



Dr. Harry Lindblom: Swedish Evangelical Free Churchman and Co-laborer with Pentecostal Churchman Lewi Pethrus, 1924-1939

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Abstract: Harry Lindblom of Chicago worked alongside Lewi Pethrus of Stockholm on both sides of the Atlantic and became Pethrus's preferred interpreter. But who was Harry Lindblom, and how did he become a trusted colleague of Pethrus? In addition to examining Lindblom's life and ministry with the Evangelical Free Church of America (EFCA), this study highlights his collaboration with Pethrus, including the American's role as the interpreter of the first European Pentecostal Conference, held in 1939. Together Lindblom and Pethrus strengthened ties between Pentecostals in Sweden and Swedish Pentecostals and evangelicals in America.

Keywords: Pentecostal, Free Church, Swedish, Chicago, Lewi Pethrus

Harry Lindblom and Lewi Pethrus collaborated on both sides of the Atlantic. Their cooperative efforts to advance the gospel brought others together which served to strengthen ties between Pentecostals in Sweden and Swedish Pentecostals and evangelicals in America. Lindblom played an important role as Pethrus's interpreter, not only at meetings in Chicago but at the first European Pentecostal Conference, held in Stockholm in 1939.

This study asks: who was Harry Lindblom and how did he become Pethrus's preferred interpreter?¹ How did Lindblom, an American evangelical preacher, find himself working alongside Pethrus at a conference of European Pentecostals? This study shows that Harry Lindblom, although an Evangelical Free churchman in the United States, increasingly identified with Pentecostal friends (*Pingstväänner*), particularly with

his trusted colleague, Lewi Pethrus.

This study builds upon the recent work titled *Varför reste Lewi Pethrus just till Chicago?: Relationen mellan Sverige och USA inom ramen för pentekostalismen* (Why Did Lewi Pethrus Travel Just to Chicago?: Relations between Sweden and the USA within the Framework of Pentecostalism), with contributions by Jan-Åke Alvarsson, Joel Halldorf, and others.² This present study, beyond providing a biographical sketch of Lindblom and a description of his work with Pethrus, adds to the understanding of the relations between Swedish-American evangelicals and the Swedish Pentecostal movement, particularly in Chicago, during the first half of the 20th century.

Harry Lindblom (1888-1940) was a well-known preacher, teacher, and evangelist of the (Swedish) Evangelical Free Church of America (EFCA), who over the course of his career was recognized as a

preeminent orator of the Swedish-American churches.³ He was successful as an evangelist in Sweden as well, drawing thousands of listeners to his meetings.⁴ In addition to his roles as pastor and evangelist, he taught science and pastoral theology courses at the Evangelical Free Church School in Chicago, known today as Trinity International University with its theological seminary, Trinity Evangelical Divinity School.⁵

Lewi Pethrus (1884-1974) was the pastor of the Filadelfia Church of Stockholm and the prominent leader of the Pentecostal movement in Sweden.⁶ At the age of twenty-six, he began as the pastor of a small congregation in Stockholm, and during his years of ministry, the church's membership reached six thousand. As leader of Sweden's Pentecostal movement, Pethrus heralded the teaching of "restored apostolic power, blessings and gifts."⁷

These two Christian leaders developed a trusted partnership. Harry Lindblom who translated one of Pethrus's books into English wrote in the foreword: "The translator has known and co-labored with this dear servant of God. He has been much blessed in the task of translation, just as he has been blessed when standing by Pastor Pethrus' side in public interpretation of his messages during his trips to America."⁸ Pethrus sensed a similar appreciation as he worked "in the company of Brother Lindblom," saying that they came "to love each other and bonded in brotherly unity."⁹

This study examines, first of all, the life and career of Harry Lindblom. Who was he? It begins with the background of his early years in mission work and pastoral ministry. Second, the study highlights Lindblom's relationship with Pethrus as they collaborated in Chicago and

Stockholm, and the questions raised by Swedish-American evangelicals concerning the Swedish Pentecostal movement. How was Lindblom and his cooperation with Pethrus perceived, in particular, by the Evangelical Free Church of America? Third, the study examines the final years of Lindblom's ministry that included his role as interpreter of the European Pentecostal Conference, and his acceptance of the pastorate briefly at the Philadelphia Church of Chicago, where he was followed briefly by Pethrus.

Lindblom's Introduction to Christian Ministry

Harry Lindblom was born January 31, 1888, to Charles and Anna C. (Nordström) Lindblom in Rock Island, Illinois.¹⁰ His mother, Anna, died in 1898, when he was just ten years old. His father then married Ida Christine Erickson, and the couple had a daughter, Bertha.¹¹

Harry attended schools in Rock Island including Rock Island High School. He earned diplomas in pharmacy, chemistry, and optometry.¹² For a time, he was employed as a drug clerk by John D. Bengston, and in 1909, Lindblom opened his own drugstore in Rock Island. At the time, he was considered the youngest registered pharmacist in the State of Illinois.¹³

Lindblom attended the Swedish Evangelical Free Church of Rock Island where he converted to faith. Despite a promising career as a pharmacist, he sensed a divine call to preach the gospel.¹⁴ He continued his studies in the sciences at Augustana College in Rock Island, and in the spring of 1911, he attended the Swedish Evangelical Free Church School in Minneapolis. In the same year, he completed the B.S. from Augustana College.¹⁵

Lindblom's first activity as a witness of

the gospel was to serve as a missionary chaplain to timber workers in the northern woods of Minnesota and Canada.¹⁶ During the harsh winters, he traveled from one lumber camp to another through the deep snow and severe cold. He was dedicated to meet with men and boys who needed to hear the Word of God which he preached to them.¹⁷ A friend later recalled: "When he [Lindblom] left the path of earthly security to preach the message of salvation to the forest workers in Minnesota, he returned to his parents' home a couple of years later wearing the same old suit. His income wasn't much. One of his evangelist co-workers got lost in the woods and was never found; another evangelist froze to death on a cold night. We all know that Brother Lindblom did not get through this unscathed."¹⁸

During Lindblom's first year in the northern woods of Canada, he came into contact with Pentecostals. Years later, Lewi Pethrus spoke of Lindblom's Pentecostal experience, saying, "the Lord took hold of him and baptized him in the Holy Spirit."¹⁹ For the rest of Lindblom's life, he was grateful for the Spirit's empowering work and for Pentecostal friends (*Pingstväänner*).²⁰

In addition to Lindblom's chaplain ministry, he was active in pastoral formation. In the summer of 1913, he was joined by a seminary student named Johan Andre from the Swedish Free Church School in Minneapolis. Together, they preached the good news of Jesus in the northern woods to lumberjacks and mill workers. The younger student learned from the example of his mentor, Lindblom.²¹

On January 26, 1913, Lindblom was back at his home church in Illinois where he was ordained as a minister of the

gospel.²² Gust Peterson, his future father-in-law, presided over the Free Church in Rock Island for several years.²³ After Lindblom's ordination service, he accepted the call to serve as pastor of the Evangelical Free Church of Stockholm, South Dakota.²⁴ His ministry there was received by young and old alike.²⁵ Soon his evangelistic gift was recognized and he began receiving invitations from various places to hold evangelistic meetings.²⁶

He received one invitation from a layman of the Lake View Evangelical Free Church in Chicago. The layman was C. B. Hedstrom who had heard about the "young pharmacist who left pharmacy work and went into the forests with the gospel message."²⁷ After reading reports of Lindblom's ministry, Hedstrom wrote a letter and invited Lindblom to come and speak in Chicago.²⁸ The Lake View Free Church was without a pastor at the time.²⁹ Hedstrom later recalled, "I will never forget standing in the Northwestern train station, meeting someone whom I had no idea what he looked like, whether he was small or big, light or dark. I looked at a number of people who came off the train ... [and] from where I stood at the gate, I saw a big raw-boned farmer preacher carrying a suitcase, on which was painted in large letters: 'Life is a journey. Where are you going?' and on the other side: 'Where will you spend eternity?'"³⁰

Lindblom's series of meetings in Chicago were in Swedish and many of the members of the Lake View Church listened to him with pity as he did his best to preach in the Swedish language, not yet fully polished to preach in the language of his parents. However, before the meetings ended "he had won everyone's hearts by the warmth of his message and the fire that burned in his heart."³¹ The church

invited him to become its pastor. He accepted the invitation and began on March 1, 1916.³²



Lake View Evangelical Free Church, Chicago, Chicago-Bladet, 1916, Evangelical Free Church of America Archives

Shortly after arriving to Lake View, Lindblom proposed marriage to Selma Peterson of Rock Island, and they were married on November 1, 1916.³³ Four years after the wedding, they welcomed into their family a daughter, Harriet.³⁴

Lindblom began his more than two-decades of pastoral service at Lake View Evangelical Free Church in Chicago, located in the Lake View neighborhood. He was known for his youthful vigor and enthusiasm, but also for his prayers and devotion. It was said that on Saturdays he knelt beside each pew of the church praying for those who would attend the next day. He continued to receive invitations to hold evangelistic meetings too. If there was a Sunday when he was absent from the Lake View pulpit, he was holding evangelistic campaigns somewhere else in the country.³⁵

In 1922, Lindblom and Hedstrom (who also served as the church's choir director) held their first revival campaign outside Chicago. The meeting was in McKeesport, Pennsylvania, where C. E. Cedar was pastor.³⁶ Afterwards, Lindblom and Hedstrom traveled to other areas of the country, holding meetings, for example, in Bethesda, New York, Worcester, Massachusetts, and Minneapolis, Minnesota. Hedstrom commented: "There was likely not a pastor in the entire history of the Free Church who in such a short time held as many meetings outside his own congregation as Lindblom."³⁷ Whenever they held a series of evangelistic meetings, Lindblom would speak seven days a week, and three or four times on Sundays.

