), 31-37.

service. His address on “Prophetic Truth . . . was very helpful.” Simpson reported, “It is always a pleasure to meet our dear friend, Dr. Scofield, in the Tabernacle.”²³³

The last of the nationally known religious leaders to associate with the CMA was Rueben Archer Torrey (1856-1928).²³⁴ Born to Reuben Slayton Torrey, a New York City manufacturer, and Elizabeth Ann (Swift) Torrey, he was one of five children. He made a public confession of faith in 1875, while attending Yale University. Upon completion of his studies, he was ordained as a Congregational minister in 1878. Later, he spent a year in advance theological studies at two German universities, Leipzig and Erlangen. Torrey served as pastor of an Ohio congregation, and then served two churches in Minneapolis (1883-1889). The great American revivalist Dwight Lyman Moody tapped Torrey to serve as superintendent of the Chicago Training Institute (Moody Bible Institute), a position he held from 1889-1908. Following a period of evangelistic activity, he became the Dean of the Bible Institute of Los Angeles, serving from 1912 to 1924.

It appears that Torrey first came to the attention of Simpson in June 1886, while serving as chair of the first national Convention of Christian Workers conducted in Chicago.²³⁵ The convention delegates elected Torrey as president of the organization, a position he retained through 1893.²³⁶ More than 600 persons attended, representing dozens of home mission agencies in the United States, Canada and England. Mrs. Henry Naylor attended, representing the CMA’s Berachah Healing Home. *The Word, Work and World* devoted seven pages to Naylor’s report of the activities of this convention and the

²³³ *Christian and Missionary Alliance*, 31, no. 11, (December 12, 1908), 180.

²³⁴ P.C. Wilt, “Torrey, (R)euben (A)rcher (1856-1928),” in Reid et al, *Dictionary of Christianity in America*, 1180-1181; Robert Harkness, *Reuben Archer Torrey: The Man, His Message* (Chicago: Bible Institute Colportage Association, 1929).

²³⁵ Mrs. Henry Naylor, “First National Convention of Christian Workers,” *Word, Work and World*, 7, no. 1, (July 1886), 31-32, 95-99.

²³⁶ A. B. Simpson, “Christian Worker’s Convention,” *Christian Alliance and Missionary Alliance*, 11, no. 18, (November 3, 1893), 273.

various missions represented. She wrote about the ministry of the Florence Night Mission (New York City) to “1,000 fallen women;” the industrial school for girls operated by the Union Gospel Chapel (Louisville, Kentucky) and its outreach to “tramps” and “8,000 hopeful converts” over three years; the prison and hospital work of the Manhattan Chapel (New York City); the American Home Missionary Society’s work among Slavic and Bohemian immigrants; the children’s schools founded in great urban centers by the American Educational Aid Society; Sunday School work in Detroit; the Women’s Christian Temperance Union; and a host of other ministries.²³⁷ These types of home mission agencies desperately needed the trained workers graduating from the Missionary Training School and similar institutions.

Over the next ten years, Simpson enthusiastically promoted the work of the Christian Workers of the United States and Canada (as it came to be known) which resulted in numerous members of the Alliance also joining the Christian Workers.²³⁸ In announcing the 1893 convention in Atlanta, Simpson wrote, “It is probable that many of our leading Alliance workers will be present, and we trust that the Alliance friends throughout the South will be well represented. Mr. Torrey, the president . . . and many others of the leading members of this important society are in cordial sympathy with our work.”²³⁹

In 1893, Simpson spoke to this convention about “the great theme of the world’s evangelization” and the work of the Christian Alliance. His message received “very

²³⁷ Naylor, “First National Convention of Christian Workers,” 31-32, 95-99.

²³⁸ Simpson, “Christian Worker’s Convention,” 273; A. B. Simpson, “The Atlanta Convention,” *Christian Alliance and Missionary Alliance*, 11, no. 21, (November 24, 1893), 321; S. A. Worden, “The Christian Workers Convention,” *Christian Alliance and Missionary Alliance*, 11, no. 21, (November 24, 1893), 330; “Convention in Toronto, Canada,” *Christian and Missionary Alliance*, 13, no. 13, (September 28, 1894), 304; “Field Notes,” *Christian Alliance and Foreign Missionary Weekly*, 16, no. 15, (April 10, 1896), 355.

²³⁹ Simpson, “Christian Worker’s Convention,” 273.

hearty responses” from the conventioners. They recognized, Simpson later reported, the Holy Spirit was “the source of all our power” and President Torrey gave witness “to the necessity of the enduement of power” in a “clear and impressive” manner.²⁴⁰

By the early 1890s, Torrey freely circulated within the CMA. In 1892, he became a member of Board of Management of the International Missionary Alliance, a position he would hold for at least two years.²⁴¹ In this capacity, he served as a member of these Standing Committees of the Board: Central Africa and the Congo, and India.²⁴² Torrey also served as the Chair of the Missionary Committee for the Western Division of the United States; prospective CMA missionary candidates communicated their interests and availability to Torrey.²⁴³

Amid his busy schedule, “our dear friend” Torrey found time to speak “with much power and blessings” at the 1891 CMA convention in Chicago and again in 1893 during the Chicago World’s Fair Convention.²⁴⁴ He was the commencement speaker for the 1892 graduating class at Nyack’s Missionary Training School and addressed the outgoing African missionaries at the “All-Day Missionary Meeting.”²⁴⁵ He participated in the 1896 New York Prayer and Conference, which called for “a new effusion of the Holy spirit on all disciples, the immediate opening of all doors now closed to mission advance, the raising up of an adequate missionary force, and the universal awakening of disciples

²⁴⁰ Simpson, “The Atlanta Convention,” 321.

²⁴¹ A. B. Simpson, “Editorial,” *Christian Alliance and Missionary Weekly*, 8, no. 12, (March 18, 1892), 1; *1893 – Yearbook of the Christian Alliance*, 27.

²⁴² *1893 – Yearbook of the Christian Alliance*, 28-29.

²⁴³ *1893 – Yearbook of the Christian Alliance*, 26, 28; “Missionary Candidates,” *Christian Alliance and Missionary Weekly*, 8, no. 16, (April 15 1892), 242.

²⁴⁴ A. B. Simpson, “Editorial Correspondence,” *Christian Alliance and Missionary Weekly*, 7, no. 24, (December 18, 1891), 1; “World’s Fair Convention,” *Christian Alliance and Missionary Weekly*, 10, no. 21, (May 26, 1893), 325.

²⁴⁵ “Closing of the College Term,” *Christian Alliance and Missionary Weekly*, 8, no. 17, (April 22, 1892), 257-258; “All-Day Meeting,” *Christian Alliance and Missionary Weekly*, 8, no. 17, (April 22, 1892), 258.

to the duty of a world's evangelization."²⁴⁶ Finally, several of his sermons were published in CMA magazines²⁴⁷ and his Vest Pocket Commentary, "an abstract of the Sunday School Lessons for 1900" was marketed for a gift of \$1.50 to all new subscribers to *The Christian and Missionary Alliance*.²⁴⁸

Each of these venerable men – Gordon, Pierson, Chapell, Gray, Brookes, Scofield and Torrey – was outstanding in his own right as a Bible scholar, teacher and educator. They established missionary and Bible training schools, preached on the CMA convention and conference circuit, wrote prolifically, and promoted missionary evangelism wherever they went. Collectively, they lent their considerable influence and spiritual credibility to the Christian and Missionary Alliance.

SIMPSON'S CADRE OF BIBLE SCHOOL FOUNDERS

The vast majority of those individuals who responded to Simpson's call for the establishment of missionary training schools, in which to train missionary candidates, did not come from the upper echelons of established Christian leadership. Rather, these leaders and educators were often unheralded members of the body of Christ whose names and identities have been largely lost in the collective memory of the Christian church. Their ranks included a baseball player from Maine, a single mother from Ohio, a Presbyterian pastor from South Carolina, the wife of a wealthy industrialist from California, a socialite from upstate New York, an unmarried woman from North Carolina, a CMA evangelist in Indiana, the daughter of a Pennsylvania congressional

²⁴⁶ Simpson, "A Solemn Call to God's People," 588-589.

²⁴⁷ R.A. Torrey, "Christian Work," *Christian Alliance and Foreign Missionary Weekly*, 16, no. 1, (January 3, 1896), 14; R. A. Torrey, "Christian Work," *Christian Alliance and Foreign Missionary Weekly*, 16, no. 12, (March 20, 1896), 278; R.A. Torrey, "Why do I get so little out of it?" *Christian and Missionary Alliance*, 18, no. 15, (April 9, 1897), 340.

²⁴⁸ "Our New Premiums for 1899," *Christian and Missionary Alliance*, 23, no. 25, (November 18, 1899).

representative, and a YMCA leader from Minnesota.²⁴⁹ These men and women, and several dozen more with backgrounds just as plain and ordinary were the backbone of the emerging Bible school Movement in the 1890s and 1900s. From their faith, vision, and labors would come forth an army of missionaries that would circle the globe.

Albert Benjamin Simpson was an enthusiastic promoter of Bible and Missionary Training Schools, regardless of their location. The pages of his magazines celebrated the opening of new schools, announced upcoming activities at existing schools, and contained reports of graduations and training sessions that had recently concluded. One did not need to subscribe to the four-fold gospel of the Christian and Missionary Alliance to receive press coverage. Simpson did not discriminate against anyone whose school promoted an evangelical witness. The following pages recount the stories of several of the training schools Simpson enthusiastically promoted.

Mary E. Moorhead – Bethany Bible School

Within just six years of the founding of the Missionary Training School in New York City, Simpson's followers were establishing their own schools across the country. In October 1889, Miss Mary E. Moorhead, daughter of James Kennedy Moorhead (1806-1884), established a training school in Pittsburg, Pennsylvania, which may well be the first missionary training school founded by a Simpson protégé. Drawing upon the resources of her inheritance, (her father was a prominent business leader and politician, having served in the United States House of Representatives from 1859-1869),²⁵⁰ Miss Moorhead opened a Bible School, under the direction of Mr. John Morrow. Enrollment

²⁴⁹ These are the identities of those mentioned: Frank Weston Sanford, Etta Haley Wurmser, John Nickels Holmes, Carrie Judd Montgomery, Anna Weed Prosser, Mattie E. Perry, David Wesley Myland, Mary E. Moorhead, and Thomas C. Horton.

²⁵⁰ A. B. Simpson, "Editorial Paragraphs," *Work, Work, and World*. 5, no 12, (December 1885), 348.

was high for the first term, reported “at over forty students.” As was the case with Simpson’s school, there were no tuition fees; however, students paid the “low figure of \$4.00 per week” for board and washing.²⁵¹ While the content of the curriculum is unknown, one may confidently conclude that students embraced the teachings and methods of the CMA. Simpson reported that the “the dear students of the Pittsburg Bible School, and many others took an active part in the arrangements for the [1891 Pittsburgh] convention and service and contributed very kindly and earnestly to the success of the meetings. Miss Moorhead gave a brief account of the work [of her Bible School].”²⁵² A few weeks later, he again commended the students of Bethany Bible School²⁵³ for being “active in the work” of the Pittsburgh Convention conducted at Carnegie Hall.²⁵⁴ Rev. Frederick H. Sentf, one of Simpson’s lieutenants, said of the Bethany student body, “The Bible School is full of consecrated lives, diligently studying the Word.”²⁵⁵ The following year, Simpson declared, “we have much pleasure in recommending the [school] at Bethany, Pittsburg.”²⁵⁶ These comments provide a ringing endorsement of Miss Moorhead’s school by the highest levels of the CMA leadership. Indeed, the students of the Bethany Bible School were a welcome addition to the CMA family.

²⁵¹ J. A. H., “Work in Pittsburgh,” *Christian Alliance*, 4, no. 9, (February 28, 1890), 138-140.

²⁵² A. B. Simpson, “Editorial, Western Conventions,” *Christian Alliance and Missionary Weekly*, 6, no. 4, (January 23, 1891), 49.

²⁵³ I believe that the Pittsburgh Bible School and the Bethany Bible School are the same institution. As will be seen later in this chapter, it was common for a school to use both its given name and the name of the city in which it was located.

²⁵⁴ “The Work at Home,” *Christian Alliance and Missionary Weekly*, 6, no. 6, (February 6, 1891), 90.

²⁵⁵ F. H. Sentf, “From Bethany, Pittsburgh, Pa.,” *Christian Alliance and Missionary Weekly*, 6, no 4, (February 27, 1891), 138.

²⁵⁶ “Institutes and Bible Schools,” *Christian Alliance and Missionary Weekly*, 9, no. 10, (September 2, 1892), 146.

Moorhead first appeared in CMA literature in 1885, when Simpson published the testimony of her healing from a “fifteen to twenty pound” fibroid tumor.²⁵⁷ Later that autumn, she served as the coordinator of the fall missionary convention, conducted at Pittsburgh’s Third Presbyterian Church, where she was a member and her late father had been an elder.²⁵⁸ By 1888, she was conducting “Meetings for the Promotion of Christian Holiness and Diving Healing” in her home four times a week – Wednesday afternoon, and on Thursday, Friday, and Sunday evenings.²⁵⁹ Known as Bethany Home, Moorhead had set apart her house “for whatever service the Lord may heed for His suffering children, and has already been much blessed.”²⁶⁰ That same year, she became a member of the General Committee of the Christian Alliance.²⁶¹

In the ensuing years, she traveled widely on behalf of the CMA. In 1889, Moorhead spoke at the famous “Friday Meeting” conducted at the Gospel Tabernacle. Following her message, Simpson glowingly testified that she “was present with a heart full of praise because the Lord had shown her how wonderfully He would help her if she was obedient. He had helped her marvelously in her work in Pennsylvania so that it was reaching out in many directions, and she was sure it had been because she had gone on trusting Him in the spirit of obedience.”²⁶² She also spoke at the Mountain Lake Park (Maryland) convention in 1889, 1890 and 1891,²⁶³ the Pittsburg convention in 1891,²⁶⁴

²⁵⁷ Mary E. Moorhead, “Testimonies,” *Work, Work, and World*, 5, no. 7 & 8, (July & August 1885), 218.

²⁵⁸ “Conferences at Pittsburg, Chicago and Detroit,” *Work, Work, and World*, 5, no. 11, (November 1885), 322; Simpson, “Editorial Paragraphs,” (December 1885), 348.

²⁵⁹ “*The Christian Alliance*,” *Christian Alliance*, 1, no. 1, (January 1888), 10.

²⁶⁰ *1888 – The Christian Alliance Yearbook*, (New York: The Word, Work, and World Publishing Company, 1888), 65.

²⁶¹ “*The Christian Alliance*,” *Christian Alliance*, 1 no. 1, (January 1888), 10.

²⁶² “Friday Meeting, New York,” *Christian Alliance and Missionary Weekly*, 3, no. 15, (November 8, 1889), 237-238.

²⁶³ “September Conventions,” *Christian Alliance and Missionary Weekly*, 3, no. 8, (September 20, 1889), 114; “Mountain Lake Park,” *Christian Alliance and Missionary Weekly*, 5, no. 10, (September 12, 1890),

traveled as part of the 1891 Southern convention tour through Florida, South Carolina and Tennessee;²⁶⁵ and participated in the Western Pennsylvania tour of 1892.²⁶⁶

Thomas C. Horton – St. Paul Bible School

Rev. Thomas Corwin Horton (1848-1932) was born in Cincinnati, Ohio, the sixth of eight children belonging to H. V. Horton, a jeweler, and Sophia Matilda Dougherty Horton.²⁶⁷ Following a year at Farmer's College in College Hill, Ohio, he embarked on a successful business career. In 1876, he joined the Indianapolis YMCA, becoming their secretary. He took a similar position St. Paul, Minnesota, where he operated a missionary training school in the 1880s and early 1890s, in conjunction with his other duties. In 1889, Horton hosted a Bible Conference in St. Paul with Dr. R. A. Torrey, of Chicago, and Dr. H. Grattan Guinness, of London, as the keynote speakers. Several missionaries who attended that conference, subsequently affiliated with the Christian and Missionary Alliance.²⁶⁸ By 1892, Horton joined the Board of Managers for the International Missionary Board, a post he held for at least two years.²⁶⁹ During that time, Simpson took pleasure in recommending "the most excellent school in St. Paul, under the care of Rev. T. C. Horton."²⁷⁰ Two of Horton's students, Agnes Ozman and Marion A. Dean would

47; E. P. Watson, "Mountain Lake Park," *Christian Alliance and Missionary Weekly*, 9, no. 5, (July 29, 1892), 67.

²⁶⁴ "The Work at Home," *Christian Alliance and Missionary Weekly*, 6, no. 6, (February 6, 1891), 90.

²⁶⁵ A. B. Simpson, "Editorial Correspondence," *Christian Alliance and Missionary Weekly*, 6, no. 12, (March 20, 1891), 177.

²⁶⁶ "Western Pennsylvania," *Christian Alliance and Missionary Weekly*, 9, no. 20, (November 11, 1892), 315.

²⁶⁷ Henry Parsons, *Parsons Family: Descendants of Cornet Joseph Parsons* Vol. 2, (New Haven, Conn.: Tuttle, Morehouse and Taylor, 1920), 322-323.

²⁶⁸ "Faithful Unto Death," *Alliance Weekly* 68, no. 11 (March 17, 1928), 167-168.

²⁶⁹ A. B. Simpson, "Our New Missionary Board," *Christian Alliance and Missionary Weekly*, 8, no. 12, (March 18, 1892), 177; A. B. Simpson, "Officers of the International Missionary Alliance," *Christian Alliance and Missionary Weekly*, 11, no. 17, (October 27, 1893), 264.

²⁷⁰ "Institutes and Bible Schools," *Christian Alliance and Missionary Weekly*, 9, no. 10, (September 2, 1892), 146.

have meaningful roles in the Pentecostal Bible School movement in the early twentieth century.²⁷¹

A Presbyterian, Horton would later pastor congregations in Minneapolis, Philadelphia, St. Paul and Dallas, before moving to California in the early 1900s. There he joined forces with Lyman Stewart in 1908 in the establishment of the Bible Institute of Los Angeles (known today as Biola University), of which Dr. R. A. Torrey became Dean in 1911. Horton authored several books and published the popular dispensational premillennialist magazine *The King's Business* (1910-1925).²⁷²

The year 1892 was a busy year for A.B. Simpson, as pertaining to the Bible School Movement. In July, he reported attending the “the Bible School of the Minnesota workers was held at White Bear Lake on the beautiful Mahtomedi grounds, formerly occupied by the Chautauqua Literary Societies.” The interest of the students was good, though “the meeting was quite small, not exceeding fifty to one hundred.”²⁷³ That same month he had a meeting at Moody’s Bible Institute in Chicago, which “was attended by all the students, and was most delightful. They are a fine body of young people, unusually intelligent, solid and earnest; and quite equal,” he somewhat modestly proclaimed, “to the high standard of our own students in New York.” Following the meeting, about forty of those students volunteered as foreign missionaries. Simpson was delighted to speak “personally with these young friends” of whom, he believed, “the Lord will greatly use their precious lives on the mission field.”²⁷⁴

²⁷¹ See Chapter Five, pages 174-176, 226 and ??? for a description of their roles.

²⁷² Dietrich Gotthilf Buss, “Horton, (T)homas (C)orwin (1848-1932),” in Reid et al, *Dictionary of Christianity in America*, 555; Daniel Fuller, *Give the Winds a Mighty Voice: The Story of Charles E. Fuller* (Waco, Tex.: Word 1972), 41-43.

²⁷³ A. B. Simpson, “Editorial Correspondence,” *Christian Alliance and Missionary Weekly*, 9, no. 3, (July 15, 1892), 1.

²⁷⁴ *Ibid*, 1.

That autumn, Simpson announced the establishment of a Correspondence School in connection with the New York Missionary Training College that would give “persons at a distance who cannot attend the College, an opportunity for following in concert a systematic course of Bible study.”²⁷⁵ Correspondence courses would find a readymade audience and several leaders, in addition to Simpson, also set out to meet this need.²⁷⁶

Anna L. Thompson – Faith Rest and Bible School

Anna L. Thompson founded the Faith Rest and Bible School at 156 Huron Street in Cleveland, Ohio in 1887. With the exception of these two facts, there exists little information about her personal life. First, she always used the title Mrs., leading me to conclude that she was, at some point, a married woman. Second, a book, published in 1889, contained her testimony of healing from cancer.²⁷⁷ Thompson traveled quite extensively across the CMA convention circuit in the 1880s and early 1890s, participating in conventions in Cleveland, Vermillion, Toledo, and Oberlin, Ohio; Pittsburgh, Pennsylvania; and Buffalo, New York. She provided special music, taught Bible classes in the German language and conducted children’s services.²⁷⁸

²⁷⁵ “Correspondence School,” *Christian Alliance and Missionary Weekly*, 9, no. 10, (September 2, 1892), 146.

²⁷⁶ Mr. Ashley S. Johnson (1857-1925) founded the Correspondence Bible College in 1886 at his home in Kimberlin Heights, TN. Dr. C. I. Scofield created the Correspondence Bible Course while living in East Northfield, Mass. in 1897. See Leggett, “Historical Factors in the Rise of the Bible College,” 2, 12-18 and C. I. Scofield, “Correspondence Bible Course,” *Christian and Missionary Alliance*, 18, no. 7, (February 12, 1897), 167.

²⁷⁷ S. F. Hancock, *Jesus a Physician: The Experience of Mrs. Anna L. Thompson* (Lauer and Mattil, 1889).

²⁷⁸ A. E. Funk, “Christian Alliance Convention at Linwood Park,” *Christian Alliance and Missionary Weekly*, 3, no. 4, (August 22, 1889), 55-56; George Thompson, “Oberlin Convention,” *Christian Alliance and Missionary Weekly*, 4, no. 7-8, (March 7-14, 1890), 172; O. M. Brown, “Linwood Convention,” *Christian Alliance and Missionary Weekly*, 5, no. 6, (August 15, 1890), 82; Simpson, “Editorial, Western Conventions,” 49; “Notes by the Evangelist and Superintendent,” *Christian Alliance and Missionary Weekly*, 6, no. 6, (January 23, 1891), 121; A. B. Simpson, “Notes by the Evangelist and Superintendent,” *Christian Alliance and Missionary Weekly*, 6, no. 9, (February 27, 1891), 138; O. M. Brown, “The Evangelistic Work at Home,” *Christian Alliance and Missionary Weekly*, 14, no. 5, (January 29, 1895), 72.

In September 1892, Mrs. Thompson reported her school had relocated to 276 Huntington Street. She declared, “‘The Lord hath dealt bounteously with us’ . . . ‘He has never failed us,’ He has been ‘better to us than all our hopes,’ in giving us a home of our own [*sic*]. Through the generosity and love of friends the new building has been erected, and ‘if the Lord tarry,’ we expect to enter it within two weeks.”²⁷⁹ This brief announcement provides unmistakable evidence of the school’s theological convictions. First, it is a “faith school.” These phrases, ‘The Lord hath dealt bounteously with us,’ ‘He has never failed us,’ “‘He has been better to us than all our hopes,’ convey her utter trust in and dependence upon the provision of the Lord. Second, she and her students were expecting the Lord’s imminent return. The phrase, ‘if the Lord tarry,’ was common among Christians of this era; they would do such-and-such, if the Lord tarries, i.e., held off his coming, thereby allowing them to act upon their plan.

In an addendum to Mrs. Thompson’s announcement, the editor (likely Simpson) expressed these sentiments. “Dear Mrs. Thompson will welcome to the Home, as she has ever done, the suffering, and those who long to know the Lord as their Healer. The work for the little children and for young ladies will go on in the new Home, and the Bible school is free to all who desire to study God’s Word, taught by the Spirit.”²⁸⁰

In November 1892, the Cleveland Bible School and Faith Rest announced the following class schedule. “Monday, from 2:30 to 3:30, Books of the Bible; Tuesday, from 2:30 to 3:30, Revelation; Thursday from 2:30 to 4:00, Questions, Mission Hour;

²⁷⁹ “Removal,” *Christian Alliance and Missionary Weekly*, 9, no. 12, (September 16, 1892), 187; Brown, “Linwood Convention,” *Christian Alliance and Missionary Weekly*, 82.

²⁸⁰ “Removal,” *Christian Alliance and Missionary Weekly*, 9, no. 12, (September 16, 1892), 187.

Friday, from 2:30 to 4:00, Divine Healing.”²⁸¹ Additionally, the school conducted several religious meetings throughout the course of the week, including a “Young Ladies Meeting, Gospel Meeting, Children’s Hour and sewing school, Bible Class for ladies, Boy’s Class, [and a] Chinese Meeting.”²⁸²

Carrie J. Montgomery – Shalom Training School

Caroline Frances “Carrie” Judd (1858-1946) was born in Buffalo, New York, the fourth of eight children born to Orvan and Emily Sweetland Judd. Reared in a religious home, Carrie underwent confirmation in the Episcopal Church in 1869. At age eighteen, she slipped on an icy sidewalk and injured her back; complications set in and she was totally bed ridden for over two years. On February 26, 1879, she experienced a dramatic healing when Elizabeth Mix, an African-American lay minister, prayed for her. The story appeared in the *Buffalo Commercial Examiner* and Judd became something of a national celebrity.²⁸³ In 1880, she wrote an account of her healing;²⁸⁴ that book caught Simpson’s attention and he invited her to become one of his associates. She was a frequent speaker at CMA conventions and camp meetings,²⁸⁵ wrote numerous articles for CMA

²⁸¹ “Bible School and Faith Rest,” *Christian Alliance and Missionary Weekly*, 9, no. 19, (November 4, 1892), 301. It is interesting to note the reversed order in the name of this institute from September to November 1892. The earliest reference is to the “Cleveland Faith Rest and Bible School” while the later reference is to the “Bible School and Faith Rest.” I cannot deduce if this change was intentional.

²⁸² *Ibid.*

²⁸³ Jeanette Storms, “Carrie Judd Montgomery: The Little General,” in Goff and Wacker, *Portraits of a Generation*, 271-288; Wayne E. Warner, “Montgomery, Carrie Judd,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 904-906.

²⁸⁴ Carrie F. Judd, *The Prayer of Faith*, (1880; New York: Garland, 1985).

²⁸⁵ A. B. Simpson, “Editorial Paragraphs,” *Work, Work, and World*, 5, no. 11, (November 1885), 321; A. B. Simpson, “Editorial Paragraphs,” (December 1885), 348; A. B. Simpson, “Editorial Paragraphs,” *Work, Work, and World*, 9, no. 1, (July 1887), 61; “The Winter Conventions,” *Christian Alliance*, 2, no. 3, (March 1889), 3; “Convention at Mountain Lake,” *Christian Alliance and Missionary Weekly*, 3, no. 3, (August 15, 1889), 33; Simpson, “Notes by the Evangelist and Superintendent,” (February 27, 1891), 139; Simpson, “Editorial Correspondence,” (December 18, 1891).

magazines,²⁸⁶ and served in several high-ranking positions – as recording secretary and a member of the “Board of Managers” for the Missionary Alliance.²⁸⁷ For some years, prior to her marriage to George S. Montgomery in 1890, she operated a healing home in Buffalo, New York – the Faith Rest Cottage – from whence she developed a national ministry of writing. Her monthly magazine, *Triumphs of Faith*, was “devoted to faith-healing and the promotion of Christian holiness” and continuously published from January 1881 until her death in 1946.²⁸⁸

In the summer of 1894, Montgomery announced the opening of a missionary training school on the site of her faith home, the Home of Peace.²⁸⁹ Located in Oakland, California, the Shalom Training School followed the pattern established by Simpson twelve years earlier. Though not directly associated with the Christian Alliance, this school adopted and espoused the same ethos.

The aim of the school will be not so much to give theological education as to impart in word and spirit essential Christianity, and give such practical preparation to those devoted to Christ as to fit them for living service in the fulness [*sic*] of the Gospel, in the shortest possible time. The school, though thoroughly evangelical, undenominational, and in nowise exclusive, will be in sympathy with all that marks the deeper Christian life for spirit, soul, and body, and distinctively in its character identified with the Christian Alliance.²⁹⁰

The Bible would be the “only text-book” used in the school; however, information “drawn from among the best works, both old and new,” supplemented its lessons and lectures. The curriculum, spread over two terms, would equip each student for

²⁸⁶ Carrie F. Judd, “Our Position in Christ,” *Work, Work, and World*. 1, no. 6, (July 1882), 251-252; Carrie Judd, “Feeding on Christ,” *Work, Work, and World*. 5, no. 11, (November 1885), 288; Carrie F. Judd, “A Pure Offering,” *Work, Work, and World*, 5, no.12, (December 1885), 339-340; Carrie J. Montgomery, “Christ for the Children,” *Christian and Missionary Alliance*, 21, no. 4, (July 28, 1898), 86 & 81.

²⁸⁷ 1888 – *The Christian Alliance Yearbook*, 50, 55.

²⁸⁸ *Triumphs of Faith*, 1, no. 1 (January 1881), 1.

²⁸⁹ Carrie J. Montgomery, “Missionary Training School,” *Triumphs of Faith*, 14, no. 4, (April, 1894), 86-88.

²⁹⁰ H. C. Waddell, “The Shalom Training School for Christian Workers,” *Triumphs of Faith*, 16, no. 8, (August 1896), 187-188.

direct soul-winning and evangelistic work in heathen lands. To teach the student how to tell the message of salvation fully, and in the simplest possible way, is the service which we have felt called to undertake.

The Bible Course will be during first term: *New Testament* – Study of the Personal Life of Our Lord, with an analytical study of Gospel of John in relation to other Gospels. *Old Testament* – Revelation of God in Biblical History from Creation to Advent of Christ. During second term: *New Testament* – Study of the Spirit of Christ in Teaching and Power with analysis of Epistle of Paul to the Romans, and Lectures on Acts of Apostles in relation to Christian Doctrine, Life, and Work, throughout the other New Testament writings. *Old Testament* – Revelation of God in Law and Prophecy.

In connection with this study, attention will be given to Christian Evidences, Ethics, Church History, Old and New Testament Psychology, and Idolatry.

Christian Work, Art of Discourse, and Public Bible and Hymn Reading will be given due place; while special consideration will be given to the subject of Missions and the practical side of Prayer as a *ministry* [italics original]. Divine Healing will be taught as a part of the Gospel system.

Representative Christian workers and teachers will present the various phases of Christian activity in mission fields, prison work, rescue work, evangelistic work, Sunday School, Christian Endeavor, etc.²⁹¹

Despite a solid curriculum and a competent team of instructors, the Shalom Training School struggled to establish its own identity. Housed in the same building, the Home of Peace and the Shalom Training School attempted to co-exist. Writing in 1894, Montgomery described her embryonic training school in the following manner. “The way did not seem to open for any *large* [italics original] work of the kind, and yet in these last hurrying days the need seemed so urgent, we decided, after much prayer, to devote a few rooms in our Home of Peace to the use of this work, until such time as the Lord may show us to go forward and take a separate building for this purpose.”²⁹² This arrangement did not prove successful, so Montgomery suspended activities of the healing home in the fall of 1895, exclusively devoting the building to educational purposes. She expressed her

²⁹¹ Waddell, “Shalom Training School for Christian Workers,” 187-188.

²⁹² Carrie J. Montgomery, “Missionary Training School,” *Triumphs of Faith*, 14, no. 4, (April 1894), 86-88.

hope that the school would grow, both numerically and in “more mature methods of work.”²⁹³ Another impending change was forthcoming – the student body, which had previously been co-ed in its composition, would now be limited to young women, between the ages of eighteen and thirty.²⁹⁴

Meanwhile, as if her life was not full enough, Montgomery opened the Beulah Orphanage in October 1895, provided housing for upwards of thirty children. When she was a child, she recalled at the dedication of the orphanage, her goal was to have forty children to care for. “But now, my goal is not forty orphans, but *forty Orphan Homes* on Beulah's fair hills.”²⁹⁵

In February 1896, the Home of Peace was again “reopened” for limited use by guests. Previously, guests could stay for up to two weeks; now they were welcomed only on a daily basis for scheduled hours of prayer and quiet meditation.²⁹⁶ Five months later, the superintendent of the missionary training school, Rev. H. C. Waddell, declared the school had “passed beyond the period of experiment” and had gone through its “formative stage, and now, with distinct character and clearly fixed purposes . . . [he] look[ed] forward in living hope to another season.”²⁹⁷ Then in August, Waddell announced the school would again be co-ed when classes resumed in October 1896.²⁹⁸

The following year, the school underwent another transition. Formerly, the school operated over two terms, from October to June. The latest transformation reduced the length of the curriculum to only twelve weeks for those in Home Missions training and

²⁹³ Montgomery, “Missionary Training School,” 86-88.

²⁹⁴ Carrie J. Montgomery, “Shalom (Peace) Training School,” *Triumphs of Faith*, 15, no. 10, (October 1895), 232-233.

²⁹⁵ E. Stroud-Smith, “Dedication of Beulah Orphanage,” *Triumphs of Faith*, 15, no. 10, (October 1895), 230.

²⁹⁶ H. C. Waddell, “The Home of Peace,” *Triumphs of Faith*, 16, no. 2, (February 1896), 46-48.

²⁹⁷ H. C. Waddell, “Shalom Training School,” *Triumphs of Faith*, 16, no. 7, (July 1896), 167-168.

²⁹⁸ Waddell, “Shalom Training School for Christian Workers,” 187-188.

fourteen weeks for those training for foreign missionary service. The announcement stated cryptically, “Only students who are regularly accepted upon formal application will be received.”²⁹⁹ The reasons for this change became evident in September 1897, when Montgomery announced, “We have recently been led of the Lord to move back into the Home of Peace, and to resume our work there.” Once again, the student body would be restricted in its makeup. “A limited number of young lady students will also be received after October 1st, for training in missionary work.”³⁰⁰ Montgomery later explained that the limitation was necessary, “as most of the rooms in the Home will be needed for our guests, who come seeking the Great Physician for their bodies.” She expressed her earnest hope that “we may be able after a time to enlarge this part of our work, and have a larger number of students in our Training Class.”³⁰¹ Those hopes did not materialize and the Shalom Training School closed its doors forever at the end of the 1897-1898 school year.

Over the four-year life of the Shalom Training School, student enrollment had never been large. In 1896-1897, at least thirty-four students attended the school. Besides Americans, the student body included Canadians, Swedes, Norwegians, Danes, Austrians, Hawaiians and Japanese. Graduates went into missionary service in China and Mexico, while others were engaged in home missionary work along the California coast.³⁰² Small though it was . . . Sentence deleted

Carrie Judd Montgomery’s first love had always been the message of divine healing, which she vigorously through the pages of *Triumphs of Faith*, her preaching

²⁹⁹ H. C. Waddell, “Shalom Training School,” *Triumphs of Faith*, 17, no. 7, (July 1897), 150.

³⁰⁰ Carrie J. Montgomery, “The Home of Peace,” *Triumphs of Faith*, 17, no. 9, (September 1897), 216.

³⁰¹ Carrie J. Montgomery, “Christian Workers Training Class In The Home Of Peace,” *Triumphs of Faith*, 17, no. 10, (October 1897), 240.

³⁰² H. C. Waddell, “Shalom Training School,” *Triumphs of Faith*, 17, no. 6, (June, 1897), 127-130.

schedule, the Home of Peace, and to a lesser degree, through the Shalom Training School. In her biography, she summed up her entire work as an educator in the following three sentences. “We decided to take in some young people for training in Christian work. Rev. H. C. Waddell instituted a Bible Training School, which was called ‘Shalom Training School.’ Some of the dear students proved to be effective workers in the Lord’s vineyard, and some of them are still active in His service.”³⁰³

Anna W. Prosser – Peniel Faith Home and Missionary Training School

Anna Weed Prosser (1846-1902) was born in Albany, New York. Frail, sickly and tiny, she weighed just four and one-half pounds at birth; her parents did not expect her to survive. Born to a family of wealth, Prosser was the youngest of four children.³⁰⁴ Her father, Erastus S. Prosser, was active in the shipping business and served in the New York senate during the Civil War.³⁰⁵ When she was seven years old, her family moved to Buffalo, where she resided until her death.

In her early twenties, she developed a severe medical condition that required nine surgeries over a ten-year period, which left her an invalid. In 1876, she professed her faith in Christ and, over a six-week period, experienced a complete restoration of health.³⁰⁶ Upon her recovery, Miss Prosser went to work with the Women’s Christian Temperance Union. Later she joined Carrie Judd, working in the Faith Rest Cottage and various CMA activities. In 1888, Prosser became vice-president of the CMA work in

³⁰³ Carrie Judd Montgomery, *Under His Wings: The Story of my Life* (Oakland, Calif.: Office of Triumphs of Faith, 1936), 150.

³⁰⁴ Anna W. Prosser, *From Death to Life* (Buffalo, NY: McGerald Publishing Company, 1901), 7-8.

³⁰⁵ William D. Murphy, *Biographical Sketches of the State Officers and Members of the Legislature of the State of New York, in 1859* (Albany: C. Van Benthuyesen, 1859), 85-87; Frederick Phisterer, *New York in the War of the Rebellion* (Albany: Weed, Parsons and Company, 1890), 9.

³⁰⁶ Prosser, *From Death to Life*, 163; A. B. Simpson, ed., *Report of the Christian Convention at Old Orchard Beach, Maine* (New York: Work, Work and World Publishing Company, 1887), 85-86.