Hedstrom recalled that Lindblom was at his best in evangelistic meetings, and that "he was in his right element in the after-meetings where people responded to the gospel in repentance and faith."³⁸ Lindblom never appeared tired or sluggish either. He was always active and could say to some extent more than others, along with the famous preacher, Charles Spurgeon, "If I were to choose a state of mind other than eternal bliss, I would choose the state that I am in when I preach the gospel."³⁹

Because the English language was used increasingly in the Evangelical Free congregations, and because Lindblom was born and raised in the United States and received a good education, he spoke English fluently. This became increasingly important to reach the younger people. Moreover, he improved his grammar and proficiency in Swedish so much that he could express himself with equal fluency in both languages.⁴⁰

Lindblom and Pethrus in Chicago in 1924

In 1924, Lindblom met Lewi Pethrus. The preacher from Stockholm left Sweden on February 11, 1924, with plans of preaching in America for several months. The periodical of the Swedish Evangelical Free Church, *Chicago-Bladet*, published reports of Pethrus's visit. In April 1924, an article reported that Pethrus and Einar Ekberg had been in Chicago for six weeks already, holding meetings with "Pentecostal friends" (*Pingstväänner*).⁴¹ It reported that they first held meetings in Pastor Petrus Swartz's church in Auburn Park on Chicago's southside, and then held meetings on Chicago's northside.⁴²

Meetings on the northside began in the small Swedish Pentecostal church on Barry Avenue that was led by Pastor B. M. Johnson.⁴³ When it was determined that neither his church nor the school across the street were large enough to accommodate all the people who hoped to attend, "the Free Church on Sheffield Avenue kindly opened its doors to the Pentecostal friends."⁴⁴ When Lindblom met Pethrus, he invited him to preach at Lake View Free Church. Pethrus later commented: "Harry Lindblom approached me and asked me to come to the Free Church to hold a series of meetings, which took place. Together with Brother Einar Ekberg, I spent some wonderful weeks in the company of Brother Lindblom, during which time we came to love each other and bonded in brotherly unity, which over the years has become even stronger."⁴⁵

After attending a meeting to hear Pethrus, a reporter of *Chicago-Bladet* wrote:

Pastor Pethrus preaches the simple gospel in the power of the Spirit to all who have ears to hear and are

willing to acknowledge the truth. It is no doubt, at least no doubt to this reporter, that Lewi Pethrus leaves a good and blessed impression in the way he goes about preaching. The times when this reporter heard Brother Pethrus, reminded him of the days of his youth some 30 to 40 years ago – on the old northside with meetings held in Freja Hall, Phoenix Hall, Bush Hall, and the Oak Street [Free] Mission. The only difference is that then people often knelt down on their knees by the doors and either rejoiced with loud voices or prayed quietly with burdened hearts. Now people gather for the same purpose but do so before the altar. It happens just as well, whether at the doors or at the front of the meeting hall. The main thing is that something happens.⁴⁶

It is important to note that the reporter mentioned the Free Church meetings between the years 1884 and 1894, held at Freja Hall, Phoenix Hall, Bush Hall, and the Oak Street Free Mission—places well-known to the Swedish Free Church pioneers including the "Free-Free" such as August Davis who practiced Pentecostal phenomena as early as 1886.⁴⁷ The reporter further said:

The meetings held in the Lake View Free Church, which up until now – at the time this is written – have been just as good, both those meetings held in the afternoons and evenings. God's Word has been preached so simply and straightforward that the people have received it with joy. The singing has been good too, along with the after-meetings and also the "before meetings." If it is not to be taken in the wrong way, the writer would like to say that the timidity of these meetings may be compared to the gentility of so many congregations

of various denominations, and such an attitude can be a great hindrance to real Christian boldness and witness, and this would disappear if congregations in Chicago were to invite Lewi Pethrus to come and speak, and for him to do so in his simple, amiable, and faith-inspiring manner, and be given the time necessary. The meetings at the Lake View Free Church will continue this entire week through Sunday.⁴⁸

The meetings at Lake View Free Church were attended especially well. At a Sunday gathering, there were so many people that two simultaneous meetings were required – one upstairs in the church’s sanctuary and another downstairs in the fellowship hall – and still there was not enough room for everyone who came.⁴⁹

When the question was asked, “And what was the reason for such a crowd?,” the answer was simply that Lewi Pethrus spoke a message from God and the people were glad to receive it. Pethrus also had in his company the talented vocalist, Ekberg, and the Free Church’s choir contributed to the overall result too. Moreover, it was recognized that Harry Lindblom played an important role in these meetings; his willing spirit as a co-laborer of Pethrus helped to produce the results as well.⁵⁰ It was further recognized that the Free friends and Pentecostal friends who came together were united by the Holy Spirit. At every meeting, people gathered around the altar “in part, to be saved from sin, in part, to be healed from sickness, and throughout all, to be filled with the Holy Spirit.”⁵¹

When Pethrus left Chicago, he traveled west. When in California, he reported about his visit to the Azusa Street Mission in Los Angeles.⁵² Then he wrote “From Los Angeles [sic] our trip went to Turlock... It was the Swedish Free Church

there that had invited us some time ago to hold a series of meetings.”⁵³ Despite the fact that the church’s pastor was visiting Sweden at the time, the Turlock Evangelical Free Church hosted the visitors who stayed for three days and held three meetings each day. Pethrus wrote, “Many sought the baptism of the Spirit and healing of their bodies. Some unsaved sought salvation too.”⁵⁴

Pethrus and Ekberg then visited Kingsburg, California. Pastor Arthur G. Osterberg of the Assemblies of God had written to Pethrus, inviting him to stop and visit his Pentecostal church. No doubt the conversation touched on the Azusa Street revival of 1906, since Osterberg and his parents, Louis and Cenna Osterberg, participated in the revival, attending even meetings at the house on Bonnie Brae Street.⁵⁵ Arthur’s mother, Cenna, led the Azusa Street’s Scandinavian Mission, which in 1913, organized as the Swedish Evangelical Free Church of Los Angeles.⁵⁶

Following Pethrus’s visit to Kingsburg, he planned to return to Chicago. *Chicago-Bladet* announced, “Special evangelistic meetings will be held July 16-27, [1924] in the Lake View Free Church, 3516-18, Sheffield Avenue. The well-known Pastor Lewi Pethrus will be returning to Chicago after a visit in the west, and will speak at the Free Church every evening, as well as two Sundays.”⁵⁷ Despite Chicago’s summer heat, the meetings were filled to capacity.⁵⁸ Pethrus delivered the simple message of “Jesus as Savior, Helper, and Physician.”⁵⁹ *Chicago-Bladet* reported:

[Pethrus] exhorted his listeners to believe fully and completely in God and his promises, and to let the Spirit of God take full control of our lives.... Here, Lewi Pethrus spoke in the power and conviction

of the Spirit, supported by Lake View Church's preacher, Harry Lindblom, and supported by the marvelously gifted vocalist from Sweden, the young Ekberg, who sang with enthusiasm about the same glorious Savior. ... God's Spirit was near and led the speaker, vocalist, and listeners. In as much as this was Pastor Pethrus's last meeting here, many wanted to shake his hand and say goodbye or offer heartfelt words, but instead, the meeting came to a close with an after-meeting of seeking-souls who knelt around the platform. Certainly, this was the best farewell that one could wish for – to give souls the opportunity to be set free from sin, from need, and from sickness, and to receive the Savior, his help, and healing.⁶⁰