Buffalo.³⁰⁷ She spoke at several missionary conventions in Buffalo, Crooked Lake, Utica, Glens Falls and Albany.³⁰⁸ When Judd married George Montgomery in 1890 and moved to California, Prosser assumed leadership of the CMA in Buffalo.³⁰⁹

In 1896, Prosser established the Peniel Faith Home and Missionary Training School, utilizing the same house in which Carrie Judd had operated her Faith Rest Cottage fifteen years earlier. Her school would not compete with the Missionary Training School in Nyack. Instead, she offered evening courses in Bible and music for students living in Buffalo who were unable “to leave town to attend a Bible Institute, and who [desired] to fit themselves either for home or foreign field.” Like Montgomery’s school, the Peniel training school would be short-lived, owing to Prosser’s death in 1902. In the six years of its operation, “the work [was] sustained by free-will offerings. No collections, no running in debt . . . Tuition free.” About ten years after Prosser’s death, Carrie Judd Montgomery reflected on Prosser and her students in the following manner. “It was always good to see her in the midst of her Bible class of laboring men, converts in the Mission . . . Many of these had been marvellously [*sic*] saved from very rough lives, and some of them still had a very rough exterior, but God’s great blessing was upon them, and their devotion to Miss Prosser and gentleness in her presence was very marked.”³¹⁰ Beyond these few words, information describing the curriculum or the makeup of the student body awaits discovery. In her autobiography, written the year before her death, Prosser penned these sentiments concerning her school. “The thought that I might be the

³⁰⁷ “Work at Buffalo,” *Christian Alliance and Missionary Weekly*, 4, no. 4, (January 24, 1890), 57.

³⁰⁸ “Western Conventions,” *Christian Alliance*, 1, no. 1, (January 1, 1888), 14; Simpson, “Notes by the Evangelist and Superintendent,” (February 27, 1891), 138-139; “Convention,” *Christian Alliance and Missionary Weekly*, 10, no. 26, (June 30, 1893), 401; A. B. Simpson, “Editorials,” *Christian Alliance and Foreign Missionary Weekly*, 12, no. 15, (April 13, 1894), 387.

³⁰⁹ A. W. Prosser, “Annual Meeting of the Buffalo Branch,” *Christian Alliance and Foreign Missionary Weekly*, 1, no. 26, (December 29, 1893), 411.

³¹⁰ “From Death to Life,” *Latter Rain Evangel*, 4, no. 3, (December 1911), 24.

means of awakening and sending out Spirit-filled young men and women who should carry the precious Gospel to the ends of the earth filled me with joy and praise almost unspeakable.³¹¹

Mattie E. Perry – Elhanan Training Institute

Miss Mattie Elmira Perry (1868-1957) was born in Cheohee, South Carolina, the second of nine children born to J. A. and June Holden Perry. Her father was a Methodist pastor and raised his family in the Christian faith. She was sixteen when “the Holy Spirit spoke to me about missionary work in China . . . I accepted the call and began to do everything with the thought in view of fitting myself for his service. The call to go was the call to *prepare* [italics original].”³¹² Recognizing her need for proper missionary preparation, she made application for admittance to the Scarritt Bible and Training School in Kansas City³¹³ in the fall of 1892. Though accepted, she was unable to raise the necessary funds for tuition, room and board and so she did not attend.³¹⁴ Between the years of 1889-1895, Perry engaged in six years of missions work, with her brothers, Sam and Jim, her sister Lillie, and her father. She traveled throughout twelve states; in her last year on the road, she covered 12,000 miles, mostly in the Carolinas and Georgia. “During these years we were privileged to share in meetings where thousands accepted Christ as their personal Savior, or Sanctifier, and many were healed by divine power.”³¹⁵ In March 1895, she attended the CMA convention in Columbia, South Carolina.³¹⁶ At these

³¹¹ Prosser, *From Death to Life*, 163.

³¹² Mattie E. Perry, *Christ and Answered Prayer: Autobiography of Mattie E. Perry* (Cincinnati, Ohio: n.p., 1939), 32.

³¹³ For additional information about the Scarritt Bible and Training School see, Mrs. R.W. MacDonell, *Belle Harris Bennett: Her Life Work* (Nashville: Cokesbury Press, 1928).

³¹⁴ Perry, *Christ and Answered Prayer*, 42.

³¹⁵ Perry, *Christ and Answered Prayer*, 56.

³¹⁶ “Work at Home,” *Christian Alliance*, 14, no. 13, (March 27, 1895), 200.

meetings, Simpson later reported, “there was real power and blessing, and several were saved at the closing evening service.”³¹⁷ Perry became acquainted with Rev. Stephen Merritt, one of the speakers in the Columbia convention, who invited her to attend the New York CMA convention in June 1895. From this fortuitous meeting came an opportunity for her to attend the Missionary Training Institute in the fall of 1895.

Upon her graduation in May 1896, Perry became “the pioneering superintendent of the CMA for the states of North and South Carolina, Georgia, Florida, and Tennessee, during which time [she] took the support of missionaries in China, Africa, India.”³¹⁸ In this capacity, she traveled across the southland promoting the work of the CMA, building relationships and preaching at conventions.³¹⁹ Within three years, she had relinquished her duties as superintendent to Rev. S. C. Todd³²⁰ and was preparing to embark on a ministry that would consume the next thirty years of her life.

In 1898, she announced her intention to launch “a summer Bible school, named the Elhanan Training Institute.” Possessing applications from potential students in seven states, she declared, “Scores of precious lives are being wasted at home for a lack of opportunities, who would be much used of Him in evangelizing the world if they had a chance to help themselves in securing an education.” She pledged to “make the Bible a specialty, give prominence to the leadings of the Holy Spirit, and give loving, prayerful attention to the training of each pupil.” Inviting the readers of the *Christian Alliance and Missionary Alliance* to join with her in prayer and financial support, she implored them,

³¹⁷ A. B. Simpson, “Editorial Correspondence,” *Christian Alliance*, 14, no. 15, (April 10, 1895), 232.

³¹⁸ Perry, *Christ and Answered Prayer*, 145.

³¹⁹ S. C. Todd, “The Southern Camp Meeting,” *Christian and Missionary Alliance*, 25, no. 3, (July 21, 1900), 41.

³²⁰ *Annual Report of the Christian and Missionary Alliance*, (New York: Christian & Missionary Alliance, 1899), 10, 40.

“if you knew the need, you would agree with me that this is one of the crying needs of the southern work in bringing the world to Jesus.”³²¹

On December 31, 1898, Perry officially opened Elhanan Training Institute with a watch night service followed by a revival. From its inception, Elhanan Training Institute was something of a Perry family enterprise. Her brother, Samuel was the founding superintendent, and her sister, Lillie, was an instructor.³²² Her parents labored with her until their passing and her younger siblings, Minnie and James were in the first class of students.³²³

The school operated on faith. “Not one of our charter students, she later wrote, “paid us as much as eight dollars per month for room and board and we charged no tuition.”³²⁴ The first year “nineteen earnest young people who like myself had only lives to give to God and their generation” enrolled in the training school and the second year saw seventy-nine students enroll.³²⁵ In the third year of the school, Perry added an orphanage to the growing collection of ministries taking place on her property. She was also conducting a weekly Sunday school, several revivals per year, and missionary conventions. Over the life of this missionary training school (1898-1926), Perry estimates she “ministered to about twelve hundred in the Institution.”³²⁶ She reported that a large percentage of her former students “are ministers and teachers of the Word in this and other countries: W.R. McDuffie, and Miss Lillian Stem McDuffie, Sudan, Africa; Miss

³²¹ Mattie E. Perry, “School in Marion, N.C.,” *Christian Alliance and Missionary Alliance*, 20, no. 12, (September 21, 1898), 280-281.

³²² Samuel Clement Perry would retain his interest in missionary training schools. In the 1930s he served on the board of directors of Lee College, a Pentecostal school affiliated with the Church of God in Cleveland, Tennessee.

³²³ Perry, *Christ and Answered Prayer*, 155.

³²⁴ *Ibid*, 154.

³²⁵ *Ibid*, 159.

³²⁶ *Ibid*, 158.

Cleo Young, Sierra Leon [*sic*], Africa; H. H. Hassler, Africa; Miss Lillian Trasher, Egypt; Miss Mattie Long, India; Rev. William Turner and Miss Pearl Lofton, China.”³²⁷

In 1926, a fire destroyed one of her buildings. While no one was injured, it effectively ended her educational activities, as she was unable to replace such a large structure. Convinced that God had ended this facet of her ministry, she sold the property. Two years later, fire destroyed the second building used by the school. Today, nothing remains of the Elhanan Training Institute, save the spiritual fruit borne out of the life of Mattie Perry.

Nickels John Holmes – Altamont Bible and Missionary Training Institute

Nickels John Holmes (1847-1919) is the eldest son of Zelotes Lee Holmes and Catherine Nickels Holmes. Born in Spartanburg, South Carolina, where his father was pastor of the local Presbyterian Church; Holmes had eleven siblings, seven of them died in their youth or childhood.³²⁸ He attended the University of Edinburgh, where he completed a three-year course of studies, followed by five months study in Gottingen, Germany. The destruction of most southern schools during the Civil War made a European education preferable to a northern education. Upon his return to the states, he eventually settled into the practice of law. At age forty-one, he felt the Lord renewing a call to ministry, something he first experienced as a sixteen-year old boy. Forsaking his law practice, he was ordained to the Presbyterian ministry in 1888. Over the next ten

³²⁷ *Ibid*, 159.

³²⁸ Nickels J. Holmes and Lucy E. Holmes, *Life Sketches and Sermons* (Royston, Ga.: Press of the Pentecostal Holiness Church, 1920), 7-10.

years, he did evangelistic work throughout South Carolina and served as pastor of the Second Presbyterian Church in Greenville from 1892-1895.³²⁹

In July 1891, he and his wife, Lucy, traveled to the Northfield Bible Conference, conducted by Mr. Dwight L. Moody. At Northfield, they learned of the ministries of Rev. F. B. Meyer, Dr. A. J. Gordon, Dr. A. T. Pierson and Mr. Robert E. Speer and drank in the teaching on sanctification and the Baptism of the Holy Ghost. Hungry for more, they remained on the Northfield campus and attended a two-week “Christian Worker’s Conference.”³³⁰ Following a time of private conversation and prayer with Moody himself, Mrs. Holmes experienced her sanctification.³³¹ Holmes would not receive his sanctification until the summer of 1895. Of that experience he wrote, “There was a sudden flash of power that went through my body like an electric current, and passed away, and then there was a wonderful peace that came into my heart, like the peace that passeth [*sic*] understanding . . . God had drawn so near to me and Christ was so precious . . . I had accepted *by faith* the sanctifying grace and power of the Holy Spirit. I called it the baptism of the Holy Ghost, *received by faith* [all italics original].³³² Following this experience, Holmes grew increasingly interested in other holiness teachings, including divine healing. This put him at odds with the Presbytery over his preaching of these doctrines and resulted in his eventual dismissal from the Presbyterian Church.

During this period, Holmes and two other Presbyterian ministers, Rev. S. C. Todd³³³ and Rev. Matthew H. Houston, encountered the work of the CMA and joined

³²⁹ E. C. Scott, *Ministerial Directory of the Presbyterian Church, U.S., 1861-1941* (Austin, Tex.: Von Boeckmann-Jones Company, n.d.), 325.

³³⁰ Holmes and Holmes, *Life Sketches and Sermons*, 68-77, 303-306.

³³¹ *Ibid*, 71, 76-77.

³³² *Ibid*, 85-86.

³³³ In the same action, the Presbytery dismissed Todd and Holmes because of their holiness doctrines. The inter-connectedness of their ministries continued until Todd’s death in 1908.

forces with them. For many years, Houston served as a Presbyterian missionary in China and, prior to his association with Holmes and Todd, had been the Secretary of the Foreign Mission Board of the Southern Presbyterian Church.³³⁴ In 1898, Holmes was a speaker at the CMA's Old Orchard (Maine) summer camp meeting³³⁵ and over the next few years, he, Todd and Houston, would conduct conventions or serve as convention speakers in Columbia, Durham, Salem, Atlanta, Greer, and New York City.³³⁶ In these activities, they ministered with A. B. Simpson, W. E. Blackstone, D. W. Myland, M. E. Perry, G. N. Eldridge, and a host of other CMA luminaries.

In the summer of 1893, while serving as pastor of Greenville's Second Presbyterian Church, Holmes and his wife conducted a two-week "Bible institute" on Paris Mountain, Meeting in a tent, erected specifically for this institute, Holmes led the students in Bible study and prayer. The 1945-1946 Holmes Bible College catalog described the scene. "There were only fifteen members of that institute, but for ten days they met [in] classes from 6:30 A. M. to 9:00 P. M., and discussed such subjects as 'Prayer,' 'Have I Learned to Pray?' 'God in His Being, as Our God, as our Father'; 'Is God My Father?' [and] 'The Gift of the Holy Spirit to the Church.'"³³⁷ Over the next five years, Holmes, Todd and Houston conducted summer institutes, until they determined to establish a permanent school, which opened on November 1, 1898. Beginning with just

³³⁴ S. C. Todd, "The Conventions in the South," *Christian Alliance and Missionary Alliance*. 23, no. 2, (June 10, 1899), 29.

³³⁵ N. J. Holmes, "A Vessel unto Honor," *Christian and Missionary Alliance*, 21, no. 9, (August 31, 1898), 199-200.

³³⁶ S. C. Todd, "The Conventions in the South," *Christian Alliance and Missionary Alliance*, 29; "Notes From the South," *Christian Alliance and Missionary Alliance*. 23, no. 5, (July 1, 1899), 75; Ulysses Lewis, "Atlanta Convention," *Christian and Missionary Alliance*, 23, no. 17, (September 23, 1899), 269; S. C. Todd, "Notes From the South," *Christian Alliance and Missionary Alliance*. 23, no. 29, (December 16, 1899), 480; A. B. Simpson, "Editorials, The New York Convention," *Christian and Missionary Alliance*, 23, no. 17, (September 23, 1899), 265; A. B. Simpson, "Annual Convention at New York City," *Christian and Missionary Alliance*, 23, no. 21, (October 21, 1899), 336-337; Todd, "The Southern Camp Meeting," *Christian and Missionary Alliance*, 41.

³³⁷ 1945-1946 Catalogue of Holmes Bible College, as cited in Campbell, *Pentecostal Holiness Church*, 433.

one student, by the end of the first term enrollment had “increased in number up to, from fifty to seventy students.”³³⁸

In March 1900, Holmes described his school in language that had become familiar to Bible School proponents across the country.

The purpose of this work is to prepare Christian Workers of all denominations, both male and female, for all kinds of Christian Work – in the home and foreign field – to work in the Sunday School, Prayer-Meeting [*sic*], Revival Service, either as Evangelists or helpers. We believe there is a great need in our land for Bible study and Bible Work. And people need to be specially prepared for the work, by the study of the word, in a place where they can in the shortest time get the most direct training, face to face with the word of God, and under teachers filled with the Holy Ghost. It is by the Holy Spirit that the word is to be understood whether directly Himself, or through men filled with Him.³³⁹

Echoing the values espoused by the CMA, Holmes confidently affirmed, “we shall teach the whole Bible as we come to it, but lay special emphasis on the fourfold truths of the Gospel, which we believe especially need emphasis in these days, to wit: Christ our Saviour [*sic*], Christ our Sanctification, Christ our Healer, and Christ our Coming Lord and King.”³⁴⁰

In its early days, the school changed locations on several occasions, attempting to maximize its limited resources and serve the widest possible number of students. From 1898-1900, it was on Paris Mountain, then it moved to Atlanta, where it remained from 1901-October 1903. Invited to occupy the Oliver Gospel Mission³⁴¹ in Columbia, South Carolina, the school moved there in October 1903, staying until June 1905.³⁴² Returning to Paris Mountain in October 1905, the school remained there until November 1915. In

³³⁸ Holmes and Holmes, *Life Sketches and Sermons*, 95.

³³⁹ N. J. Holmes, “Altamont Bible Institute,” *Christian and Missionary Alliance*, 24, no. 12, (March 24, 1900), 190.

³⁴⁰ Holmes, “Altamont Bible Institute,” 190.

³⁴¹ Mattie E. Perry had worked with the Oliver Gospel Mission in 1893, prior to attending Nyack Missionary Training School in 1895. See Perry, *Christ and Answered Prayer*, 53.

³⁴² Holmes and Holmes, *Life Sketches and Sermons*, 117.

February 1916, it relocated to Greenville, South Carolina where it has remained ever since.

Rev. Matthew H. Houston's (1841-1910) reputation as both a missionary and missions administrator with the Southern Presbyterian Church did not escape the attention of A. B. Simpson. Houston attended Washington College and Union Theological Seminary (Virginia), and then was ordained as a Presbyterian clergyman in 1868, where upon he departed the states to serve as a missionary in China in the following years: 1868-75, 1881-83, and 1894-1898. In the interim, he briefly served as pastor of several churches and was Secretary for the Board of Missions of the Southern Presbyterian Church.³⁴³ His first known encounter with the CMA likely came in 1893 when he attended the Conference of Protestant Missionary Boards in New York City where A.B. Simpson was also a participant.³⁴⁴

By 1899, Houston was a sought-after speaker in the CMA. At the Atlanta Convention, held in August 1899, he "spoke of the foreign mission field from [his] experience" in China. A crowd of four thousand people heard his message.³⁴⁵ Two months later, Houston was a featured speaker at the annual missionary convention conducted at the CMA's "mother church," the Gospel Tabernacle, located in New York City; there he spoke on three separate occasions.³⁴⁶ While in New York, he also published an article on missions work in China.³⁴⁷

³⁴³ "Houston, Matthew Hale," in Edgar Sutton Robinson, ed., *The Ministerial Directory of the Ministers in The Presbyterian Church in the United States, Volume One*, (Oxford, Ohio: The Ministerial Directory Company, 1898). 54.

³⁴⁴ A. B. Simpson, Editorial, Conference of Missionary Boards," *Christian Alliance and Missionary Weekly*, 10, No. 3, (January 20, 1893), 33-34.

³⁴⁵ Lewis, "Atlanta Convention," 269.

³⁴⁶ Simpson, "Annual Convention at New York City," 336-337.

³⁴⁷ M. H. Houston, "Mission Life in China," *Christian and Missionary Alliance*, 23, no. 23, (November 4, 1899), 357-359, 371.

When the Missionary Training School at Nyack opened for the fall term on October 17, 1899, Dr. Houston was a member of the faculty. In announcing that the “Board of Managers have secured the valuable services of Rev. Dr. Houston, formerly of the Altamont Bible School,” *The Christian and Missionary Alliance* reported that Houston was expected to “devote his whole time for the first term at least, to the work of the Institute.”³⁴⁸ While there, he “endeared himself to the hearts of all who have come in contact with him by his beautiful Christian spirit, and his valuable teachings.”³⁴⁹ Houston was again numbered “among the leading lecturers” for the fall of 1900.³⁵⁰ For reasons that are now clouded in history, Houston took his leave of the Nyack school after only one year of service and returned to Altamont where he resumed his teaching schedule.³⁵¹

Etta H. Wurmser – Missionary Educator

Etta G. Haley was born October 29, 1865 in Marion Township, a few miles southeast of Findlay, Ohio. She was the eldest of Adam (1837-1921) and Lydie Jane Haley’s (1837-1928) six children. Etta and her siblings lived on a 100-acre farm until the early 1880s when her family moved into Findlay and her father began a buggy manufacturing and farm implement business. Little information exists about her youth and childhood, with this exception; she graduated from Findlay High School in 1884.³⁵²

On the evening of July 11, 1888, Etta married Mr. Frank J. Wurmser (1860-1941) a local artist and photographer. The town paper described the wedding as “a quiet but very delightful and pleasant affair, composed only of the relatives and intimate friends of

³⁴⁸ “Opening of the Missionary Institute,” *Christian and Missionary Alliance*, 23, no. 21, (October 21, 1899), 333.

³⁴⁹ “Missionary Institute,” *Christian and Missionary Alliance*, 24, no. 10, (March 10, 1900), 153.

³⁵⁰ “Missionary Institute,” *Christian and Missionary Alliance*, 25, no. 14, (October 6, 1900), 189.

³⁵¹ N. J. Holmes, “Altamont Bible Institute,” *Christian and Missionary Alliance*, 24, no. 12, (March 24, 1900), 190.

³⁵² Weiser, “Etta G. Haley Wurmser,” *Herstory*, 153.

the contracting parties” and acknowledged the bride as “one of Findlay's fairest daughters.”³⁵³ One child was born to this union, a daughter, Naomi Ruth Wurmser (1893-1962). Frank’s biographer noted “within a few years [of Naomi’s birth], problems arose between Frank and Etta,” and in 1899, she sued for divorce. “According to her court arguments, Frank was neglecting her and Naomi, despite his ability to provide. Mother and daughter had apparently been living with Etta’s parents. Frank did not appear in court to defend himself, nor did he challenge the validity of Etta’s claims. The court finalized her divorce on August 3, 1899. In the settlement, Frank was forced to pay large amounts of alimony and forfeited much of his property, including his photo equipment.”³⁵⁴

However generous the divorce settlement may have been, it was not sufficient to stave off an impending spiritual crisis. Etta soon entered what St. John of the Cross had described as “the dark night of the soul.”³⁵⁵ Bereft of “husband, home, children, and the praises of the people” she later described how

God had to take me through the most terrible experiences. Our dear Sister [Lydia Markley] Piper's experience made me think of mine, only hers was a sorrow of death and mine was a living sorrow.³⁵⁶ How glad I would have been if death had ended those years of crushing sorrow. Before I got into line with God, my life was a crushed one. The Lord took me through every crushing, the crushing of everything out of my life, every ambition that I had, every design and every plan that I had mapped out in the days when I didn't know the Lord; all my own, natural life crushed and gone, not to lie in the grave, but to come up to be given to another . . . Then the Lord began to deal with me, and in that very day of my hardest crushing when my heart was broken and my hair turning gray, my sorrow so great that there were no nights of sleep, the Lord came forth one night and took

³⁵³ “Married,” *Findlay (OH) Daily Courier*, (July 12, 1888), 4.

³⁵⁴ Weiser and Hochstettler, “Frank J. Wurmser,” *Image Makers*, 30.

³⁵⁵ St. John of the Cross (1542-1591), a 16th-century mystic, was a Carmelite monk. His epic poem described the hardships and difficulties one experiences detaching from the physical world and finding union with the Creator.

³⁵⁶ Piper’s “sorrow of death” refers to the premature death of her 43-year-old husband, William Hamner Piper, who died on their 15th wedding anniversary (December 29, 1911). Piper was a prominent Pentecostal leader and pastor of the famed Stone Church in Chicago. I believe Wurmser’s divorce is the source of her “living sorrow,” which doubtless brought her much shame and reproach. Beginning in 1913, Etta Wurmser describes herself as a widow, though her ex-husband did not die until 1941.

it all away. He took every bit of the sting away and blessed me once more as a child. One day was deepest sorrow and the next was joy unspeakable and full of glory. It was all done in a night, all in a few moments. In the midst of the night: came an audible voice, so audible that I looked towards the place from whence it came and I saw a vapor as of smoke. Out from that vapor came the voice of the Lord, "I have chosen thee out of the furnace of affliction, and from that moment God began to deal with me, and make me ready for the work whereunto He had called me; from that moment He began to tell me what I was to do, and I did it all. He filled my soul with Himself, His own Spirit, at that time, and led me forth. It was very strange that from the very beginning people called me a woman of faith, I never had a bit in my life; I wasn't a child of faith, but from the very earliest day that the Lord led me out I began to ask Him for signs, and He gave them to me. It was most wonderful how He could give me signs. I remember very soon after He gave me this experience and led me out in joy – out of the midst of a sorrow so deep no tongue can explain and no one can tell, and as far as the natural is concerned I have never gotten over it, but He led me forth into a joy and peace and rest that was marvelous.³⁵⁷

Following this experience, Wurmser testified that the Lord told her "to go to a Bible School, and He led me to Nyack,"³⁵⁸ however, she does not state how it was that she first learned of A. B. Simpson's Missionary Training College.³⁵⁹ Her time spent at the Missionary Training College in 1903-1904 was pivotal. There she met the leading figures of the Christian and Missionary Alliance (CMA); they taught her courses, spoke at the conventions, and inculcated in her a zeal for missionary evangelism. Wurmser, imbued with the same passion that propelled Simpson, embarked on the path of faith missions soon after her departure from Nyack.

In late summer of 1904, Mrs. Etta Wurmser, now "a missionary of Findlay" conducted Holiness meetings in Norwalk, Ohio, located about 60 miles northeast of

³⁵⁷ Etta H. Wurmser, "You Must Go and Reap and Sow and Plant Vineyards," *Latter Rain Evangel*, (January, 1917). 19-23.

³⁵⁸ Wurmser, "You Must Go and Reap" 19-23.

³⁵⁹ Mrs. Wurmser's obituary states she associated with the Christian and Missionary Alliance in 1900. It is a reasonable conclusion that she learned of the school through her attendance of the weekly meetings in Findlay, the summer conventions in Ohio, or *The Christian and Missionary Alliance* magazine. See "With the Lord," *Alliance Weekly*, 86, no. 44 (November 7, 1951), 701.

Findlay.³⁶⁰ Over the next ten years, Norwalk would be an important base from which much of her ministry would operate. During 1905, the leadership of the CMA appointed Wurmser to the office of “superintendent” with responsibility for developing ministry in the communities surrounding Norwalk.³⁶¹ Superintendents performed a variety of functions, which included conducting evangelistic meetings, preaching in churches and home meetings, teaching Bible studies, hosting missionary conventions, channeling missionary offerings to the CMA headquarters, distributing literature, and promoting the activities of the Alliance.

Mrs. Wurmser traveled widely throughout North Central Ohio promoting both the gospel of Jesus Christ and the overall work of the Alliance. In October 1905, her documented travels on behalf of the Alliance took her to Elyria, Oberlin, Berlin Heights, Fremont, Clyde, Bellevue, Monroeville, Norwalk and Findlay. The Ohio District Superintendent, Rev. D. (David) Wesley Myland, and his wife, accompanied Wurmser on her tour across north central Ohio. Wurmser later reported these meetings were “splendid gathering[s]” where “the notes of praise [rose] high in the hearts of all present,” prayers were offered by many for a “deeper Christ life” and “salvation for members of families, friends, and deliverance for captive souls. Many souls were deepened in their spirit. . . . [some] sought sanctification and the sick were brought to the Lord at many of the meetings.” Pastor Myland preached the Word of the Lord “with vividness” and his messages were “freighted with grace and invaluable counsel . . . and carried to the hearts

³⁶⁰ *Norwalk (OH) Daily Reflector*, (August 31, 1904), 6; “For An Aged Mother,” *Norwalk (OH) Daily Reflector*, (September 13, 1904), 3.

³⁶¹ Etta H. Wurmser “Meeting at Oberlin and Surrounding District” *Christian and Missionary Alliance*, 24, no. 44 (November 18, 1905), 732.

of the people by the Holy Spirit.”³⁶² One local newspaper, employing more measured tones to describe the meetings which took place in its community, referred to Rev. Myland as “a cultured, educated, gentleman, [who] gave an earnest, spiritual talk on the subject of holiness and righteous living. His words were both practical and uplifting.”³⁶³

The following year (1906), the CMA conducted a series of missionary conventions between February 25 and May 13 in twenty Ohio cities. These meetings featured the preaching of Rev. M. M. Bales of Chicago and two missionaries who were in the states on furlough, Mr. Alex H. O’Brien of China and Miss Mabel Best of Palestine. Several Ohio workers, including Rev. D. W. (Daniel Warren) Kerr, Rev. Isaac H. Patterson, Professor Kirk and Mrs. Wurmser, rounded out the convention staff. The record shows that Wurmser participated in the conventions conducted in Oberlin (March 12-14), Norwalk (March 14-16)³⁶⁴ and Toledo (March 20-27), where “quite a number were saved while others received the Holy Ghost and the members and friends of the Alliance Auxiliary here, were greatly quickened, refreshed and encouraged.”³⁶⁵ It is reasonable to conclude that she may also have participated in the conventions conducted in Clyde (March 17-19) and Findlay (April 5-8) given her visits to those cities the previous autumn. However, no supporting evidence documents this conjecture.

A typical day in these conventions began with a morning devotional following by a prolonged season of prayer. The morning activities would also include a Bible study; at Oberlin, Rev. Daniel Warren Kerr taught on the subject of “Prayer, in its Relationship to

³⁶² Wurmser “Meeting at Oberlin and Surrounding District,” 732.

³⁶³ “Home Prayer Meeting,” *Norwalk (OH) Evening Herald*, 7, no. 101 (October 18, 1905), 1.

³⁶⁴ Etta H. Wurmser, “Oberlin and Norwalk, Ohio,” *Christian and Missionary Alliance*, 25, no. 19, (May 19, 1906), 308.

³⁶⁵ Isaac H. Patterson, “Conventions in Ohio,” *Christian and Missionary Alliance*, 25, no. 8, (March 3, 1906), 133.

a World Wide Revival.” Following lunch, the missionaries would speak of their overseas ministry; these talks “awaken[ed] dear hearts to the need of the field. Some were saved and sanctified, others were healed and the Lord’s people were made to see that ‘His coming draweth [*sic*] nigh.’” Those in attendance gave financial offerings for the support of missionary activities and opportunity afforded for individuals to dedicate themselves to the cause of global evangelism. In the Norwalk convention, Wurmser wrote, “the Lord used these messages to break us up, and show us how little we share in the Master’s work. We trust the Lord of the harvest to thrust forth laborers’ as the result of the words of the missionaries, so earnestly spoken.” Following dinner, the convention would feature the preaching on the keynote speaker who stirred “the hearts of the people deeper down, and farther forward, in the blessed purpose of God.” Wurmser commended Rev. Bales for his ministry in the Ohio conventions because he “preached the Word with clearness and power, on straight evangelical lines, with no uncertain sound.” She noted how “refreshing and stimulating” it was “in these days of compromising and popularizing doctrine, to hear servants of Christ, sound and fearless in the things of God.” Interspersed throughout these services were times of congregational singing and special presentations by featured musicians.³⁶⁶

Summer months in the CMA were devoted to camp meetings. Since the 1880s, numerous campgrounds across the country hosted one- to two-week camp meetings, conferences and conventions. In 1906, Mrs. Wurmser attended the Beulah Park camp meeting in Cleveland (August 10-19) and the Byal Park camp meeting in her home town

³⁶⁶ Wurmser, “Oberlin and Norwalk, Ohio,” 308.

of Findlay (August 18-26).³⁶⁷ Wurmser was one of the speakers at the Findlay camp meeting and reportedly “aided us with [her] presence and helpful messages.” Among the featured speakers at Byal Park were Rev. and Mrs. D. W. Kerr, of Dayton, Ohio; Rev. and Mrs. D. W. Myland, of Columbus, Ohio; and Rev. A. E. Funk, Dean of the Missionary Training School in Nyack, New York, who was one of Wurmser’s professors when she attended the school. Intense summer temperatures and two days of stormy weather limited the attendance, but did not dampen the spirits of those who participated in the Findlay services. Several missionary messages “made lasting impressions upon the hearts of their audiences in regard to the *great need* [italics original] of the ‘region beyond’” and resulted in missionary offerings that exceeded \$1,200. Throughout the convention, the “songs of the Spirit-filled messengers pressed the ‘truth’ home to many hearts [who] were made to realize, as never before, that the ‘Coming of their Bridegroom draweth [*sic*] near.’”³⁶⁸

Over the course of the next ten years, Wurmser would continue her travels and ministry across northern Ohio in support of the Christian and Missionary Alliance. Her ministerial responsibilities are known to have taken her to Elyria,³⁶⁹ Fremont, Norwalk, Berlin Heights, and Sandusky,³⁷⁰ Cleveland,³⁷¹ Delta, Bowling Green, and Findlay;³⁷² Oberlin and Joppa;³⁷³ Bucyrus, Mansfield, Tiffin;³⁷⁴ among the Lake Erie islands of

³⁶⁷ J. H. Patterson, “Convention at Beulah Park,” *Christian and Missionary Alliance*, 26, no. 3, (July 21, 1906), 45; Carrie H. Bolton, “Seventh Annual Convention at Findlay, O.,” *Christian and Missionary Alliance*, 26, no. 14, (October 10, 1906), 221.

³⁶⁸ Bolton, “Seventh Annual Convention at Findlay, O.,” 221.

³⁶⁹ “Convention Program,” *Elyria (OH) Daily Reporter*, 9, no. 189, (Saturday, April 27, 1907), 4.

³⁷⁰ Etta H. Wurmser, “Four Conventions in Ohio,” *Christian and Missionary Alliance*, 20, no. 4, (April 25, 1908), 64-65.

³⁷¹ *Christian and Missionary Alliance*, 32, no. 22, (August 28, 1909), 364.

³⁷² *Christian and Missionary Alliance*, 33, no. 19, (February 5, 1910), 298.

³⁷³ *Annual Report of the Christian and Missionary Alliance* (New York: Christian Alliance Publishing Company, 1910), 62.

Pelee, Put-in-Bay, Kelley, and North Bass;³⁷⁵ Monroeville³⁷⁶ and Newark.³⁷⁷ During these years of service to the CMA, Wurmser held several different leadership positions, including, “missionary,”³⁷⁸ “Superintendent,”³⁷⁹ “district worker,”³⁸⁰ “District Evangelist,”³⁸¹ “Official Worker in the Home Field,”³⁸² “Principal,”³⁸³ and finally adding the title of “pastor”³⁸⁴ to her vast resume. As will be seen, she would become an influential member of the CMA leadership in the Midwest, with an impact on the religious and missionary activities in Ohio, Indiana and Kentucky. By the middle years of the 1910s, her influence would extend to Central America, Argentina, India, and China.

Two specific events are responsible for the extended and expanded leadership role Wurmser occupied within the Christian and Missionary Alliance. First, she founded a Bible school about 1904 or 1905 and second, she experienced the Baptism of the Holy Spirit with the evidence of speaking with unknown tongues about 1906 or 1907. These two events would overlap and be intertwined throughout the next forty-five years of her life.

³⁷⁴ “Priestess Of Sect Causes Disruption,” *Sandusky (OH) Evening Telegram*, 14, no. 205, (May 31, 1912), 1.

³⁷⁵ “Daughter of God’ Comes To Mansfield,” *Mansfield (OH) News*, 28, no. 74, (June 1, 1912), 8.

³⁷⁶ “Immersed In The Waters Of The Huron,” *Norwalk (OH) Evening Herald*, 21, no. 102 (October 29, 1912), 1.

³⁷⁷ “Letter List,” *Newark (OH) Daily Advocate*, 77, no. 82, (October 9, 1913), 5.

³⁷⁸ “For An Aged Mother,” *Norwalk (OH) Daily Reflector*, (September 13, 1904), 3.

³⁷⁹ Wurmser “Meeting at Oberlin and Surrounding District,” 732.

³⁸⁰ J. H. Patterson, “Convention at Beulah Park,” *Christian and Missionary Alliance*, 26, no. 3, (July 21, 1906), 45.

³⁸¹ “Convention Program,” *Elyria (OH) Daily Reporter*, 9, no. 189 (Saturday, April 27, 1907), 4.

³⁸² “Directory of the Official Workers in the Home Field,” *Annual Report of the Christian and Missionary Alliance*, (New York: Christian Alliance Publishing Company, 1913), 112; “Directory of the Official Workers in the Home Field,” *Annual Report of the Christian and Missionary Alliance*, (New York: Christian Alliance Publishing Company, 1914), 94.

³⁸³ “Findlay Property For Bible School,” *Findlay (OH) Morning Republican*, 29, no. 30, (June 29, 1914), 5.

³⁸⁴ “Central District Conventions,” *Alliance Weekly*, 48, no. 50, (December 16, 1933), 797.

The Apostolic Bible School, Norwalk, Ohio

The first known reference to Wurmser's missionary training school appeared in the Norwalk, Ohio *Daily Reflector* in December 1909. The newspaper reported that Mrs. Etta Wurmser, head of the Norwalk branch of the Christian and Missionary Alliance, had leased the Wayne Hotel (formerly the Maple City Hotel) building. Her intention was to "open a training school for the training of young men and women in both home and foreign missionary work in the building." The paper further reported, "A corps of bible instructors would be brought to Norwalk to teach the fifty or more pupils which [sic] are expected to attend the school within a short time after it is opened."³⁸⁵

In actuality, Wurmser had been offering a program of missionary training for interested individuals from about 1904 or 1905. Two documents help to establish this approximate start-up date. First, in June 1914, the *Norwalk Reflector-Herald*, reported "the Apostolic Bible school . . . was established in this city *about ten years ago* [italics mine] by Mrs. Etta Wurmser, who showed considerable ability as an organizer. From a small beginning, occupying only one room, the sect grew until it finally occupied the entire property of the old Maple City house, corner of Whittlesey and Railroad avenues."³⁸⁶ The second document is the training school's 1928-1929 prospectus, which declared the school was in its "*Twenty-third Year*" [italics mine] of operation.³⁸⁷ The precise date of the school's founding is unknown. Likewise, no records describing the nature or content of this school's educational activities from 1904-1909 have been located.

³⁸⁵ "Open Missionary Training School," *Norwalk (OH) Daily Reflector*, (December, 22, 1909), 2.

³⁸⁶ "Bible School to Leave Norwalk," *Norwalk (OH) Reflector-Herald*, 85, no. 148, (June 26, 1914), 1.

³⁸⁷ *The Bible & Missionary Training School*, (Findlay, Ohio: Kistler's Print Shop, 1928), 1.

Wurmser's earliest efforts at missionary training operated on a very modest scale. The *Reflector-Herald's* reference to her school's "small beginning, occupying only one room," is reminiscent of A. B. Simpson's first attempt at missionary training in 1882, where his students gathered on the stage of an old theatre. In 1904, Mrs. Wurmser resided at 27 State Street;³⁸⁸ by 1909, she had moved her residence to 124 East Main Street, and the City Mission she operated was located at 14 Whittlesey Avenue.³⁸⁹ It is reasonable to conclude that she conducted missionary training classes in her home or City Mission. At this writing, the identity of the students who studied with Wurmser prior to her moving into the Wayne Hotel is unknown.

Leasing the Wayne Hotel property signaled a bold vision for expanding the training opportunities for prospective missionaries. This three-story wood-frame structure, located at 62 Whittlesey, on the southeast corner of Whittlesey and Railroad avenues, contained over forty rooms. Wurmser and her colleagues renovated the building (new paint and wallpaper) and designated several rooms for such use as a chapel, lecture and study rooms, and residential housing for students and faculty. When the building was ready for occupancy Mrs. Wurmser, her sixteen-year-old daughter, Naomi, and two ministry colleagues, Mr. and Mrs. Middlekauff and their five children moved in. Wurmser and her daughter would reside there for the next five years. During that time, this facility also served as "a Home and headquarters for the workers and friends who desire a comfortable stopping place in the town."³⁹⁰ Conveniently situated across the street from the railroad depot of the Lake Shore and Michigan Southern, the new location

³⁸⁸ *Directory of the City of Norwalk Ohio* (Norwalk, Ohio: W. M. Lawrence, 1907), 74.

³⁸⁹ "Open Missionary Training School," *Norwalk (OH) Daily Reflector*, (December, 22, 1909), 2.

³⁹⁰ J. D. Williams, "Conventions in Ohio and the Central District," *Christian and Missionary Alliance*, 35, no. 22, (February 25, 1911), 349.

of the Apostolic Bible School enabled “men and women [to] come from various parts of the country to take up the teachings” of Wurmser and the CMA.³⁹¹

The Apostolic Bible School charged its students no tuition – it was a “school of faith” – and followed the pattern first established by A. B. Simpson and his Missionary Training School. Recounting those early days in Norwalk, Wurmser testified that

God spoke to me about opening a Bible School. I didn’t know how I could do it, there was no money but inside of five days He took me right through and caused me to do a thing I never would have thought of doing, and from that day to this, He has been standing with me. It has been ten years since then, but God Himself gave me the word and the vision. He must do things or they will never be done; we will be hinderers and put something in the way.

This has been a school of faith. We just had to trust God from year to year. He goes before us and comes behind us and is in our midst. I asked God for signs about the opening of the school and He gave them. Circumstances led me to go to a hotel in Norwalk; the wife wanted to sell out, furniture and everything. School had already been opened in a private house and a few workers were sent of the Lord, but He led us there. I asked the Lord for \$100 that day and He gave it to me. The next day we went down and paid the first month's rent and the first installment on the goods, and a few other little bills and went in and took possession.

I have had dear students with me without money, sometimes I have had forty with me without money, and I have had to take my faith and divide it up among forty. I have suffered some terrible persecutions, but God is leading us forward to better things. Some day as we fall in line with God and with one another and as He gives us wisdom, I believe we will do more effective work for Him. I praise God, that I have a vision that is larger than our school. When the Lord called me to be a missionary around the world He gave me a worldwide vision.³⁹²

This cryptic statement from Mr. Z. T. Osborn, one of the early students to attend the Apostolic Bible School after it moved into the Wayne Hotel, captures the faith-spirit of

³⁹¹ “Bible School to Leave Norwalk,” *Norwalk (OH) Reflector-Herald*, 85, no. 148, (June 26, 1914), 1.

³⁹² Wurmser, “You Must Go and Reap,” 19-23.

the school. "The Lord is most gracious here also to us. He has given us a little Bible school, and is faithful in supplying all our needs."³⁹³

Miss Josephine Cobb was another of Wurmser's students in Norwalk. Upon completion of her studies, she entered into missionary work in China. She fondly recalled her years of study under Mrs. Wurmser and the life of faith she developed there.

I entered the Bible School at Norwalk, Ohio, under the direction of Sister Etta Wurmser, whom God has definitely called to train Christian workers and missionaries. I shall always praise God for giving me the privilege of being in this school, where the word of truth is taught in the power of the Holy Ghost, and where the power of God is felt and manifested in a most wonderful way. The lessons in faith have been invaluable to me and are to every student who attends this school, for this is decidedly a school of faith. Many times have I seen our God do the impossible, and put His stamp of approval upon the work through some mighty answers to believing prayer.³⁹⁴

The mutual experience of teacher and pupil living out a life of utter dependence upon God was common in the early days of the Pentecostal Bible School movement. It was the norm, rather than the exception. These schools of faith trusted in the sovereignty of God to provide for their expenses and meet their physical needs. Prior to the 1920's, this researcher has not identified a single missionary training school that charged any tuition for students enrolled in a residential program.

The establishment of this "Missionary Training School,"³⁹⁵ also known at various times as "The Apostolic Bible School"³⁹⁶ and the "Norwalk Bible School,"³⁹⁷ enabled the Christian and Missionary Alliance to "increase its work all over this section of the

³⁹³ Z. T. Osborn, "Norwalk, O." *Word and Witness*, 8, no. 10, (December 20, 1912), 3. I believe Osborn later went to Central America as a missionary; he did receive missionary fund for this purpose. "Missionary Report," *Latter Rain Evangel*, 6, no. 10, (June 1914), 12.

³⁹⁴ Josephine Cobb, "I Will Be Your All Sufficiency: Going forth to China," *Latter Rain Evangel*, 9, no. 2, (November 1916), 20-22.

³⁹⁵ "Open Missionary Training School," *Norwalk (OH) Daily Reflector*, (December, 22, 1909), 2.

³⁹⁶ "Bible School to Leave Norwalk," *Norwalk (OH) Reflector-Herald*, 85, no. 148, (June 26, 1914), 1.

³⁹⁷ "Findlay Property for Bible School," *Findlay (OH) Morning Republican*, 29, no. 30, (June 29, 1914), 5.

state.”³⁹⁸ The Alliance operated a “City mission” in Norwalk using the school facilities as a meeting place. Sunday activities included a “Bible Study at 10 a.m., Main service at 3 p.m., [followed by an] Evangelistic service at 7:30 p.m.” and “Prayer meeting [on] Wednesday at 7 p.m.”³⁹⁹ In nearby Sandusky, the CMA operated an “undenominational chapel” on Adams Street, where a Sunday service was conducted at 2:30 p.m. “by Mrs. Wurmser of the Bible school of Norwalk, Ohio.” Each week, she conducted a Tuesday evening prayer meeting and a service for children on Saturday afternoon.⁴⁰⁰ Because the Sandusky congregation did not have “a resident worker, speakers are supplied from Norwalk, where there is a good work and training school.”⁴⁰¹

Students of the Bible school took part in various ministries throughout Northern Ohio. In 1910, Miss Alice Wygle assisted Wurmser in superintending the works in Norwalk, Sandusky, Berlin Heights, Oberlin and Joppa.⁴⁰² The Alliance conducted its 1912 winter conventions in Detroit, Bowling Green, Toledo, Findlay, Sandusky, Norwalk, Berlin Heights and Joppa.⁴⁰³ The Bible school hosted the five-day convention in Norwalk and the students provided special music in the form of a choir, “special quaretttes [*sic*], duets and solos, [which] contributed much to the success and spiritual power of the services.”⁴⁰⁴ Given Wurmser’s previous ministry in Sandusky, Berlin Heights and Joppa, it is reasonable to assume that some Bible students may also have participated in the conventions in those cities. Later that summer, one of Wurmser’s

³⁹⁸ “Open Missionary Training School,” *Norwalk (OH) Daily Reflector*, (December, 22, 1909), 2.

³⁹⁹ “Norwalk Churches,” *Norwalk (OH) Daily Reflector*, (November 19, 1910), 4.

⁴⁰⁰ “The Churches,” *Sandusky (OH) Star-Journal*, 45, no. 52, (December 9, 1911), 3; “The Churches,” *Sandusky (OH) Star-Journal*, 45, no. 58, (December 16, 1911), 10.

⁴⁰¹ F. H. Senft, “Ohio Conventions,” *Alliance Weekly*, 38, no. 1, (April 6, 1912), 14.

⁴⁰² *Annual Report of the Christian and Missionary Alliance*, (1910), 62.

⁴⁰³ F. H. Senft, “Conventions in Ohio,” *Alliance Weekly*, 37, no. 24, (March 16, 1912), 382; Senft, “Ohio Conventions,” 14; W. A. Cramer, “Conventions in Ohio,” *Alliance Weekly*, 38, no. 1, (April 6, 1912), 14.

⁴⁰⁴ W. A. Cramer, “Conventions in Ohio,” *Alliance Weekly*, 38, no. 1, (April 6, 1912), 14.

students, Mr. Z. T. Osborn, was engaged in ministry in “the mountains of Kentucky” and was able to “say with gladness that God is doing a wonderful work there. Many are already baptized with the Spirit, and others tarrying.”⁴⁰⁵

Although the newspaper anticipated an enrollment of “fifty or more pupils” in the fall of 1909, it took several years to reach that enrollment projection. The 1911 City Directory reported only six students attending the school – Elvin P. Brundage, Josephine Cobb, Anna Lorenz, S. Earl Malotte, Harry D. Miller, and Alice Wygle.⁴⁰⁶ Though not listed in the City Directory, Esther Bragg was also a part of student body in 1911.⁴⁰⁷ The following year *The Alliance Weekly* reported enrollment “number[ed] possibly, some twenty or more of earnest and aggressive young people.”⁴⁰⁸ By spring of 1914, enrollment had increased to sixty students.⁴⁰⁹ The Apostolic Bible School had outgrown the facilities of the old Wayne Hotel, forcing Mrs. Wurmser to seek a larger campus for her expanding student body. This search would lead her back to Findlay, Ohio.

Ministry in the Apostolic Missionary Training School took both a traumatic and dramatic turn in 1914. Miss Alice Wygle, former student of the school and ministry colleague of Mrs. Wurmser, departed for missionary service in Argentina early that year. In Argentina, she became violently ill with a fever that required hospitalization in Buenos Aires. Doctors placed her in a ward for the insane. Alone, unknown, and delirious with fever, she was in a dreadful situation. However, she was not beyond . . . **deleted sentence**. Her friends back in Norwalk experienced “a tinge of the supernatural,” as they

⁴⁰⁵ Z. T. Osborn, “Norwalk, O.” *Word and Witness*, 8, no. 10, (December 20, 1912), 3.

⁴⁰⁶ *Directory of the City of Norwalk Ohio*, (Norwalk, Ohio: W. M Lawrence, 1911), 161.

⁴⁰⁷ Esther Bragg Harvey, *The Faithfulness of God* (Battle Creek, Mich.: Grounds Gospel Press, 1945), 14-15.

⁴⁰⁸ W. A. Cramer, “Conventions in Ohio,” *Alliance Weekly*, 36, no. 1, (April 6, 1912), 14.

⁴⁰⁹ “Findlay Property for Bible School,” *Findlay (OH) Morning Republican*, 29, no. 30, (June 29, 1914), 5.

were “informed, by revelation . . . of some predicament in which their sister was suffering.”⁴¹⁰ They contacted the U. S. Consul in Argentina who found Miss Wygle; removing her from the insane ward, he placed her under the care of Dr. Logan, a medical missionary who predicted her early recovery. Meanwhile, Mr. and Mrs. R. F. McBride, students of the training school prepared to go to Argentina in Wygle’s place. Lacking the funds needed to purchase tickets, the school went to prayer over the matter and the Lord supplied \$600 from an unexpected source.⁴¹¹ On July 4, 1914, Mr. and Mrs. McBride, having arrived in Buenos Aires, sent a cablegram to Ohio, advising that Wygle was receiving good care and convalescing.⁴¹² Sadly, she took a turn for the worse and, weakened by her lengthy bout with fever, died on July 29.⁴¹³

As these tragic events are unfolding, the school made an announcement about a bold move to relocate to Wurmser’s hometown of Findlay.⁴¹⁴ Having enjoyed significant enrollment growth since acquiring the Maple City House in 1909, the school and its sixty students had outgrown their facility in Norwalk. Wurmser selected the former residence of Dr. A. H. Balsey, located at 504 West Lima Avenue (at the northwest corner of Lima and Hurd), as the new site for her school and related CMA ministries. This large, two-story, Victorian brick structure had most recently been the Novita Sanitarium, providing

⁴¹⁰ The account of this “supernatural . . . revelation,” by which the Bible School students were informed of Miss Wygle’s illness is entirely consistent with the Biblical description of the “word of knowledge” found in I Corinthians 12:8. The “word of knowledge” is a spiritual gift, given by the Holy Spirit, which enables one to know spiritually that which is unknown naturally. The ability of students in Norwalk, Ohio to know that Wygle was in “some predicament” in Argentina came by divine revelation, not natural discernment.

⁴¹¹ “Message Came Not By Work or Word of Man,” *Norwalk (OH) Reflector-Herald*, 85, no. 125, (May 29, 1914), 1.

⁴¹² “Miss Wygle is Convalescing,” *Norwalk (OH) Reflector-Herald*, 85, no. 159, (July 10, 1914), 1.

⁴¹³ “Miss Wygle Dies in Buenos Aires,” *Norwalk (OH) Reflector-Herald*, 86, no. 29, (August 3, 1914), 5. Miss Wygle was not the only member of the Missionary Training school family to lay down her life on the foreign field. In 1940, Mr. Sidney Grimmette, died in Japan in transit to India where he and his bride, the former Mrs. Esther B. Harvey, were going to resume her work of twenty years.

⁴¹⁴ “Bible School to Leave Norwalk,” *Norwalk (OH) Reflector-Herald*, 85, no. 148, (June 26, 1914), 1; “Buys Fine Home for Bible School,” *Norwalk (OH) Reflector-Herald*, 85, no. 151, (June 30, 1914), 1.

care for patients with tuberculosis. Before the Bible school students could occupy their new home, it required some remodeling.⁴¹⁵

Upon moving to Findlay, Wurmser changed the name of her school to The Bible and Missionary Training School; it would, however, continue its “faith-based” approach to ministry and trust God to provide for the needs of the school and its many students. In 1916, Wurmser testified that when she purchased the new home for the school, “we needed two thousand dollars down and God gave it to us and then [Satan] came in and said to those who had given it that it would be a failure and their money would be lost. That was several years ago and we are still here . . . Today there is one payment on this property that I must see [God] take off and then I am going to build by faith the house that the Lord said: the dormitory for the school.”⁴¹⁶ This new facility would serve Wurmser’s Bible and Missionary Training school until her death in 1951, at which time the school closed, ending a glorious forty-seven year history of training missionaries and ministers.

CONCLUSION

Educators with a passion for ministry preparation established several dozen Bible Institutes and Missionary Training Schools in the decades that bracketed the arrival of the twentieth century. The founders of these schools shared many commonalities with A. B. Simpson and the Missionary Training Institute he established in 1882. These leaders – A. J. Gordon, A. T. Pierson, F. L. Chapell, C. I. Scofield, R. A. Torrey, M. E. Moorhead, T. C. Horton, A. L. Thompson, C. J. Montgomery, A. W. Prosser, M. E. Perry, N. J. Holmes, and E. H. Wurmser – and their peers, drew their inspiration from the same

⁴¹⁵ “Scene from Yesteryear,” *Findlay (OH) Courier*, (June 1, 1995), A4.

⁴¹⁶ Wurmser, “You Must Go and Reap,” 19-23.

spiritual mandate: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”⁴¹⁷ The same urgency compelled them all: “Of that day and hour knoweth [*sic*] no man.”⁴¹⁸ These unheralded institutions labored in obscurity to fulfill the great commission: “Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.”⁴¹⁹ Collectively, they subscribed to the same primary doctrines, spoke at the same summer camp meetings, attended the same missionary conventions, and read the same religious literature. Most importantly, they were committed to the same core belief that anyone – male or female, young or old, single or married, educated or not – could fulfill the call of God to go to the mission field and proclaim the gospel of Jesus Christ, whether that mission field was at home or overseas. To that end, they often adopted the same academic courses, employed the same training techniques, and duplicated the same ministry programs as those utilized by Simpson at his Nyack based Missionary Training School. Perhaps most important of all, they were praying for the same spiritual anointing – that endowment with power for service, which only came through the Baptism of the Holy Spirit.

⁴¹⁷ Matthew 24:14 Authorized (King James) Version.

⁴¹⁸ Matthew 24:36 Authorized (King James) Version.

⁴¹⁹ Matthew 28:19-20 Authorized (King James) Version.

CHAPTER FIVE

Birth of the Pentecostal Bible School Movement

INTRODUCTION

On Monday, December 31, 1900, approximately forty students of the Bethel Bible College, located in Topeka, Kansas, and about seventy-five of their guests, gathered in the college chapel for the watch night service.¹ A “mighty spiritual power” was present in that service and resulted in three days and two nights of continual worship. The students and their guests experienced “ever swelling tides of praise and thanksgiving and worship, interspersed with singing [as they] waited for the coming of the Holy Spirit.”² On the first day of this protracted meeting, a thirty-year old student, Miss Agnes Nevada Ozman (1870-1937), asked the principal of the Bible school, Rev. Charles Fox Parham (1873-1929), to lay his hands upon her and pray that she might receive the gift of the Holy Spirit.³ Though he had not yet received the gift of the Holy Spirit, Parham acquiesced to Ozman’s request, placed his hands upon her head and began to pray. “As his hands were laid upon my head,” Ozman later testified, “the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I talked in several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed

¹ A watch night service was a religious meeting conducted on New Year’s Eve that often had a two-fold purpose. This service afforded parishioners an opportunity to reflect thankfully on God’s faithfulness in the year ending and to dedicate oneself to the Lord and His purposes as the New Year dawned.

² Sarah E. Parham, *The Life of Charles F. Parham: Founder of the Apostolic Faith Movement* (Joplin, Mo.: Hunter Printing Company, 1930), 52-53.

³ There is a discrepancy in the historical record as to the exact day this event took place. Parham says it happened on New Year’s Eve, while Ozman reported the event occurred on the evening of New Years Day. Parham’s biographer, who was also his wife, reports both accounts without commentary. The Parham account is on pp. 52-53, while the Ozman account is on pp.65-66.

for and a depth of the presence of the Lord within that I had never known before. It was as if rivers of living waters were proceeding from my innermost being.”⁴

Parham described how he humbly prayed, “in the name of Jesus . . . I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face. And she began speaking in the Chinese language, and was unable to speak English for three days. When she tried to write in English to tell us of her experience she wrote the Chinese, copies of which we still have in newspapers printed at that time.”⁵

Over the next few days, many of the students received the gift of the Holy Spirit and spoke with other tongues, including Parham, whose baptism took place on January 3, 1901. His account of that event appears in his biography.

On the night of January 3rd, I preached at the Free Methodist Church in the City of Topeka telling them what had already happened, and that I expected upon returning the entire school to be baptized in the Holy Spirit. On returning to the school with one of the students, we ascended to the second floor [sic], and passing down along the corridor in the upper room, heard the most wonderful sounds. The door was slightly ajar, the room was lit only with coal oil lamps. As I pushed open the door I found the room filled with a sheen of white light above the brightness of the lamps.

Twelve ministers, who were in the school of different denominations, were filled with the Holy Spirit and spoke with other tongues. Some were sitting, some were kneeling, others standing with hands upraised. There was no violent physical manifestation, though some trembled under the power of the glory that filled them.

Sister Stanley, an elderly lady, came across the room as I entered, telling me that just before I entered tongues of fire were sitting above their heads.

When I beheld the evidence of the restoration of Pentecostal power, my heart was melted in gratitude to God for what my eyes had seen. For years I had suffered terrible persecutions for preaching holiness and healing and the soon coming of the Lord. I fell on my knees behind a table unnoticed by those upon whom the power of Pentecost had fallen to pour out my heart to God in thanksgiving. All at once they began to sing, “Jesus Lover of my soul” in at least six different

⁴ Parham, *Life of Charles F. Parham*, 66.

⁵ Parham, *Life of Charles F. Parham*, 52-53.

languages, carrying the different parts but with a more angelic voice than I had ever listened to in all my life.

After praising God for some time, I asked Him for the same blessing. He distinctly made it clear to me that He raised me up and trained me to declare this mighty truth to the world, and if I was willing to stand for it, with all the persecutions, hardships, trials, slander, scandal that it would entail, He would give me the blessing. And I said, 'Lord, I will, if You will just give me this blessing.' Right then and there came a slight twist in my throat, a glory fell over me and I began to worship God in the Swedish [*sic*] tongue, which later changed to other languages and continued so until the morning.⁶

As the twentieth century dawned across America, the Pentecostal Movement was born in an obscure little holiness Bible school in Topeka, Kansas.

There were several distinctive features, which made the outpouring of the Holy Spirit at the Bethel Bible College unique. First, was the breadth and extent of this experience. Many individuals, both students and guests of the Bethel Bible College, received the baptism of the Holy Spirit and spoke in other tongues. On previous occasions when an outpouring of the Spirit took place, it was in a smaller, more isolated context and involved only a few individuals.⁷ At Bethel Bible College, Agnes Ozman reported the Holy Spirit "was received by twelve others and they each one spoke in tongues."⁸ Second, the newspapers of Topeka, Kansas City and St. Louis widely reported this experience.⁹ These reports provoked widespread community interest, attracting both the spiritually hungry and the curiosity seekers, which only served to spark additional interest in this phenomenon. Third, Parham had developed a loose network of like-minded Holiness adherents among whom he promoted the Pentecostal message and

⁶ Parham, *Life of Charles F. Parham*, 53-54.

⁷ Bennett F. Lawrence, *The Apostolic Faith Restored: A History of the Present Latter Rain Outpouring of the Holy Spirit Known as the Apostolic or Pentecostal Movement* (St. Louis, MO: Gospel Publishing House, 1916).

⁸ Agnes N. O. LaBerge, *What God Hath Wrought* (Chicago: Herald Publishing Company, 1921), 29.

⁹ LaBerge, *What God Hath Wrought*, 30; Parham, *Life of Charles F. Parham*, 69-74.

experience. Between 1901 and 1906, Parham and his followers conducted Pentecostal meetings in Kansas, Missouri, Texas, Oklahoma, Illinois and Iowa.¹⁰ Everywhere he went men and women received the Spirit and spoke in other tongues as Parham proclaimed the Pentecostal message. Finally, and most importantly, Parham and his students were the first to identify the gift of tongues as the sign, or the evidence of having received the baptism of the Holy Spirit.¹¹ Parham would also link the gift of tongues with missionary evangelism, suggesting that missionaries did not need extensive language studies. Instead, the gift of tongues would enable one to declare the gospel in the language of the indigenes peoples.¹²

Pentecostals did not view the outpouring of the Holy Spirit accompanied by the gift of tongues, as a theological aberration; for them, it was one more link in a long chain of Christian thought concerning the Holy Spirit that dated back to Biblical times. Moses, Joel, and Jesus spoke openly of this phenomenon¹³ and it was the experience of the early church, as recorded in the scriptural writings of the Apostle Paul and his protégé, Luke.¹⁴ Evangelical and holiness Christians had equated the baptism of the Holy Spirit with the process of sanctification since the days of John Wesley (1703-1791), whom Vinson Synan called the “spiritual and intellectual father of the modern holiness and Pentecostal movements.”¹⁵ Throughout his life, Wesley continually refined and revised his understanding of sanctification. He published his ideas in a pamphlet entitled, *A Plain Account of Christian Perfection as Believed and Taught by the Reverend Mr. John*

¹⁰ Parham, *Life of Charles F. Parham*, 80-160.

¹¹ Agnes Ozman, “Where the Latter Rain First Fell: The First One to Speak in Tongues,” *Latter Rain Evangel.* 1, no. 4, (January 1909), 2.

¹² Parham, *Life of Charles F. Parham*, 54-55.

¹³ See Numbers 11:29; Joel 2:28-28; Mark 16:17.

¹⁴ See Acts 2:1-4; 8:14-17; 9: 17-18; 10:44-48; 19:1-6; 1 Corinthians 12:1-11; 14: 1-40.

¹⁵ Synan, *Holiness-Pentecostal Tradition*, 1.

Wesley.¹⁶ For Wesley, sanctification was the process by which individuals became holy and set apart to God. This experience followed conversion, as a separate and distinct spiritual work of God, giving rise to the notion that this was a “second work of grace.” Successive generations of Methodists, beginning with John William Fletcher (1729-1785), Methodism’s first theologian, have linked sanctification with the baptism of the Holy Spirit.¹⁷

By the 1830s, Methodist leaders, like Phoebe Worrall Palmer (1807-1874) and her sister Sarah Langford Palmer (1806-1896), were actively promoting the baptism with the Holy Spirit. “If you really desire a general work of God in your midst,” Phoebe wrote an inquiring congregation, “often be in waiting, as were the early disciples and, in one accord in one place, *look for the full baptism of the Holy Ghost* [italics mine]. This full baptism may be regarded as the act of ordination on the part of God, by which He empowers His disciples with the might of His Spirit, in order that they may bring forth much fruit, and that their fruit may *remain* [italics original].”¹⁸ In addition to Palmer’s longing for the full baptism of the Spirit, it is interesting to note her reference to disciples being empowered by the Holy Spirit; this emphasis on empowerment would not take center stage until the Keswick conventions, beginning in 1875.¹⁹

Following the conclusion of the American Civil War, several Methodist leaders, including John Swanell Inskip (1816-1884) and William Bromwell Osborn (1832-1902), established the National Camp Meeting Association for the Promotion of Christian

¹⁶ John Wesley, *The Works of the Rev. John Wesley* Vol. III, (New York: J. & J. Harper, 1827), 5-67.

¹⁷ Laurence W. Wood, *John Fletcher Rediscovered*, <http://home.insightbb.com/~larrywood/index.html> Accessed March 4, 2008.

¹⁸ Phoebe Palmer, *Faith and Its Effects: or, Fragments from my Portfolio* (London: Alexander Heylin, 1856), 182.

¹⁹ David D. Bundy, “Keswick Higher Life Movement,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 820-821.

Holiness. In calling for a camp meeting in 1867, the founders expressed their desire that all would “realize together a Pentecostal Baptism of the Holy Ghost.” They issued this invitation: “Come, brothers and sisters of the various denominations, and let us in this forest-meeting, as in other meetings for the promotion of holiness, furnish an illustration of evangelical union, and make common supplication for the descent of the Spirit upon ourselves, the church, the nation, and the world.”²⁰

Other Christian denominations during the nineteenth century were experiencing a renewed awareness of, and an emphasis on, the person and work of the Holy Spirit. The ministry of Charles Grandison Finney (1792-1875) alerted both Presbyterians and Congregationalists to the Holy Spirit’s activities. As a young man, Finney had no aspirations for the ministry; instead, he had trained as a lawyer. However, concern for his soul’s eternal condition resulted in his dramatic conversion on the morning of October 10, 1821. That evening, alone in his office, Finney had a most remarkable experience.

I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, “I shall die if these waves continue to pass over me.” I said, “Lord, I cannot bear any more;” yet I had no fear of death.²¹

²⁰ McLean and Eaton, eds., *Peniel; or, Face to Face with God*, in Synan, *Holiness-Pentecostal Tradition*, 25.

²¹ Charles G. Finney, *Memoirs of Rev. Charles G. Finney* (New York: Fleming H. Revell, 1876), 20-21.

For the next fifty years, through his evangelistic preaching, urban revival meetings, writing and publishing, and his leadership at Oberlin College, Finney was an enthusiastic proponent of the baptism of the Holy Spirit as the means of obtaining entire sanctification.²²

Another Presbyterian, A. B. Simpson experienced his baptism in the Holy Spirit in 1874, after reading William Broadman's *The Higher Christian Life*. In his experience, Simpson understood that Christ had come and "substituted His strength, His holiness, His joy, His love, His faith, His power, for all our worthlessness, helplessness, and nothingness, and [made] it an actual fact."²³ As we have seen in chapter three and will see later in this chapter, Simpson was a powerful advocate for the baptism of the Spirit in the fourth quarter of the 1800s – however, he was by no means the only non-Wesleyan to sound the call. The great revivalist, Dwight Lyman Moody (1837-1899), also believed in the necessity of the baptism. "In some sense, and to some extent, the Holy Spirit dwells with every believer," Moody declared, "but there is another gift, which may be called the gift of the Holy Spirit for service. This gift, it strikes me, is entirely distinct and separate from conversion and assurance. God has a great many children that [*sic*] have no power, and the reason is, they don't have the gift of the Holy Ghost for service. God doesn't work with them, and I believe it is because they have not sought this gift."²⁴

In 1887, an impressive collection of clergymen, theologians, academics, and civic leaders, under the auspices of the Evangelical Alliance of the United States issued a call

²² John Leroy Gresham, *Charles G. Finney's Doctrine of the Baptism of the Holy Spirit* (Peabody, Mass.: Hendrickson, 1987), 8-17, 40-63, 78.

²³ A. B. Simpson, "A Personal Testimony, *Alliance Weekly*, 45, no. 1, (October 2, 1915), 11.

²⁴ William Haven Daniels, ed., *Moody: His Words, Work, and Workers* (New York: Nelson and Phillips, 1877), 396.

for a conference.²⁵ These leaders wished to discuss the “present perils and opportunities” facing the church and country and identify possible areas of co-operation across denominational lines to “serve the welfare of the whole church” and “waken the whole church to its responsibility.”²⁶ Meeting in Washington, D.C., for three days in December, a pantheon of luminaries, including President Grover Cleveland, Daniel Dorchester, Washington Gladden, Atticus Green, James McCosh, Arthur T. Pierson and Josiah Strong, addressed the 1,200-1,500 delegates. An amazing thing occurred at this conference: fourteen of the thirty-nine men who addressed the conventioners believed the power of the Holy Spirit must confront the perils facing the church and nation.

A restoration of national holiness and righteousness would take place “if clergy and laity were baptized by the Holy Spirit into fuller consecration, so that body, mind and soul, with all their powers, should be given to God.” When this transpired, Robert Matlock declared, “we would soon hear the nation, and the entire world, singing joyfully to the Lamb, ‘Thou art worthy, for Thou wast [*sic*] slain, and hast [*sic*] redeemed us to God by Thy blood, out of every kindred and tongue and people and nation, and thou hast [*sic*] made us unto our God kings and priests.’”²⁷

Dr. James M. King (1829-1907), a prominent Methodist pastor in New York City and secretary of the National League for the Protection of American Institutions, boldly declared that the

resources of history, character, money, machinery, education, numbers, the press, a chosen race, and the divine promises, are all necessary instruments, but they are

²⁵ Numbered among the eight-six signers were seventeen bishops and moderators; fifteen pastors; six theologians, including Phillip Schaff; eleven college and university presidents, including James Angel of Michigan; and nine civic leaders, including two judges, a US senator, former governor, medical doctor, military general, and several editors and attorneys.

²⁶ *National Perils and Opportunities: The Discussions of the General Christian Conference* (New York: Baker and Taylor Company, 1887), vii.

²⁷ Robert C. Matlack, “General Discussion,” in *National Perils and Opportunities*, 96.

strengthless [*sic*] and useless for good, either singly or in combination, until *baptized by the Holy Spirit* [italics mine]; then, singly, they take on strength, and, massed, they become as omnipotent as God. These human appliances, wielded by the Holy Spirit sent by Christ, shall become like Him, sweet in sympathy, pure in holiness, vital in love. If from this time forth in this capital city, where is located the fountain of our country's law and the throne of our nation's power; if in this favored land, the saved sons of men would put on the whole armor of God; if all the daughters of Zion would clothe themselves with the beautiful garments of salvation, and, *baptized by the Holy Spirit* [italics mine], would move together for the renovation of a heritage once uncursed [*sic*] with sin – no pen or pencil could picture the result. Godless temples would tumble; incense burning to unknown gods would be quenched; air polluted with blasphemy would be purified; ignorance would flee away; the flood-gates [*sic*] of intemperance would be closed; the fires of passion would be quenched; and the fountains of bitter tears would be dried up. Every hill-top [*sic*] would glimmer with the light of truth, and every valley show the temple of our God.²⁸

Dr. Josiah Strong (1847-1916), executive secretary of the Evangelical Alliance and a leading advocate of the social gospel movement, echoed the need for a church empowered by the Spirit. "A large portion of the membership cannot thus engage in systematic, personal Christian work without gaining to themselves and the church a rich blessing, and enjoying an outpouring of the Holy Spirit which has been the great need of the church in all ages."²⁹

The convention ended with a keynote address brought by Rev. Adoniram J. Gordon (1836-1895), pastor of the Clarendon Street Baptist Church in Boston. Weaving together the twin themes of Holy Spirit empowerment and the value of a lay-oriented ministry, Gordon declared,

I am perpetually humbled to see how much better many of the unschooled lay-preachers of our time can handle the Scriptures than the mass of clergymen who have passed through the theological curriculum. I do not undervalue the seminary in saying this, but beg that we should consider the point at which it is most conspicuously failing. I would wish, for one, that no more chairs might be endowed in our theological institutions for teaching the relations of Christianity to science; that those courses in polemics which stuff men's heads full of the history

²⁸ James M. King, "The Christian Resources of our Country," in *National Perils and Opportunities*, 275.

²⁹ Josiah Strong, "Methods of Co-operation in Christian Work," *National Perils and Opportunities*, 353.

of all the heresies which have afflicted the church from the beginning, might be shortened more and more; and the time thus saved be given to the one thing of studying the Bible and practicing with the ‘Sword of the Spirit.’³⁰

He implored the theological seminaries to return to a biblio-centric curriculum, which emphasized the work of the Spirit of God. “Oh that our teachers of theology were content to know less, that they might know more; that they were less endued with the spirit of modern thought and more deeply baptized by the Spirit that has been sent to us ‘that we might know the things that are freely given to us by God.’”³¹

It is noteworthy that this convention, called for the purpose of addressing the perils that confronted both church and state and conducted by the mainline denominations of the American church – Baptists, Congregationalists, Episcopalians, Lutherans, Presbyterians, plus a few Moravians and Quakers – should conclude that a renewed emphasis on the ministry of the Holy Spirit in the churches, coupled with individual members, both clergy and laity alike, seeking and receiving the baptism of the Holy Spirit was the church’s best hope for solving the spiritual, moral and social problems confronting the nation.

In the closing decades of the nineteenth century, there was “a wide spread hunger for the deepening of the spiritual life and for the enduement of the Holy Ghost for holy living and efficient serving.”³² The idea of Spirit baptism had become so important in the evangelical framework that Cyrus I. Scofield described it in the following manner. “We are in the midst of a marked revival of interest in the Person and work of the Holy Spirit. More books, booklets, and tracts upon the subject have issued from the press during the

³⁰ A. J. Gordon, “Individual Responsibility Grows Out of our Perils and Opportunities Perils,” in *National Perils and Opportunities*, 386-387.

³¹ A. J. Gordon, “Individual Responsibility Grows Out of our Perils and Opportunities,” in *National Perils and Opportunities*, 387.

³² Pardington, *Twenty-five Wonderful Years*, 15.

last eighty years than all the previous time since the invention of printing. Indeed, within the last twenty years more has been written and said upon the doctrine of the Holy Spirit than in the preceding eighteen hundred years.”³³ It was against this backdrop of intense national and personal interest in the things of the Spirit that Charles Parham enters the stage.

HOLY SPIRIT BAPTISM AND THE BIBLE SCHOOLS

Charles Fox Parham (1873-1929) was born in Muscatine, Iowa, the third of five sons born to William and Anna Eckel Parham. Weakened by a virus contracted in infancy (one historian suggests it was encephalitis), Parham struggled to survive. At age nine, he contracted rheumatic fever; it plagued him for the rest of his life. When he was seventeen, he entered Southwest Kansas College, where he studied for three years. Sensing a call to ministry and experiencing a healing – “God instantly sent the virtue of healing like a mighty electric current through my body and my ankles were made whole, like the man at the beautiful Gate of the Temple”³⁴ – Parham left college to pastor the Eudora Methodist Church near Lawrence, Kansas. Two years later, he entered independent evangelistic ministry, having embraced the holiness doctrine.

In 1898, he and his wife, Sarah, opened the Bethel Healing Home in Topeka, Kansas, where “home-like comforts were provided for those who were seeking healing, while [Parham] prayed for their spiritual needs as well as their bodies.” Parham also conducted special classes for area ministers and evangelists who were “instructed in Bible truths [including], Salvation, Healing, Sanctification, the Second Coming of Christ,

³³ C.I. Scofield, *Plain Papers on the Doctrine of the Holy Spirit* (New York: Fleming H. Revell, 1889), 9.

³⁴ Parham, *Life of Charles F. Parham*, 9.

and the Baptism of the Holy Spirit.”³⁵ By the summer of 1900, Parham had determined to explore “more fully the latest truths restored by latter day movements” and planned a trip to the east coast, visiting various holiness centers. He departed Topeka on the weekend of June 9-10, in the company of Frank W. Sandford and his entourage who were returning from a tour on ministry on the west coast.³⁶ Together, they headed to Chicago, to visit the healing mission of John Alexander Dowie (1847-1907) and the lesser-known “Eye-Opener” mission of one “Evangelist Kelley.”³⁷ Traveling on to Cleveland, they spent time with J. Walter Malone (1857-1935) and his wife, Emma Brown Malone (1859-1924), who conducted the Christian Workers Training School. The Malone’s were active members of First Friends Church and participated in a host of other religious and philanthropic activities.³⁸ From Cleveland, Parham traveled to Nyack, New York to visit the Christian and Missionary Alliance (CMA), founded by A. B. Simpson. Moving on, he ended his eastward travels in Durham, Maine, at the Shiloh community founded by Frank Sandford.

Frank Weston Sandford (1862-1948) was born in Bowdoinham, Maine, the tenth of twelve children born to James and Mary Jane Sandford.³⁹ He attended Bates College in Lewiston, from 1882-1886, where he gained fame as an outstanding baseball player.

Following graduation, Sandford enrolled in the Cobb Divinity School at Bates College,

³⁵ Parham, *Life of Charles F. Parham*, 39.

³⁶ Goff, *Fields White unto Harvest*, 102-103.