Pethrus's final series of meetings was cut short. While staying as a guest of the Lindbloms, he received a cablegram saying that on July 15, his wife, Lydia, had given birth to triplets.⁶¹ The exciting news led him to conclude the meetings and return to Sweden as soon as possible.⁶²

As might be expected, Pethrus's meetings at the Lake View Evangelical Free Church raised questions about the Lake View congregation, Lindblom, and Pentecostalism, since the Swedish Evangelical Free Church, with roots in the Swedish pietism of C. O. Rosenius and the American revivalism of D. L. Moody, did not hold generally to particulars of Pentecostal theology.⁶³ Nevertheless, hosting Pethrus was not considered a problem within the Free Church. In fact, before he spoke at Lake View, *Chicago-Bladet* published a column, saying,

Pastor Lewi Pethrus of Stockholm, Sweden, the leading spokesman of the Pentecostal movement in the old, beloved homeland – who has

long been the target of remarks, accusations, lies, and slander but has triumphed over them so far – preached along with others in West Auburn Park last Wednesday. One of the editors of this newspaper, [C. T.] Martin, who writes this, had the benefit of being there. This article is intended to clarify *Chicago-Bladet's* position, under its current leadership, regarding both the preaching of Pastor Lewi Pethrus and the Pentecostal movement as we understand it, by and large, in this country. ... Lewi Pethrus preached simply, thoroughly, evangelically, faithfully, and well, much better than many of the "regular" Baptist preachers. Having now heard and seen him in the pulpit (for to see him also makes one able to make a "diagnosis"), we understand how he has been able to exert such a great influence on the recent religious movements in Sweden and especially in its capital city. It is apparent that Lewi Pethrus is more than religious; he is *honest* and *true*.... Although he is described as a "magnetic" person, he does not (as far as we could detect) use any hypnotic manipulation to put the audience in "the mood."⁶⁴

C. T. Martin affirmed both the content and manner of Pethrus's preaching. His critique would be directed toward Swedish Pentecostals who were not so well-mannered, saying:

And here is exactly the cardinal point which we make in this brief article. It is certainly not easy to distinguish between "psychological," "spiritual," and "intellectual," when it comes to Christian experiences, religious affections, and manifestations at meetings. The soul, with its wonderfully complex and hidden abilities and powers, is so inherently tied (entwined) to

what Paul calls the spirit (namely, the *human* spirit) that it takes the utmost care and an extraordinary degree of wisdom under the Holy Spirit to discern what is “flesh” (in other words, what comes from the deposit of the gifted natural man), and what is produced *directly* in the innermost depths of man by God the Holy Spirit. And we say without a doubt that it is precisely at this point that the “Pentecostal friends” among Swedes in America (perhaps because they have had less than adequate leaders) have made serious mistakes, which have caused so many honest seekers of the baptism of the Spirit to withdraw from the movement entirely. Yes, this is the question, if God may have withdrawn his flow of blessings precisely because the meetings tolerated pure carnality which was exalted to the name, honor, and dignity of the work of the Spirit.⁶⁵

Martin then described the meeting that he attended at Auburn Park. Apparently, Pethrus proved that a sermon could be preached without bodily shakings, twitches, or hysterical outbursts by the listeners. Martin concluded his article, saying:

No one who is on the side of the truth and possesses an ounce of judgment should be able to deny that Lewi Pethrus preaches the same truth (and in a far more convincing way) what the “Pentecostal preachers” among Swedes in this country are used to preaching. However, he preached about *receiving* the “baptism of the Spirit” and other blessings *before* expecting manifestations. He placed special importance on *this matter*. ... We would be most pleased if the Pentecostal movement in America (among Swedes) could be led, during Pastor Lewi Pethrus’s visit, onto the right path. For who does not

long for the baptism of the Spirit accompanied by gifts of the Spirit? But who can endure watching and hearing carnal “gymnastic exercises” and outbursts of speaking in tongues when the true *spiritual* element is missing?⁶⁶

As C. T. Martin’s report showed, hosting Pethrus was not a problem but considered a solution. Moreover, in 1925, *Chicago-Bladet* published three articles by Josef Ankarberg who visited Pethrus’s church in Stockholm and offered a glowing report.⁶⁷ In 1926, the periodical published Pethrus’s sermon titled: “Three Kinds of Christians.”⁶⁸ In 1927, C. B. Hedstrom visited Pethrus at his church – the Filadelfia Church in Stockholm – and sent to *Chicago-Bladet* a full report of his visit which included a photo of him with Pethrus and the pastor’s three-year old triplets. Hedstrom wrote:

I was greeted with a loving welcome and Pethrus spoke of the wonderful meetings he had held in our church in Chicago. Then Pastor Pethrus continued with a short but glorious sermon and concluded with prayer. Of course, it was highly interesting for me to visit this temple of God where so many of our dear friends in Chicago have worshipped – where our [Free Church] missionary Titus Johnson had belonged and where he came from, and of course, to cherish our dear memories that we have of the meetings with Pethrus and Alfred Gustavson at Lake View will likely not be forgotten for a long time, if ever.⁶⁹

Harry Lindblom preached messages too about the person and ministry of the Holy Spirit. For example, on Pentecost Sunday in 1927, Lindblom delivered a message titled “Pentecostal Power, Pentecostal Experience, and Pentecostal Utter-

ances” (*Pingskraft, pingstupplevelse, och pingstyttringar*).⁷⁰

Shortly after Pethrus’s visit to Chicago, a new Swedish Pentecostal Church formed that was patterned after Pethrus’s church in Stockholm.⁷¹ The new church began as a mission led by Arvid Ohnell (1891-1963) who came to Chicago in 1925.⁷² He rented a space at 3315 N. Clark Street and was soon joined by others such as Victor Norlin, Erick Peterson, Efraim Fraim, and Erik Nilson.⁷³ On March 7, 1926, the mission took the Swedish name Filadelfiaförsamling (Philadelphia Church), and in the following year, incorporated in the State of Illinois as Philadelphia Swedish Pentecostal Church.⁷⁴

Lindblom as Pastor, Evangelist, Teacher, and Author

In 1926, the Swedish Evangelical Free Church of America re-established its own school in Chicago. A decade earlier (in 1916) the school had returned to Chicago from Minneapolis – where Lindblom had studied – and affiliated with Moody Bible Institute. But in 1926, when the school operated on its own again, it opened an Academy, along with its Bible Institute and Seminary (known today as Trinity International University with Trinity Evangelical Divinity School).⁷⁵

When the number of courses increased at the Academy, it was necessary to add instructors and Harry Lindblom became the first instructor in the science department. He developed the department and taught courses regularly for the next twelve years.⁷⁶ When he began teaching, the science classroom did not have a single test tube in the laboratory but through his efforts, Lindblom raised funds to purchase equipment for the chemistry, physics, and biology courses. This was

necessary for the school to receive accreditation by the University of Illinois.⁷⁷ During the next years, enrollment in the science classes grew to ninety students.

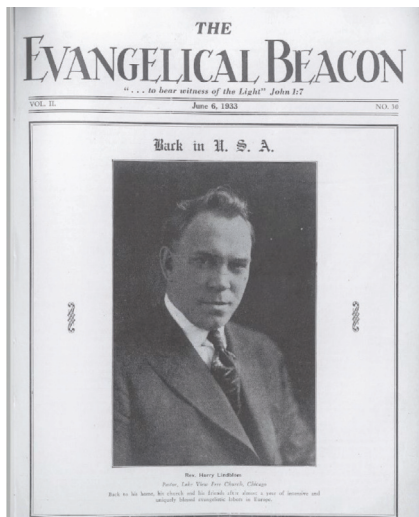
In addition to his pastoral, evangelistic, and teaching roles, Lindblom enrolled in science courses at Northwestern University and the University of Chicago toward the M.S. degree.⁷⁸ This prepared him further to present reasoned arguments for the Christian faith to students and lay people in light of the growing skepticism due to Darwin’s theory of evolution and secularist views that denied God’s existence and supernatural work. Lindblom’s writings integrated science and Christian faith which made him increasingly popular as a teacher, evangelist, and pastor.⁷⁹ He affirmed the importance of higher education and was a popular voice in the area of Christian apologetics. In addition to his graduate work in science – which earned him the doctor of pharmacy degree (Dr. Pharm.) and the title “Dr. Lindblom” – he was a member of the American Chemical Society and the American Social Hygiene Association.⁸⁰

For the years that Lindblom taught at the Free Church School, he never accepted compensation.⁸¹ He was paid fifty dollars a month but always returned his checks to the school.⁸² He taught as a ministry to students. By all standards, Lindblom was an Evangelical Free churchman.

In 1931, the Evangelical Free Church of America launched an English periodical titled, *The Evangelical Beacon*, and Lindblom was the person who proposed its name. He wrote columns for the periodical nearly every week on the theme of “The Bible and Science” which helped readers navigate several contemporary issues which they faced, such as creation

and evolution, drinking alcoholic beverages, the wonders of nature, gas warfare, and death. Every column drew spiritual applications from scientific knowledge.⁸³

Lindblom's friend, C. B. Hedstrom, was a businessman who came to own three shoe stores in Chicago. His interest in evangelism led him to co-found the Christian Business Men's Committee International (CBMCI). He also led music for Lindblom's evangelistic meetings and arranged the logistics. In 1931, when Hedstrom spoke with Pastor Frank Mangs, a well-known, Swedish-speaking evangelist from Finland, about someone to work with him during summer meetings in Sweden, Hedstrom recommended Lindblom.⁸⁴ After Mangs met Lindblom, he invited him to Sweden to hold meetings in the summer of 1932. What was intended to be a three-month evangelistic tour, however, turned into nearly a year-long evangelistic campaign.⁸⁵ The meetings in Gothenburg, for example, drew crowds of 4,000 regularly, and as revival spread, the number of meetings was extended.⁸⁶



The Evangelical Beacon, June 6, 1933.
Evangelical Free Church of America
Archives, Minneapolis, Minnesota.

After this evangelistic campaign, Lindblom returned to Chicago.⁸⁷ Although he had worked in Sweden with Mangs, his friend Pethrus read accounts of him working with the Finnish evangelist.

From Lindblom's "The Bible and Science" articles in *The Evangelical Beacon*, three books were published by Taylor University of Indiana. The books were titled: *Nature's Punishment of Sin*, *The End of the Universe*, and *Looking at Jesus Scientifically*.⁸⁸ Books by Lindblom were also published in Swedish and Danish, including: "The Bible and Science" (*Bibeln och vetenskapen*), "Our Eternal Home and the Way There" (*Vårt eviga hem och vägen dit*), "God Forgave My Sin" (*Gud, forlat min synd*), "A Certain Kind of Tree" (*Ett visst slags trad*), "The End of the Universe" (*Universums slut*), and "Can One Live the Christ-Life in These Evil Days?" (*Kan man leve Kristus livet i disse onde Dage?*)⁸⁹.

In 1938, Filadelfia Publishing of Stockholm published Lindblom's book titled, "Is Life Worth Living?" (*Är livet värt att leva?*).⁹⁰ The chapters dealt specifically with the person and work of the Holy Spirit. Later, an English edition was published by Victory Gospel Press and listed in the Assemblies of God Book Depot in periodicals such as *The Australian Evangel* and *Glad Tidings Messenger*, along with books by Pentecostal authors such as Donald Gee, Stanley Frodsham, and Lewi Pethrus.⁹¹

Although Lindblom's book – *Is Life Worth Living?* – was published in 1938, it set forth his theology of the Holy Spirit, years before the book's publication. Lindblom wrote:

The Holy Spirit finds in our nature deep rooted and age long forces that resist entire submission to God. He is desirous of occupying

the entire territory, but is resisted. He does what He can and is permitted to do. In the measure we yield to His progressive forward march, will He occupy with His own power and establish heavenly forces within. This is being FILLED with the Spirit. We cannot say we are filled till every department of our being is under His control. When the last little foothold of self, flesh and the world has been yielded for His permanent occupancy, He floods the entire being with an overwhelming sense of satisfaction and joy. Surges and billows pass through our being; our emotional realm and our spirits are enwrapped in the full control of the Holy Spirit. The Spirit Himself has made progress in our lives.⁹²

Similar to Pethrus, Lindblom emphasized the need to submit to God and to come under the Spirit's control. When this happens, Lindblom said that the Christian is filled with the Spirit and may even feel the Spirit within as "surges and billows pass through." Moreover, Lindblom advocated other evidences, expressions, and manifestations of the Spirit, saying:

The church of Christ with the full power of the Holy Ghost was to be a pattern for all future time, in regards to life and ministry, but it has also degenerated. When the Holy Spirit came upon those chosen and yielded disciples there were wonderful evidences, expressions and manifestations of the presence of a supernatural power in their midst. The picture of the church given in the first chapters of the Book of Acts is, no doubt, God's model and pattern. Any deviation is degeneracy and not progress.⁹³

Lindblom was concerned that the church of his day was not experiencing the Spirit-empowered life that it should, or that it

had, during the first century. Furthermore, he was concerned that theological and ecclesiastical debates about the Holy Spirit could lead to negative attitudes and conclusions about the Spirit's work, and this could adversely affect receiving the Spirit as a gift and his spiritual gifts for the church to function as a body. Lindblom said:

When the negative attitude is taken, there can be no reception. These early disciples were ready and received. In many quarters today, the work and blessing of the Holy Spirit is debated; in others it is received. There is a vast difference. They received not only the Holy Spirit, but they received also His gifts. The Spirit Himself is a gift, sent from the Father in answer to the prayer of Jesus. He said, "I will pray the Father, and He will send you another comforter, the Holy Spirit." He is a gift Himself, but He also has gifts that He Himself gives. These are spiritual faculties and equipments that fit the believer for his work in the church. They are individual endowments that serve as do the various members of the body. Each one has its place and function.⁹⁴

Finally, Lindblom recognized that the Spirit manifests in believers in various ways, even with shouts of excitement. However, the Spirit's power may manifest in the soft, still influence that leads to a transformed life. He wrote: "Some [people] have conceived this power of the Holy Spirit to be violence, noise and excitement. In many instances it is just the opposite. It is the quiet, tender and penetrating influence that changes, turns and transforms."⁹⁵

Another book by Lindblom was titled, *Spiritual Truths on the March*, which was a collection of his sermons.⁹⁶ He knew

that the Swedish Evangelical Free Church was rooted in streams of pietism and revivalism, and even demonstrations of Pentecostal phenomena among the “Free-Free.” Nevertheless, he viewed with concern what he saw as ecclesiastical formalism or resistance to the genuine work of the Holy Spirit, and asked: “Is there a danger of the Free Church falling, just as much as Ephesus? [Rev. 2:1-7] Once we were known as a Holiness movement. We were known as a movement that knew something about the power of the Holy Spirit. Now we are becoming known as something altogether different. Others have noticed the change. When such conditions arise, God always will raise up others to carry on.”⁹⁷ Lindblom’s comment regarding God raising up others to carry on was likely a reference to the Pentecostal friends (*Pingstväänner*) who embodied a desire for holiness and relied daily upon the power of the Spirit.

Lindblom and Pethrus in Chicago in 1936

Lindblom’s collaboration with Pethrus became most evident between 1936 and 1939. During this time, Lindblom translated Pethrus’s book on the Holy Spirit. The Swedish edition, titled *Vinden blåser vart den vill*, was published in 1936, and appeared in English in 1938 under the full title of: *The Wind Bloweth Where It Listeth: Thoughts and Experiences on the Baptism with the Holy Spirit*. The latter book was published by Philadelphia Book Concern of Chicago.⁹⁸ This book was advertised regularly in *The Latter Rain Evangel*, which described it as “most fascinating and instructive,” providing “eight chapters on the Baptism of the Holy Spirit.”⁹⁹



Harry Lindblom
Lindblom Nedrebo Family
Collection

When Pethrus returned to Chicago in 1936, he held meetings at Lake View Evangelical Free Church with Lindblom.¹⁰⁰ In November, Pethrus reported: “Sunday’s meetings were in Swedish and were held in Lake View High School’s auditorium, a large and beautiful building with twelve to thirteen hundred listeners present.”¹⁰¹

For meetings in English, Pethrus preferred Lindblom as his interpreter. In April, *Chicago-Bladet* reported: “The Free Church of Lake View participated in the meetings that have recently been held here on the northside of Chicago, led by Br. Lewi Pethrus. At several meetings, the translator was Brother Lindblom who is quite skilled as an interpreter, able to use both English and Swedish.”¹⁰²

As during Pethrus’s earlier visit to Chicago, his meetings raised questions about the congregation, Lindblom, Pentecostalism, the Free Church, and even the Mission Covenant. Sparked by conversations reported in the periodicals *Sanning*



Lewi Pethrus,
 Photographer: Carl Larsson
*Pentecost – Archive &
 Research, Sweden*

och Ljus (Truth and Light) edited by C. E. Cedar, *Missionsvännen* (The Mission Friend) edited by Joel Fridfelt, and *Evangelii Härold* (Gospel Herald) edited by Pethrus, the topic turned on the matter of theological boundaries. Although there were disagreements about what was said in a conversation between Pethrus and Fridfelt, C. E. Cedar concluded his point, saying: “The Free Church has always had, and still has today, freer boundary lines than the Pentecostal movement has, both here in this country and in Sweden.”¹⁰³

In 1937, Lindblom became a member of the Board of Directors of Taylor University in Upland, Indiana. Before he delivered a Baccalaureate address, he was introduced not simply as the pastor of Lake View Evangelical Free Church and a teacher of the Free Church Bible Institute and Academy” but also as the “[D. L.] Moody of Sweden.”¹⁰⁴ Following the Baccalaureate address, Lindblom stayed

to speak at Taylor University’s Youth Conference.