³⁷ Gordon Lindsay, *John Alexander Dowie: A Life Story of Trials Tragedies and Triumphs* (Dallas, Tex.: Christ for the Nations, 1980); Grant Wacker, Chris R. Armstrong and Jay S. F. Blossom, “John Alexander Dowie: Harbinger of Pentecostal Power,” in Goff and Wacker, *Portraits of a Generation*, 3-20; Philip L. Cook, *Zion City, Illinois: Twentieth-Century Utopia* (Syracuse, N.Y.: University of Syracuse Press, 1996).

³⁸ The Christian Workers Training School evolved into Malone College and is today located in Canton, Ohio. J. Walter Malone, *J. Walter Malone: The Autobiography of an Evangelical Quaker* (Lanham, Md.: University Press of America, 1993); John W Oliver, *J. Walter Malone: The American Friend and an Evangelical Quaker's Social Agenda* (Canton, Ohio: Malone College, 1992).

³⁹ William Charles Hiss, *Shiloh: Frank W. Sandford and the Kingdom, 1893-1943* (PhD diss. Tufts University, 1978); Shirley Nelson, *Fair Clear and Terrible: The Story of Shiloh, Maine* (Latham, N.Y.: British American Publishing, 1989).

but soon became disillusioned with his studies and left after the first semester to pastor a Baptist church in Harrison, Maine. In the summer of 1887, Sandford attended A.B. Simpson's camp meeting at Old Orchard Beach, Maine and D. L. Moody's School of Schools at Northfield, Massachusetts. In the summer of 1888, he returned to the Northfield Conference where he signed the Student Volunteer Movement for Foreign Missions pledge, which declared, "We, the undersigned, declare ourselves willing and desirous, God permitting, to go to the unevangelized [*sic*] portions of the world." That same summer he also attended the Niagara Prophecy Conference.⁴⁰

While attending Simpson's camp meeting in 1887, Sandford met Miss Helen Kinney, the daughter of Charles and Margaret Kinney, wealthy benefactors who generously supported Simpson's various ministries. She had just completed a year's study at the New York Missionary Training School. At the commencement, she presented a Missionary Essay, "which was quite eloquent enough to inspire the students to far greater missionary effort" and was subsequently published in *The Word, Work, and World*.⁴¹ Having pledged herself to global evangelism while a student at the Missionary Training School, she went to Mishima, Japan where she taught in a girl's school sponsored by the Missionary Alliance. In the fall of 1890, Sandford and Rev. Thomas H. Stacey, of Auburn, Maine, embarked on a world tour, "with a special view of visiting the mission fields in foreign lands." They departed from New York City after attending Simpson's missionary convention.⁴² Though separated by both time and distance,

⁴⁰ Nelson. *Fair Clear and Terrible*, 45-49.

⁴¹ Helen Kinney, "Missionary Essay," *Word, Work, and World*, 8, no. 6, (June 1887), 334, 368-9.

⁴² A. B. Simpson, "Editorial, Movements of Missionaries," *Christian Alliance and Missionary Weekly*, 5, no. 13, (October 3, 1890), 195.

romance blossomed between Sanford and Kinney and, upon her return from Japan, they were married at the Kinney estate in July 1892, with A. B. Simpson officiating.⁴³

In 1892-1893, Sanford served as pastor of First Baptist Church at Great Falls, New Hampshire, where he and Helen were also engaged in work with the CMA. During this time, Sanford served as the first president of the CMA's newly established Young Men's Christian Alliance Crusade.⁴⁴ The Sandfords ultimately settled in Durham, Maine where they established a religious commune known as Shiloh. Activities there included Bible study, evangelism, prayer, discipleship, and support for foreign missions. By the summer of 1895, Sanford was convinced that many young people, filled with zeal for the Lord, were lacking adequate missionary training. His biographer records that Sanford "knew of no school he could recommend unreservedly," including these prototypes; "A. B. Simpson's school in New York, A. J. Gordon's in Boston, and the Bible School in Chicago, named for D. L. Moody."⁴⁵ Possessing no confidence in any of the best-known schools, Sanford launched the "Holy Ghost and Us Bible School" on October 2, 1895 with just one student.⁴⁶ His choice of this name indicated the school's reliance upon the teaching of the Holy Spirit, for there were no courses, no textbooks, no grades, and no faculty other than Sanford. By 1902, enrollment at Shiloh surpassed 200 students and "over forty missionaries were actively at work in Europe and Africa, and at the centers in North America scores more were ready to go to the uttermost parts of the world at a moment's notice."⁴⁷

⁴³ Nelson. *Fair Clear and Terrible*, 52, 57.

⁴⁴ *Christian Alliance and Missionary Weekly*, 9, no. 12, (September 16, 1892), 186-187.

⁴⁵ Nelson. *Fair Clear and Terrible*, 71.

⁴⁶ Nelson. *Fair Clear and Terrible*, 70-72.

⁴⁷ Nelson. *Fair Clear and Terrible*, 141-142, 201.

One of the features of this religious community was the use of a prayer tower from which “a relay of prayer day after day around the clock . . . would continue unbroken” from 1898 to 1920.⁴⁸ The prayer tower held special significance for Parham because it was there that he first heard someone speaking in other tongues.⁴⁹ In 1895, a young student at Shiloh, Miss Jennie Glassey, had a vision in which the Lord gave her the ability to speak and read Croo, an African language spoken in Sierra Leone.⁵⁰ Her experience, coupled with what Parham saw and heard, convinced him “that there was still something beyond the experience of sanctification, perhaps a charismatic baptism in the Holy Spirit that would be needed to ‘meet the challenge of the new century.’”⁵¹ Returning to Topeka in September 1900, Parham declared he was “fully convinced that while many had obtained real experience in sanctification and the anointing that abideth [*sic*], there still remained a great outpouring of power for the Christians who were to close the this age.”⁵² Quickly, he set out to establish a Bible School patterned after Sandford’s Holy Ghost and Us Bible School in which the Holy Spirit could send down that great outpouring of power.

When Pentecost came to Bethel Bible College in January 1901, Parham and his students studied the scriptures and mutually concluded that speaking in other tongues was the “Bible evidence of the baptism of the Holy Ghost.”⁵³ Within a matter of a few days, Parham and his students were proclaiming the Pentecostal message beyond the walls of

⁴⁸ Nelson, *Fair Clear and Terrible*, 95.

⁴⁹ Synan, *Holiness-Pentecostal Tradition*, 90.

⁵⁰ “Mission Work,” *Amherst (NS) Daily News*, (December 9, 1895) in Gary McGee, *People of the Spirit: The Assemblies of God* (Springfield, Mo.: Gospel Publishing House, 2004), 46-47.

⁵¹ Synan, *Holiness-Pentecostal Tradition*, 90.

⁵² Parham, *Life of Charles F. Parham*, 48.

⁵³ Parham, *Life of Charles F. Parham*, 48. While Parham and his students arrived at the same conclusion, they took different routes with different timetables to get there. For a detailed analysis of how Parham and the students came to the same understanding, see Goff, *Fields White unto Harvest*, 116-122.

the Bible school. In March 1901, Bethel Bible College had to vacate its rented facility when the owners sold the building. With no options for relocating, Parham closed his school. Parham and his followers engaged in evangelistic ministry before going to Kansas City where he established another short-term Bible school located at 11th and Oak Street.⁵⁴ When this school also closed, Parham went back on the evangelistic circuit, traveling throughout the mid-west until 1905, when he and a team of twenty-four workers arrived in Houston, Texas. There he opened a Bible school in the fall of 1905 at the Caledonia Hall on Texas Avenue near Main Street. He moved the school to a new location, at 503 Rush Street, and remained there from January to March 1906.⁵⁵

The activities of this school afforded students a three-fold opportunity to participate in Biblical instruction, ministry apprenticeship, and praise and worship. A student of the Houston Bible School, Howard A. Goss (1883-1964) described his experiences there. "As usual, we were given a thorough workout and a rigid training in prayer, fastings, consecration, Bible Study and evangelistic work. Our week day schedule consisted of Bible Study in the morning, shop and jail meetings at noon, house to house visitations in the afternoon, and a six o'clock street meeting, followed by an evening evangelistic service at 7:30 or 8:00 o'clock."⁵⁶ Goss remembered studies in "conviction, repentance, conversion, consecration, sanctification, healing, the Holy Spirit in His different operations, prophecies, the book of Revelation and other practical subjects." He further explained, "Everything that could be found in the Bible by the school on these subjects, was searched out, written down and discussed, and Mr. Parham gave a lesson

⁵⁴ Parham, *Life of Charles F. Parham*, 62, 84.

⁵⁵ Parham, *Life of Charles F. Parham*, 136-137; Stanley H. Frodsham, *With Signs Following: The Story of the Latter-Day Pentecostal Revival* (Springfield, Mo.: Gospel Publishing House, 1926), 26.

⁵⁶ Ethel E. Goss, *The Winds of God: The Story of Early Pentecostal Days (1901-1914) in the Life of Howard A. Goss* (New York: Comet Press Books, 1958), 34.

each day in connection with these studies.”⁵⁷ The instruction provided students was typical of that offered in countless other Bible schools at the turn of the century.

One unique feature of this school was its inter-racial quality; disregarding the segregation norms of the day, Parham allowed at least one African American, William Joseph Seymour (1870-1922) to sit in the morning class sessions with the other white students.⁵⁸ In the afternoon, Parham and Seymour would minister together in the African American neighborhoods. Parham counted on Seymour, a Baptist preacher who had embraced the holiness message, to promote this Pentecostal teaching among Houston’s black community, thereby adding an inter-racial component to the Apostolic Faith Movement.⁵⁹ Instead, Seymour accepted an invitation to become the pastor of a small holiness mission in Los Angeles, California and departed Houston in the spring of 1906.

About the time of Seymour’s departure, Parham closed the Houston Bible School and sent out “about fifty preachers and workers in the field,” where they enjoyed much success and experienced “great revivals.”⁶⁰ In the coming weeks, these workers shared reports of numerous individuals who converted to Christ, experienced healing and received the baptism of the Holy Spirit.⁶¹ It was a glorious season of ministry and spiritual harvest; however, the center of Pentecostal activity was about to shift from Houston to Los Angeles.

William Seymour arrived in Los Angeles on February 22, 1906 and began conducting religious services, emphasizing the Pentecostal message of the Apostolic Faith, which he had learned at the Houston Bible School. On April 9, several members of

⁵⁷ Parham, *Life of Charles F. Parham*, 140.

⁵⁸ Parham, *Life of Charles F. Parham*, 137; Goss, *Winds of God*, 36.

⁵⁹ Parham, *Life of Charles F. Parham*, 142.

⁶⁰ Lawrence, *Apostolic Faith Restored*, 64.

⁶¹ Ethel E. Goss, *Winds of God*, 41-47; Parham, *Life of Charles F. Parham*, 142-145.

his congregation received the baptism of the Holy Spirit and spoke in tongues. Within a week, Seymour had rented a larger facility at 312 Azusa Street; this building would house the world-famous Azusa Street Revival.⁶² This humble little mission would see hundred's of future leaders of the Pentecostal movement pass through its doors, including Frank Bartleman,⁶³ Gaston B. Cashwell,⁶⁴ and Ivey Campbell.⁶⁵ These individuals would have a direct hand in bringing the Pentecostal message to several Bible Institutes and Missionary Training Schools across the nation.

Within weeks of the Pentecostal outpouring in Los Angeles, zealous believers began spreading the message of the Lord's visitation. At first, they merely spread across southern California; soon, however, they were traversing the country, proclaiming the wondrous news – the Comforter has come! Pentecostal Christians often sang this song.

O spread the tidings 'round, wherever man is found,
Wherever human hearts and human woes abound;
Let ev'ry Christian tongue proclaim the joyful sound:
The Comforter has come!

The Comforter has come, the Comforter has come!
The Holy Ghost from Heav'n, the Father's promise giv'n;
O spread the tidings 'round, wherever man is found—
The Comforter has come!

The long, long night is past, the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er the golden hills the day advances fast!
The Comforter has come!

Lo, the great King of kings, with healing in His wings,
To ev'ry captive soul a full deliverance brings;
And through the vacant cells the song of triumph rings;

⁶² The definitive history of the Azusa Street Revival is Cecil M. Robeck, Jr., *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville, Tenn.: Thomas Nelson, 2006).

⁶³ Frank Bartleman, *Witness to Pentecost: The Life of Frank Bartleman* (New York: Garland, 1985).

⁶⁴ Doug Beacham, *Azusa East: The Life and Times of G. B. Cashwell*, (Franklin Springs, Ga.: LSR Publications, 2006).

⁶⁵ Gary B. McGee, "Campbell, Ivey Glenshaw (1874-1918)" in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 454.

The Comforter has come!

O boundless love divine! How shall this tongue of mine
To wond'ring mortals tell the matchless grace divine—
That I, a child of hell, should in His image shine!
The Comforter has come!⁶⁶

By early autumn, Seymour began publication of a monthly newspaper, *The Apostolic Faith*; at its peak, circulation numbered 50,000 copies per month.⁶⁷ Word of the Pentecostal outpouring was filtering through churches, missions, and conventions, as participants at the revival fanned out across the nation. Not surprisingly, the Bible Institutes and Missionary Training Schools were ready-made incubators for those persons hungry for more of God and ready for a dynamic move of His Holy Spirit.

Reports of the revival reached the Nyack campus of the Missionary Training Institute in late October 1906, sparking “three wonderful weeks” of spiritual renewal. School administrators canceled classes as students and faculty alike, sought God through repentance, confession, restitution, and reconciliation. While there are no reports of anyone speaking in tongues, there were countless other “signs” of the Holy Spirit’s presence. One participant of the Nyack revival wrote, “Who can calculate heart sobs, broken sighs, convulsive sobs, Holy Ghost groans, prostration of spirit, broken hearts, contrite tears and lapsings [*sic*] of soul? Pen and ink cannot portray the language of heaven, nor can the chemistry of God be analyzed in the vessels of earth.”⁶⁸ This season

⁶⁶ Frank Bottome, “The Comforter has Come,” in John R. Sweney and William J. Kilpatrick, eds., *Precious Times of Refreshing and Revival* (Philadelphia: John J. Hood, 1890).

⁶⁷ Published from September 1906 until May 1908, the mission was producing 50,000 copies per month at the newspaper’s peak. For a complete set of reprints, see William J. Seymour, ed., *The Azusa Street Papers: A Reprint of The Apostolic Faith Mission Publications, Los Angeles, California (1906–08)* (Foley, Ala.: Together in the Harvest Publications, 1997).

⁶⁸ F. E. Marsh, “Revival in the Missionary Institute at South Nyack on Hudson,” *Christian and Missionary Alliance*, 26, no. 20, (November 17, 1906), 316, 318; F. E. Marsh, “The Emphasis of the Holy Spirit in the Revival at Nyack and New York,” *Christian and Missionary Alliance*, 26, no. 21, (December 1, 1906), 338-339; Fred R. Bullen, “Among the Nyack Students,” *Christian and Missionary Alliance*, 26, no. 22,

of spiritual awakening was merely the foretaste of what was to come. In the summer of 1907, many of the students remained on the campus seeking God and “some received the baptism according to Acts 2:4.”⁶⁹

Meanwhile, Miss Ivey G. Campbell began conducting meetings in Akron, Ohio, at the Union Gospel Mission, a branch of the CMA, where Rev. Claude A. McKinney (1873-1940) served as pastor. Earlier that year Campbell had received the baptism of the Holy Spirit and spoken with other tongues at the Azusa Street Mission in Los Angeles.⁷⁰ McKinney, an 1897 graduate of the Nyack training school and a veteran CMA missionary to the Congo, had invited her to speak at the mission. She began services on December 5, preaching the Pentecostal message; many received the baptism of the Holy Spirit, including Pastor McKinney.⁷¹ Campbell stated, “People are coming from all around, Indiana, Michigan, Pennsylvania, and other places.” Among those influenced by these meetings were Levi R. Lupton and Thomas K. Leonard.

Levi R. Lupton – The Missionary Training School

Levi Rakestraw Lupton (1860-1929) was born to a devout Quaker family, living on the eastern outskirts of Alliance, Ohio. His parents, Emmor and Rebecca Rakestraw Lupton, were farmers. Levi was the sixth of seven children, four boys and three girls.⁷² Lupton was mischievous as a youth and professed to having sown his wild oaks as a

December 8, 1906), 368; Mary E. Lewer, “50 Years of Pentecostal Blessing,” *Pentecostal Evangel*, (January 26, 1958), 7.

⁶⁹ Lewer, “50 Years of Pentecostal Blessing,” *Pentecostal Evangel*, 7.

⁷⁰ Gary B. McGee, “Campbell, Ivey Glenshaw,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 454.

⁷¹ Glenn W. Gohr, “McKinney, Claude Adams,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 855.

⁷² C. E. McPherson, *Life of Levi R. Lupton: Twentieth Century Apostle of the Gift of Tongues, Divine Healer, Etc.* (Alliance, Ohio: n.p., 1911), 29.

young adult. He made a profession of faith in July 1885.⁷³ Later that year, he embraced the holiness teaching on sanctification and reported “conviction again seized my heart, this time for a second work, which resulted in leading me to an altar of prayer and consecration. After three days and nights, which meant real death to carnality and a resurrection to newness of life, I received the Holy Ghost.”⁷⁴ Lupton believed God had called him to the ministry; the Society of Friends in East Goshen, Ohio concurred and ordained him as a minister. In 1896, Lupton was in failing health when he accepted the teaching on divine healing. Subsequent to this profession of faith, he testified to his complete physical recovery. Over the next ten years, he engaged in evangelistic ministry throughout several Midwestern states and, for a time, employed a railcar for evangelistic purposes.⁷⁵ In 1900, Lupton founded the First Friends Church in Alliance, Ohio and three years later, purchased acreage just west of town on which he established a campground for summer meetings. On this site, he also built a three story wood-framed building that housed his “Missionary Home,” a facility used as a healing home and headquarters for his expanding ministry.

On October 4, 1905, Lupton established the Missionary Training School, an institution intended to serve as “the hub” of all his other ministries. This school would “scripturally teach and train laborers on radical, Apostolic lines . . . seeking under God to lead them into the deepest spiritual life and to the use of the best possible methods of

⁷³ Gary B. McGee, “Levi Lupton: A Forgotten Pioneer of Early Pentecostalism,” in Paul Elbert, ed., *Faces of Renewal: Studies in Honor of Stanley M. Horton* (Peabody, Mass.: Hendrickson, 1988), 192-208.

⁷⁴ Levi R. Lupton, “My Conversion and Call,” *The New Acts*, (October 1904), 3.

⁷⁵ The use of railroad passenger cars for Gospel ministry was common in this time. Several denominations employed such means as a part of their evangelistic strategy. See Charles Herbert Rust, *A Church on Wheels or Ten Years on a Chapel Car* (Philadelphia: American Baptist Publication Society, 1905) and Wilma Rugh Taylor and Norman Thomas Taylor, *This Train Is Bound For Glory: The Story of America's Chapel Cars* (Valley Forge, Pa.: Judson Press, 1999).

work for the Master.”⁷⁶ While Lupton readily acknowledged that there “may seem to be plenty of Bible training schools now in the country,” this school was set apart from all the rest in that it would provide individualized training to “prepare workers for a specific service that God is calling to. It is not designed to run each student through a particular mold and bring them out alike, but rather to find what God wants in each and bring to each the spiritual food that will develop what God wants.” Notwithstanding such a bold intent, the curriculum offered – Old Testament, Bible on Missions, The Gifts, New Testament, History of Missions and Doctrines – was typical of the curriculum offered at Bible Institutes and Missionary Training Schools across the country.

It was expected that students would “really get filled with the Holy Ghost and fire, and come under such a burden for a lost world that they cannot help going and keeping on going [*sic*], persistently preaching the everlasting Gospel until things come to pass and keep on coming to pass in their lives for the glory of God.”⁷⁷ This zealous desire for the infilling of the Holy Spirit led Lupton and “eight or ten” of his students to the Union Gospel Mission in Akron to seek a deeper understanding of the work of the Spirit.

On December 30, thirty to forty worshippers, including Lupton and his students, gathered for a 10:00 A.M. prayer service. At that meeting, Lupton announced that he received a new baptism of the Holy Spirit and power.

I once more with great earnestness, told God of my hunger, and how I wanted to be filled with the Holy Ghost . . . I soon found myself on the floor under His gracious power, where I remained for nine hours. My prayer upon this morning was one of consecrating my body as I had never understood it before. . . He took me at my word and really took possession. I then became perfectly helpless and for a season my entire body became cold, and I was unable to move even to the extent that I could not wink an eye for a short time.

⁷⁶ “Opening of School,” *New Acts*, 2, no. 2, (October 12, 1905), 1.

⁷⁷ “Character of Our Work,” *New Acts*, 1, no. 9, (June 1905), 7.

Yet, I was perfectly conscious and restful in my soul and mind. . . After some four hours had passed, I began to speak in other tongues. The dear Lord had taken my jaws and vocal organs and moved them in His own peculiar manner, as was witnessed by many of those who stood by. . . I was given a number of messages to people in a personal way, and was permitted to interpret many things which I spoke. At this time I wish to have it well understood that I was not seeking the gift of tongues, but the gift of the Holy Ghost, holding myself open to receive any of the promised gifts, (Cor. 12:7-11) which He saw fit to bestow upon me, and it pleased Him to give me the gift of tongues.⁷⁸

Ivey Campbell reported that Lupton spoke in five different languages and eight of the students from the Training School received the baptism with the Holy Ghost.⁷⁹

The Missionary Training School of Alliance, Ohio, quickly embraced the experience of baptism of the Holy Spirit and became a center for Pentecostal activities. Many students received the infilling of the Holy Spirit and spoke in tongues.⁸⁰ During the summer months, Lupton conducted large Pentecostal camp meetings on the campus with prominent Pentecostal leaders in attendance.⁸¹ The school was prominent in training and sending out Pentecostal missionaries; one historian has identified seventy-five connected with this institution between 1907 and 1910.⁸²

Thomas King Leonard – The Apostolic School

Thomas King Leonard (1861-1946) was an ordained minister with the Christian Church who, in late 1906, encountered the Pentecostal message through the ministry of Rev. Claude A. McKinney, from the Akron Union Gospel Mission.⁸³ McKinney conducted special meetings in Findlay, Ohio; Leonard attended these meetings and

⁷⁸ Levi R. Lupton, "Holiness Bible School Leader Receives Pentecost," *Apostolic Faith*, 1, no. 6, (February-March, 1907), 5.

⁷⁹ Ivey Campbell, *Apostolic Faith* 1, no. 6 (February-March 1907), 4.

⁸⁰ *New Acts*, 3, no. 1, (February 1907), 3.

⁸¹ Gary B. McGee, "Levi Lupton" in Elbert, *Faces of Renewal*, 200.

⁸² McPherson, *Life of Levi R. Lupton*, 106-107.

⁸³ Glenn W. Gohr, "Leonard, Thomas King," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 838.

received his baptism in the Spirit.⁸⁴ Convinced that Findlay needed a permanent Pentecostal witness, Leonard and several associates purchased the Opp Hotel, a former tavern and hotel located at 406 East Sandusky Street, across from the Toledo and Ohio Central Railroad station. Renovating this facility during the winter months, it opened as the Apostolic Temple in March 1907. One month later, the Apostolic Temple and the Peniel Mission co-sponsored a thirteen-day revival (April 17-30) in Findlay. Rev. McKinney was the guest speaker. More than forty persons received the baptism of the Holy Spirit, including a United Brethren Pastor and a Methodist Episcopal preacher and thirty individuals claimed their healing.⁸⁵

That autumn, Leonard opened The Apostolic School, which offered “Pentecostal Power, Bible Study & Missionary Training.”⁸⁶ His curriculum was a typical reflection of that offered in other Pentecostal schools during the first two decades of the twentieth century and included Old and New Testament Interpretation, Topical and Consecutive Bible Study, Selected Bible Studies, English, Instrumental and Vocal Music, Homiletics, Church History, English and Bible Geography.⁸⁷

Like Levi Lupton, T. K. Leonard envisioned a school that was a “cut above” the other Bible Institutes and Missionary Training Schools extant in his day.

In the light and understanding of the “present truth” [i.e. Pentecostalism] and need, we are sure we should miss the thought of God were we to add another institution to the many, all over the land, to educate men in the accepted sense of the word, educate. Time is too precious, Jesus is coming too soon, and education has proven too futile . . . It is not so much the lack of education that renders the

⁸⁴ Dwight Synder, ed., *Findlay's First Pentecostal Church Celebrates its 75th Anniversary* (Findlay, Ohio: First Assembly of God, 1982), 5-6.

⁸⁵ C. A. McKinney “Marvels And Miracles at Findlay, Ohio,” *New Acts*, 3, no. 3, (June 1907), 4-5.

⁸⁶ Poster for the “Pentecostal Convention of the Assembly of God, Dec. 24th to Jan. 1st, 1909.” Photocopy in author’s possession.

⁸⁷ “The Gospel School,” *Word and Witness*, 10, no. 8, (August 20, 1914), 3.

church of today so powerless. It is the lack of knowledge of God and the power of the Holy Ghost.

There is a crying need on every hand for institutions that will minister to this need. It is not brain and muscle that need such special attention. It is the dwarfed souls and spirits that are crying for help. It appears to us that God would have us make a specialty of the Spiritual . . . Under God we propose to give the Holy Ghost His place in this School. We want Him to lead men here and lead them after they are here. We have no “Theological Molds,” or sectarian bands to apply. We are learning the blessedness of waiting on God and trusting the faithfulness of the Holy Ghost.⁸⁸

The Pentecostal message spread rapidly across Ohio under the leadership of Pastor Claude A. McKinney.⁸⁹ In January 1907, Warren A. Cramer, pastor of the CMA church in Cleveland, attended the Campbell meetings in Akron and subsequently received his baptism. Soon the Cleveland congregation embraced Pentecost.⁹⁰ Five months later, Campbell and McKinney participated in the first Pentecostal camp meeting at Alliance, Ohio under the leadership of Levi Lupton.⁹¹ The annual summer CMA convention at Beulah Park (Cleveland), led by Warren Cramer on August 9-18, was the site of a great Pentecostal outpouring. Several influential Alliance leaders received the baptism of the Holy Spirit and spoke with other tongues, including, John Salmon, head of the Canadian CMA; Mrs. William T. MacArthur, wife of a future CMA Board of Managers member; and Rev. and Mrs. Daniel W. Kerr, CMA pastors in Dayton.⁹²

J. Walter Malone – Friends Bible Institute and Training School

In 1907, the tidal wave of Pentecostalism gained momentum as it continued to roll across the eastern half of the country and, in tsunami-like fashion, swept over almost

⁸⁸ Ibid.

⁸⁹ Because of McKinney’s sweeping influence, Roger L. Culbertson suggests he was “probably the father of Pentecost in Ohio.” See “Our Roots,” in J. Donald McManness, ed., *The Vineyard* (Dublin, Ohio: Ohio District Council, Assemblies of God, 1983), 18.

⁹⁰ Warren A. Cramer, “Pentecost at Cleveland,” *Christian and Missionary Alliance*, (April 27, 1907), 201.

⁹¹ Gary B. McGee, “Levi Lupton” in Elbert, *Faces of Renewal*, 199-201.

⁹² King, *Genuine Gold*, 90-91.

every Bible Institute and Missionary Training School in its path. In January, Charles Parham completed a “fortnight’s meeting of great power and victory” at Zion City, Illinois and embarked on a ministry tour of the eastern United States. Arriving in Cleveland, he visited the First Friends Church and the Friends Bible Institute and Training School, founded by J. Walter and Emma Malone in 1892. He found there, a “large truth-seeking audience” that was open to learning about the work of the Spirit. Parham experienced “a special anointing,” which he said, enabled him to “show clearly the difference between the true manifestations of the Holy Spirit and those of other forces.”⁹³

Pastor Malone was well aware of the Pentecostal revival unfolding in eastern Ohio. One of the members of his, Miss Mary Corlette, had recently received the baptism of the Holy Spirit at Lupton’s Missionary Training School and spoken “for hours at a time in languages that [were] unintelligible.” Malone testified to the validity of her experience, saying, “I believe that a real gift of tongues has come to Miss Corlette. It is a divine gift and its effect, I believe, will be to convince people that God is still in the world.”⁹⁴

Malone invited Miss Anna Cooper, a participant at the revival at the Akron Union Gospel Mission, to address his congregation on Saturday and Sunday, January 5 and 6.⁹⁵ The church “auditorium was crowded to the doors with members and others who were anxious to hear about the ‘Gift of Tongues’” and some members did receive the baptism.

⁹³ Parham, *Life of Charles F. Parham*, 191.

⁹⁴ “Claims Gift of Tongues,” *Elyria (OH) Daily Reporter*, 9, no. 99, (January 15, 1907), 8.

⁹⁵ “Messiah’s Coming is Close at Hand,” *Lima (OH) Times Democrat*, 11, no. 11, (January 12, 1907), 6. The paper also reported an individual possessing the gift of tongues also attended these meetings. Identified only as a man “named Kramer,” I believe this man could be Warren A. Cramer, pastor of the CMA church in Cleveland, Ohio. He was one of the early Pentecostal leaders in Cleveland and shared other ministry with Lupton and McKinney. See W. A. Cramer, “Pentecost at Cleveland,” *New Acts*, 3, no. 3, (June 1907), 4.

Malone was “enthusiastic over the results” and saw a direct connection between the baptism of the Holy Spirit and the imminent return of the Lord. “I believe that the gift [of tongues] presages the end of the world. The apostles all had it. This means that the apostolic days have come again.”⁹⁶ That evening, the excitement rose to a “hysterical pitch . . . with the announcement that the coming of the Messiah is close at hand.” Worshippers went to the front of the church where they prostrated “themselves full length on the floor before the altar” in prayer and worship. Mrs. Emma Malone, the pastor’s wife, encouraged the congregation, saying, “The signs cannot be wrong, they mean that Christ is coming to reign in the world. The day is close at hand. Prepare!”⁹⁷

Not everyone in the church was as enthusiastic as Pastor and Mrs. Malone. Following the Sunday morning services, members met to determine if the revival meetings should continue. The *Elyria (Ohio) Daily Reporter* noted, “Many members believe they are not accomplishing the purpose for which they were instituted.”⁹⁸ While the paper did not report the outcome of the meeting, this venture into Pentecostalism was likely temporary, as the First Friends Church and Malone College, successor to the Friends Bible Institute and Training School, did not embrace this experience with any lasting commitment.

Elizabeth V. Baker – Rochester Bible School

As the revival moved further east, it found a welcome home in upstate New York, at the Rochester Bible School, founded by Mrs. Elizabeth V. Baker (c.1849-1915) and her four younger sisters, Mrs. Mary E. Work, Mrs. Nellie A. Fell, Miss Susan A. Duncan

⁹⁶ “Claims Gift of Tongues,” *Elyria (OH) Daily Reporter*, 9, no. 99, (January 15, 1907), 8.

⁹⁷ “Messiah’s Coming is Close at Hand,” *Lima (OH) Times Democrat*, 11, no. 11, (January 12, 1907), 6.

⁹⁸ “Claims Gift of Tongues,” *Elyria (OH) Daily Reporter*, 9, no. 99, (January 15, 1907), 8.

and Miss Harriet M. Duncan.⁹⁹ Baker had been part of the CMA since 1891, when she became a member of the Board of Managers and Vice Presidents for the Christian Alliance.¹⁰⁰ She spoke at several conventions in the early 1890's, including New York, Chicago, and Ocean Grove, New Jersey.¹⁰¹ She also served as a member of the planning committee for the CMA's Chicago convention, conducted concurrently with the Chicago World's Fair in 1893.¹⁰²

In 1895, Baker and her sisters opened the Elim "Faith Home" in Rochester, New York where guests were welcomed for two-week visits for prayer and ministry as they sought their healing.¹⁰³ Ten years later, believing God was leading them to open a Bible Training School, these sisters launched the Rochester Bible School on October 2, 1906. They offered a two-year curriculum that was "strictly Biblical, having the Bible as [their] chief textbook." Courses included studies in "Theology, or the great doctrines of the Bible; Synthesis, or an analysis of the Bible by books; Personal Work, or how to use the Bible for different classes of enquirers; Homiletics, Exegesis, Dispensational Truth, Tabernacle Studies with the help of fine charts etc., and Missionary Studies to better equip those called to foreign fields."¹⁰⁴ Twenty students (six were special students) comprised the first class, with five faculty members (likely the five sisters) providing the lessons.

⁹⁹ Gary B. McGee, "Baker, Elizabeth V. (c.1849-1915)" in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 351-352.

¹⁰⁰ *Supplement to The Christian Alliance*, 7, no. 15 & 16, (October 9 & 16, 1891), 4.

¹⁰¹ *Christian Alliance*, 7, no. 15 & 16, (October 9 & 16, 1891), 232; Simpson, "Editorial Correspondence," (December 18, 1891); A. B. Simpson, "Editorial," *Christian Alliance and Missionary Weekly*, 9, no. 6, (August 5, 1892), 82.

¹⁰² "World's Fair Convention," *Christian Alliance and Missionary Weekly*, 10, no. 21, (May 26, 1893), 325.

¹⁰³ E. V. Baker, "Elim Home," *Triumphs of Faith*, 15, no. 5, (May, 1895), 118.

¹⁰⁴ Elizabeth V. Baker, *Chronicles of a Faith Life*, reprint, (New York: Garland, 1984), 132.

In June 1907, the Bible school conducted a summer convention, as was typical of many schools of its era. Rev. J. T. Boddy, pastor of the CMA church in Lincoln Park, Pennsylvania, was the guest speaker. Pastor Boddy had received the baptism just six months earlier, on January 21. On that day he “lay for hours under the power [of the Holy Spirit], then began to speak clearly and fluently in a new tongue,” which someone identified as Hebrew.¹⁰⁵ As he and others preached at the Rochester convention, “there fell . . . a mighty deluge of the Spirit in baptismal power, numbers entering into the experience all through the convention.”¹⁰⁶ Baker, superintendent of the school, later described the scene when “the Pentecostal outpouring with speaking in tongues fell upon us. . . Many were prostrated under the hand of God, speaking in tongues and singing and prophesying. . . Surely it was the mighty hand of God humbling us in the very dust, over our littleness of thought and slowness of action in the affairs of His kingdom. Truly the Latter Rain had come and God was doing a new thing in the earth.”¹⁰⁷ School records indicate that between twenty-five to thirty persons received their Pentecostal baptism at this convention.¹⁰⁸ Miss Susan A. Duncan responded to those who claimed that the “tongues” spoken at the convention were not authentic languages. “It has been demonstrated in our midst that the tongues spoken are not ‘gibberish’ as some have declared, for many times the tongues have been understood by missionaries and linguists who have heard them speak Greek, Hebrew, German, Italian, French, Hindi, Chinese and other languages.”¹⁰⁹

¹⁰⁵ J. E. Sawders, “The Work at Homestead,” *New Acts*, 3, no. 1, (February 1907), 4; Frodsham, *With Signs Following*, 59-64; “Pentecostal Testimonies,” *Apostolic Faith*, 1, no. 6, (February-March, 1907), 6.

¹⁰⁶ J.T. Boddy as quoted in Frodsham, *With Signs Following*, 63.

¹⁰⁷ Baker, *Chronicles of a Faith Life*, 134-136.

¹⁰⁸ Susan A. Duncan as quoted in Frodsham, *With Signs Following*, 73.

¹⁰⁹ Susan A. Duncan as quoted in Frodsham, *With Signs Following*, 72.

One unique phenomenon heard at these meetings was “singing in the Spirit.”¹¹⁰

Susan Duncan described the sound in the following terms.

We had heard of the ‘heavenly choir’ but never imagined its power and sweetness until we actually heard its notes sounding out like a great oratorio of angelic voices. One of our workers who had no knowledge of music and no natural voice for song was given a like gift so that she sang clear as a bird and sweet as an angel with a range and compass past belief. At times several were singing together, yet in perfect harmony. A dozen voices would be swelling into a grand oratorio, then sinking into the softest whispers, with all the trills and variations of a practiced choir, not one of them knowing a word nor the melody until it burst forth from their lips.”¹¹¹

The Rochester Bible School operated as a Pentecostal school until 1924. Susan and Harriet Duncan, the only surviving sisters, determined that they could no longer maintain the school, due to their advancing age and declining health. A graduate of the Rochester Bible School, Ivan Q. Spenser, founded a separate school in the fall of 1924, to carry on the mission of his alma mater – “The whole Christ, our sufficiency; the whole Bible, our textbook; the whole church, our fellowship; the whole world, our parish.”¹¹² Spenser called his school, the Elim Bible Institute. It continues today in Lima, New York.

Pentecost Comes to the Southern Bible Schools

While the Pentecostal revival was sweeping across the Midwest and the northeast, it was also moving southward under the leadership of Gaston B. Cashwell (1862-1916).¹¹³ Attracted by reports of the Azusa revival from the pen of Frank Bartleman, Cashwell traveled to Los Angeles in November 1906 and promptly received his baptism

¹¹⁰ Singing in the Spirit, while unusual, was not foreign to Pentecostals. It was a prominent feature of the Latter Rain Revival, begun in 1948, and was often heard at Bethesda Missionary Temple, in Detroit, Michigan, where Rev. Myrtle Beale served as pastor. See Richard M. Riss, “Latter Rain Movement,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 830-833.

¹¹¹ Susan A. Duncan as quoted in Baker, *Chronicles of a Faith Life*, 138.

¹¹² Marion Meloon, *Ivan Spencer: Willow in the Wind* Plainfield, N.J.: Logos International, 1974, p. 65.