Lindblom and Pethrus in Stockholm in 1938

In December of the same year, *The Evangelical Beacon* announced that Lindblom received a cablegram from Pethrus, inviting him to conduct a six-month revival campaign at the Filadelfia Church in Stockholm, “the largest Swedish congregation in the world.”¹⁰⁵ The periodical, *The Echo*, reported this too, saying, “It is with pleasure that Taylor University notes the invitation extended to its new board member, Dr. Harry Lindblom, to hold six months of revival services in Europe with all expenses paid... Dr. Lindblom will leave America shortly after the first of January [1938], and in addition to his Swedish engagement will also hold meetings in Vienna, Warsaw, Paris, Berlin and London. This will be his second trip to Europe.”¹⁰⁶

With Lindblom’s commitment to travel to Sweden a second time, the Free Church School felt his absence. Gustav Edwards, president of the school, described to the Free Church Annual Conference the difficulties that the school faced in hiring and retaining capable teachers.¹⁰⁷ He was grateful, nevertheless, to instructors like Lindblom who labored faithfully through the years. Edwards reported, “During the first semester Rev. Harry Lindblom lectured to the Bible Institute and Seminary Students, but due to his departure for Sweden in January, the course was discontinued.”¹⁰⁸

On the other hand, Pethrus was glad to welcome Lindblom to Sweden. He said, “In 1938 we called Pastor Harry Lindblom to a series of meetings in the Filadelfia Church in Stockholm. He came and was a wonderful blessing to us. We

will never forget his sermons, to which large crowds gathered to hear him. Not least unforgettable were the theater meetings, which we held during his stay in Stockholm that winter and spring.”¹⁰⁹ Pethrus referred to the fact that the Filadelfia Church had rented a large theater to accommodate large numbers of people attending the meetings.¹¹⁰

In March, Lindblom sent a cablegram about the first meetings held at Filadelfia Church, saying:

Church filled to utmost capacity and the first meeting, which was a Sunday morning, God gave us sixteen souls. On Sundays the police have given permission so the people can stand in the passage-ways, and they crowd to the front, standing two hours and not moving. Then the prayer rooms fill up. Scores and scores find their way to these rooms. No attempt is made to count. That is left with the Lord. A mighty prayer spirit prevails. There are meetings every morning at 9 for prayer. The atmosphere is charged with the Holy Spirit.¹¹¹

In addition to Stockholm, Lindblom held meetings in Gothenburg, Linköping, and Norrköping, and because of the overwhelming response from people turning to Christ, he received “invitations that would keep him in Europe for months, or even years.”¹¹² Originally, Lindblom expected to be back in Chicago by early June, in time for his daughter Harriet’s graduation from the Free Church Academy, and to fulfill his speaking engagements at conferences and tent-meeting campaigns during the summer months.¹¹³ However, he decided to remain in Scandinavia for a couple more months and promised to be back in time for his daughter to enter Taylor University as a student.¹¹⁴ It was reported, “God is using this mes-

senger of His to lead literally thousands of souls to Christ. The crowds are still thronging the largest buildings in the cities in which he speaks.”¹¹⁵

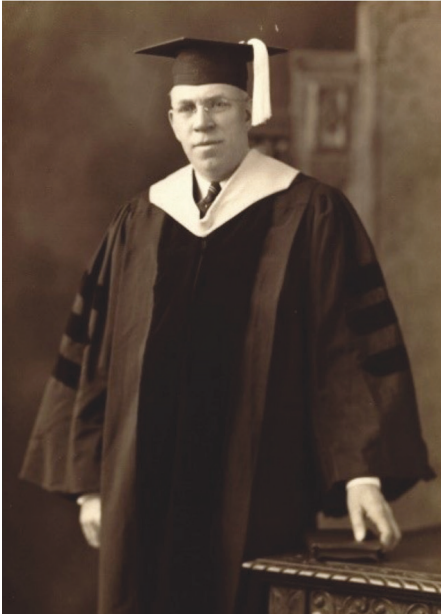
Lindblom as International Churchman

Lindblom finally departed from Gothenburg but stayed for a week in England. The reason was to attend a professional society meeting and ceremony in which he was awarded the honorary degree of Doctor of Science by the Academy of Science of London, in recognition of his contribution to science education.¹¹⁶ He arrived in New York on July 25, and traveled to Chicago where Lake View Free Church gave him a warm welcome home.¹¹⁷

Of course, expectations of Lindblom kept pace in Chicago. In August, he held a series of evangelistic tent meetings on the city’s southside with the cooperation of fourteen churches. It was estimated that more than 2,000 people attended a single Sunday evening meeting.¹¹⁸ His schedule remained busy with preaching, writing, publishing, and guestspeaking.¹¹⁹

More recognition came from his writings and evangelistic work. At Taylor University he was awarded the honorary degree of Doctor of Humane Letters, conferred upon him at a special convocation in November.¹²⁰ Robert Stuart, President of Taylor University, read the list of Lindblom’s publications and accomplishments in the areas of Christian faith, evangelistic work, and apologetics, particularly his work in the area of the Bible and science.¹²¹

When Pethrus and other Pentecostal leaders discussed the idea of holding a European Pentecostal Conference in the summer of 1939 in Sweden, the question of interpreters became one of the most important.¹²² Pethrus said that they natu-



*Dr. Harry Lindblom, 1938
Trinity International University Archives,
Deerfield, Illinois.*

rally thought of Harry Lindblom as the expert in the art of interpreting to and from the English and Swedish languages.¹²³ Therefore, at the end of 1938, Pethrus invited Lindblom to serve as the interpreter for the conference to be held the following summer. The invitation included Selma and Harriet to join him. No doubt, by this time there had been preliminary conversations between Lindblom and Pethrus about the American preacher serving at the Filadelfia Church in Stockholm. Later, Pethrus acknowledged that Filadelfia Church indeed had called Lindblom to serve the church in Stockholm.¹²⁴

The offer from Pethrus brought Lindblom to a crossroads. When he approached the Lake View church board about returning to Sweden the following summer, the board opposed the idea, wishing him to remain in Chicago.¹²⁵ They did not think he had his usual energy and needed rest to regain his strength. On the

other hand, Lindblom was confident that God would heal his body if others prayed for him.¹²⁶ At this point, Lindblom decided to return to Sweden, at least to serve as the interpreter of the European Pentecostal Conference.¹²⁷ Although he asked for a three-month leave of absence from Lake View, it appeared that in his mind he had decided to resign his position and accept the offer to join Pethrus in Stockholm.¹²⁸

Tensions were high with leaders of Lake View Free Church. Hedstrom described the hurt he felt over Lindblom's decision to leave, saying, "No co-worker had closer contact with Lindblom than I had, and when we came to the crossroads in our spiritual interests ... I think it hurt his heart as much as it hurt mine."¹²⁹ On the other hand, Pethrus was glad to welcome the Lindblom family to Stockholm, saying that Harry "came with his wife and daughter whom we also have learned to appreciate and love."¹³⁰

Even with the offer to remain in Sweden, Lindblom intended to return to Chicago in the month of August to hold evangelistic meetings on Chicago's southside just as he had done the previous year.¹³¹ When the meetings were over, he planned to return to Sweden and join the ministry of Filadelfia Church.¹³²

Lindblom and Pethrus in Stockholm in 1939

The European Pentecostal Conference was held in Stockholm, June 5-12, 1939. This meeting was the first of its kind. Pentecostal leaders and delegates gathered from twenty different countries of Europe. Pethrus was the conference chairman and Lindblom was the interpreter, co-laboring again side-by-side. Obviously Lindblom was unique – the sole American on the platform. In addition to



*European Pentecostal Conference, 1939,
Pentecostal Alliance of Independent Churches, Sweden.*

his role as interpreter for all Swedish and English speakers, he delivered four messages himself, preaching on the themes of “Nicodemus” (John 3:1-16),¹³³ “Resurrection Power” (Phil. 3:10),¹³⁴ “No Condemnation in Christ Jesus” (Rom. 8:1),¹³⁵ and “When the Spirit Comes” (John 16: 8).¹³⁶

The long list of speakers of the European Pentecostal Conference was impressive. A sample of those on the platform for the eight-day event were: T. B. Barratt of Norway, G. Cherneff of Bulgaria, Elsa Ciszuk of Poland, P. De Costa of Portugal, Anders Endersen of Denmark, Johann Filippi of Yugoslavia, Jakob Forster of Hungary, Donald Gee of England, E. Grunewald of Germany, M. S. Guillaume of France, P. Klaver of Holland, Eino Manninen of Finland, Lewi Pethrus of Sweden, Alfredo del Rosso of Italy, Karl Schneider of Switzerland, and P. Viederis of Lithuania.¹³⁷

At the close of the conference, Pethrus

extended thanks to all who participated. He thanked his congregation. He thanked God for the opportunity to serve all who attended. Then he said, “I would now like to express the debt of gratitude that we owe to someone who has served this conference. I have in mind our excellent interpreter, Brother Harry Lindblom. Without him, the conference could not have been what it was.”¹³⁸ Pethrus also expressed thanks to those from the various countries of Europe, for their love and enthusiasm for the days they were together. He added, “We also wish to send greetings to all the congregations that you represent. Greet them from the Pentecostals in Sweden!”¹³⁹

Following the European Pentecostal Conference, Lindblom attended Sweden’s national Pentecostal conference held in Småland. In a letter to *The Evangelical Beacon*, he described the enthusiasm of both conferences, writing:



*Committee of the European Pentecostal Conference, 1939.
Lindblom is front row, far left, with Pethrus next to him.
Pentecostal Alliance of Independent Churches, Sweden.*

I have been in this old “*Lasarestad*” [Pietist Readers’-city of Stockholm] for about ten days, and what a time! The windows of heaven have been open over us. Night after night the crowds have gathered and night after night salvation’s stream has flowed. Last Sunday the town park was secured, loud speaker system arranged, and about 4,000 people were in attendance... This week the Pentecostal people have been having the national conference in the beautiful province of Smaland. The place is ideal. Evangelists, pastors and workers from Ystad in the south to Lappland in the north are here – almost 3,000 Christian workers, besides the laity... Missionaries from foreign lands are here by the hundreds... Poor itinerant evangelists from the Lappland district have “cycled” (bicycled) down; others more fortunate have motorcycles... As they come swinging into the grounds, dusty and travel-worn, their faces light up and tears course down their cheeks as they see their comrades from the various battlefronts. They greet each other with a warm “Peace,” embrace and weep and rejoice... They are all one – whether

it be a poor Lappland evangelist or a Stockholm pastor. Position and rank are forgotten and all are one happy family in the Lord.¹⁴⁰

Lindblom had appreciated Pentecostals ever since his own Spirit-baptism in the northern woods of Minnesota and Canada. However, his more recent experiences in Sweden affected him deeply, whether preaching to crowds at evangelistic tent meetings, interpreting for speakers like T. B. Barratt, Donald Gee, and Lewi Pethrus, or observing the brotherly love between Pentecostal missionaries. Lindblom continued, saying:

The atmosphere is electrified with the Spirit of God. Sinners simply wilt under the pressure of God’s power. Sick are healed before our eyes. They come forward by the score – a drop of oil, a few words of prayer and they arise with a shout. They are led forth, and soon run out, hands lifted and praise overflowing. Folks are baptized with the Holy Spirit and the Word is confirmed. The work of the Holy Spirit is never argued, debated but rather received. While others are discussing what He will do and not do, they simply receive what He

offers... God is not only a theological figure. Jesus is not only a historical miracle worker and the Holy Spirit is not only a debatable personality – but The TRINITY IS REAL to this people. They take God at His Word – they trust Him – and work with Him as a reality. They expect the miraculous to happen and it does... I have wondered how it was on the day of Pentecost. But here I have witnessed something that has lifted my heart and soul to heights of ecstasy and blessing that is simply heavenly. Again there are times when the Holy Spirit melts the audience into the most tender and heart-crushing manifestations. It seems that God is in the midst of the camp.

Lindblom's words communicated not simply a theology of the Holy Spirit but a testimony to God's Spirit at work in people's lives. His letter to his Free friends was not simply a report of everything happening in Sweden, but a testimony of the Spirit's work in his own life and spiritual journey. He closed by saying:

Yesterday I received an invitation from Zurich, Bern and Basel, Switzerland. How wonderful the doors are opened and how the Lord has blessed. I have worked in 384 meetings since the 5th of February. There has been a steady stream of blessing and strength. Midsummersday, the Haga-park in Stockholm has been secured for a city gathering... They expect a gathering of over 10,000 people if the weather is favorable.¹⁴¹

It is important to note that this article in *The Evangelical Beacon* was published also in *Word and Work*, a Pentecostal periodical.¹⁴²

Lindblom's pace was demanding. He had worked in 384 meetings since the beginning of February. During the

European Pentecostal Conference, he served as an interpreter 8 to 13 hours a day, performing his task of "quickly, clearly and accurately interpreting from Swedish to English and vice versa."¹⁴³ Pethrus later commented: "One never had any feeling that Lindblom was weak and tired or that he needed to rest. When this was mentioned, he always dismissed it, simply wanting to serve and work."¹⁴⁴

When Lindblom and his family departed Sweden at the beginning of August, it was to fulfill his promise to the congregations on Chicago's southside, as mentioned earlier. Therefore, he left Filadelfia Church with the idea that he would return to Sweden.¹⁴⁵ However, on his trip across the Atlantic from Southampton to New York City, he suffered a heart attack.¹⁴⁶

Despite the physical weakness that followed, he wanted to fulfill his promise to the southside congregations. He spoke night-after-night with his usual enthusiasm and warmth, but needed to spend nearly all of his daytimes in bed. He kept up this pace until the end of the series of meetings.

Lindblom, Then Pethrus to Philadelphia Church in Chicago

At this time leaders of the Philadelphia Church in Chicago wrote to Pethrus, requesting that Filadelfia Church in Stockholm release Lindblom from his promise to return to them so that they could call him as pastor of their congregation in Chicago.¹⁴⁸ The decision was made to release Lindblom, and soon he was called as pastor to the Philadelphia Church in Chicago.¹⁴⁹ He accepted the call even though he was weak. The congregation believed that God would restore his health.¹⁵⁰

The opening of the pastoral position at

Philadelphia Church in 1939 came after the pastor, Joseph Mattsson-Boze, moved to New York.¹⁵¹ In August of that year, Oliver Pethrus, the oldest son of Lewi Pethrus, was called to the Chicago church as assistant pastor and conductor of the string orchestra.¹⁵² With plans for Lindblom to return to the pulpit, services would be held in Swedish and English.¹⁵³

In September, *Chicago-Bladet* reported, “Br. Harry Lindblom after his latest trip to Sweden has not been well. He suffered a heart attack on his return trip here and has been very weak ever since he returned. However, he preached at the series of meetings on the southside to fulfill his promise.”¹⁵⁴ Due to his condition, it became necessary for Lindblom to discontinue speaking and preaching, and remain under the care of his doctor.¹⁵⁵ Lindblom canceled his speaking engagements, for example, with the Colorado Young People’s and Sunday School Conference, and in his place, sent Dr. Stuart of Taylor University.¹⁵⁶

Lindblom’s physician was his good friend, Dr. Titus Johnson, who provided “the best treatment a doctor could give.”¹⁵⁷ In October, Johnson took Lindblom to the Swedish Covenant Hospital of Chicago for a thorough examination.¹⁵⁸ By November, Lindblom was “on a better path but not yet strong enough to preach.”¹⁵⁹ At the same time, he was encouraged by his former congregation, the Lake View Free Church, which gave to him the Thanksgiving Day offering of \$150 as a gesture of their enduring love for their former pastor.¹⁶⁰

At the beginning of the new year, Lindblom’s activities with his new congregation increased. He spoke about how members visited him faithfully in his home and how much this encouraged him. From reports and his own observations, he said:

The great driving force among the brothers and sisters [of Philadelphia Church], and the meetings, is their zeal for the salvation of souls. Since I came into close contact with the congregation, I have been glad to hear that many people in our public meetings have been saved and several have been baptized in the Holy Spirit. This has happened also in the Bible study meetings, as well private meetings of the congregation. This is the way it should be, and is, when the Spirit has his rightful place, and works with unhindered freedom to carry out his important mission. It is quite different when he is displaced, put into a box, and feels alienated. When this happens, Christians resort to all kinds of alternatives and substitutes; they organize series of meetings and campaigns to give the ministry a little boost. But the revival spirit should be active constantly in the church. I have noticed that the [Philadelphia] friends (*vänner*) are eager and strive to keep this revival spirit at a full and flaming blaze. For this we praise God.¹⁶¹

During the earlier years of Mattsson-Boze’s ministry, Philadelphia Church had grown so much that its building was too small for the congregation. Therefore, when the Capital State Savings Bank at 5437 North Clark Street became available for sale, the church purchased the property.¹⁶² After extensive renovations, the facility was ready for services and meetings.¹⁶³ In March 1940, a news announcement titled “The Temple of Mammon Becomes the House of God,” said: “The Swedish Pentecostal Church on Chicago’s north side recently purchased the building at 5437 N. Clark St., which previously housed Capital State Bank. The complex is now transformed into a church, which was dedicated on March 10. The congregation is served by



*Philadelphia Church, Clark Street, Chicago, 1940.
Courtesy of Philadelphia Church, Chicago.*

Pastor Harry Lindblom, with Oliver Pethrus, son of Pastor Levi Pethrus in Stockholm, as Assistant Pastor.”¹⁶⁴

Lindblom’s health improved. He was strong enough to preach during the spring months. He was also active in the services tied to the building’s dedication, as well as other church activities.¹⁶⁵ The periodical *Sanningens Vittne Trons Härold* reported:

Three or four weeks ago, at the baptismal font of the new facility of Philadelphia Church in Chicago, there were thirteen happy souls whom the Lord saved. Some of them were already baptized in the Holy Spirit, and all wanted to be baptized in water to Christ and clothed in Him. In this way the new baptismal font was dedicated. The pastor of the congregation, Brother Harry Lindblom, led it all, assisted by brothers Oliver Pethrus and Carl Anderson. It was wonderful to

witness this baptism. With cheers, each baptized person again stood up. Hallelujah!¹⁶⁶

Sadly, Lindblom’s health again began to decline.¹⁶⁷ Although it was reported that he “preached the Word anointed by God,” after worship services he needed to return to the quiet of his home for rest.¹⁶⁸ While Lindblom’s “spirit was willing, the flesh was weak” (Matt. 26:41). He died at his home on June 11, 1940, at the age of 52.¹⁶⁹

Chicago-Bladet commented about his age, saying, “Thus, he did not become what is called ‘old,’ but oh, what he managed to accomplish during his lifetime.”¹⁷⁰ Lewi Pethrus, wrote:

Since our brother left Sweden last summer, he has been ill and partly bedridden for some time. However, we had received information recently that he was better and participating in the ministry. Then

again, the news came that he had taken a turn for the worse. News of his death certainly came as a great surprise. He had only crossed the fifty-year mark a few years ago, and from a human point of view, he should still have a large number of his working days left. The message of his home-going brings grief and a sense of loss to wide circles of his thousands of friends on both sides of the Atlantic. ... It is evident that he wore himself out in the Lord's service. The great preacher C. H. Spurgeon once said to a group of preachers, "It is better to wear out than to rust away." It is better to have fallen on the side of those who are faithful servants of the Lord. The crowd of souls he won for Jesus is large both in America and Sweden. Thank God for this wonderful life of labor.¹⁷¹

After Lindblom's passing, Philadelphia Church was again without a pastor. However, the congregation learned that the pastor of Filadelfia Church in Stockholm was thinking of pursuing other opportunities.¹⁷² Thus, in September 1940, the congregation called Lewi Pethrus to serve as pastor of Philadelphia Church in Chicago.¹⁷³ After discussions, he agreed to come to Chicago, with an agreement of a three-year leave of absence from Stockholm.¹⁷⁴ However, because of events surrounding World War II, his departure from Sweden was delayed. He arrived to Chicago in April 1941, with his sons Paul and Knut. Due to circumstances, he could not bring his wife, Lydia, and their other six children at the time.

Pethrus worked in the congregation for only three months. In July, he began to hold tent meetings with Einar Waermö. The periodical *Vestkusten* reported, "When Pastor Lewi Pethrus, the founder and leader of Filadelfia Church in Stock-

holm, came here to this country a few months ago, it was decided that the family would come after him and that he might settle down here for good. His son [Oliver] now leads what is known as the Swedish Pentecostal Church in Chicago. However, all has not gone as planned – on the grounds of the war and passport difficulties, the family has not been able to travel here, and so now Pastor Pethrus instead will return home to Sweden."¹⁷⁵

Oliver Pethrus remained at the church until December of the same year.¹⁷⁶

Conclusion

Harry Lindblom operated at full speed during his years in ministry and accomplished more during his lifetime than many preachers could only imagine. His roles as an Evangelical Free Church pastor, evangelist, teacher, and author earned him recognition as a prominent Evangelical Free churchman. However, his demanding pace came at a cost to his health. Pethrus's quotation of Spurgeon however, in regards to Lindblom may be most appropriate: "It is better to wear out than to rust away."

Lindblom and Pethrus worked together on both sides of the Atlantic. They admired each other for their shared convictions and complemented one another in their spiritual gifts which they used to advance the gospel. They brought people together – Free friends and Pentecostal friends.¹⁷⁷ Their collaborative efforts allowed them to enter each other's worlds – Lindblom to Stockholm and Pethrus to Chicago. However, for different reasons in the end – Lindblom's failing health which kept him from returning to Stockholm, and Pethrus's dilemma with his family's travel to Chicago – meant their plans did not materialize as they had hoped.¹⁷⁸ Nevertheless, their collabora-

tive work strengthened ties between Swedish Pentecostals in Sweden and America, as well as furthered goodwill broadly among evangelicals in America, especially those of the Evangelical Free Church of America.¹⁷⁹

Lindblom has been remembered mostly as a teacher of the Free Church Bible Institute, Seminary and Academy, known today as Trinity International University, with its theological seminary, Trinity Evangelical Divinity School. His impact on students was certainly significant. However, his wider contribution went beyond that of a Christian educator. He was a Christian apologist and author who helped students and readers, as well as thousands of listeners think deeply about contemporary issues from a Christian worldview.

Certainly, Lindblom was affected by Pethrus and his form of Pentecostalism. Thus, the American preacher reminded

his Free friends of their heritage which was rooted in pietist and revivalist movements. He was concerned about ecclesiastical formalism and resistance to the work of the Holy Spirit, and asked: "Is there a danger of the [Evangelical] Free Church falling, just as much as Ephesus?... We were known as a movement that knew something about the power of the Holy Spirit. Now we are becoming known as something altogether different... When such conditions arise, God always will raise up others to carry on."¹⁸⁰ While Lindblom was an Evangelical Free churchman for decades, in the end he was a Pentecostal churchman and increasingly identified with Pentecostal friends like Pethrus who embodied a desire for holiness and relied daily on the power of the Spirit. For Lindblom, the work and blessing of the Holy Spirit was not something to be debated but something to be received.