¹¹³ H. Vinson Synan, “Cashwell, Gaston Barnabus (1862-1916),” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 457-458.

in the Spirit, speaking in German and French. Returning to North Carolina, he began a series of special meetings at the local Holiness Church in the city of Dunn. Several Holiness leaders received their baptism in the Holy Spirit through Cashwell's ministry, including George F. Taylor,¹¹⁴ Francis M. Britton,¹¹⁵ and Joseph H. King.¹¹⁶

In the spring of 1907, Cashwell conducted several tent crusades throughout the South, stopping at Nickels J. Holmes' Bible school in Greenville, South Carolina. When the meeting concluded, very few had received the baptism of the Spirit. Holmes called his students to fast and pray to seek the mind of God in this matter. Following a weeklong fast, coupled with Bible study and prayer, he concluded that he had not received the baptism of the Holy Spirit at the time of his sanctification in 1895. On April 27, 1907, "the presence of the Lord filled the chapel where prayer services were being conducted [and] this glorious new experience came to be a reality in [the] heart and life" of N. J. Holmes; he had received the baptism of the Holy Spirit with speaking in other tongues.¹¹⁷ A majority of the faculty and students also received the baptism of the Spirit and embraced this Pentecostal theology and experience; they followed Holmes as he restructured the school's curriculum to give high place to the personal workings of the Holy Spirit. As various Holiness churches in the South joined the Pentecostal movement, they soon found it advantageous to reorganize under the banner of "Pentecostal

¹¹⁴ H. Vinson Synan, "Taylor, George Floyd (1881-1934)," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1115-1116.

¹¹⁵ Britton introduced the Pentecostal message to the Holiness Bible School in Beulah, Oklahoma in 1908. This school was in existence from 1906-1910. See Charles W. Conn, "Britton, Francis Marion (1870-1937)," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 443.

¹¹⁶ H. Vinson Synan, "King, Joseph Hillery (1869-1946)," Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 822-823.

¹¹⁷ Campbell, *Pentecostal Holiness Church*, 441; Holmes and Holmes, *Life Sketches and Sermons*, 139-145.

Holiness.”¹¹⁸ Holmes and his Bible School chose to identify closely with the International Pentecostal Holiness Church, though the school has retained its interdenominational status to the present day.

Also in 1907, the Pentecostal experience came to the Elhanan Bible Training School, located at Marion, North Carolina, under the leadership of Miss Mattie Perry and her brother, Rev. Samuel C. Perry (1875-1960).¹¹⁹ He was the first superintendent of the school and left this account of the descent of the Holy Spirit at Elhanan.

My sister, Miss Mattie Perry, who was at that time conducted the Elhanan Orphanage and Bible Training School, was among the first to receive the Baptism of the Spirit, speaking in tongues. The revival was held in her institution. God wrought a mighty miracle of grace in this meeting. Little children under ten years of age, called upon God, were saved and filled with the Spirit, and danced, cried, laughed, shouted, talked in tongues and praised the Lord. Many also among the students, young men, young women, teachers, and older people, both in and out of the institution, were gloriously blessed. The mighty volume of prayer and praise which went up to God day and night was one of the marked features of this meeting. Some of the leading business people of the town came and took the front seats that they might witness the wonderful demonstration of God’s power, which has come in a way that they had never heard of before. This new revelation of God and His working among men was cause for new interest in hearts that had long been dead and drifting away.”¹²⁰

Miss Perry would sever her affiliation with the CMA, as did many others between 1907 and 1912; she eventually joined the Assemblies of God. Her brother, Sam, freely ministered in churches of the Assemblies of God and the Cleveland, Tennessee-based Church of God. In the 1930’s he would serve as a member of the board of directors of the Bible Training School operated by the Church of God.¹²¹

¹¹⁸ Campbell, *Pentecostal Holiness Church*; Synan, *OldTime Power*.

¹¹⁹ David G. Roebuck, “Perry, Samuel Clement, (1875-1960), in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 982-983.

¹²⁰ Sam C. Perry as quoted in Frodsham, *With Signs Following*, 29.

¹²¹ Roebuck, “Perry, Samuel Clement, (1875-1960), in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 982-983; Ray, “Study of the History of Lee College,” 215.

The Pentecostal experiences of students and faculty at the above-mentioned schools clearly document this fact: the Pentecostal revival found a ready-made audience among many of the Bible Institutes and Missionary Training Schools existent in the first decade of the twentieth century. Staff and students alike had previously embraced the four-fold gospel preached by A. B. Simpson and the CMA. They believed that Jesus Christ was the Savior, Sanctifier, Healer, and Coming King and were theologically open to supernatural signs, wonders and miracles. Immersed in a culture of earnest seeking and spiritual expectation, these students prepared themselves for missionary work as they sought the endowment with power from on high that would equip them for overseas service. When Pentecost came into their midst, accompanied by speaking in tongues, many were convinced this was the visible sign, the evidence of the baptism of the Holy Spirit. Yet, not everyone who sought the baptism interpreted the Pentecostal blessing in the same light. As will be seen in the following pages, the events surrounding Mrs. Etta H. Wurmser's encounter with the Holy Spirit and speaking in other tongues illustrates the underlying tension that existed between those who understood speaking in other tongues to be "the evidence" of Holy Spirit baptism and those who disagreed.

Etta H. Wurmser - The Apostolic Bible School

Mrs. Etta Haley Wurmser's introduction to the baptism of the Holy Spirit was recounted in December 1916, as she described her infilling in a message preached at a missionary convention hosted by her school, the Bible and Missionary Training School, in Findlay, Ohio.

In the days when the latter rain was being poured out in Wales under Evan Roberts, the Lord made me very hungry for more of Himself that I might be more of a power in His hands, and I was praying that prayer. "Oh Lord, begin a revival

and begin it in me.” The Lord had given me some power and I had seen souls saved and sanctified, and receive the Holy Ghost by faith, and had seen some of the outcome of it in all the places where the Lord had sent me, but He had created such a hunger and thirst in my heart for Himself I cried out for Him to satisfy me. Someone had written me about the revival in Wales who had visited there and I was also reading the books, and one morning the Lord awakened me out of my sleep and it seemed as though an angel was right above me, and a voice said, “Ask ye of the Lord rain in the time of the latter rain,” and I said, “Lord. I will. Send it to me, Lord, first of all,” and I was only a short time waiting upon God, hardly knowing what for, only for Himself, until *He visited me with a mighty outpouring of the Holy Ghost and the signs of Pentecost followed* [italics mine]. Oh, it was wonderful! I was alone in my own room, but I didn't think anything about that for I was taken up with my God, but I found I was speaking Chinese and other tongues. Oh such days! Such weeks! Such months I never had before in all my days!¹²²

Several notable features are included in this description. First, Wurmser acknowledged others shared her fascination with the 1904-1905 revival in Wales.¹²³ That revival sparked a great interest in the hearts and minds of many persons within the United States. Captivated by the reports of the revival, Rev. Joseph Smale (1867-1926), pastor of First Baptist Church in Los Angeles, traveled to Wales to observe it firsthand. Returning to Los Angeles, he conducted 19 weeks of “protracted meetings in anticipation of a similar outpouring of the Holy Spirit.”¹²⁴ Those meetings served as a precursor to the Azusa Street Revival, which began in April 1906. Second, she had personal contact with someone who, like Pastor Smale, had attended the Welsh Revival. The experiences of this unidentified person, coupled with the revival accounts in the books she was reading, served to fuel her hunger and thirst for more of God.¹²⁵ Third, Wurmser had some kind of

¹²² Wurmser, “You Must Go and Reap,” 19-23.

¹²³ David D. Bundy, “Welsh Revival,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1188-1189.

¹²⁴ Cecil M. Robeck Jr., “Joseph Smale,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1074-1075.

¹²⁵ In the first five months of 1905, A. B. Simpson published six articles on the Welsh revival in the CMA's more scholarly magazine known as *Living Truths*. It is a reasonable assumption that Wurmser had access to and doubtless read these articles from her spiritual leader. See A. B. Simpson, “Welsh Revival,” *Living Truths*, 5, no. 1, (January 1905), 4; A. B. Simpson, “The Coming Revival,” *Living Truths*, 5, no. 2,

supernatural experience, perhaps a vision or revelation. In an apparent response to her spiritual hunger for more of God, she claimed the “Lord awakened” her in the night, “an angel was right above” her, and she heard a voice saying, “Ask ye of the Lord rain in the time of the latter rain.” Without fully knowing what she was asking, she responds, “Send it to me, Lord,” and in a short time the Lord visited her “with a mighty outpouring of the Holy Ghost and the signs of Pentecost [i.e., tongues] followed.”

This description of her baptism with the Holy Spirit makes it clear that she was alone, not in a worship service. However, it leaves unanswered this question: when and where did she receive the baptism? Published reports of the Welsh revival began arriving in the United States in January 1905,¹²⁶ so she could not have received her baptism prior January 1905. It seems likely that Mrs. Wurmser would have experienced the baptism of the Holy Spirit in the years between 1905 and 1907, but this is speculation.¹²⁷ It is unclear if she has this encounter at her home or while at a camp meeting or on a convention tour; without additional evidence, it is useless to speculate further.

What is important is that Mrs. Wurmser was not shy about sharing this new religious experience and her influence led others to seek and receive their baptism. She incorporated the “full gospel message” into her ministry and

February 1905), 70-76; A. B. Simpson, “The Revival in Wales,” *Living Truths*, 5, no. 2, (February 1905), 98-106; A. B. Simpson, “Revival Signs Abroad,” *Living Truths*, 5, no. 3, (March 1905), 121-122; A. B. Simpson, “Pastor Hartley’s Visit to Wales,” *Living Truths*, 5, no. 4, (April 1905), 242-248; A. B. Simpson, “Revival Signs, Revival in Wales,” *Living Truths*, 5, no. 5, (May 1905), 257-259.

¹²⁶ F. B. Meyer, “The Welsh Revival,” *Record of Christian Work*, 24, no. 1, (January, 1905), 131-134.; Arthur Goodrich, “Evan Roberts and the Welsh Revival,” *Homiletic Review*, 49, no 3, (March, 1905), 169-172.; Evan Roberts, “A Message to the Church,” *Homiletic Review*, 49, no 3, (March, 1905), 173-174.; William T. Stead, “The Great Religious Revival in Wales,” *American Monthly: Review of Reviews*, 31, no. 3, (March, 1905), 333-334.; “Editorial Comment,” *Chinese Recorded and Missionary Journal*, 36, no. 4, (April, 1905), 207-209.

¹²⁷ Paul L. King says Wurmser’s baptism in the Holy Spirit came “in 1906 before it had spread in Ohio.” However, he offers no evidence to support this conclusion. See *Genuine Gold*, p. 71.

a great part of the flocks God led us to minister to, received the baptism in the Holy Ghost with signs following, and the Lord visited our churches with supernatural gifts. They were just as likely to be given to the most humble as anyone else in the world; one would have the gift of healing, another the gift of interpretation, and we would be amazed at the wisdom given. Children began to open the Scriptures and old men and old women received the Holy Ghost. Those who were the most humble and most unlikely possessed gifts that would be used in the churches.¹²⁸

The spring 1907 CMA convention, conducted in Elyria, Ohio, featured sermons on “The Spirit Filled Life,” “How to Receive the Holy Spirit” and “How to Walk in the Power of The Spirit.”¹²⁹ (Wurmser was a part of the leadership for this convention, but the exact role she played is unknown). By the end of that year, CMA churches in these Ohio cities – Bowling Green, Cleveland, Columbus, Dayton, Findlay, Flushing, Lima, Norwalk, Sandusky, Toledo, and Warren – had all experienced elements of the Pentecostal revival.¹³⁰ The following year, Wurmser reported Pentecostal manifestations in Norwalk, where some have “received the Holy Spirit,” and in Berlin Heights, where at least one worshipper was “prostrated by the power of God.”¹³¹

Not every CMA church embraced the Pentecostal message or the experience of speaking with other tongues. Some viewed these events with a cautious, but open-minded attitude; others, however, vehemently opposed the introduction of the Pentecostal experience. In the years between 1907 and 1912, the CMA experienced major defections as several hundred leaders, pastors, evangelists, missionaries, lay workers, and dozens of churches severed their Alliance connections to join the Pentecostal movement.¹³² Many of these individuals and churches would provide significant leadership in newly formed

¹²⁸ Wurmser, “You Must Go and Reap,” 19-23.

¹²⁹ “Convention Program,” *Elyria (OH) Daily Reporter*, 9, no. 189, (Saturday, April 27, 1907), 4.

¹³⁰ King, *Genuine Gold*, 327-329.

¹³¹ Wurmser, “Four Conventions in Ohio,” 64-65.

¹³² See the following works for detailed descriptions of these events: King, *Genuine Gold*, 139-192, 317-326 and Nienkirchen, *A. B. Simpson and the Pentecostal Movement*, 73-130.

Pentecostal organizations and assemblies.¹³³ The events in Sandusky, Ohio serve as a microcosm of the shuddering that was taking place across the entire Christian and Missionary Alliance.

As a part of her ministry in the north central Ohio, Mrs. Wurmser had established a number of Alliance branches in the towns surrounding Norwalk. By 1908, she was conducting missionary conventions in Sandusky and, within two years, had established a “work” in that city.¹³⁴ By late 1911, Wurmser had secured a building on Adams Street for use as an “undenominational chapel.” She and her students often conducted services, because there was no resident pastor.¹³⁵ Wurmser, and quite possibly some of her students, exercised some spiritual gifts while providing ministry at this mission and by May 1912, controversy, particularly over the gift of tongues, had risen to a fever pitch. Finally, on the last Sunday of May, it exploded into open confrontation between Wurmser and Mr. Reinhold Bauer, Chairman of the trustees. In a letter written to the members of the mission, Bauer stated that Wurmser arrived at the Sunday service “unannounced, found occasion to occupy the pulpit and, by earnest preaching, soon had many members of the congregation believing in her.” Furthermore, Bauer claimed Wurmser announced herself as “the daughter of God, unfailing prophet, exponent of the gift of tongues and priestess vested with divine powers.” Before concluding her message, she began to speak in other tongues; her opponents derisively referred to it as the “jabbers.”¹³⁶ To “prevent trouble” the leaders of the mission, presumably Bauer and the

¹³³ Carl Brumback, *Suddenly . . . From Heaven: A History of the Assemblies of God*. (Springfield, Mo.: Gospel Publishing House, 1961), 88-97.

¹³⁴ Wurmser, “Four Conventions in Ohio,” 64-65; *Annual Report of the Christian and Missionary Alliance* (1910), 62.

¹³⁵ Senft, “Ohio Conventions,” 14.

¹³⁶ “Priestess of Sect Causes Disruption,” *Sandusky (OH) Evening Telegram*, 14, no. 205, (May 31, 1912), 1.

trustees, decided to close the mission and change the locks, thus barring Mrs. Wurmser from any further ministry at the mission.¹³⁷ For the next year, this disagreement played out in the local newspapers; the news traveled as far as Pennsylvania.¹³⁸ Despite the controversy, Mrs. Wurmser continued her ministry in Sandusky. Later that year, she was the invited guest at the City Mission, located at 828 Water Street, where Rev. Sidney Grimmette was the pastor.¹³⁹

One year after the initial outburst, the local newspaper reported that Wurmser and Bauer continued to “clash over their religion.” In May 1913, Bauer attended the City Mission; apparently uninvited, he was asked to leave and refused to do so. This resulted in a threat to call the police. “I defied him to get the officers,” Bauer insisted, “but nothing was done. After I thought I had been there long enough, I left, and then those who were in sympathy with me were ordered out.” Bauer asserted that “holy rolling, holy dancing, holy laughing, the casting out of devils, gift of tongues and other ceremonials” were being practiced in the City Mission. Such practices were, in Bauer’s opinion, “disgraceful.”¹⁴⁰

Editors of newspapers can be tempted to sensationalize the news in order to sell their papers. In reporting of the disagreements between Wurmser and Bauer, it appears that the editors succumbed to that temptation. Consider these headlines: “Priestess of Sect Causes Disruption,” “‘Daughter of God’ Closes Tabernacle of the Gift of Tongues,” “Clash over Their Religion,” and “Religious War Still on in Sandusky.”¹⁴¹ Every account

¹³⁷ “Religious War Still On In Sandusky,” *Norwalk (OH) Evening Herald*, 20, no. 132, (June 3, 1912), 1.

¹³⁸ “‘Daughter of God’ Closes Tabernacle of the Gift of Tongues,” *New Castle (PA) News*, 32, no. 246, (May 31, 1912), 9.

¹³⁹ “The Churches,” *Sandusky (OH) Star-Journal*, 45, no. 333, (November 2, 1912), 3.

¹⁴⁰ “Clash Over Their Religion” *Norwalk (OH) Reflector-Herald*, 83, no. 100, (May 29, 1913), 8.

¹⁴¹ “Priestess of Sect Causes Disruption,” *Sandusky (OH) Evening Telegram*, (May 31, 1912), 1;

“Religious War Still On In Sandusky,” *Norwalk (OH) Evening Herald*, (June 3, 1912), 1; “Daughter of

represented Bauer's viewpoint. Quotes attributed to Wurmser came from Bauer's statements to his parishioners and the press. The papers did not report the story from Mrs. Wurmser's perspective, nor is there any indication that they sought her input on these matters prior to press time.

One of Mr. Bauer's allegations concerning Mrs. Wurmser does have a ring of truth to it. Wurmser, he alleged, "has even influenced such men as [Isaac H.] Patterson of Toledo, state superintendent of the Christian Missionary Alliance, and [J. D.] Williams of the Indianapolis, district superintendent of the above named organization."¹⁴² The exact nature of the role Wurmser played in leading these men into a Pentecostal experience has been lost to history; however, both of these men apparently did receive the baptism of the Holy Spirit. They continued to provide years of faithful service and leadership within the CMA.¹⁴³

The eventual outcome of this "religious power struggle" in Sandusky, Ohio is unknown; Reinhold Bauer disappeared from the pages of the local newspapers while Mrs. Wurmser continued to operate her Missionary Training school for another thirty-eight years. Rev. Sidney Grimmette, pastor of the City Mission in Sandusky, eventually joined Wurmser's faculty at the Bible and Missionary Training School after it had moved to Findlay, Ohio. This much is clear; Etta H. Wurmser would continue to exert her influence in the Pentecostal Bible School movement for decades to come.

The polarization that took place within evangelical Christianity over the gift of tongues caused many who had received this experience to seek fellowship with like-

God' Closes Tabernacle of the Gift of Tongues," *New Castle (PA) News*, (May 31, 1912), 9; "Clash Over Their Religion" *Norwalk (OH) Reflector-Herald*, (May 29, 1913), 8.

¹⁴² "'Daughter of God' Comes To Mansfield," *Mansfield (OH) News*, 28, no. 74, (June 1, 1912), 8.

¹⁴³ King, *Genuine Gold*, 328-329.

minded Christians. These believers shared the same impulses that A.B. Simpson and the early members of the CMA felt back in the 1880s. They possessed an urgency to spread the Gospel globally, an appreciation for Bible-based teaching and preaching, an expectation of the imminent return of the Lord, a belief in the miraculous power of God to heal, and a desire for heartfelt worship. The addition of Pentecostal power to these spiritual values had a two-fold effect. It resulted in a heightened need for fellowship and, simultaneously, produced alienation from the larger Christian community. In the United States, Pentecostal Christians established new churches and apostolic missions across the country, while overseas, Spirit-filled missionaries banded together in their various countries. Very quickly, these Christians began seeking out Bible institutes and missionary training schools that taught the Pentecostal message. Only a handful of such schools existed; these training institutes had embraced Pentecost during the 1906-1909 revival. Into this gap stepped several forceful educators who would establish new Bible schools and missionary training institutes that, from their inception, were committed to a Pentecostal doctrine, practice and worldview.

THE ESTABLISHMENT OF PENTECOSTAL BIBLE SCHOOLS

Early in the second decade of the twentieth century, the need for additional Bible Institutes and Missionary Training Schools with a Pentecostal orientation had become apparent and several leaders rose to fill this vacuum. In 1912, the Rev. D. Wesley Myland established Gibeah Bible School on twenty-eight acres of land in Plainfield, Indiana, just west of Indianapolis. This Bible school occupied the historic home of Dr.

Thomas B. Harvey, who gained fame as a medical doctor during the Civil War.¹⁴⁴

Though the school operated for just a short time, closing in 1914, it made a substantial contribution to the Pentecostal movement through several of its graduates. Rev. J.

Roswell Flower and his wife, Alice, founded the *Christian Evangel*, a Pentecostal weekly magazine that became the official organ of the Assemblies of God (AOG). Flower also served in several leadership roles for the AOG, including General Secretary,

Superintendent of the Eastern District (Pennsylvania and Delaware), and founder of

Eastern Bible Institute (Valley Forge Christian College).¹⁴⁵ Fred Vogler and his wife,

Maggie,¹⁴⁶ would go on to pastor churches in Martinsville, Indiana and Topeka, Kansas.

He served the AOG Kansas District Council as secretary-treasurer from 1921-1923 and

was their superintendent from 1923-1937. In 1937, he became assistant general

superintendent of the AOG, a position he held until retirement in 1953.¹⁴⁷ Finally, Flem

Van Meter completed his studies at Gibeah and went to pastor in Ohio. Elected to the

post of superintendent of the AOG Central District Council (Indiana, Michigan and Ohio)

in 1927, he served in that capacity until 1931.¹⁴⁸

Also in 1912, Virginia E. Moss (1875-1919), founder of the Door of Hope

Mission (1906) and the Beulah Heights Assembly (1910), opened a Pentecostal Bible

school in North Bergen, New Jersey. The Lord had commanded her, "I want witnesses of

¹⁴⁴ "Historic Home at Plainfield Converted Into Bible School," *Plainfield (IN) Friday Caller*, 34, no. 35, (August 29, 1913), 1.

¹⁴⁵ Gary B. McGee, "Flower, Joseph James Roswell," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 642-644.

¹⁴⁶ Maggie also attended Gibeah Bible School in 1912-1913. (A photocopy of her "Certificate" is in the author's collection).

¹⁴⁷ Fred Vogler, "A Sermon to Students at Southwestern Bible School," (Enid, Okla.: Southwestern Bible School, February 6, 1934). (Photocopy of sermon notes in author's possession.); Fred Vogler, "I Remember," *Pentecostal Evangel*, (February 2, 1964), 5; Fred Vogler, "Those Early Day of Pentecost," *Advance*, (October 1972), n.p.

¹⁴⁸ Jim Palmer, ed., *Foundations for the Future: Ohio District Council 1946-1996* (Columbus, Ohio: Ohio District Council of the Assemblies of God, 1996), 6.

my Word and Spirit to go forth from a Missionary Training School at Beulah.”¹⁴⁹ Just seven years later, there were fifty-six students enrolled in the school and twenty-four had completed a two-year course of study. In that short amount of time, thirty-four of her students became missionaries and went to China, Africa, Japan, India, Palestine, South America and Puerto Rico. An additional six students remained in the states serving as evangelists and pastors.¹⁵⁰ The school operated into the 1950s when it merged with Eastern Bible Institute, in Green Lane, Pennsylvania.

The Stone Church, a center for Pentecostal activity in Chicago, founded Mount Tabor Bible Training School in 1915 under the direction of its pastor, Andrew Fraser. Students received a “thorough training” to fit them “for the work of the Gospel ministry at home and abroad” and acquired practical experience through participation in various ministries throughout the city.¹⁵¹ Two years later the General Council of the Assemblies of God endorsed this school, proudly proclaiming, “We heartily cooperate with it.”¹⁵² In the autumn of 1917, the Gospel School of Findlay, Ohio merged with Mount Tabor and T. K. Leonard and some of his staff moved to Chicago.¹⁵³ For unknown reasons, this arrangement lasted only one year. Leonard returned to Findlay, restarting the Gospel School in Hancock County’s former orphanage.¹⁵⁴ The Gospel School continued providing Bible and missionary training until 1928, when it permanently ceased

¹⁴⁹ Moss, *Following the Shepherd*, 32.

¹⁵⁰ *Ibid*, 44-45.

¹⁵¹ Andrew L. Fraser, “Another Pentecostal Bible School,” *Weekly Evangel*, no. 117, (November 27, 1915), 1.

¹⁵² *Combined Minutes of the General Council* (1917), 19.

¹⁵³ “Mount Tabor Bible Training School,” *Weekly Evangel*, no. 215, (November 17, 1917), 15-16; “Mount Tabor Bible Training School,” *Weekly Evangel*, no. 222, (January 12, 1918), 15. The Mount Tabor school does not appear to have operated in the 1920s.

¹⁵⁴ Thomas K. Leonard, “Our New Building,” *Gospel School Review*, 15, (May 1922), 1.

operations, following a failed merger attempt with the International Foursquare Gospel Church.¹⁵⁵

Meanwhile, in Newark, New Jersey, Minnie T. Draper (1858-1921) established the Bethel Bible Training School in 1916. Draper had formerly served as an associate of A. B. Simpson, assisting him in numerous conventions and serving as a member of the CMA executive board until 1912. This school employed several notable Pentecostal leaders, including William I. Evans (1887-1954), Frank M. Boyd, and Eleanor Bowie. These former students of the CMA's Nyack Missionary Training School would later find employment at Central Bible Institute in Springfield. Two associates of the school, Ernest S. Williams (1885-1981) and Ralph M. Riggs, served as general superintendent of the AOG; Williams served from 1929-1949 and Riggs from 1953-1959.¹⁵⁶ In 1929, the school merged with Central Bible Institute and closed its operation in Newark.¹⁵⁷ Several decades after its closure, Brumback observed, "Bethel Bible Institute, in its fourteen years of separate existence, trained some of the best known pastors, evangelists, missionaries, and officials in the Assemblies of God."¹⁵⁸

Robert J. Craig (1872-1941), and his wife Mary McCulloch Craig, established Glad Tidings Bible Institute in San Francisco, California in 1919, as an outgrowth of their pastoral leadership at Glad Tiding Temple. A two-year course of study included such courses as: "Great Doctrines of the Bible, Studies of the Tabernacle, Studies of the Offerings, Mountain Peaks of Prophecy, Divine Healing in the Scriptures, Prophetic

¹⁵⁵ "Findlay, Ohio, Gospel School Turns Foursquare," *Foursquare Crusader*, (October 3, 1928), 5.

¹⁵⁶ Cecil M Robeck, Jr., "Williams, Ernest Swing," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1197-1198; and Lewis F. Wilson, "Riggs, Ralph Meredith," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1022-1023.

¹⁵⁷ Gary B. McGee, "Three Notable Women in Pentecostal Ministry," *Assemblies of God Heritage*, Spring 1985-1986), 3-5, 12, 16.

¹⁵⁸ Brumback, *Suddenly . . . From Heaven*, 232.

Utterances, How to Prepare a Sermon.”¹⁵⁹ Over the next twenty years, more than 2,000 students attended this venerable Assemblies of God institution.¹⁶⁰ Known today as Bethany University, the school is located in Scotts Valley, California.

Throughout most of the 1910s, visionary individuals and local congregations single-handedly established Bible Institutes and Missionary Training Schools espousing a Pentecostal worldview. However, a new era in the Bible School Movement dawned in 1917. A Pentecostal denomination, the Church of God, headquartered in Cleveland, Tennessee and led by its general overseer Ambrose J. Tomlinson (1865-1943), began preparations to establish its own training school.¹⁶¹ Known simply as “The Bible Training School,” its stated purpose was the “training of young men and women for efficient service on the field.”¹⁶² Classes began on January 1, 1918, on the second floor of the Church of God’s publishing house with a three-month term of studies that used the Bible as “the principle [sic] text,” supplemented by “Hurlbut’s Teacher Training Course, Geography, Spelling and English.”¹⁶³ Mrs. Nora Chambers, a former student at the Altamont Bible and Missionary Training Institute in Greenville, South Carolina, served as the instructor for the first class of students. In the first year of its operation, twenty-one students completed their three-month long ministerial training.¹⁶⁴ This school exists today as Lee University, one of the largest Pentecostal comprehensive universities in the United States.

¹⁵⁹ Denise Johnson, ed., *Looking Back to Our Future: 1913-1988 Commemorating 75 Years of God's Work at Glad Tidings Temple in San Francisco* (San Francisco: n.p., 1988), 69.

¹⁶⁰ Johnson, *Looking Back to Our Future*, 11.

¹⁶¹ Harold D. Hunter, “Tomlinson, Ambrose Jessup,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 1143-1145.

¹⁶² Ray, “Study of the History of Lee College,” 33.

¹⁶³ *Ibid*, 37.

¹⁶⁴ *Ibid*, 197-199.

The Bible Training School demonstrated the viability of an educational institution that enjoyed the denominational support of many churches across a wide geographical region, as opposed to those institutions that garnered their support from a narrow base of donors. While entrepreneurial educators would continue to establish Bible Institutes well into the 1930s, the most successful schools were those that enjoyed broad denominational support. Throughout the 1920s, Pentecostal denominations established several Bible Institutes that remain in operation in 2008: the Assemblies of God (Central Bible Institute, A.K.A. Central Bible College, Springfield, Mo. 1922), the International Four-Square Gospel (Echo Park Evangelistic and Missionary Training Institute, A.K.A. LIFE Pacific College, Los Angeles, CA 1923), and the Open Bible Standard Churches (Bible Standard College A.K.A. Eugene Bible College, Eugene, OR 1925). Schools with denominational backing were able to weather the financial storms of the Great Depression, when many privately operated Bible Institutes and Missionary Training Schools could not.

THE FORMATION OF PENTECOSTAL ORGANIZATIONS

In the early days of the Pentecostal revival, some Bible school founders saw advantage in establishing organizations of like-minded leaders and churches. The first to do so was Charles Fox Parham, who, in the spring of 1906, established “The Apostolic Faith Movement.” Appointing directors in the states where he had the greatest influence, (Missouri, Kansas and Texas), Parham ordained elders to lead local congregations that embraced the Pentecostal experience.¹⁶⁵ Members of the Apostolic Faith met weekly for prayer, study, evangelism and ministry. This organization quickly lost traction when the

¹⁶⁵ James R. Goff, Jr., “Apostolic Faith (Baxter, Kansas) in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 326-327.

worshippers at the Azusa Street mission rejected Parham's leadership and allegations of inappropriate sexual behavior (which remain unsubstantiated) later surfaced.

The following summer, in June 1907, Levi R. Lupton and the staff of the Training School at the Missionary Home sponsored a Pentecostal Camp meeting at Alliance, Ohio, which featured the preaching and teaching ministry of these well-known Pentecostal leaders: Frank Bartleman, Joseph H. King, A. S. Copley, Warren A. Cramer, and Claude A. McKinney.¹⁶⁶ Over 700 attended this momentous ten-day event, which may well have been the largest gathering of Pentecostals east of the Mississippi River. Following the conclusion of the camp meeting, Lupton and eight associates incorporated the Apostolic Faith Association, which later adopted the name the Apostolic Evangelization Company.¹⁶⁷ Lupton was joined in this endeavor by McKinney (First Vice-President), Bartleman and King (Directors); their presence on the board added significant credibility and prestige to this new ministry. Sadly, that credibility and prestige was forever lost when, in December, Lupton confessed 1910 to the sin of adultery.¹⁶⁸ The ministries he built over the previous decade, the Training School and healing home, *The New Acts*, and the Apostolic Evangelization Company, all crumbled into non-existence – so great was Lupton's identification with these entities, they simply could not survive the shame and reproach he brought to each.

D. Wesley Myland of the Gibeah Bible School, located in Plainfield, Indiana, established another short-lived Pentecostal organization. Meeting in June 1913 at Gibeah's summer convention and camp meeting, twelve Indiana ministers, including J.

¹⁶⁶ Levi R. Lupton, "Central Pentecostal Camp Meeting," *New Acts*, 3, no. 3, (June 1907), 7.

¹⁶⁷ McPherson, *Life of Levi R. Lupton*, 152; Gary B. McGee and E. J. Gitre, "Lupton, Levi Rakestraw 1860-1929)" in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 846-847.

¹⁶⁸ "Lupton Sorely Tempted Falls," *Marysville (OH) Evening Tribune*, 13, no. 68, (December 14, 1910), 1; "Will Try To Arrest Lupton," *Elyria (OH) Evening Telegram*, (December 15, 1910), 6.

Roswell Flower, Flem Van Meter, and Richard Gardiner, all associated with Gibeah and close colleagues of Myland, formed the Association of Christian Assemblies (ACA). This organization was “to represent and propagate a full Pentecostal Gospel according to Apostolic Faith and practice in the unity of the Spirit and the bond of peace, for the deepest and most progressive Christian experience and fellowship, and aggressive evangelistic and missionary work in home and foreign fields.”¹⁶⁹ The organizers of the ACA appointed Myland and Flower as their General Superintendent and General Secretary, respectively, and established a nine member Board of Trustees who held title to the properties of the Gibeah Bible School and Home. Seeking to provide leadership for Pentecostal congregations throughout the central states, this organization lost momentum in 1914 and folded as the consequence of two unrelated events. First, a lawsuit filed in 1913 against Myland, sought the recovery of funds donated to the Gibeah School. Though settled out of court, this suit resulted in the loss of the Bible school property and forced the school’s closure in 1914.¹⁷⁰ Second, J. Roswell Flower was elected General Secretary of the newly formed Assemblies of God founded in Hot Springs, Arkansas and thereafter, moved to Findlay, Ohio, headquarters of this fledgling denomination. Stripped of its school and one of its most forceful leaders, the Association of Christian Assemblies soon disbanded.

The Birth of the Assemblies Of God

On March 28, 1914 the editor of *The Christian Evangel*, J. Roswell Flower, reported that he and Pastor Armstrong would soon be “speeding on [their] way to the Hot

¹⁶⁹ J. Roswell Flower, “A Closer and Deeper Fellowship for the Pentecostal Assemblies of Indiana and the Central States,” *Christian Evangel*, 1, no. 1, (July 19, 1913), 2.

¹⁷⁰ “Plainfield Man is Sued to Recover Church Gift,” *Plainfield (IN) Friday Caller*, 34, no. 2, (January 10, 1913), 1.

Springs Convention.”¹⁷¹ This “General Convention of Pentecostal Saints and Churches of God in Christ” would enable “all the churches of God in Christ [and] all Pentecostal or Apostolic Faith Assemblies who desire with united purpose to co-operate in love and peace to push the interests of the kingdom of God everywhere.”¹⁷² This gathering was open to all those who believed in the baptism of the Holy Spirit and the gifts of the Spirit. The conveners announced their five-fold purpose: (1) promotion of unity among Pentecostal believers, (2) conservation of the Pentecostal work, at home and abroad, (3) coordination of missionary efforts, (4) incorporation of Pentecostal churches as legal entities, and (5) a proposition concerning establishment of a Bible Training School.¹⁷³ The General Council of the Assemblies of God, today the largest organization of Pentecostal Christians in the world, would be born out of this convention.¹⁷⁴

Several notable Bible School leaders from across the nation signed the call for this convention including Daniel C. O. Opperman (a director of several short-term, itinerant Bible schools),¹⁷⁵ J. Roswell Flower (Gibeah Bible School, Plainfield, Indiana), and Thomas King Leonard (The Gospel School, Findlay, Ohio).¹⁷⁶ It is not surprising that the convention elected these three men to the office of “Executive Presbyters,” a move

¹⁷¹ J. Roswell Flower, “Editorial,” *Christian Evangel*, 2, no. 13, (March 28, 1914), 4.

¹⁷² “General Convention of Pentecostal Saints and Churches of God in Christ,” *Word and Witness* 9, no. 12, (December 20, 1913), 1.

¹⁷³ *Ibid.*, 1.

¹⁷⁴ See the following works for detailed histories of the Assemblies of God. Blumhofer, *Restoring the Faith*; Gary McGee, *People of the Spirit: The Assemblies of God* (Springfield, Mo.: Gospel Publishing House. 1994); and William Menzies, *Anointed to Serve* (Springfield, Mo.: Gospel Publishing House. 1970).

¹⁷⁵ “General Convention of Pentecostal Saints and Churches of God in Christ,” 1. Opperman is known to have conducted schools in the following locations: Houston, Texas (December, 1908); Hattiesburg, Mississippi (September, 1909); Joplin, Missouri (October, 1910); Anniston, Alabama (February, 1911); Des Moines, Iowa (October, 1911); Fort Worth, Texas (February, 1912); Hot Springs, Arkansas (1913); Ottumwa, Iowa (October, 1914); and Eureka Springs, Arkansas (1915, 1916, and 1920). See Glenn Gohr’s two-part article, “D. C. O. Opperman and Early Ministerial Training: Short-term Bible Schools,” *Assemblies of God Heritage*, 10, no. 4 (Winter 1990-91), 8-11; *Assemblies of God Heritage*, 11, no. 1 (Spring 1991), 5-7, 21.

¹⁷⁶ “General Convention of Pentecostal Saints and Churches of God in Christ,” *Word and Witness* Vol. 10, no. 3, (March 20, 1914), 1.

that perhaps reflected the esteem with which the convention viewed each man's labors in training Pentecostal ministers and missionaries.¹⁷⁷ The delegates elected Flower as their General Secretary, a post he held until his retirement in 1959. Leonard suggested the convention adopt the name "Assemblies of God" and offered the newly formed fellowship the use of both his Bible School and his publishing company, known as The Gospel Publishing House, both located in Findlay, Ohio.¹⁷⁸ Beginning in 1922, the Assemblies of God would make a substantial commitment to ministerial training through the Bible schools and established several dozen schools in the twentieth century.¹⁷⁹

The National And International Pentecostal Missionary Union

Finally, Etta Haley Wurmser would lend her influence and the weight of her Bible School to the fledging National and International Pentecostal Missionary Union (NIPMU). Founded in 1914 by the Rev. Philip Wittich,¹⁸⁰ the aim and purpose of the NIPMU was to "help one another in saving sinners and in establishing the saints both in the home and foreign fields."¹⁸¹ Sensitive to the concerns some had regarding organization and denominationalism, the NIPMU existed to satisfy "a much needed demand among many saints in Pentecost who desire Christian fellowship in the Spirit

¹⁷⁷ *Minutes of the General Council* (1914), 5. Membership of the Executive Presbytery included John W. Welch and Daniel W. Kerr. Both men would provide significant leadership for Central Bible Institute, founded in Springfield, Missouri in 1922. Kerr would also serve a Bible Institute in California. Both these men had come out of the CMA because of the Pentecostal outpouring.

¹⁷⁸ *Minutes of the General Council of the Assemblies of God* (Findlay, Ohio: The Gospel Publishing House, 1915), 7.

¹⁷⁹ See the following dissertations for descriptions of the Bible School movement in the Assemblies of God. Collins, "Establishing and Financing of Higher Educational Institutions"; Gray, "Critical Analysis of the Academic Evolutionary Development"; Guynes, "Development of the Educational Program"; and Donald F. Johns, "A Philosophy of Religious Education for the Assemblies of God," (Ph.D. diss. New York University, 1962).

¹⁸⁰ Gary B. McGee, "Missions, Overseas, (North American Pentecostal)," in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 893.

¹⁸¹ "Greetings to All Members," *Official Membership List of the National and International Pentecostal Missionary Union*, (Chicago: National and International Pentecostal Missionary Union, 1928).

without incurring undue restraint on the part of man.”¹⁸² Drawing heavily upon his German-American connections in northwest Ohio and southeastern Michigan, Wittich led a “fellowship” that grew to nearly 170 members by 1929 and had influential centers of ministry in Chicago, Cleveland, Detroit, Findlay and Los Angeles.

Mrs. Wurmser and Pastor Wittich had a ministerial relationship that probably dated from August 1909 when they participated in the CMA’s Beulah Park (Ohio) convention. Wittich was one of the announced speakers; it is probable that he was the preacher at the daily service conducted for German-Americans. Wurmser was a CMA district evangelist at the time and, since “all the Alliance workers in the district [were] expected to be present and participate in the convention,” it is reasonable to believe that Wittich and Wurmser would have crossed paths at that convention.¹⁸³

Mrs. Wurmser interacted with other members of the NIPMU. In 1916, she invited Carl J. and Lucia M. (Wittich) Stroh,¹⁸⁴ former missionaries to North China, to speak in her December missionary convention.¹⁸⁵ Within sixteen months of that contact, Philip Wittich was serving as one of four “elders”¹⁸⁶ at Wurmser’s Bible School and he participated in the ordination of Bible school graduates.¹⁸⁷ At an undetermined date, Wurmser and her school joined the NIPMU. Held in high esteem for her leadership of the Bible School, members of the NIPMU elected her to the office of Vice-President of the

¹⁸² Ibid.

¹⁸³ “Beulah Park Convention,” *Christian and Missionary Alliance*, 32, no. 18, (July 31, 1909), 301.

¹⁸⁴ Lucia M. Stroh was the daughter of Rev. Benjamin Wittich, principal of the Detroit Bible School and Mission. I believe Benjamin Wittich and Philip Wittich were close relatives, possibly brothers. See Philip Wittich, “Death of Rev. Karl Wittich and Rev. Clarence Grothaus in German East Africa,” *Christian Evangel*, 2, no. 9, (May 9, 1914), 2.

¹⁸⁵ Lucia M. Stroh, “Other Missionaries to Fill the Gap,” *Christian Evangel*, 2, no. 9, (May 9, 1914), 2; Anna C. Reiff, “Findlay Convention,” *Latter Rain Evangel*, (January 1917), 15-16; Carl & Lucia Stroh, “Streams of Salvation Flowing Deep and Wide,” *Latter Rain Evangel*, (March 1917), 2-5.

¹⁸⁶ The other elders include Rev. Sidney Grimmette, Pastor Arthur S. Slocum and A. S. Haley, Wurmser’s father. Miss Leona Cobb served as Secretary.

¹⁸⁷ Wittich signed the “Certificate of Ordination to the Ministry of the Gospel” for Leland R. Keys on April 28, 1918. (A photocopy of this document is in the author’s collection.)

NIPMU, a position she occupied from 1926 through 1930. For reasons that remain obscured in history, she resigned the NIPMU in 1932.¹⁸⁸ It may be concluded that her departure from the NIPMU was amicable, based upon the fact that Philip Wittich was the commencement speaker for the Bible school's graduation in 1933.¹⁸⁹

During its years of association with the NIPMU, the Findlay-based Bible and Missionary Training School fulfilled a dual function by serving as a leading center for training German-American Pentecostals and as a pipeline for membership into the NIPMU. A careful comparison of the existing student and graduation rosters¹⁹⁰ with the existing NIPMU membership lists¹⁹¹ reveals that no less than twenty-two of Wurmser's students found their way into the NIPMU.¹⁹² (A more complete collection of Bible school student rosters and NIPMU membership lists may reveal an even larger degree of participation and cooperation between these two institutions.) Under the auspices of the NIPMU, students from Wurmser's Bible school served as missionaries (in China and India) evangelists (in Chicago; South Bend, Indiana; Dayton and Findlay, Ohio; Houston, Texas) and as Pastors and Elders (in Cleveland and Findlay, Ohio).

¹⁸⁸ Correspondence from Rev. Clyde M. Hughes, Bishop of the International Pentecostal Churches of Christ to P. Douglas Chapman, dated August 20, 2007.

¹⁸⁹ "School to Hold Commencement," *Findlay (OH) Daily Courier*, (May 10, 1933), 3.

¹⁹⁰ *Directory of the City of Norwalk Ohio; Findlay, Ohio City Directory, Vol. 1 The Buckeye Series 1921-22* (Fort Wayne, Ind.: Wm. A. Dider & Company, 1921); "Bible School To Graduate Seven," *Findlay (Ohio) Morning Republican* (May 12, 1922), 3; "Commencement is Held by School," *Findlay (OH) Morning Republican*, (May 3, 1924), 11; "Graduates to get Diplomas Tonight," *Findlay (OH) Morning Republican*, 40, no. 172, (May 7, 1926), 16; "School to Hold Commencement," *Findlay (OH) Daily Courier*, (May 10, 1933), 3.

¹⁹¹ Photocopies of three such membership lists, dated 1926, 1928 and 1929, are in the author's personal collection.

¹⁹² Twelve were listed as "Missionaries" (Adeline Grieger, Mr. & Mrs. Ferdinand Sunderman, Gladys Kathryn Swain, India; Josephine Cobb, China; Louise Arnold, Lenora Cobb, Ola Grove, Anna Lorenz, J. Wilbur Olson, and Ida L. Olson, unidentified fields), six were listed as "Evangelists" (Florence Boyer, Chicago, IL; Levi B. Esau, South Bend, IN; Gladys Helena Good and Ruth Kistler, Findlay, OH; and Fay Elusion Sease and Harry Sease, Dayton, OH); and five listed as "Pastor" or "Elder" (Mr. & Mrs. Edward Dann, Cleveland, OH; Rev. Sidney Grimmette Sidney, Findlay, OH; and Mr. & Mrs. Walter Vonheeder, Houston, TX).

Early in the second decade of the twentieth century, Wurmser also built relationships with other Pentecostal communities. One important relationship was with Chicago's historic Stone Church. Its founding pastor was William Hamner Piper (1868-1911), a former associate of John Alexander Dowie of Zion, Illinois. Disillusioned over Dowie's downfall,¹⁹³ Piper moved to Chicago, where he founded The Stone Church in 1906. By summer of 1907, the Pentecostal revival had reached Piper's congregation and the church became a leading center for Pentecostal ministry throughout the mid-west. Piper established *The Latter Rain Evangel*, a monthly magazine that extended the church's influence far beyond the Great Lakes region by announcing various conventions and camp meetings, reporting on revivals, printing testimonies of healing and deliverance, and promoting Bible schools – including Mrs. Wurmser's school in Findlay. Between 1912 and 1917, numerous articles prominently featured Wurmser, her school, and several of her students.¹⁹⁴

The Latter Rain Evangel provides valuable insight into the life and ministry of Etta Wurmser. Only on the pages of this magazine do we read about: Wurmser's personal testimony of healing and deliverance from depression; her call to the Nyack Missionary Training School and her subsequent call to establish the Apostolic Bible School in

¹⁹³ Dowie had claimed that he was Elijah returned in the flesh. This assertion and allegations of financial mismanagement led to his removal as the leader of the Zion, Illinois community. See Grant Wacker, Chris R. Armstrong, and Jay S. F. Blossom, "John Alexander Dowie: Harbinger of Pentecostal Power," in Goff and Wacker, *Portraits of a Generation*, 3-19.

¹⁹⁴ Published profiles featured these students: Eva Bietsch, Helen Bush, Josephine Cobb, Elin Eckwall, Esther Bragg Harvey, Lavada Leonard, Z.T. Osborn, and Wilbert R. Williamson. Helen Bush, "Following on to Know the Lord: Heeding the Call of God to Jerusalem," *Latter Rain Evangel*, (September 1912), 9-11; "Missionary Report," *Latter Rain Evangel*, 6, no. 10, (June 1914), 12; Anna C. Reiff, "How Intercessory Prayer Counted," *Latter Rain Evangel*, 8, no. 4, (January 1916), 13; Anna C. Reiff, "Missionary Report," *Latter Rain Evangel*, 8, no. 4, (January 1916), 13; Josephine Cobb, "I Will Be Your All Sufficiency," 21; Wurmser, "You Must Go and Reap," 19-23; Reiff, "Findlay Convention," 15-16; Reiff, "Notes," (1917), 12; Elin Eckwall, "Preparation Days," *Latter Rain Evangel*, (February 1917), 14-15; Wilbert R. Williamson, "Called and Sent," *Latter Rain Evangel*, (February 1917), 15-16; James A. Harvey, "Sowing the Gospel Seed in India," *Latter Rain Evangel*, (February 1917), 16-18; Stroh, "Streams of Salvation," 2-5.

Norwalk; her baptism in the Holy Spirit; the signs and wonders that follow her ministry; and, the challenges of faith missions in Findlay.¹⁹⁵ Likewise, we learn about the missionary activities of some of Wurmser's students – Helen Bush, Josephine Cobb, Elin Eckwall, James and Esther Harvey, and Wilbert Williamson – only in *The Latter Rain Evangel*.¹⁹⁶

Another important, albeit informal, relationship existed between the Bible and Missionary Training School and the Gospel School, both located in Findlay, Ohio. One member of Wurmser's faculty was Rev. Marion A. Dean (1861-1928). Dean had come to the CMA's Central District in 1900 and spent most of the remaining years of his life ministering in Ohio among the churches of the CMA and various Pentecostal groups. He wrote positively about the baptism of the Holy Spirit and the gifts of the Spirit, including speaking in tongues, and affirmed the Pentecostal revival.¹⁹⁷ In 1921, he came to Findlay to assume the pastorate of the CMA congregation, bringing his commitment to Pentecostal theology and practice. While in Findlay, he forged an especially close bond of fellowship with Rev. Thomas K. Leonard, founder of the Gospel School and an early leader of the Assemblies of God. Though the depth of their friendship and the ways it may have influenced their respective schools is unknown, it was deeply personal. When Dean died of injuries sustained when struck by an automobile, Leonard, described as “an intimate friend of long standing,” delivered his funeral sermon.¹⁹⁸

¹⁹⁵ Wurmser, “You Must Go and Reap,” 19-23.

¹⁹⁶ James Harvey did not attend either of Wurmser's schools. He met and married Esther Bragg, a student from the Norwalk school, after she arrived in India. Mr. and Mrs. Harvey maintained a strong connection with Mrs. Wurmser and her school until their deaths.

¹⁹⁷ Marion A. Dean, “Some Bible Evidences of the Baptism of the Holy Ghost,” *Christian & Missionary Alliance Weekly*, (April 3, 1909), 7-8.

¹⁹⁸ “Faithful Unto Death,” *Alliance Weekly*, 68, no. 11, (March 17, 1928), 167-168.

While Mrs. Wurmser did not join the Assemblies of God (AOG), several of her students did and made significant contributions to that organization. Esther Bragg (1891-1986), a student of the Norwalk school in 1911-1912, sailed for India following her ordination by Wurmser in 1913. Subsequent to her arrival there in December 1913, she met and married James Harvey, an English soldier, turned missionary.¹⁹⁹ Together, they founded a home for orphans and widows, plus a boy's training school. The Harvey's attended the 1916 General Council in St. Louis where they received an appointment to India as AOG missionaries.²⁰⁰ She spent a total of forty-eight years laboring for the Lord in India, before her retirement in 1961.²⁰¹

Wilbert R. Williamson (1893-1971) attended the Findlay School in 1915-1916.²⁰² Following completion of his studies and his ordination by Wurmser in November 1916, he sailed for China in January 1917, accompanied by fellow students Lavada Leonard from Cleveland and Elin Eckwall (d.1969) from Findlay, whom he eventually married.²⁰³ While home on furlough in 1923, he established an AOG church in Toledo, Ohio and, by 1925, had affiliated with the AOG.²⁰⁴ After twenty years of missionary service, Williamson returned to the states and was a pastor in Illinois. The churches in Illinois elected him as their District superintendent in 1943, a position he held until 1960.²⁰⁵

¹⁹⁹ Harvey, *The Faithfulness of God*.

²⁰⁰ "The Council Roll," *Combined Minutes of the General Council of the Assemblies of God in the United States, Canada and Foreign Lands* (St. Louis, Mo.: Gospel Publishing House, 1916), 15-16.

²⁰¹ James Harvey died in 1922. Esther married Rev. Sidney Grimmette in 1940 and they embarked for India. Rev. Grimmette died while on a layover in Japan. Esther continued alone to India.

²⁰² Williamson, "Called and Sent," 15-16.

²⁰³ Reiff, "Notes," (1917), 12.

²⁰⁴ Palmer, *Foundations for the Future*, 22; "Missionary List, China," *Combined Minutes of the General Council of the Assemblies of God* (Springfield, Mo.: General Council of the Assemblies of God, 1925), 99.

²⁰⁵ Forest Herbert Toliver, "E. M. Clark Succeeds W. R. Williamson," *Pentecostal Evangel*, no. 2407 (June 26, 1960) 29; Warner, "More About Findlay School," *Assemblies of God Heritage*, 20.

Leland R. Keys (1899-1994) completed the two-year course of study and was ordained to Christian ministry by Mrs. Wurmser in 1918. As a young adult, he provided piano accompaniment for two of America's outstanding female evangelists – Maria B. Woodworth-Etter (1844-1924) and Aimee Semple McPherson (1890-1944).²⁰⁶ For many years, Keys was involved in pastoral ministry (fourteen years at San Francisco's Glad Tidings Temple where he succeeded Robert Craig as pastor) and taught in the AOG Bible schools in California.²⁰⁷ Additionally, he served as the District Superintendent of Northern California-Nevada from 1940-1942.²⁰⁸

Similar accounts of the leadership provided by the early graduates of the Bible Institutes and Missionary Training Schools could fill up the pages of this dissertation. Dedicated men and women left their childhood homes and families to follow obediently the leading of the Lord. Whether serving as missionaries, pastors, teachers, or evangelists, their task was the same: reach, teach and keep souls for Christ. Often venturing forth without financial support or the backing of a missions agency, these committed graduates trusted in these words of Jesus: "Take no thought, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?' . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."²⁰⁹ In doing so, they were living examples of the power of faith.

²⁰⁶ "Ordained Ministers," *Combined Minutes of the General Council* (1925), 83; Warner, "More About Findlay School," *Assemblies of God Heritage*, 20.

²⁰⁷ Johnson, *Looking Back to Our Future*, 69-70, 76-79.

²⁰⁸ "Former District Officials with Christ," *Pentecostal Evangel*, no. 4181 (June 26, 1994), 28.

²⁰⁹ Matthew 6:32-33 Authorized (King James) Version.

LIVING BY FAITH IN JESUS ABOVE,
TRUSTING CONFIDING IN HIS GREAT LOVE²¹⁰

The Bible Institutes and Missionary Training Schools afforded students and staff alike numerous opportunities to acquire theoretical knowledge and practical skills in many aspects of the ministry. All were important; however, none was more important than the ability to live by faith. Developing absolute trust in and reliance upon God to meet every need – spiritual, physical, material, and emotional – was an essential component of the educational experience of all early Pentecostal schools. Securing property and buildings, recruiting students, purchasing food and supplies, arranging for travel and housing, recovering from sickness, determining the exact nature of one’s call to ministry, and dealing with opposition were the very kinds of circumstances in which the men and women of the Bible School Movement found themselves trusting in the sovereignty of God. Because these schools charged no tuition fees and had no endowments, the fight for survival required schools and students alike to “walk by faith, not by sight.”²¹¹ The following pages amply illustrate how this faith life played out in the daily lives of educators and students alike.

The Faith Life and Divine Healing

One interesting dimension of the faith life that many of the early Pentecostal Bible school leaders shared in common centered on the matter of physical illness and divine healing. It is note worthy that many Bible school leaders, beginning with A. B. Simpson of the New York Missionary Training School, suffered from severe physical

²¹⁰ “Living by Faith” Words: James Wells and R.E. Winsett, Music: J.L. Heath (1918).

²¹¹ While many Pentecostal Bible schools did charge their students for room and board, prior to 1920 I have identified only one Bible Institute or Missionary Training School in the Pentecostal tradition that charged a tuition fee for its classes, that being the Missionary Training School at Alliance, Ohio, founded by Levi R. Lupton. This school charged a fee of \$3.50 per week, which included, “tuition, board, room, light, heat and the general comforts of the Home.” See “The Missionary Training School,” *New Acts*, 2, no. 50, (September 13, 1906), 2-3; II Corinthians 5:7 Authorized (King James) Version.

ailments and subsequently experienced healing of their various diseases. Numbered among those experiencing some form of healing were Elizabeth V. Baker (Rochester Bible Training School, Rochester, New York), Minnie T. Draper (Bethel Bible Training School, Newark, New Jersey), Carrie J. Montgomery (Shalom Bible School, Oakland, California) and Virginia E. Moss (Beulah Heights Bible School, North Bergen, New Jersey). Also included in this grouping were D. Wesley Myland (Gibeah Bible School, Plainfield, Indiana), Mattie E. Perry (Elhanan Training Institute, Marion, North Carolina), and Anna W. Prosser (Peniel Missionary Training School, Buffalo, New York).²¹² These individual and collective experiences of these persons faith in God, which resulted in their physical recovery, reinforced the Pentecostal commitment to a present-day working of the Holy Spirit and made it impossible for them to accept the secessionist belief that the demonstrative gifts of the Spirit were no longer in operation.²¹³ Simpson linked the gifts of healing and the gift of tongues in this forceful argument set forth in 1890.

Christ's last promise in [the Gospel of] Mark embraces much more than healing; but if you claim one, you must claim all. If you expect the healing of the sick, you must also include the gift of tongues and the power to overcome malignant poisons; and if the gift of tongues has ceased, so in the same way has the power over disease. We cheerfully accept the severe logic, [*sic*] we cannot afford to give up one of the promises. We admit our belief in the presence of the Healer in all the charismata of the Pentecostal Church. We see no reason why an humble servant of Christ, engaged in the Master's work, may not claim in simple faith the power to resist malaria and other poisons and malignant dangers; and we believe the gift of tongues was only withdrawn from the early Church as it was abused for

²¹² Although Montgomery's school only operated from 1894-1898, she was fully Pentecostal in theology and experience, having received the Baptism of the Holy Spirit in 1908 and joining the Assemblies of God in 1914. Prosser died in 1902 before the Pentecostal revival spread across the nation. While I have uncovered no evidence that she ever spoke in tongues, she embraced many of the critical elements of early Pentecostal theology and, I believe, would have embraced the gift of tongues had she been alive in 1906-1909.

²¹³ The secessionists claim the supernatural manifestations of the Holy Spirit ceased with the death of the Apostles and the canonization of the Holy Bible. The following works are representative of this perspective: H. A. Ironside, *Holiness, the False and the True* (Neptune, N.J.: Loizeaux Brothers, 1912); Reuben A. Torrey, *The Holy Spirit* (New York: Fleming H. Revell, 1927); and Alma White, *Demons and Tongues* 4th ed., (Zeraphath, N.J.: The Pillar of Fire, 1949).

vain display, or as it became unnecessary for practical use, through the rapid evangelization of the world; and it will be repeated as soon as the Church will humbly claim it for the universal diffusion of the Gospel. Indeed, instances are not wanting now of its apparent restoration in missionary labors, both in India and Africa.²¹⁴

Because faith healing was such an important component of the Bible school movement, dating all the way back to A.B. Simpson in 1881, it was a natural progression for many Bible school leaders to accept also the Pentecostal message and the gift of tongues in the early 1900s. Thus, the Pentecostal and Fundamentalist Bible schools, while born of the same evangelical impetus, found that an irreconcilable wedge of doctrine and personal experience inexorably forced them into separate theological camps.²¹⁵

Carrie Judd Montgomery (1858-1946) was sickly as a child, as were two of her siblings who died of tuberculosis. Following a serious fall, she became an invalid and her recovery was not expected. She had learned of the healing ministry of Mrs. Edward Mix, a black woman of New England, and wrote to her requesting prayer. At the agreed upon hour of prayer, though separated by hundreds of miles, Mix prayed and Judd was healed. She wrote a book describing her healing, which attracted A. B. Simpson's attention. He brought her to the CMA conventions and camp meetings where she publicly proclaimed the message of Faith healing and became a regular member of the convention circuit. In

²¹⁴ A. B. Simpson, *The Gospel Of Healing* 4th ed., (New York: Christian Alliance Publishing Company, 1890). This declaration was modified in the 1915 revision of this work and the overt references to anticipating a restoration of the gift of tongues was changed by deleting these words, "and we believe the gift of tongues was only withdrawn from the early Church as it was abused for vain display, or as it became unnecessary for practical use, through the rapid evangelization of the world; and it will be repeated as soon as the Church will humbly claim it for the universal diffusion of the Gospel." The following sentence replaced the previous statement, which does not carry the same sense of expectation or anticipation of the use of tongues to promote the Gospel: "To a greater or less extent the gift of tongues has been continuous in the Church of Christ, and along with many counterfeits has undoubtedly been realized in the present generation."

²¹⁵ Generally, Fundamentalist Bible Schools subscribe to a secessionist theology.

later years, she operated two healing homes, wrote extensively and continued to promote the messages of faith healing until her death.²¹⁶

A colleague of Carrie Judd Montgomery, Anna W. Prosser (1846-1902), was in her early twenties when she was “stricken down with a violent congestive chill,” thus beginning a ten-year period of invalidism. She stated in her autobiography that nine doctors treated her medical conditions. Her physicians treated her for “nervous prostration . . . uterine troubles . . . stomach [irritation] . . . chronic troubles with the kidneys and bowels and internal tumors which subjected [her] to a surgical operation too excruciating to describe . . . on account of the action of [her] heart no anesthetics were administered during this operation . . . [her] life hung trembling in the balance again and again.”²¹⁷

A Christian friend invited her to a “healing home” where she concentrated her thoughts and energy on prayer, meditation, and scripture reading.²¹⁸ Over a six week period, she “pressed on, stepping out on the promises [of God] day by day, one by one the terrible diseases which had so long held me captive disappeared, though not without many sharp tests of my faith . . . Of one thing I am sure; it was none the less a Divine work because of being gradual.”²¹⁹

Elizabeth V. Baker (c.1849-1915) contracted the measles when she was fourteen years old, which left her with a severe throat condition that plagued her for more than fifteen years. Her husband, a medical doctor, sought the assistance of specialists who

²¹⁶ Judd, *Prayer of Faith*; Montgomery, *Under His Wings*.

²¹⁷ Prosser, *From Death to Life*, 24-25.

²¹⁸ Healing homes, also known as hospices, were popular from about 1880 to the first decade of the 20th century. See Richard M. Riss, “Faith Homes,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 630-632.

²¹⁹ Prosser, *From Death to Life*, 36-37.

were unable to treat her condition; her health faltered and she was at the brink of death. Upon learning of the teaching on faith healing, she sought out Rev. C. W. Winchester, her pastor at the Asbury Methodist Episcopal church, Rochester, New York who had previously accepted this teaching. He anointed her with oil, prayed the prayer of faith, and Baker was immediately healed. In her 1916 biography she wrote, “I was perfectly healed as really as if Jesus had stood beside me in visible form and touched me into life and health.”²²⁰

Minnie T. Draper (1858-1921) experienced a physical breakdown, the result of the strain of overwork. For four years, she was invalid; physicians and medications were unable to relieve her suffering. She attended A. B. Simpson’s Gospel Tabernacle; there she was anointed with oil and prayed over. A “miraculous healing followed, and at the same time the Lord also ‘definitely sanctified and anointed her with the Holy Ghost and power.’ Convinced, as a result, that Christ is the healer for every believer, she never again went to a physician or took any form of medicine.”²²¹

Virginia E. Moss (1875-1919) experienced frail health and suffered various ailments throughout her relatively short life. She sustained permanent spinal damage when, at age 13, she slipped on ice. By 1904, she was bedridden with paralysis from her waist to her feet. In December of that same year, following a period of intense prayer, “the fire of the Holy Ghost enveloped me and I felt as though I were lifted up in a ball of fire.” She got out of her bed, “a new creature indeed – spirit, soul and body. I had crossed

²²⁰ Baker, *Chronicles of a Faith Life*, 232-241.

²²¹ Gary B. McGee, “Draper, Minnie Tingley,” in Burgess, *Dictionary of Pentecostal and Charismatic Movements*, 587.

over the Jordan and was in the land of Canaan, sanctified and filled with the Holy Ghost.”²²²

David Wesley Myland (1858-1943) experienced divine healing not once, but on seven different occasions. In his book, *The Latter Rain Covenant and Pentecostal Power: with Testimony of Healings and Baptism*, Myland recounts his 1889 fall in a building fire, resulting in paralysis of his entire left side that doctors pronounced as terminal. Despite their prognosis, Myland traveled (with great difficulty) to a CMA convention outside Cleveland, where Rev. John Salmon anointed him with oil and prayed for his healing. “I just said, ‘Jesus!’ four or five times, and was thrilled right through from head to foot, and that warm, thrilling, life-giving, animating, quickening, reviving, stimulating breath of Almighty God went all through me . . . Life and warmth went through the arm and leg, circulation came back, and I rose up in the name of Jesus.”²²³

In 1892, he was healed of arsenic poisoning; in 1895, he was healed of pleurapneumonia; in 1900, he was delivered from laryngitis; in 1902, he was healed of typhoid-pneumonia; in 1905, he was healed of two fractured ribs, an injured spine, a torn pleura, and a displaced spleen – all injured when he fell on an icy street; and in 1906, he was healed from severe burns to his face and hands, caused by a gas furnace explosion. It was during this last healing, that he also received the baptism of the Holy Spirit.²²⁴

Mattie E. Perry (1868-ca.1943) experienced a wide range of physical maladies throughout her life and testified that she had been “healed of cancer, of tuberculosis, neuralgia, blindness, of nervous prostration time after time, of small-pox, pellagra; in fact

²²² Moss, *Following the Shepherd*, 16.

²²³ D. Wesley Myland, *The Latter Rain Covenant and Pentecostal Power: With Testimony of Healings and Baptism* (Chicago: Evangel Publishing House, 1910), 156.

²²⁴ *Ibid*, 161-177.

nearly everything.” She took no medicine after 1895, because of her faith in Jesus Christ. “He alone has been my Physician,” she wrote.²²⁵ For about ten years, she operated the Elhanan Training Institute from “a rolling chair,” until the Lord completely healed her.²²⁶

The fact that so many founders of Pentecostal Bible Schools had personal experiences of divine healing appears to reinforce their faith in God’s ability to provide the needs of the schools they led and for the student’s who attended these institutions. For these educators, living by faith was not just a motto on a classroom wall, or a snappy line in a street corner sermon, or the lyric of a gospel song. Instead, it was a spiritual way of life, forged in the crucible of crushing personal need and complete dependency upon the provision of Almighty God.

The Faith Life and The Bible Schools

The spirit of and commitment to this life of faith is reflected in Daniel C. O. Opperman’s announcement of the scheduled opening of a Bible school in Hot Springs, Arkansas on January 1, 1914.

This will be a *faith school* [italics original]. No charges will be made for board, tuition or room. We will trust God together to supply every need. Every student will be expected to share in this responsibility. If you have means you will be expected to bring them and put them in the common fund as the Lord directs. If you have none and if you have no way of getting any, and *if you have been called of God to gospel work and are willing to give yourself unreservedly to Him* [italics original], then come anyway. You will be just as welcome as tho [sic] you had an abundance. . . Bring your own bedding and toilet outfit. You will need your own sheets, pillows, blankets, quilts and towels, etc., etc. . . .The saints of God everywhere we ask, yes, we earnestly crave, an interest in your prayers for God’s guidance and blessing both spiritual and temporal.²²⁷

²²⁵ Mattie Perry, “God’s Stamp of Approval Upon a Life: Working among the Unloved and Unlovable,” *Latter Rain Evangel*, (February 1917), 2-5.

²²⁶ Perry, *Christ and Answered Prayer*, 200, 224-227.

²²⁷ “The Bible School is Soon to be Held in Hot Springs, Ark. Session Begins Jan. 1, 1914,” *Word and Witness*, 9, no. 12, (December 20, 1913), 1.

The Gospel School located in Findlay, Ohio had also been established on the same “faith school” principle employed by Opperman. Founder Thomas K. Leonard was unmistakably clear in describing the level of faith required to be a part of his student body.

The students must trust God for their own needs. Some may be able to support themselves, and, by faith and prayer, help those who are unable to help themselves. Both workers and students who desire, may club together, have board in common with each other in the school kitchen and dining room. Those desiring can rent rooms very cheaply and board themselves. Faith, obedience and a clean heart are the connecting links to Father’s store house [*sic*] and we believe that all the means necessary for the table, and the general mission, as well as for the School and Publishing Department will be supplied according to Matthew 6:15-34.²²⁸

While the Bible school founders declared their intent to live by faith, they also invited the people of God to stand with them in prayer, by imploring God for his provision of their spiritual and temporal needs. “Will YOU pray for us?” Leonard pleaded in 1914.²²⁹ They also sought practical assistance from God’s people in the form of offerings and material gifts to support their schools. “We are now ready for donations,” wrote Charles Crawford, founder of the Boone (Iowa) Bible School. “We have set March 25 [1906] as the day for bringing in offerings and pledges. We hope the pledges may be paid if possible before July 1st . . . We are ready to receive not only cash but property, real estate or personal or anything that can be converted into cash or its

²²⁸ The crowning statement of faith in these verses is Matthew 6:31-33, which reads as follows, “Therefore take no thought, saying, ‘What shall we eat?’ Or, ‘What shall we drink?’ Or, ‘Wherewithal shall we be clothed?’ (For after all these things the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness: and all these things shall be added unto you.” *Minutes of the General Council* (1914), 13-15.

²²⁹ *Ibid*, 13-15.

equivalent. Work of nearly all kinds will be needed. Friends who wish to assist can notify us accordingly.”²³⁰

Those who came to the Bible school understood they “should support themselves if they are able, and make some offering to the teachers.” However, T. K. Leonard acknowledged that “many are not able to defray their own expenses or assist in supporting teachers, who are really called of God, and are anxious to be fully prepared for the ministry of the Word, therefore we cordially invite you all to pray that this need may be supplied and as the Lord leads, to make offerings of money, provisions or bedding. Anything in the line of table provisions will be greatly appreciated.”²³¹ These leaders found their personal faith frequently tested by extreme circumstances. Etta Wurmser spoke of the enormity of her test of faith, “I have had dear students with me without money, sometimes I have had forty with me without money, and I have had to take my faith and divide it up among forty. . . I have the truest band of young people this year I ever had, and some of them are poor, not because they are profligates but because they gave up all, and because the Lord had to make them poor before He could make them rich.” In those days, she declared, “God made me trust Him absolutely.”²³²

The evidence is unmistakable. As the Bible school leaders placed their trust in the Lord, they were not disappointed. Material support came in all shapes and sizes. For several years, the Elhanan Training Institute at Marion, North Carolina was the recipient of a rail car loaded with coal, donated by a Kentucky coal dealer and delivered by the

²³⁰ J. Charles Crawford, “The Boone Bible School,” *Christian and Missionary Alliance*, 25, no. 8, (March 3, 1906), 133.

²³¹ *Minutes of the General Council* (1914), 13-15.

²³² Wurmser, “You Must Go and Reap,” 19-23.

Southern railroad at half fare.²³³ Only after purchasing the Opp House, did T. K. Leonard discover a natural gas well in the basement. The well was tapped and provided sufficient gas pressure to light and heat the building, and operate the printing presses.²³⁴ Those in sympathy with the work of the Gospel School donated barrels of apples, potatoes, canned fruit, and other foodstuffs.²³⁵ The Bible and Missionary School, also located in Findlay, received money from the foreign field. “Many and many a dollar has come from India and China to feed the students in this Bible School. God Himself has done this because He said He would,” Wurmser reported. “God knows when I need the small sums and when I need the large ones” and told of receiving two gifts, one for \$120, the other for \$125 from persons she did not know.²³⁶

The Faith Life and The Acquisition Of School Buildings

Many of the early founders of Bible schools and missionary training institutes possessed little in the way of material wealth or prosperity. Yet, they stepped out in faith and bought property and facilities for their schools with the most meager resources. As has been previously reported, Etta H. Wurmser took possession of the 40 room Maple City Hotel in Norwalk, Ohio with just a \$100 down payment; six years later, she bought the three-story Balsey mansion in Findlay, Ohio with a \$2,000 down payment.²³⁷

T. K. Leonard, founder of The Gospel School, testified that, “at the age of twenty-two it seemed as though the Spirit pressed me until I was obliged to sell my possessions,

²³³ Perry, *Christ and Answered Prayer*, 186.

²³⁴ C. A. McKinney “Marvels And Miracles at Findlay, Ohio,” *New Acts*, 3, no. 3, (June 1907), 4-5.

²³⁵ *Minutes of the General Council* (1914), 13-15.

²³⁶ Wurmser, “You Must Go and Reap,” 19-23.

²³⁷ *Ibid*, 19-23.

consecrate myself, spirit, soul and body to the ministry of the Lord Jesus.”²³⁸ In 1906, he and some unidentified colleagues planned to open an apostolic mission; they purchased the Opp House, a 26 room, two-story brick tavern constructed at a cost of \$20,000, for the sum of \$5,000.²³⁹ When Leonard embraced the Pentecostal doctrine, his partners abandoned the project, leaving him with both the school building and its debt.

“Consequently,” Anna Reiff later reported, Leonard “was left without any earthly support or help, but God never failed and enabled him to carry on the Bible school, helped him to meet heavy obligations and supplied their daily needs. When the burden was the heaviest and the clouds hung the darkest, God sent help from unknown sources and relieved the heavy pressure. He has enabled them not only to provide for their own family but to serve to the students of the school between twenty and twenty-five thousand meals without charge.”²⁴⁰ Leonard continued to use the saloon-turned-church building until 1943, at which time he sold the facility.

In Marion, North Carolina, Mattie E. Perry believed God was leading her to open a training school. “The Lord put it in my heart to trust him for everything necessary to establish an inter-denominational training school.”²⁴¹ The three-story Catawba Hotel sat unfinished for nine years, its construction halted due to the depression of the 1890s. Featuring a large wrap-around porch on three sides of the structure and two large turrets, one with a fourth-story observation deck, the hotel’s exterior shell was complete; however, the interior rooms remained unfinished. After prayer, Perry “was sure that this was the place for my school.” In November 1897, she made an oral offer to purchase the

²³⁸ Anna C. Reiff, *Latter Rain Evangel*, 6, no. 10, (July 1914), 11.

²³⁹ McKinney “Marvels And Miracles at Findlay, Ohio,” 4-5.

²⁴⁰ Anna C. Reiff, “Fifth Anniversary of the Stone Church,” *Latter Rain Evangel*, 4, no. 4, (January 1912), 7.

²⁴¹ Perry, *Christ and Answered Prayer*, 146.

unfinished structure for \$2,700 and secured her offer with a \$300 down payment.²⁴² By the end of 1898, “the Lord had supplied our need and enabled us to get twenty-five rooms ready and furnished for uses; and He had gathered six teachers and nineteen students.”²⁴³

On December 9, 1916, Mattie Perry was one of the featured speakers at Etta Wurmser’s Missionary Convention. Her sermon, entitled “God’s Stamp of Approval upon a Life,” addressed aspects of her own “life of faith.”

I PRAISE God that more and more it grows upon me that He is responsible for everything we need for this life and that which is to camp, physically, mentally, financially and spiritually . . . Now I believe that to trust God does not mean to sit down in idleness, but to be on the alert, looking every moment for opportunities to work for Him. Whatever your vocation may be, let that be simply to meet expenses as you pass through the world, but let us work righteousness and give that the pre-eminence . . . The Lord has given us in these eighteen years \$150,000 for home missions, without solicitation. He has proven to us and to all the South country that prayer avails and prayer prevails. I have had from five to forty representatives in the foreign field. For the last twenty years, the sun has not gone down on my labors for the Lord. Not that I am anything, but if you haven’t the money yourself you can pray the money out of other people’s bank accounts and the Lord will meet the need . . . Our school grew into an orphanage, and our doors were open continually to the homeless. I am the mother of about twelve hundred, our average family for a long time being one hundred and fifty, with an income of less than fifty dollars a month . . . Do not be afraid to commit your life to Him without reserve. Claim His promises and prove His faithfulness before an unbelieving world, for “Faithful is He that calleth you who also will do it.”²⁴⁴

Such occurrences of divine provision were altogether common in the early days of the Bible School Movement. Anna W. Prosser, founder of the Peniel Home and Missionary Training School at Buffalo, New York, wrote, “thus far every need has been supplied. The money has come in just as it was needed, so that though there have been *no collections* [italics original] and no appeals of any kind, the work has been carried on

²⁴² Ibid, 147-152.

²⁴³ Ibid, 153.

²⁴⁴ Perry, “God’s Stamp of Approval,” 2-5.

entirely free from debt. Glory to God!”²⁴⁵ A donor gave Virginia E. Moss, one thousand dollars, which she used to purchase land for the Beulah Heights Bible School in North Bergen, New Jersey,²⁴⁶ while in Indiana, a “good sister” made a generous contribution towards the establishment of the Gibeah Bible School on twenty-seven acres of land in Plainfield.²⁴⁷ The supply of financial resources to secure buildings, land, and provisions for the various schools, was but one way in which staff and students developed their faith.

It seems that Bible school leaders also invoked “the faith life” as part of their recruiting strategy when seeking students to attend their schools. Advertising was limited to articles in various Christian magazines, personal appearances by the leaders at camp meetings and missionary conventions, announcements of the start of classes, word of mouth. By means of these devices, students often felt directed to attend a specific school.

Pentecostal Christians read many popular magazines in the first two decades of the twentieth century. *The Christian and Missionary Alliance* (Nyack, New York), *Triumphs of Faith*, (Oakland, California), *The Apostolic Faith* (Los Angeles, California), *The New Acts* (Alliance, Ohio), *The Word and Witness* (Malvern, Arkansas), *The Christian Evangel* (Plainfield, Indiana), *The Latter Rain Evangel* (Chicago, Illinois), *The Pentecostal Evangel* (Springfield, Missouri) and a host of lesser known periodicals were reading staples. Each promoted the educational work of various schools, often publishing sermons from the leaders and teachers, testimonies from the students, ministry reports

²⁴⁵ Anna W. Prosser, “Peniel Home and Missionary Training School,” *Triumphs of Faith*, 17, no. 5, (May, 1897), 100-103.

²⁴⁶ Moss, *Following the Shepherd*, 24.

²⁴⁷ Alice Reynolds Flower, *Grace For Grace*, (Springfield, Mo.: n.p., 1961), 52. Papers filed in the Hendricks County Court revealed the “good sister’s” identity as Mrs. Sarah E. Cripe, of Indianapolis. Her gift was \$2,000. See “Plainfield Man is Sued to Recover Church Gift,” *Plainfield (IN) Friday Caller*, 34, no. 2, (January 10, 1913), 1.

from their graduates who were engaged in overseas missionary activities, and going so far as to endorse specific schools.²⁴⁸ Anna C. Reiff, editor of the *Latter Rain Evangel*, penned this glowing endorsement in January 1917 of Etta Wurmser's school located in Findlay, Ohio.

We would recommend this Bible and Missionary Training school to young men and women who are called to work for God and need training. The students receive not only good, Bible instruction but are taught in a practical way how to trust God. It is very essential for Pentecostal missionaries who are contemplating going to the foreign field, that they have some training along faith lines in the homeland. The serious problems that have to be faced are all too many without plunging the new missionary into this untried path. If this lesson can be learned here it will be invaluable, and the new recruit saved many a heartache. The principal of this school knows how to help the students along this line, having fought many faith battles in connection with the work which has been entrusted to her.²⁴⁹

Such thrilling accounts stirred the hearts and minds of the readers and propelled many into the Bible schools, thus ensuring a steady supply of students.

The Faith Life and The Spiritual Disciplines

In addition to the classroom lessons and the ministry activities, the Bible Institutes and Missionary Training schools provided students an opportunity to exercise their faith in spiritual matters. During seasons of personal prayer, the deep truths of the scripture were often illuminated and one's call to ministry clarified. The experiences of some students at Mrs. Wurmser's school represent the types of spiritual encounters that took place at Pentecostal schools across the country. Mrs. Esther Bragg Harvey described her baptism of the Holy Spirit in the fall of 1911 or 1912. "I did not receive the Baptism in a tarrying meeting but in a bedroom in the school where another girl and I had met to pray

²⁴⁸ *The Latter Rain Evangel*, between 1908 and 1917, vigorously promoted the work of the Missionary Training School (Alliance, Ohio), Gibeah Bible School (Plainfield, Indiana), The Gospel School and The Bible and Missionary Training School (both in Findlay, Ohio).

²⁴⁹ Reiff, "Findlay Convention," 15-16.

definitely for some souls we were interested in. After this burden of prayer the joy of the Lord so flooded my soul that I could scarcely contain it. God is no respecter of persons or places. We do not have to be in a church to receive the Baptism. He can meet us any place and any time our heart is ready.”²⁵⁰

Miss Josephine Cobb, spent six years with Mrs. Wurmser, first as a student in the days when the school was located in Norwalk and then as a staff member both in Norwalk and Findlay. Prior to her departure for missionary service in Shanghai, China, she recalled her experiences “under the direction of Sister Etta Wurmser, whom God has definitely called to train Christian workers and missionaries.”

I shall always praise God for giving me the privilege of being in this school, where the word of truth is taught in the power of the Holy Ghost, and where the power of God is felt and manifested in a most wonderful way. The lessons in faith have been invaluable to me and are to every student who attends this school, for this is decidedly a school of faith. Many times have I seen our God do the impossible, and put His stamp of approval upon the work through some mighty answers to believing prayer.²⁵¹

A colleague of Miss Cobb was Miss Elin Eckwall, who echoed similar sentiments. She testified that God had begun to speak to her about going to a Bible School in early 1914.

At that time I hadn't even heard of a Bible School but I felt that I needed teaching in His Word and He opened the way for me to go to Sister Wurmser's Bible School. I do praise the Lord for a faith Bible School from which the Lord called me to a faith missionary life. I had been helping my parents and I tried to save my money to go to this school for I thought that was the thing to do but it seemed impossible. When the time came for it to open I became very desperate, and went over to a dear sister's house for prayer. I felt it was God's will for me to go regardless of money, so I prepared to go and arrived there October 12th. I had never pictured Bible Schools as a place of heaven and this was not. There were many lessons to learn and hard places to go through for we come in contact with so many different characters, and it seems that if there is anything hidden in our lives it is sure to be shown up when we are in training for the field, but I praise God that every bit of drilling we get is for our good.²⁵²

²⁵⁰ Harvey, *The Faithfulness of God*, 15.

²⁵¹ Cobb, “I Will Be Your All Sufficiency,” 21.

²⁵² Eckwall, “Preparation Days,” 14-15.

While at the Bible school, Eckwall began sensing a strong call to missionary service. Unsure of her calling, she turned to her principal for guidance. “One day when I was asking the Lord if He really wanted me to go [to China]. He gave me a Scripture and as I did not understand its meaning, I asked Sister Wurmser about it and she told me it described the land of China. I praised Him for this for I wanted something from His Word.”²⁵³

Finally, there is the experience of Wilbert R. Williamson, a student of the school after it had moved to Findlay. He spent two years with Mrs. Wurmser and gave this testimony just a few months before his departure for China in January 1917.

After the Lord had saved me about a month He began talking to me about my life work, and opened the way for me to go to Bible School at Findlay, Ohio. I never knew how to trust the Lord before, but I thank God for the Bible School that taught me the way of faith. I learned, too, how to do without things and to exercise some self-denial. I remember once I was permitted to go without a haircut [*sic*] for eight weeks, which was quite a trial to me; I used to have it cut every ten days, so you know what a coming down I had. Then I wanted to be a big preacher. I had a big head and there I had to die. I knew absolutely nothing about the workings of the Holy Spirit although I had received the baptism, but after two years in the Bible School, the Lord taught me many things, and gave me some experience along the line of living by faith.

While I was studying for the ministry, the Lord began to talk to me further about my future. One day we were having a missionary meeting, and Sister Wurmser said, “If there are any here who are uncertain as to their future work and they will come forward, we will pray for them.” Some were getting calls to Africa and so to China, and I was getting nothing. My head was in the way. The Spirit spoke to me and said, “Be still and know that I am God.” I didn’t understand, I thought I was “still,” but I waited on the Lord. A week later, I was praying and the Lord led me to open to that same verse in the Bible, which I felt was a confirmation of what He had told me before. I asked Him to teach me how to be still, and He showed me He was trying to get me still in my head. I felt a love in my heart for China, but I would not admit that I had a call to the foreign field.

I was not fully yielded to the Lord, but I felt led to fast and pray for four days. The first three days I got nothing from the Lord. I was like Naaman the leper

²⁵³ Ibid, 15.

when he went down in to the water. He didn't receive anything from God at first but when he fulfilled the command, he was healed. So when I fulfilled God's Word and got to the place where I was determined for Him to have His way in my life, on the fourth night the Bible opened to me at this Scripture, "Seven days shalt tarry, till I come to thee, and show thee what thou shalt do." I knew that was God. When the seven days were up my Bible opened to Isaiah 49:7-12. If God had never said another word to me, I would have been perfectly satisfied. I knew then He had called me to China. Just about that time, Sister Wurmser had a vision one night and she saw a party on their way to China my face being among the crowd. It was about the middle of this same week that I asked the Lord for a sign and it came on the day we prayed for China. He prostrated me under the power of the Spirit with a burden for that country, and I felt satisfied in my own heart that God had called me to that field . . . One day we were praying for missions and the burden seemed to change and we began praying for China. Then the Lord spoke through me, over and over again for word "Kwang-si." I didn't know what that meant, whether it was a village, a city or a province, but when the Spirit lifted and we arose from our knees we looked it up and found it was a province in South China . . . [I learned] there is not one Pentecostal mission in Kwang-si. I ask prayer that God may use me in carrying the full Gospel into this province, towards which my face is set.²⁵⁴

In January 1917, three new missionaries from Mrs. Wurmser's school – Mr. Wilbert R. Williamson, from Port Huron, Michigan; Miss Elin Eckwall from Findlay, Ohio; and Miss Lavada Leonard from Cleveland, Ohio – were slated to depart for China, accompanying Mr. and Mrs. Kelly, a veteran missionary couple who had been in the United States for a year-long furlough. Their attempts to book passage aboard a ship proved fruitless. Nevertheless, "they prayed and believed and made every arrangement and God honored their faith . . . word came from the Coast dated January 26th saying 'God worked marvelously. We sail today . . . the waters of the Red Sea never parted until the Children of Israel were ready to pass over.' So it was in this case. At the crucial moment God answered prayer and glorified Himself."²⁵⁵ In these and numerous other ways, the students and staff members of the Bible Institutes and Missionary Training Schools sharpened their faith in God by learning valuable lessons of patience and

²⁵⁴ Williamson, "Called and Sent," 15-16.

²⁵⁵ Reiff, "Notes," (1917), 12.

endurance, exercising complete trust and obedience, and developing confident assurance in God's ability to supply every need, regardless of its dimension.

The Faith Life as Reflected in The Names Of Bible Schools

When selecting a name for their training schools, the founders displayed remarkable variety in describing and defining the nature of their specific institutions. Some, like A. B. Simpson, took a utilitarian and functional approach in the naming of their school. The name "Missionary Training School" clearly communicated the intent and mission of the school. Adding the words "New York" or "Nyack" helped to distinguish this school from similar Missionary Training schools located in Boston and Chicago. Others, like N. J. Holmes, M. H. Houston and E. H. Wurmser, added the word "Bible" to the name, as in Bible and Missionary Training School. Their intent was clear: the Bible would be the foundation on which all missionary training took place. Many training school founders selected a biblical name for their school, one that evoked a sense of spiritual purpose or blessedness. By faith, these leaders were seeking to equate and appropriate the blessings found in scripture with their individual schools.

Carrie Judd Montgomery called her short-lived training school (1894-1898) in Oakland, California, "Shalom," which is the English transliteration for the Hebrew word that means "peace," "completeness," "soundness," and "well-being."²⁵⁶ During this same time, she also operated the Home of Peace, a healing home in Oakland.

The name "Shiloh" has a double meaning in scripture. Both Jews and Christians recognize it as one of the names of the Messiah. Additionally, Shiloh was the place where the tabernacle was permanently set up; from there Joshua led the army of Israel on the

²⁵⁶ F. Foulkes, "Peace," in J. D. Douglas, ed, *The New Bible Dictionary* 2nd ed., (Wheaton, Ill.: Tyndale House, 1987), 901-902.

conquest of Palestine.²⁵⁷ Frank W. Sanford selected “Shiloh” as the name of his compound established at Durham, Maine, because, he said, the Lord whispered that word to him one morning as he awakened from sleep.²⁵⁸ The Holy Ghost and Us Bible School was a vital part of the Shiloh compound.

Anna W. Prosser selected the name “Peniel” for her Missionary Training School in Buffalo, New York. The Old Testament patriarch Jacob, the grandson of Abraham, had an encounter with the divine, with whom he wrestled through the night. In the morning, Jacob called the place “Peniel” for he said, “I have seen God face to face, and my life is preserved.”²⁵⁹

On another occasion, Jacob had a vision of God at a place called Bethel. In commemoration of that event, he erected a pillar there, calling that place the “House of God.”²⁶⁰ Charles F. Parham chose the name “Bethel,” i.e., the “House of God” as the name for both the Healing Home and Bible College he founded in Topeka, Kansas.

Mattie E. Perry said the Lord gave her the name “Elhanan” for her school, which means “Gracious gift of God.” This name, she wrote, afforded constant recognition for staff and students alike of “God as the Founder, our very God as the Provider of our school.”²⁶¹

Mary E. Moorhead chose the name “Bethany” for her school in Pittsburg, Pennsylvania. In Bible times, Bethany, a village on the far side of Mount Olives, was home to Lazarus, Mary, and Martha. It was in this small village that a woman anointed

²⁵⁷ Genesis 49:10; Joshua 18:1. Authorized (King James) Version.

²⁵⁸ Nelson, *Fair Clear and Terrible*, 94.

²⁵⁹ Genesis 32:30. Authorized (King James) Version.

²⁶⁰ Genesis 31:13; 35:7. Authorized (King James) Version.

²⁶¹ Perry, *Christ and Answered Prayer*, 153.

Jesus with spikenard prior to his crucifixion.²⁶² Thus, many Christians metaphorically see “Bethany” as “a place of anointing.”

In 1895, Elizabeth V. Baker and her sisters established the Elim Faith Home in Rochester, New York. In 1906, they established a training school that operated until 1924. Though officially known as the Rochester Bible Training School, many persons called the school Elim, because it operated in conjunction with the healing home.²⁶³ The name “Elim” referred to an Old Testament oasis, famous for its twelve springs and seventy palms, which was the second stopping place for the Israelites after they had crossed the Red Sea.²⁶⁴ Thus, Elim came to be associated with a place of rest, refreshment and replenishment.

Because the site of D. Wesley Myland’s school in Plainfield, Indiana was on a hill just west of town, he chose the name “Gibeah” for his school. Simply meaning “hill,” Gibeah was the birthplace of Saul, Israel’s first king.²⁶⁵ Myland referred to his Gibeah, as the “Hill of God.”²⁶⁶ When Myland moved to Chicago, he opened a new school there, called “Ebenezer.” That name means “stone of help” and refers to the memorial stone set up by Samuel to commemorate a victory over the Philistines. At that time Samuel said, “Hitherto hath the Lord helped us.”²⁶⁷

Virginia E. Moss called her New Jersey-based missionary training school “Beulah,” later adding the word “Heights.” Derived from a prophecy found in Isaiah 62:4, which tells of a time when the Lord restores the people of Israel and their land will

²⁶² Mark 14:3-9. Authorized (King James) Version.

²⁶³ Brumback, *Suddenly . . . From Heaven*, 229.

²⁶⁴ Exodus 15:27. Authorized (King James) Version.

²⁶⁵ 1 Samuel 10:26. Authorized (King James) Version.

²⁶⁶ The phrase “‘Gibeah,’ Hill of God” is used in an announcement promoting a ten-day convention sponsored by D. Wesley Myland on September 20-30, 1912. A copy of this announcement is in the author’s personal collection.

²⁶⁷ 1 Samuel 7:12. Authorized (King James) Version.

be called “Beulah;” it is a symbolic name meaning “married” and refers to the people being married to their God. For Pentecostal Christians, Beulah became a metaphor with a two-fold application: it was the place of spiritual blessing while living in this temporal world²⁶⁸ and it was the heavenly dwelling place where eternal blessings waited for all those who were married to Christ, the bridegroom.²⁶⁹

Both Etta H. Wurmser of Norwalk, Ohio and Thomas K. Leonard of Findlay, Ohio chose the word “Apostolic” to describe their earliest ventures into missionary training. Many early Pentecostals used this term to express their heart-felt desire for the

²⁶⁸ This popular gospel song expresses the idea of Beulah as a place of spiritual blessing on earth. C. Austin Miles, “Dwelling in Beulah Land,” *Hymns of Glorious Praise* (Springfield, Mo.: Gospel Publishing House, 1969), 246.

Verse 1: Far away the noise of strife upon my ear is falling.
Then I know the sins of earth beset on every hand.
Doubt and fear and things of earth in vain to me are calling.
None of these shall move me from Beulah Land.

Refrain: I’m living on the mountain, underneath a cloudless sky.
I’m drinking at the fountain that never shall run dry.
O yes! I’m feasting on the manna from a bountiful supply,
For I am dwelling in Beulah Land.

Verse 2: Far below the storm of doubt upon the world is beating.
Sons of men in battle long the enemy withstand.
Safe am I within the castle of God’s Word retreating.
Nothing then can reach me—’tis Beulah Land.

Verse 3: Let the stormy breezes blow, their cry cannot alarm me;
I am safely sheltered here, protected by God’s hand.
Here the sun is always shining, here there’s naught can harm me.
I am safe forever in Beulah Land.

Verse 4: Viewing here the works of God, I sink in contemplation.
Hearing now His blessed voice, I see the way He planned.
Dwelling in the Spirit here I learn of full salvation.
Gladly I will tarry in Beulah Land.

²⁶⁹ This popular gospel song by conveys the idea that Beulah is heaven. Edgar P. Stites and John R. Sweney, “Beulah Land,” *Hymns of Glorious Praise* (Springfield, Mo.: Gospel Publishing House, 1969), 153.

Verse 1: I’ve reached the land of corn and wine, and all its riches freely mine;
Here shines undimmed one blissful day, for all my night has passed away.

Refrain: O Beulah Land, sweet Beulah Land, as on thy highest mount I stand,
I look away across the sea, where mansions are prepared for me,
And view the shining glory shore, my Heav’n, my home forever more!

Verse 2: My Savior comes and walks with me, and sweet communion here have we;
He gently leads me by His hand, for this is Heaven’s border land.

Verse 3: A sweet perfume upon the breeze, is borne from ever vernal trees,
And flowers, that ne’er fading grow, where streams of life forever flow.

Verse 4: The zephyrs seem to float to me, sweet sounds to Heaven’s melody,
As angels with the white robed throng, join in the sweet redemption song.

restoration of “the faith once delivered unto the saints.” In other words, “Apostolic” Christians sought a return to the days of the apostles, when the Holy Spirit manifested His power in signs and wonders. Wurmser’s school bore this name from 1904-1914 while Leonard’s school employed this name from 1906-1911.

When examining the various names of these schools as a collective whole, a definite pattern emerges across the Bible school movement. The founders of these schools believed the Lord resided in these institutions; they were His dwelling places, His sacred spaces. Students and their guests went there to meet with the living God, in the same way that the Israelites went to Shiloh to worship and sacrifice. The presence of the Lord at a Bible institute afforded peace, completeness, soundness, well-being, and rest for His weary servants. Likewise, these schools were like desert oasis’ providing spiritual rest, refreshment and replenishment; they were dripping with the Lord’s anointing. The lessons learned and the benefits gleaned were gracious gifts from God. Both faculty and students felt as though they were living in Beulah, the land of abundant blessing. One could tap into apostolic power there; signs and wonders were the norm, rather than the exception. At these schools, they saw the Lord, yet they did not die. Many could look back on their days at the Bible Institutes and Missionary training Schools and say, it was there that the Lord helped them. Against such a backdrop, it is no wonder that Alice Reynolds Flower, a student at Gibeah Bible School in 1912-1914, would fondly recall her days of study in the following fashion.

The attendance was never large, but the lessons were deep and sound, Brother Myland – a prince among Bible teachers – allowing some startling interruptions by the Holy Spirit to confirm the truths opened to the students. Sometimes the hush of God literally enfolded us as some special word dropped to our soul’s very depth. “I have been eating this book for a quarter century” – familiar words from

his lips to those who were near to him those days. And how earnestly he endeavored to make us “good eaters of the Word” [*sic*].

There was the time in a class in Angelology when we were considering the three heavenly visitors who came to Abraham’s tent door; and suddenly it seemed the tender brush of angel wings was in our midst. The remembrance of that holy hour before God [nearly fifty years ago] brings the quick rush of tears to my eyes. We need more of such holy moments in the study of the Word whether in private or class occasions. It can be true that “the letter killeth” – but how unspeakably alive the Holy Ghost can make every searching and inspiring truth of our Lord.²⁷⁰

CONCLUSION

The men and women who established and guided the nation’s Bible Institutes and Missionary Training Schools in the years between 1880 and 1920 were pioneers, driven by the same entrepreneurial spirit that imbued their age with creativity, energy, and imagination. In the decades that bracketed the turn of the twentieth century, Americans created a new era. Thomas Edison invented the electric light bulb. William Vanderbilt assembled a vast railroad empire. Henry Ford designed the assembly line and Charles Goodyear developed vulcanized rubber. The Wright brothers, Orville and Wilbur, built and flew an airplane. Theodore Roosevelt pushed through the Panama Canal and Americans of every ethnic and racial heritage went “over there,” ending four years of European war and strife.

Reflecting that can-do spirit of their age, the Bible school founders were an equally imaginative and inventive lot. One single conviction drove these leaders: they felt the urgency of preaching the Gospel to all nations because they believed the return of Jesus Christ was imminent. Recognizing that the harvest [was] truly great, but the labourers [were] few,” they earnestly prayed, “the Lord of the Harvest . . . would send

²⁷⁰ Flower, *Grace for Grace*, 57-58.

forth laborers into His harvest.”²⁷¹ However, they did so much more than simply pray. These visionaries raised finances, preached at camp meetings, wrote articles and tracts, staffed the city missions, prayed for the sick, rescued orphans, rehabilitated prostitutes and alcoholics, housed the weak and infirm, encouraged the church, proclaimed the message of holiness, published magazines, conducted revival services and missionary conventions, and crisscrossed the country proclaiming the day of the latter rain – all the while fervently looking for the coming of the Lord.

Possessing an unshakable confidence that the laity, as well as the professional clergy, could go into the entire world and preach the Gospel, these men and women, with Albert Benjamin Simpson as their example, gave birth to the Bible School Movement. Impelled by the belief that dedicated and zealous Christians, prepared and equipped with practical ministry skills in a relatively short-term rigorous training experience, could effectively communicate the “good news” of God’s love in any cultural setting, these leaders designed and developed a new kind of academic institution in the United States. Years of college and seminary training gave way to months of practical “hands-on” training. The combination of practical missionary training and the anointing that came through the baptism of the Holy Spirit produced significant results. The Bible Institutes and Missionary Training Schools of the 1880s to 1920s sent forth a vast and powerful array of innumerable laborers.

The collective impact of the Bible School Movement within the Pentecostal wing of Christianity is impressive. As the twentieth century dawned, there were only a handful of Pentecostal Christians in the world; one hundred years later, there are over 523 million Spirit-filled believers throughout the world. The Bible School Movement in America

²⁷¹ Luke 10:2. Authorized (King James) Version.

supplied hundreds of missionaries who went overseas to minister in dozens of countries and furnished a great many of the pastors, ministers, evangelists and teachers who provided leadership for the Pentecostal churches that were springing up across the nation. When numbering the luminaries of American higher education, the names of Simpson, Osborn, Gordon, Moody, Myland, Leonard, Wurmser, Baker, Moss and Draper are never included in the counting. They should be, for they, and their Spirit-filled students, in taking the whole gospel to the whole world, forever changed the face of global Christianity.

CHAPTER SIX

Summation

In this dissertation, I sought to answer four basic questions pertaining to the emergence and early development of the Bible School Movement in the Pentecostal churches between the years of 1880 and 1920. I wanted to know, first, what were the origins of the Pentecostal Bible school movement? Second, who were the founders of the Pentecostal Bible school movement? Third, what were the salient features of the Pentecostal Bible school movement? Fourth, what contributions did the Pentecostal Bible school movement make to the global expansion of Pentecostalism in the twentieth century?

Question One: What were the origins of the Pentecostal Bible school movement?

The Bible School Movement in America was born out of a conviction that the American church needed a renewed and intensified commitment to global evangelism. In the years that followed the American Civil War, prominent church leaders expressed their dissatisfaction over the failure of the American church to send missionaries to foreign lands in sufficient numbers to propagate the gospel of Jesus Christ. Dozens of countries did not have a single missionary within their borders. Hundreds of tribes had never heard the name of Jesus in their own language. Thousands died every day and slipped into a Christ-less eternity. Though the American church sent out nearly one hundred new missionaries each year, the demands of global evangelism required thousands of missionaries. The miniscule efforts of the church paled in comparison to the enormity of that need.

Various reasons existed for this shortfall in the preparation, commissioning and dispatching of missionaries. First, to secure a missionary appointment in the 1870s required a bachelor's degree and several years of seminary education. In addition to a broad classical education in the liberal arts, prospective missionaries also studied theology, biblical languages and practical ministry techniques that fitted one for a preaching ministry, rather than missionary work. After upwards of seven years of this academic regimen, many potential missionaries lost their zeal for missionary evangelism and accepted a pastoral appointment in a local church. The lure of a settled pastorate in a prosperous church was appealing to many young seminary graduates. Second, many individuals willing to embark on a foreign missions career were academically ineligible for enrollment in the nation's colleges. Academic standards for secondary education varied widely in those days resulting in a very narrow slice of the American citizenry who were prepared to enter higher education. The inability to acquire an education at the collegiate or seminary level kept many willing workers stateside. Third, the high cost of education prevented many from seeking missionary training. Those individuals of a lower economic standing simply could not afford to attend college, even if they did qualify for admission. Finally, the doors of the nation's seminaries remained closed to women, racial minorities, and older men. Despite their willingness to serve in missionary capacities these persons were also ineligible for ordination.

Institutional policies, ecclesiastical structures, academic requirements, financial limitations, and national prejudices were insurmountable barriers in the path to missionary service. The net result of these obstacles was the same: countless numbers of potential missionary candidates were unable to receive the necessary training that would

equip them to do the work of the ministry in a foreign context. As a direct consequence of these conditions, the pool of available missionary candidates was insufficient to the challenge at hand.

Into this gap stepped several decisive and charismatic leaders who set about to change the way men and women were called, trained, and sent forth into missionary service. These leaders – Albert Benjamin Simpson, Dwight Lyman Moody, Adoniram Judson Gordon, and Lucy Drake Osborn – found their motivation in the Biblical injunction to “go into all the world and preach the gospel to all nations.” These words of Christ, coupled with the example of his disciples, all of whom were lay leaders, not professional clergy, served as inspiration to train men and women for missionary service. They drew upon the examples of the Roman Catholic and Russian Orthodox missionary training schools in Rome and Kazan, respectively, and found appropriate models in the Protestant missionary training schools of Switzerland, Germany, France, Sweden, and Great Britain. Numerous American religious leaders, including pastors Simpson and Gordon, evangelist Moody, and missionary Osborn, traveled throughout Europe, inspecting various missionary agencies and training schools. Each returned to the United States, fired with a vision for training lay workers for missionary service. Prominent European missionary educators, including Rev. & Mrs. H. Grattan Guinness and Mrs. Michael Baxter, made frequent visits to the United States and Canada. They promoted their missionary endeavors, including their training schools for laypersons, and inspired zeal for missionary training wherever they went.

Without any apparent formal design, these church leaders forged a network of visionaries who saw the opportunity to expand the numbers of missionaries by utilizing

lay workers. They promoted the need for additional missionaries by publishing newsletters and magazines with a missionary emphasis. They hosted conventions and conferences that featured missionary speakers who told of their experiences in vivid description. They raised funds to support existing mission stations and establish mission outposts. Most importantly, they established centers for missionary training that offered students a short-term curriculum in practical ministry and missionary preparation. Then they sent their graduates to the far-flung corners of the world where those newly minted missionaries proclaimed the gospel of Jesus Christ. In all these activities, the Bible School founders, led by Simpson, created a vast network of missions-minded individuals who prayed for, gave to, served in and earnestly supported the evangelization of the whole world.

Simpson's message was a simple one: Jesus Christ was the savior, healer, sanctifier, and soon-coming king. Christ would return to earth, Simpson proclaimed, when Christians had preached the whole gospel to the whole world. This could happen; indeed this would happen Simpson believed, when Christians, full of the love of God and empowered by the Holy Spirit, began boldly proclaiming the good news of God's love to the uttermost parts of the earth. Throughout the final decades of the nineteenth century, Simpson and numerous other religious leaders declared that the great need of the churches was a mighty baptism of the Holy Spirit and a return to the Pentecost of the New Testament. Such a divine infilling of the Spirit would enable the church, through her individual members, to fulfill its mandate of global missionary evangelism.

Question Two: Who were the founders of the Pentecostal Bible school movement?

The two decades of the 1890s and the 1900s witnessed a proliferation of Bible Institutes and Missionary Training Schools from the Atlantic to the Pacific coasts and from the Great Lakes to the Gulf of Mexico. Students in many of these schools earnestly sought God for their baptism in the Holy Spirit. When the Pentecostal outpouring, coupled with the gift of speaking in other tongues, came to an obscure Bible school in Topeka, Kansas, it added a new dimension of enthusiasm, energy, and emotionalism to this already spiritually charged movement. This resulted in the creation of additional Bible institutes and missionary training schools that possessed a commitment to evangelical Christianity and Pentecostal power.

Many of founders of the Pentecostal Bible School Movement came into spiritual maturity under the influence of A.B. Simpson and his Christian and Missionary Alliance. Elizabeth V. Baker, Daniel Warren Kerr, Virginia E. Moss, David Wesley Myland, Frank Weston Sanford, John W. Welch, and Etta Haley Wurmser had significant leadership roles in the CMA. Emulating the priorities they had witnessed in Simpson's personal and professional life, they quickly demonstrated their own leadership abilities. Like Simpson, they established new Bible schools, edited newsletters and magazines, wrote books and tracts, founded publishing houses, hosted conferences and camp meetings, conducted revivals, raised funds for ministry, trained preachers and missionaries, and created new denominations – each new ministry endeavor possessing a distinctive Pentecostal outlook.

Question Three: What were the salient features of the Pentecostal Bible school movement?

Early in his New York ministry, A.B. Simpson articulated the “four-fold Gospel,” by teaching that Jesus was the savior, healer, sanctifier, and soon-coming king. As the influence of the CMA spread, so did the acceptance of these points of doctrine. When the Pentecostal revival swept through the ranks of the CMA, it was natural that these Christians would also see Jesus as the one who baptized them with the Holy Spirit. Soon, the Pentecostal proponents of the four-fold Gospel substituted baptizer for sanctifier and incorporated this new teaching in the Bible Schools they founded. The baptism of the Holy Spirit, they taught, gave a divine endowment of power to each believer and the gifts of the Holy Spirit enabled them do the work of the ministry with greater zeal and effectiveness.

Additionally, Pentecostal Bible Schools held to an unshakable belief in the literal truthfulness of the Bible. For these men and women, the Bible did not merely contain the words of God; it *was* the Word of God. They fearlessly expounded the whole Bible, both in letter and in spirit. This high view of scripture caused many Pentecostal leaders and their students to live lives of extreme faith. These schools did not charge students for tuition and their faculty received no salaries. Together, they trusted in, relied on, and clung to the promises found in Scripture. God would provide their daily needs for shelter, food and clothing or they would do without. God would heal their sickness and disease; there was no need of a doctor for these faith-filled ones. God would give them guidance and direction, from both the Bible and His Holy Spirit.

These schools shared several common educational objectives. First, their intent was not to meet the intellectual or literary needs of the Christian worker. The colleges

and academies would do that. Rather, their purpose was to train men and women by a thorough course in Bible study. That curriculum, coupled with the baptism of the Holy Spirit, would produce effective workers for Christ, both at home and abroad. Second, students became acquainted with “divinely approved methods of Church work” and had numerous opportunities for exercising the gifts bestowed, in practical service, throughout the academic term. Third, students developed Christian character and spiritual maturity. Finally, while preparation for service was the primary object, these schools were open to all who desired a more thorough knowledge of the Scriptures.²⁷²

The mere fact that there was a Pentecostal Bible School Movement is clear evidence that Spirit-filled people did value higher education, so long as it was the *right* kind of education. Pentecostals zealously studied the King James Bible, often committing entire passages to memory. They traced Scofield’s notes from Genesis to Revelation. They read the biographies of Wesley, Finney, and other Christian luminaries; the dramatic healing testimonies of Montgomery and Myland; the thrilling accounts of foreign missionaries and the sermons of well known Bible teachers and evangelists. They subscribed to various Pentecostal magazines and widely distributed gospel tracts. These academic values infused the curriculum of Bible Schools and Missionary Training Institutes where students enthusiastically studied the whole counsel of the Word of God.

What Pentecostals did reject was the idea of formal education as a prerequisite for ordination, which was required in most denominations at the turn of the twentieth century. The Holy Spirit would lead and guide them into all truth; a task, they reasoned, most colleges were unprepared or ill equipped to perform. Furthermore, they refused to look towards those institutions of higher learning that viewed modernism, higher

²⁷² Wurmser, *The Bible & Missionary Training School*, 2.

criticism, liberalism, and theories of evolution as superior to Biblical truth. Believing that the Holy Spirit was the supreme revealer of truth, Pentecostals naturally rejected any institution which advocated a “truth” that was contrary to their understanding of the Scriptures. Since many seminaries were teaching the latest theories of Biblical interpretation, which undermined a literal hermeneutic, it is not surprising that Pentecostals actively shunned these schools, often derisively referring to them as “cemeteries,” populated by those DDs or “Dumb Dogs,” known in other circles as the Doctors of Divinity.

Question Four: What contributions did the Pentecostal Bible school movement make to the global expansion of Pentecostalism in the twentieth century?

Hundreds of thousands of students attended Pentecostal Bible schools or missionary training institutes throughout the last century.²⁷³ Numbered among their alumni are thousands of successful ministers, missionaries, evangelists, teachers, and other Gospel workers who were equipped and sent forth from those halls of sacred learning. Fanning across the country and around the globe, these graduates spread the message of Pentecostal power wherever they went. In the twentieth century, these workers established more than 2,000 Bible schools and training institutes in foreign lands. Those institutions have trained untold numbers of indigenous peoples for ministry and evangelism within their countries. The net effect of this global network of training schools has resulted in Pentecostal adherents increasing in number from just a handful in 1900 to well over 500 million one hundred years later. The rapid expansion of the

²⁷³ I arrived at this “guesstimate” in the following manner. Two schools, Central Bible (Institute) College, founded in 1922 and North Central (Bible Institute) University, founded in 1930, have collectively matriculated over 50,000 students throughout their existence. The fact that no less than twelve other Pentecostal schools have been in existence since 1925 emboldens me to project a student enrollment numbering into the hundreds of thousands.

Pentecostal message and the increase in numbers of Pentecostal Christians is staggering – and the Bible Schools and Missionary Training Schools have been at the very center of this advancement from its very beginning.

MY INTERPRETATIONS OF THE DATA

Several significant lessons appear from this study of the Pentecostal Bible School Movement. The various accounts of individual Bible Schools and Missionary Training Institutes, plus the stories of their founders and students, reveal relevant truths for religious educators and church historians in the twenty-first century.

First, the Bible School Movement tapped a heart-felt need within the church. In the late nineteenth century, laypersons across denominational lines were seeking opportunities for training, equipping and empowering, so they could perform significant acts of missionary and ministry service. However, they had no vehicle that could successfully carry them into the mission fields because the American church, in the years prior to 1880, limited such missionary activity to ordained ministers. Through the Bible School Movement, the church discovered it was both practical and desirable to train non-clergy persons for service in a wide array of voluntary leadership roles. Lay leaders *and* clergy could work together to advance the gospel. By the thousands, volunteer workers fanned across the country to serve in missions, churches, and Sunday Schools of every size and description. Hundreds more traveled to the far-flung corners of the globe, taking the gospel message to countless numbers of unknown tribes and villages. In this process, A. B. Simpson and his colleagues, both Pentecostal and non-Pentecostal alike, demonstrated conclusively that lay leadership in missionary evangelism worked.

Organized Christianity in Simpson's day rigidly resisted the idea of lay-led ministry. It was committed to the concept of a professional clergy and had heavily invested in its religious colleges, church-sponsored seminaries, ordination rituals, promotion policies, ecclesiastical structures, and denominational hierarchies. Clergymen designed and implemented these practices and had little interest, if any, in sharing the responsibilities of ministry or the power they possessed with lay workers. It took the courage and foresight of Simpson to help the church see how shortsighted its vision and practice had become. As we have seen, by the first decade of the twentieth century, there were dozens of church-sponsored Bible Schools and Missionary Training Institutes in existence across the nation. Sponsored by Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Episcopalians, and even Roman Catholics, these schools provided training for hundreds of students each year.

However, the lessons of one hundred years ago have been lost to much of the church. Many of the early Bible Schools have closed or transitioned into comprehensive liberal arts universities. Many denominations, especially those born out of the Bible School Movement itself are building their own structures to produce and support a professional clergy. As it was in Simpson's day, the church of the twenty-first century needs to fight against the "professionalization" of missionary evangelism. While such organizations as Master's Commission (MC) and Youth with a Mission (YWAM), plus countless numbers of church-based Bible institutes (CBBI), provide excellent training opportunities for lay ministry, students trained in such programs still find it difficult to secure a missionary appointment in many Pentecostal denominations without some higher level of education or professional clergy certification. The need for missionary

evangelization remains as acute as it was one hundred years ago and today's lay worker often finds the door just as tightly closed.

Second, the Bible School Movement provided access to higher education in an era when only the privileged few gained entrance to a college or university. Simpson made it possible for anyone to attend to a Bible School or a Missionary Training Institute. Because admissions criteria were non-existent at most schools, a student's age, gender, ethnicity, race, social standing, financial status, or previous level of academic training, no longer served as insurmountable barriers to securing an education. All were welcome to come. In most cases, the only entrance requirement was a willingness to live by faith. Students and staff alike trusted God for their daily provisions.

For many students, their only experience in higher education took place within the walls of a Bible school. Despite the predominance of Biblical and theological studies, plus the many practical ministry activities, students honed their skills at reading, writing, speaking, persuasion, performing (principally in singing and playing musical instruments), serving and leadership. The effect of this "social uplift" upon the students who attended such schools, or the denominations they founded, is incalculable.

The Bible School Movement introduced the concept of a mid-life career change to the American culture. Men and women in their 30s and 40s left their farms, businesses, shops, and factories (yes, sometimes leaving even their families) to head off to a Bible school. After completing one or two terms of training, it was off to the mission field, whether in some big city, small town or faraway country. It was rare that one could start a new career in the middle of their life; the Missionary Training Institute not only made that change possible, it made it a reality for countless numbers of American citizens.

The founders of the Bible School Movement intended that their schools and curriculum would provide practical ministry training for laypersons, but not train individuals for the pastorate. However, these schools did provide their students valuable experience in developing pastoral ministry skills, i.e., preaching, teaching, administration of the ordinances (communion and baptism), leadership, fund-raising, construction and the mobilization of resources (both human and material). When Pentecostal congregations found themselves in need of pastoral leadership, they looked to the Bible Schools and their graduates to secure suitable pastors. Students quickly learned that attendance at a Bible School opened the door to career ministry choices.

Third, the Bible School Movement laid the groundwork for the development of Pentecostalism within the United States of America and indeed, around the world. The modern Pentecostal movement was born in a Bible school in Topeka, Kansas. William Seymour, a student at two Bible schools, led the great revival at Los Angeles' famous Azusa Street Mission. In the early years of the twentieth century, revival fires swept across the country by leaping from one Bible school to another. As the Pentecostal revival spread, the need arose for mature teaching and the development of sound doctrine. Founders, instructors and graduates of the Bible schools provided that biblical and theological leadership through their statements of fundamental truths and doctrinal positions, as well as their many books, articles, sermons and classroom lectures. Several schools established publishing houses, magazines and newsletters that widely spread the Pentecostal message in print.

Broad networks of Pentecostal Christians formed as numerous Bible schools and their founders, faculty and students conducted camp meetings, missionary conferences,

and revival services. Among those who saw the need for organizational structure were several prominent Bible school founders. They mobilized Christians in various geographic regions and established Pentecostal associations, which over time developed into fully functioning denominations. Much of the leadership in these denominations came from within the Pentecostal Bible schools. Additionally, the Bible Schools trained many of the pastors, evangelists and missionaries who served their respective Pentecostal communities.

The great missionary impulse of the late nineteenth and early twentieth centuries was channeled through the Bible School Movement. Christians read about the need for missionary evangelism in the Bible school literature. They heard the missionary challenges in the classrooms and the mission conventions. They caught the urgency of the hour at the Bible school altars of prayer. Every convention provided the attendees with opportunities to support financially missions work. Furloughed missionaries, temporarily home from some distant land, traveled the length and breadth of the nation, inspiring Christians with their stories, challenges, victories and portrayals of still greater ministry waiting completion. As the number of missionaries going overseas grew, Bible schools funneled information, resources, cash, and prayer requests between local churches and the foreign worker. Over time, great missionary agencies have developed from the early efforts of the Bible School leaders.

Fourth and finally, the Pentecostal Bible School Movement in America provides a dramatic example of institutional mission drift. This movement has undergone numerous changes over the past one-hundred years, most being incremental in nature. The academic term gradually lengthened over time from less than one year in length, to two- year,

three-year, and four-year curriculum cycles. The earliest schools conferred only a certificate of attendance. In time, they would offer three-year diplomas and numerous Associate and Bachelor degree programs. The original curriculum consisted of biblical and theological studies, plus classes in practical ministry. General education courses were added as the curriculum content expanded, followed by courses in non-ministry majors.

The earliest Bible school leaders sought only the accreditation of the Holy Spirit. Following World War II, Bible school presidents sought accreditation through the American Association of Bible Colleges. Many schools went on to acquire regional accreditation, which required upgrades in the academic preparation of faculty members, library holdings, campus facilities, financial endowments, and strategic and long range planning. Admission requirements, once non-existent, now included high school diplomas and SAT or ACT scores. The sum of these subtle, but significant, changes placed the Pentecostal Bible School Movement on an inexorable road to transformation. Over the past one hundred years, the Bible Institutes and Missionary Training Institutes became Bible Colleges. Many Bible Colleges became liberal arts colleges and some became comprehensive universities that now award masters and doctoral degrees in business, education, nursing, and psychology. The cumulative effect of these individual changes is profound. Consider this evidence: the primary founding purpose for most of these institutions – training laypersons for missionary and ministry service – has been lost amid its myriad incarnations!

In the twenty-first century, the Bible School Movement within the American Pentecostal church is progressing along the same path towards secularization that so many of the colonial colleges traversed two hundred years ago. In the process, the

historic Bible Institutes and Missionary Training Schools have become the same types of institutions against which Simpson and other early Pentecostal educators railed. Their academic term is too long; their curriculum is too scholarly; their tuition is too expensive, and their admission standards are too selective.²⁷⁴ Perhaps the most important indictment is this: their graduates are disinclined to enter the mission field, either at home or abroad. The Pentecostal Bible School Movement has entered an era of institutionalization and specialization from which it will not likely return.

It is for these reasons that the training of lay leaders for the Pentecostal church has transitioned out of the Bible School Movement and found a new home in the church-based Bible institutes and Master's Commissions, which are springing up across the nation. These new training centers for lay leaders embody all that Simpson and his colleagues hoped to accomplish in preparing a corps of workers "who [would] represent, not so much brilliant intellectual qualities as deep spiritual experience and Holy Ghost powers."²⁷⁵ Simpson, Leonard, Wurmser, and a host of other early Spirit-filled educators, established their missionary training institutes and Bible schools with this unshakable conviction – "The whole Gospel for the whole world, for the whole man; spirit, soul, and body."

²⁷⁴ Tuition fees and charges for room and board for the 2008-2009 academic year at Vanguard University (Southern California Bible College) and Southeastern University (Southeastern Bible College) are in excess of \$31,900 and \$35,900 respectively. http://www.vanguard.edu/admissions/index.aspx?doc_id=6 Accessed August 31, 2008 <http://www.seuniversity.edu/admission/tuition.php> Accessed August 31, 2008.

²⁷⁵ Cable, *History of the Missionary Training Institute*, 17.

APPENDICES

APPENDIX A

Pentecostal Archives in North America

Central Bible College
Myer Perlman Library
3000 North Grant
Springfield, MO 65803
(800) 831-4CBC
Lynn Anderson, Librarian

Dixon Pentecostal Research Center
260 11th Street NE
Cleveland, TN 37311
(423) 614-8576
David G. Roebuck, Ph.D. Director

**Dupree African-American Pentecostal
and Holiness Collection, 1876-1989**
The New York Public Library
515 Malcolm X Boulevard
New York, New York 10037-1801
(212) 491-2224

Flower Pentecostal Heritage Center
1445 Boonville Avenue
Springfield, MO 65802
(417) 862-1447x 4400
Darrin Rodgers, Director

**International Pentecostal Holiness
Church**
Archives and Research Center
7300 NW 39th Expressway
Bethany, OK 73008
(405) 787-7110x3132

Holy Spirit Research Center
Oral Roberts University
7777 South Lewis Avenue.
Tulsa, OK 74171
(918) 495-6898
Mark E. Roberts, Director

North Central University
T.J. Jones Informational Resource
Center 910 Elliot Avenue
Minneapolis, MN 55404
(612) 343-4157
Joy Jewett, Director

**Parham Center for Pentecostal-
Charismatic Studies**
South Texas Bible Institute
11420 Cutten Road
Houston, TX 77066-3704
(281) 587-1110
V. Alex Bills, Director

David du Plessis Archive
Fuller Theological Seminary Library
135 North Oakland Avenue
Pasadena, CA 81182
(626) 584-5218

United Pentecostal Historical Center
8855 Dunn Rd.
Hazelwood, MO 63042-2299
314-837-7300
J. L. Hall, Director

**Wilson Institute for Pentecostal
Studies**
Vanguard University
55 Fair Drive
Costa Mesa, CA 92626-9601
(714) 556- 3610x419
Edmund Rybarczyk, Director

APPENDIX B

Comprehensive List of Pentecostal Bible Institutes and Missionary Training Schools Within the United States of America

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Aeon Bible School	Columbus	OH	PAW	1941				Karl F. Smith LaBaugh H. Stansbury
Aeon School of Theology & Bible College	Torrence	CA	PAW	2007				Howard A. Swancy, Jr.
Alabama Bible School	New Brockton	AL	AOG	1935	1937			J. C. Thames
All Saints Bible College	Memphis	TN	COGIC	2001		C. H. Mason Bible College		Alonzo Johnson
Altamont Bible & Paris Mountain Missionary Institute	Paris Mountain	NC	IPHC	1893			Holmes Bible & Missionary Institute	Nickels John Holmes
Aloha Bible Institute	Honolulu	HA	AOG	19--				
Ambassador Bible Institute	London	OH	PCC	1964				
American Indian Bible College	Phoenix	AZ	AOG	1957			American Indian College of the AOG	
Ames Bible College	Fort Myers	FL	IND	2003				
Anchor Bay Bible Institute	Anchor Bay	MI	ABEA	1940				
Apostolic Bible Institute	St. Paul	MN	UPC	1937				S. G. Norris
Apostolic Bible School	Lakeland	FL	IAEMA	1935				
Apostolic Bible Training School	Hayward	CA	AAF	1949				
Apostolic Faith School	Portland	OR	AFM	1909?				
Apostolic Faith Bible College	Baxter Springs	KS	AFM	1945				
Arkansas Bible Institute	Rusellville	AK	AOG	1944	1945			
Berea Tabernacle Bible Training School	Detroit	MI	AOG	1924				Jesse R. Kline Alice E. Luce Jovita Bonilla
Berean Bible Institute	San Diego	CA	AOG	1926			Latin American Bible Institute	
Berean Bible Institute	McAllen	TX	PHC	1963				
Berean Christian Bible College	Birmingham	AL	AOHCG					

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Bethel Bible College	Hampton	VA	AOG	1996				John Mannion
Bethel Bible Institute	Dallas	TX		1924				Charles F. Parham
Bethel Bible School	Topeka	KS	AFM	1900	1901			Charles F. Parham
Bethel Bible Training Center	Bethel	AK	AOG	1973	1981	Far North Bible College	Far North Bible College	Kenneth Andrus
Bethel Bible Training Institute	Newark	NJ	IND	1916	1929	Central Bible College		Minnie T. Draper
Bethel Temple Bible School	Seattle	WA	IND	1952				W.W. Patterson
Bethesda Bible Institute	Detroit	MI	IND	1950				Myrtle Beall
Beulah Heights Bible and Missionary Training School	North Bergen	NJ	AOG	1912	1950	New England Bible Institute	Metropolitan Bible Institute	Virginia E. Moss
Beulah Heights Bible Institute	Atlanta	GA	IPCC	1918			Beulah Heights University	Paul & Hattie Barth
Beulah Holiness Bible School		OK	FBHC	1908				Francis M. Britton
Bible & Missionary Training School	Norwalk	OH	NIPMU	1906	1951			Etta H. Wurmser
Bible School	Dudleyville	AZ	IND	1906	1907			Daniel P. Awrey
Bible Standard Theological School	Eugene	OR	OBS	1925			Eugene Bible College	Fred Hornshuh
Bible Teachers Institute	Virginia Beach	VA	IND	1992				
Bible Training Institute	Cleveland	TN	CGP	1941				A.J. Tomlinson
Bible Training Institute	Goldsboro	NC	UHC	1944			Union Christian College	G. J. Branch Adam Scott
Bible Training School	Houston	TX	AFM	1906	1906			
Bible Training School	Cleveland	TN	CGC	1918			Lee University	A.J. Tomlinson
Bible Training School for Christian Workers	Nashville	TN	IND	1901			Trevecca College	J.O. McClurkan
Bible Way Training School	Washington	DC	BWC	1945				Smallwood Williams
W. L. Bonner Bible College	Columbia	SC	CLJC	1995				William J. Bonner

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Black Hills Bible Institute	Newcastle	WY	IPA	1942	1948			F. Harold Bickford
Bible Training School for Worldwide Full Gospel Service	Mars Hill	ME	IND	1925				Norma L. Bickford
Brownsville School of Revival	Pensacola	FL	AOG	1997	2002		Eugene Bible College	Michael Brown
California Open Bible Institute	Pasadena	CA	OBS	1951				
Caribbean Theological College	Bayanon	PR	AOG	1959				
Cathedral Bible College	Escondido	CA	IFG	1982			Central Bible College	
Central Bible Institute	Springfield	MO	AOG	1922				Daniel Warren Kerr
Charismatic Bible Institute	Oklahoma City	OK		1970	1972		Christian Life College	
Chicago Bible College	Chicago	IL	IND	1950				Philadelphia Church
Christ for the Nations Institute	Dallas	TX	CFN	1970				Gordon Lindsay
Christ Holiness School	Jackson	MS	CCH	1897			Christ Missionary and Industrial College	Alice Brown & Charles P. Jones
Church of Christ Bible Institute	New York City	NY	CLJC					
City College Milwaukee	Milwaukee	WI	AOG	2002				Wis/NorMich AOG
CCNA School of the Bible	Middleton	NJ	CCNA					
Colegio Biblico Pentecostal	Saint Just	PR	CGC	1956				
Colegio Pentecostal Mizpa	Rio Piedras	PR	PCOG	1937				
Congregational Holiness Bible Institute	Griffin	GA	CHC	197-				
Dayton Bible Institute College	Dayton	OH	OBS	1948	19--		Dayton Bible College	
Door of Faith Bible School	Wailuku	HA	DFC					Mildred J. Brostek
East Coast Bible College	Charlotte	NC	CGC	1976				

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
East Hill Institute of Ministry	Gresham	OR	IFG	1998			Oregon College of Ministry Valley Forge	Ted Roberts
Eastern Bible Institute	Green Lane	PA	AOG	1932			Christian College	J. Roswell Flower
Eastern Indian Bible Institute	Shannon	NC	AOG	1968			Native American Bible College	Charles Hadden
Ebenezer Bible Institute	Chicago	IL	IND	1915	1918			D. W. Myland
Echo Park Evangelistic & Missionary Training Institute	Los Angeles	CA	IFG	1923			LIFE Pacific	Aimee Semple McPherson
Elim Bible Training School	Lima	NY	EMA	1924			Elim Bible Institute	Ivan Q. Spencer
Emmanuel Bible School	Doxey	OK	IND	1907				Daniel Awrey
Emmanuel College		TX	IPHC	1933	1933			
Evangelical Christian College	Fresno	CA	PCG					
Faith Bible Institute	Akron	OH	PCC	1941	1952			
Faith School of Theology	Charleston	ME	IND	1959				Russell K. Pier
Falcon Holiness School	Falcon	NC	PHC	1902	1952			
Far North Bible School	Anchorage	AK	AOG	1962	1981	Bethel Bible Training Center	Far North Bible College Eugene Bible College	Arvin Glandon
Florida Beacon College	Largo	FL	OBS					
Foundations Bible College	Dunn	NC	CPF	1974				
Franklin Springs Institute	Franklin Springs	GA	IPHC	1919			Emmanuel College	George Floyd Taylor
Free Gospel Bible Institute	Export	PA	FGC	1958				Arnold F. Waring
Fuller Normal and Industrial Institute	Greenville	SC	FBHC	1912				William E. Fuller Harry W. Branding & W. C. Parkey
Gateway College of Evangelism General Council Correspondence School	Florissant Springfield	MO MO	UPC AOG	1968 1947		ICI University	Global University	Frank M. Boyd

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Gibeah Bible School	Plainfield	IN	IND	1912	1914			D. W. Myland Robert & Mary Craig
Glad Tidings Temple Bible Institute	St. Louis	MO		194-			Bethany University	
Good Shepard Indian Bible College	Rapid City	SD	AOG	1970			Institute of Ministry Development	Leo & Mildred Bankson
(The) Gospel School	Findlay	OH	AOG	1908	1928		West Park	T. K. Leonard
Haitian Bible College	Elizabethtown	NJ	AOG	2006				Jarman Esperance
Heritage Bible College	Dunn	NC	PFWBC	1971				Herbert Carter
Hispanic Bible Institute	New York City	NY	AOG	1936				Edmundo Jordan
Holy Ghost and Us Bible School	Durham	ME	IND	1894	1920		Horizon College of San Diego	Frank W. Sanford
Horizon Bible Institute	San Diego	CA	IND	1974				Mike MacIntosh
Indiana Bible College	Seymour	IN	UPC	1981				Dennis Croucher
Institute of Biblical Studies	Baltimore	MD	UCJC					
International Institute of Ministry	Jellico	TN	CGMA	1997				
Italian Bible School	Rochester	NY	CCNA	1954			Rochester Bible College	
Jimmy Swaggart Bible College	Baton Rouge	LA	IND	1984			World Evangelism Bible College	Jimmy Swaggart
Joshua Springs Bible College	Yuca Valley	CA	IND	1993				Bob Wagner
King's College	Checotah	OK	PHC	1925	1932			
King's College	Van Nuys	CA	IND	1987				Jack Hayford, Jr.
Latin American Bible Institute	San Antonio	TX	AOG	1923				Henry C. Ball
Latter Rain Bible College	Los Angeles	CA		1950				
Living Word Bible College	Monterey Park	CA		19--				
C.H. Mason Bible College	Memphis	TN	COGIC	1971	2001	All Saints Bible College		A. J. Hines
Messenger Bible College	Joplin	MO	PCG	1987				
Maritime Bible Institute	Rockville	MD	IND					Daniel C. Juster

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Metropolitan Bible Institute	Suffern	NY	AOG	1912		Eastern Bible Institute	Valley Forge Christian	S.A. Jamison
Mid-West Bible School	Auburn	NE	AOG	1920	1921			
Midwest Bible Institute	Houston	TX	FGEA	19--				
Midwest Bible Institute	Webb City	MO	FGEA	1960	1995			
Missionary Training School	Alliance	OH	CMA	1905	1910			LR Lupton
Mount Tabor Bible Training School	Chicago	IL	AOG	1916	191-			Andrew Fraser
Mt. Vernon Bible College	Mt. Vernon	OH	IFG	1956	2004		L.I.F.E Bible College, East Valley Forge Christian College	
New England Bible Institute	Framingham	MA	AOG	1948	1957	Eastern Bible Institute	Christian College North Central University	Frank J. Lindquist
North Central Bible Institute	Minneapolis	MN	AOG	1930				
Northeast Bible Institute	Somerset	PA	CGC	1939	1943			
Northern California Bible College	San Jose	CA		1971				
Northwest Bible and Music Academy	Lemmon	SD	CGC	1934			Northwest Bible College Northwest University	P. H. Walker & F. W. Lemons
Northwest Bible Institute	Seattle	WA	AOG	1934				Henry N. Ness
Northwest Bible Training School	Caldwell	ID	PC	1939	1960s			Bebe & Thomas Patten
Oakland Bible Institute	Oakland	CA	CGC	1944			Patten University	
Oklahoma Bible Institute	Oklahoma City	OK	PCG	1948	1957			
Open Bible College	Des Moines	IA	OBS	1930	1986	Eugene Bible College		J. Conlee & H. Henderson
Ozark Bible and Literary School	Eureka Springs	AK	IND	1915	1920			D. C. O. Opperman
Ozark Bible Institute	Neosho	MO	AOG	1966				
Ozark Industrial College & School of Theology	Monte Ne	AR	PHC	1927	1932			Dan W. Evans
Pacific Bible and Missionary Training School	San Francisco	CA	AOG	1919			Bethany University	Robert & Mary Craig

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Pacific Coast Bible College	Sacramento	CA	IPHC	1976			Advantage College	
Pacific Northwest Bible Institute	Yakima	WA	CGC	1944	1946			CC Rains
Pacific Rim Bible College	Honolulu	HA	IFG	1998				Wayne Cordeiro
Peniel Bible Institute	Dayton	OH	AOG	1928	1933			Arthur Blaine Cox
Peniel Bible Institute	Stanton	KY	AOG	1935	1950s			Oscar E. Nash
Pentecostal Bible Institute	Fresno	CA		1935- 1938			Pentecostal Bible College	
Pentecostal Bible Institute	Sacramento	CA	PCG	1945			Pentecostal Bible College	
Pentecostal Bible Institute	Tupelo	MS	UPC	1945				
Pentecostal Bible Institute	Schenectady	NY	NGPA	1980s			Jackson College of Ministries	William H. Carey
Pentecostal Bible Training School	Louisiana	MO	PC	1934	1935			
Pentecostal School	Durant	FL		1909	1910s			
Pine Crest Bible Institute	Salisbury Center	NY	AOG	1958	1950s	Eastern Bible Institute	Valley Forge Christian College	
Pittsburgh Bible Institute	Pittsburgh	PA		1901	1930s			
Portland Bible College	Portland	OR	IND	1969				Dick Iverson
Rhema Bible Training Center	Tulsa	OK	IND	1974			Rhema Bible College	Kenneth E. Hagin, Sr.
River Bible Institute	Tampa Bay	FL	IND	1997				Rodney M. Howard- Browne
Rochester Bible Training School	Rochester	NY	IND	1906	1924			Elizabeth V. Baker
Rock Church Bible School	Virginia Beach	VA	IND	1970s?				John & Annie Gimenez
Rocky Mountain Bible College	Denver	CO	AOG	1935				Cecil J. Lowery
St. David Orthodox Spiritual Seminary	Des Moines	IA	NDST	1949	19--			

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
St. Petersburg Bible Institute	St. Petersburg	FL	OBS	1947			Florida Beacon College & Seminary	
Saints Industrial and Literary School	Lexington	MS	COCIC	1918				Pinkie Duncan
Saints Junior College	Lexington	MS	COGIC	1954				Carley Kendrick
Salem Bible College	Salem	OR	AOG					Christine A. Gibson
School of the Prophets	East Providence	RI	IND/AOG	1924			Zion Bible Institute	George Neau
School of Urban Missions	New Orleans	LA	AOG/COGIC	1993				George Neau
School of Urban Missions	Oakland	CA	AOG/COGIC	1999				
Seattle Bible Training School	Seattle	WA		1955			Seattle Bible College	Philadelphia Church
Sharon Bible & High School	Madera	CA	PHC	1944				
Shield of Faith Bible Institute	Amarillo	TX	AOG	1931	1940	Southern Bible College	South Central Bible Institute	Guy Shields
Shiloh Bible Institute	Zion	IL	AOG	1935	1954	Central Bible College	Great Lakes Bible Institute	Finis J. Dake
South Central Bible Institute	Fort Worth	TX	AOG	1940	1951	Southwestern Bible Institute		
South Central Bible College	Hot Springs	AK	AOG	1948	1953	Central Bible College		Ottie E. Gaugh
South Florida Bible College	Deerfield Beach	FL		1985				Joseph Guadagnino
South Texas Bible Institute	Houston	TX		1994				
South-eastern Bible College	Lakeland	FL	AOG	1935			Southeastern University	Edgar Bethany
Southern Arizona Bible College	Hereford	AZ	AOG	1958				
Southern Bible College	Houston	TX	PCG	1927	1987	Evangelical Christian College	Messenger Bible College	W. McDonald
Southern Bible College	Goose Creek	TX	AOG	1931	1940	Shield of Faith Bible Institute	South Central Bible Institute	J. T. Little

Bible School Name	City	State	Affiliation	Opened	Closed	Merged With	Name Changed	Founder(s)
Southern Bible College	Rising Star	TX	UPC	1939	1940s			H. K. Needham
Southern California Bible School	Costa Mesa	CA	AOG	1920		South Central Bible Institute	Vanguard University Southwestern AOG University	Daniel W. Kerr Peter Christopher Nelson
Southwestern Bible Institute	Enid	OK	AOG	1927			Southwestern Christian University	Raymond O. Corvin
Southwestern Bible College	Oklahoma City	OK	PHC	1946				Judy Formara
Spiritual Life Bible College	Brooklyn Center	MN	IND					Fred J. Foster
Texas Bible College	Houston	TX	UPC	1962/4				Texas & New Mexico District
Texico Bible School	Dallas	TX	AOG	1927	1928			Milton A. Tomlinson
Tomlinson College	Cleveland	TN	CGP	1966			Tomlinson Center Trinity Bible College	W. H. Kessler
Trinity Bible Institute	Ellendale	ND	AOG	1948				
Trinity School of the Bible	Sacramento	CA	AOG	1974				
United Christian Bible College	Cleveland	TN		19--				
West Coast Bible School	Fresno	CA	CGC	1949			West Coast Christian College Christian Life College	J. H. Hughes
Western Apostolic Bible College	Stockton	CA	UPC	1953				Clyde J. Haney
Western Bible College	Phoenix	AZ	AOG					
World Church Bible College	Los Angeles	CA		1953				
Young Men's Bible Institute	Massillon	OH	UPC	1956			Ohio Bible College	

DENOMINATIONAL IDENTIFICATION	CODE	DENOMINATIONAL IDENTIFICATION	CODE
Apostolic Assembly of Faith in Jesus Christ	AAF	Fire-Baptized Holiness Church of God of the Americas	FBCG
Apostolic Church of Pentecost	ACP	Full Gospel Evangelistic Association	FGEA
Apostolic Faith Mission	AFM	Independent	IND
Apostolic Overcoming Holy Church of God	AOHCG	International Four-Square Gospel	IFG
Assemblies of God	AOG	International Pentecostal Assemblies	IPA
Bible Way Church of Our Lord Jesus Christ	BWC	International Pentecostal Churches of Christ	IPCC
Christ For the Nations	CFN	International Pentecostal Holiness Church	IPHC
Church of Christ, Holiness	CCH	National Gay Pentecostal Alliance	NGPA
Christian Church of North America	CCNA	National and International Pentecostal Missionary Union	NIPMU
Church of God, Cleveland	CGC	Open Bible Standard	OBS
Church of God Mountain Assembly	CGMA	Pentecostal Church of God	PCOG
Church of God of Prophecy	CGP	Pentecostal Church of God of America	PCG
Church of Our Lord Jesus Christ of the Apostolic Faith	CLJC	Pentecostal Assemblies of the World	PAW
Churches of God in Christ	COGIC	United Church of Jesus Christ (Apostolic)	UCJCA
Door of Faith Churches of Hawaii	DFC	United Holy Church of America	UHC
Elim Missionary Assemblies	EMA	United Pentecostal Church	UPC

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Appendix C

Bible School Founders and Leaders Connected to Albert Benjamin Simpson and the Christian and Missionary Alliance

Founder's Name	Connection to ABS/CMA	Bible School Name	City	State	Years of Operation
Baker	VP CMA, Speaker	Rochester Bible Training School	Rochester	NY	1906-1924
Baxter	Role model for ABS	Bethshan Bible Training School	Islington	UK	1883-??
Blackstone	VP CMA, Speaker	Bible Training School	Chicago	IL	1886-??
Boyd	Attended MTS, CMA evangelist	Bethel Bible Training School	Newark	NJ	1916-1940
Chapell	VP CA, taught MTS, speaker	Glad Tidings Bible Institute	San Francisco	CA	1916-Present
Crawford	District Superintendent	Central Bible Institute	Springfield	MO	1922-Present
Cullis	Role model for ABS	Missionary Training School	Boston	MA	1889-Present
Dean	CMA Missionary, Pastor, Teacher	Boone Bible School	Boone	IA	1906-??
Draper	VP CMA	Faith Training College	Boston	MA	1865-??
Dyer	Promoted in WWV	Bible & Missionary Training School	Findlay	OH	1914-1951
Evans	Attended MTS	Bethel Bible Training School	Newark	NJ	1916-1940
Flower	Married to ARF - CMA Member	Evangelistic Committee	Chicago	IL	1882
Forrest	District Superintendent	Bethel Bible Training School	Newark	NJ	1916-1940
Gordon	Writer, Speaker, Taught MTS	Central Bible Institute	Springfield	MO	1922-Present
Gray	Writer, Speaker, Taught MTS	Eastern Bible Institute	Green Lane	PA	1939-Present
Guinness	Role model for ABS	Toccoa Bible Institute	Toccoa Falls	GA	1907-Present
Harris	Promoted in CMA	Missionary Training School	Boston	MA	1889-Present
Herriot	Promoted in TCA	Moody Bible Institute	Chicago	IL	1889-Present
Holmes	Promoted in CMA, Speaker	Bible Training School	East London	UK	1873-??
		Toronto Bible Training School	Toronto	ON	1894-Present
		Missionary Training Institute of the Northwest	Minneapolis	MN	1892-??
		Altamont Bible Institute	Paris Mountain	SC	1899-Present

Founder's Name	Connection to ABS/CMA	Bible School Name	City	State	Years of Operation
Horton	Manager International Missions	St. Paul Bible School	St. Paul	MN	1892-??
Houston	Taught MTS, Speaker	Bible Institute of Los Angeles	Los Angeles	CA	1908-Present
Kenyon	Preached at GT	Altamont Bible Institute	Paris Mountain	SC	1899-Present
		Bethel Bible Institute	Spencer	MA	1898-1923
		Bethel Bible Training School	Newark	NJ	1916-1940
Kerr	Ohio Quartette, Pastor, Member CMA Education Committee	Southern California Bible College	Costa Mesa	CA	1920-Present
		Central Bible Institute	Springfield	MO	1922-Present
Kline	CMA Pastor, Evangelist	Berea Tabernacle Bible Institute	Detroit	MI	1924-??
Knapp	Publications promoted in CMA	God's Bible School	Cincinnati	OH	1900-Present
Leonard	Connected with various CMA leaders in Ohio	The Gospel School	Findlay	OH	1908-1928
Lugerbihl	Conducted CMA meetings in Ohio	Bethany Bible Institute	Bluffton	OH	1895-1901
Lugerbihl	Conducted CMA meetings in Ohio	Fort Wayne Bible School	Ft. Wayne	IN	1904-1992
Lupton	Connected with various CMA leaders in Ohio	Missionary Training school	Alliance	OH	1905-1910
Malone	Promoted in CA&MW	Friends Bible Institute and Training School	Cleveland	OH	1892-Present
McKinney	Attended MTS, Missionary, Pastor	Missionary Training School	Alliance	OH	1906-1910
Meyer	Promoted in WW	Training School for City, Home and Foreign Missions	Chicago	IL	1885

Founder's Name	Connection to ABS/CMA	Bible School Name	City	State	Years of Operation
Montgomery	Evangelist, Speaker, Married to VP CMA	Shalom Training Institute	Oakland	CA	1894-1898
Moody	International Evangelist	Moody Bible Institute	Chicago	IL	1888-Present
Moorhead	General Committee Member, Promoted in TCA, Taught at MTS, Speaker	Bethany Bible School	Pittsburg	PA	1897-??
Moss	Field Missions Secretary CMA	Beulah Heights Bible School	North Bergen	NJ	1912-1932
Moss	Attended CMA services	Beulah Heights Bible School	North Bergen	NJ	1912-1932
Myland	District Superintendent, Ohio Quartette, Pastor, Speaker	Gibeah Bible School Sunnyside Ebenezer Bible Institute	Plainfield Chicago Chicago	IN IL IL	1912-1914 1915-1918 1915-1918
Newberry	CMA Pastor	Simpson Bible Institute	Seattle	WA	1921-Present
O'Brien	"One of the Kansas boys"	Bible Training School	Kansas City	MO	1892-??
Osborn	Promoted in CMA, Preached at Gospel Tabernacle	Union Missionary Training School	Niagara Falls	NY	1883-1916
Parham	Visited Nyack & CMA	Bethel Bible School	Topeka	KS	1900-1901
Perry	Attended MTS, District Superintendent, Evangelist	Elhanan Training Institute	Marion	NC	1896-1926
Pierson	Taught MTS, Speaker	Missionary Training School	Boston	MA	1889-Present
Prosser	Branch Leader, Speaker	Peniel Missionary Training School	Buffalo	NY	1896-1902
Prudden	Operated by CMA	Lovejoy Bible Training Institute	Mill Spring	NC	1906-??
Ramseyer	Honorary VP CMA	Bethany Bible Institute Fort Wayne Bible School	Bluffton Fort Wayne	OH IN	1895-1901 1904-1992

Founder's Name	Connection to ABS/CMA	Bible School Name	City	State	Years of Operation
Roberts	Benson Howard & Emma Sellers Promoted in TCA	A.M. Cheesbrough Seminary	North Chester	NY	1892-Present
Ruliffson	Rev. & Mrs. Albert Gleason Promoted in TGI/AL	The Bethany Institute	New York City	NY	1880-??
Salmon	John VP CMA; Writer; Speaker	Toronto Missionary Training School	Toronto	ON	1893-??
Sandford	Frank Weston CMA Evangelist	Holy Ghost and Us Bible School	Durham	ME	1895-1920
Sandham	Alfred Canadian CMA	The Christian Institute	Toronto	ON	Prior to 1888
Scofield	Cyrus Ingerson VP CA, Speaker, Writer	Southwestern School of the Bible New York School of the Bible	Dallas New York	TX NY	1892-?? 1909-??
Simpson	William W. Attended MTS, CMA Missionary	Philadelphia School of the Bible	Philadelphia	PA	1914-Present
Thompson	Mrs. Anna L. Promoted in TCA	Bethel Bible Training School	Newark	NJ	1916-1940
Timmon	Rev. Dr. Promoted in TCA	Faith Rest and Bible School Bible Training School	Cleveland Fort Worth	OH TX	1892-?? 1892-??
Tomlinson	Ambrose J. Attended CMA Conventions	Bible Training School	Cleveland	TN	1918-Present
Torrey	Reuben Archer CMA Missionary Board	Moody Bible Institute Bible Institute of Los Angeles	Chicago Los Angeles	IL CA	1889-Present 1908-Present
Walker	Rev. W. H. Promoted in TCA	Bethany Bible School	Pittsburg	PA	
Welch	John W. State Superintendent; Evangelist	Glad Tidings Bible Institute Central Bible Institute	San Francisco Springfield	CA MO	1916-Present 1922-Present
White	Wilbert W. Promoted in C&MA	The Bible Teachers Training School	New York	NY	1899-Present
Williams	J. D. Promoted in CMA	St. Paul Bible School	St. Paul	MN	1916-Present

Founder's Name	Connection to ABS/CMA	Bible School Name	City	State	Years of Operation
Wurmser	MTS Student; District Worker in Ohio; Convention speaker; Pastor	Apostolic Bible Institute Bible & Missionary Training School	Norwalk	OH	1906-1914
Zealy	Promoted in TGIAL	Theological Institute for Colored Baptists	Findlay	OH	1914-1951
Unknown	Promoted in TCA&FMA	Unidentified School for Chinamen	Unidentified	MS	1880
Unknown	Promoted in TC&MA	Union Highway Mission Bible School	Philadelphia	PA	1897
Unknown	Promoted in CMA	The Bible School	White Bear Lake	MN	1892

Appendix D

Bible Institutes and Missionary Training Schools Operated by Mainline Denominations

Church Affiliation	Bible School Name	Founded	City	State	Founder
		1866/			
Baptist	Nashville Normal and Theological Institute	1882	Nashville	TN	
Baptist	Baptist Missionary Training School for Women	1881	Chicago	IL	William E. Blackstone
Baptist	Missionary Training School	1889	Atlanta	GA	Spellman Seminary
Baptist	Western Baptist Bible College	1890	Kansas City	MO	
Baptist	Training School for Christian Work		Philadelphia	PA	
Congregationalist	Bethlehem Bible and Missionary Training School	1886	Cleveland	OH	Albert H. Schaufler
Congregationalist	Training School for Women	1909	Chicago	IL	
Congregationalist	Union Theological College	1916	Chicago	IL	
Disciples of Christ	Missionary Training School	1914	Indianapolis	IN	Maude Deterding
Lutheran	Northwestern Free Church Mission School	1897	Lowry	MN	Halvor Jensen
Lutheran	Lutheran Bible School	1903	Wahpeton	ND	
Methodist	Training School for City, Home and Foreign Missions	1885	Chicago	IL	Lucy Rider Meyer
Methodist	Deaconess Home and Training School	1889	New York	NY	
Methodist	National Training School	1890	Washington	DC	Lucy Webb Hayes
Methodist	Missionary Training School	1891	Cincinnati	OH	Harriet L. Kemper
Methodist	Scarritt Bible and Training School	1892	Kansas City	MO	Belle Harris Bennett
Methodist	Anglo-Japanese Training School	1893	San Francisco	CA	Milton S. Vail

Church Affiliation	Bible School Name	Founded	City	State	Founder
Methodist	Folt's Mission Institute	1893	Herkimer	NY	Ida V. Jontz
Methodist	Stewart Missionary Foundation for Africa	1894	Atlanta	GA	W.F. Stewart
Methodist	McCrum Slavonic Missionary Training School	1906	Uniontown	PA	Elizabeth S. Davis
Presbyterian	Deaconess Home and Training School	1903	Baltimore	MD	
Presbyterian	Bible and Missionary Training School	1903	Wooster	OH	Florence H. Severance
Presbyterian	Missionary Training School	1904	Coraopolis	PA	
Presbyterian	School for Christian Workers	1907	Philadelphia	PA	Edith Earle Stone
Presbyterian	Presbyterian Training School	1908	Chicago	IL	Alexander Patterson
Presbyterian	Bible Training School	1909	Nashville	TN	
Presbyterian	Bible Training School for Lay Workers	1909	St. Louis	MO	
Roman Catholic	Missionary Training School	1903	Washington	DC	Catholic Missionary Union

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