Notes

1. Arvid Ohnell wrote, "Lewi Pethrus in Stockholm saw the great value in Brother Lindblom and called him [to be] his co-worker (*sin medarbetare*)." *Sanningens Vittne Trons Håröld* 30:272 (July 1940): 11.
2. See the book review: David M. Gustafson, "Varför reste Lewi Pethrus just till Chicago?: *Relations mellan Sverige och USA inom ramen för pentekostalismen*, edited by Jan-Åke Alvarsson (Uppsala: Artos, 2019)," in *Swedish American Historical Quarterly* 71: 1 (Jan. 2020): 65-66.
3. *Chicago-Bladet* 63:13 (June 18, 1940): 2; *Herald of Faith* 5:7 (July 1940): 9; *Chicago-Bladet* 63:13 (June 18, 1940): 3. As an example of Lindblom's respect as a preacher, in March 1939, he preached at the Gospel Tabernacle in New York where A. B. Simpson had preached years earlier. *Trons Håröld* 8:3 (Mar. 1939): 23.
4. *The Evangelical Beacon* 9:20 (June 25, 1940): 4.
5. The school began in 1897, and in 1901, incorporated as the Swedish Bible Institute of Chicago. David M. Gustafson, "P. J. Elmquist: Founding President of the Swedish Bible Institute of Chicago, 1897-1908," *Swedish-American Historical Quarterly* 68:1 (Jan. 2017): 29.
6. Jan-Åke Alvarsson, "Relationer mellan Sverige och USA inom ramen för pentekostalismen: En översikt av nittonhundratalets kontakter," in *Varför reste Lewi Pethrus just till Chicago: Relations mellan Sverige och USA inom ramen för pentekostalismen*, ed. Jan-Åke Alvarsson (Uppsala: Artos, 2019), 65; Joel Halldorf, *Pentecostal Politics in a Secular World: The Life and Leadership of Lewi Pethrus* (Cham, Switzerland: Palgrave Macmillan, 2020), 7. In another text, which identifies Pethrus as the foremost religious leader of 20th-century Sweden, Halldorf gives Pethrus the title "bishop" not because Pethrus used the title but because of the ways he functioned in the burgeoning Swedish Pentecostal movement similar to that of a bishop of the Church of Sweden in organizing and managing structured organizations. Joel Halldorf, *Biskop Lewi Pethrus: biografi över ett ledarskap* (Skellefteå, Sweden: Artos, 2017). An earlier study about Pethrus as the Swedish Pentecostal pioneer is: Carl-Gustav Carlsson, *Människan, Samhället och Gud* (Lund, Sweden: Lunds Universitet, 1990). For a granular view of Pethrus, see the selected collection of his letters in: Joel Halldorf, *Lewis brev: urval ur Lewi Pethrus korrespondens* (Örebro, Sweden: Libris, 2007). For a summary of Pethrus within Scandinavian Pentecostalism see: Jan-Åke Alvarsson, "Pentecostalism in Sweden and Finland," in *Global Renewal Christianity: Spirit-Empowered Movements, Past, Present and Future*, Vinson Synan and Amos Yong, eds. (Lake Mary, FL: Charisma House, 2017), 183-192.
7. Harry Lindblom, "Foreword," in Lewi Pethrus, *The Wind Bloweth Where It Listeth: Thoughts and Experiences on the Baptism with the Holy Spirit*, trans. by Harry Lindblom (Chicago: Philadelphia Book Concern, 1945), 12. For the broader context of spirituality in the early Swedish Pentecostal movement (1913-1921) see: Ulrik Josefsson, *Liv och över nog: den tidiga pingströrelsens spiritualitet* (Skellefteå, Sweden: Artos, 2005).

8. Lindblom, Foreword, *The Wind Bloweth*, 13.
9. *Evangelii Häreold* (June 20, 1940): 483.
10. G. A. Young, G. A., Frank W. Anderson, and E. A. Halleen, *Minnen och bilder från Svenska Ev. Frikyrkans Predikantförenings verksamhet* (Chicago: Svenska Ev. Frikyrkans Predikantförening, 1919), 49; *Chicago-Bladet* 63:13 (June 18, 1940): 2.
11. Bertha later married Herbert Anderson of Rock Island. *Daily Dispatch* (June 11, 1940): 10. Harry received significant support from his stepmother, Ida, and spoke of her highly. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
12. *Fireside* 1928 (Chicago: Free Church Bible Institute and Academy, 1928), 21; *Chicago-Bladet*, 63:13 (June 18, 1940): 2.
13. Lindblom became a registered pharmacist on Nov. 18, 1908. *Twenty-Seventh Annual Report of the State Board of Pharmacy of Illinois for the Year 1908* (Springfield: Illinois State Journal, 1909), 69; *Fireside* 1928, 21; *Fireside*, 1930, 12; *The Echo* 25:6 (Dec. 4, 1937): 1; *Daily Dispatch* (June 11, 1940): 10.
14. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
15. *Evangelii Häreold* (June 20, 1940): 483; *Chicago-Bladet* 63:13 (June 18, 1940): 2; *Fireside* 1928, 21; *Fireside*, 1930, 12; Young, et al., *Minnen och bilder*, 49.
16. *Fireside* 1928, 21; *Evangelii Häreold* (June 20, 1940): 483; *Daily Dispatch* (June 11, 1940): 10; *Chicago-Bladet* 63:13 (June 18, 1940): 2. Lindblom's role of missionary chaplain was described later as a "sky pilot."
17. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
18. *Sanningens Vittne Trons Häreold* 30:272 (July 1940): 11.
19. *Evangelii Häreold* (June 20, 1940): 483.
20. *Evangelii Häreold* (June 20, 1940): 483.
21. *Mimnesskrift: Utgifven med Anledning af Svenska Evangeliska Frikyrkans i Amerika Trettioårsjubileum i Rockford, Ill., 10-14 juni, 1914; 1884-1914* (Minneapolis: Swedish Evangelical Free Church, 1914), 371.
22. Young et al., *Minnen och bilder*, 49. Prof. A. L. Wedell assisted at Lindblom's ordination service. *The Evangelical Beacon* 9:20 (June 25, 1940): 5.
23. *Mimnesskrift*, 142; *Chicago-Bladet* 63:13 (June 18, 1940): 2.
24. *Mimnesskrift*, 158, 257; *Fireside* 1928, 21; *Chicago-Bladet* 63:13 (June 18, 1940): 2.
25. Lindblom ministered also at the Evangelical Congregational Church in South Shore part-time. Young, et al., *Minnen och bilder*, 49.
26. *Chicago-Bladet* 63:13 (June 18, 1940): 3.
27. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
28. *Chicago-Bladet*, 63:13 (June 18, 1940): 3.
29. Lake View Free Church formed in 1892, when "a few warmhearted Christians met in the basement of the home of a Mr. N. Svenson, 48 Baxter street." E. A. Halleen, William B. Hallman, Milton G. Nelson, and G. A. Young, *The Golden Jubilee of the Swedish Evangelical Free Church: Reminiscences of Our Work Under God. 1884-1934* (Minneapolis: Swedish Evangelical Free Church, 1934), 91.
30. *Chicago-Bladet*, 63:13 (June 18, 1940): 3. Cf. *The Evangelical Beacon* 9:20 (June 25, 1940): 4.
31. *Chicago-Bladet*, 63:13 (June 18, 1940): 3. Hedstrom said, "He [Lindblom] 'butchered' our beautiful Swedish grammar but he had fire in his soul. He took to the young people because of his gleaming personality and marvelous English." *The Evangelical Beacon* 9:20 (June 25, 1940): 4.
32. *Chicago-Bladet*, 63:13 (June 18, 1940): 3; *Daily Dispatch* (June 11, 1940): 10; *Evangelii Häreold* (June 20, 1940): 483; Halleen et al., *The Golden Jubilee*, 92; *Fireside* 1928, 21. Lindblom succeeded Gustav Edwards who became a pastor in Evanston, Illinois. *Chicago-Bladet* 63:13 (June 18, 1940): 3; *Golden Anniversary, 1892-1942, Fifty Years, Lake View Evangelical Free Church, Chicago, Illinois*, 14.
33. Young, et al., *Minnen och bilder*, 49; *Daily Dispatch* (June 11, 1940): 10.
34. Harriet Lindblom married Monrad Bru Torbjørnsen Nedrebo on Dec. 2, 1950.
35. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
36. *Chicago-Bladet* 63:13 (June 18, 1940): 3.
37. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
38. *Chicago-Bladet* 63:13 (June 18, 1940): 3.
39. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
40. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
41. *Chicago-Bladet* 48:14 (Apr. 1, 1924): 4.
42. *Chicago-Bladet* 48:14 (Apr. 1, 1924): 4; Alvarsson, "Relationer mellan Sverige och USA," 33. Petrus Swartz served as pastor in several Swedish Baptist churches including Chicago. Ernst Wilhelm Olson, Martin J. Engberg, and Anders Schön, eds., *History of the Swedes of Illinois* (Chicago: Engberg & Holmberg, 1908), 345. Also, Swartz "joined the Pentecostal friends (*pingstvännerna*) among which he worked also." *Svenska Amerikanska Posten* (May 24, 1939), 6. In 1911, he was pastor of West Auburn Park Swedish Baptist Church which became an independent Full Gospel church. He served the church until 1925, and in 1930, the congregation was renamed the Swedish Assembly of God. Warren Heckman, *The History of the Fellowship of Christian Assemblies* (Beaverton, OR: Good Book Publishing, 2011), 126-128.
43. Alvarsson, "Relationer mellan Sverige och USA," 34. Bengt Magnus Johnson was among those inspired by William H. Durham and the Free-Free (*fri-fria*) Scandinavians. Alvarsson, "Relationer mellan Sverige och USA," 19-20, 25. This group of burgeoning Scandinavian Pentecostals began after Durham returned to Chicago from William Seymour's Azusa Street Mission in Los Angeles, at the invitation of Louis and Cenna Osterberg and their son Arthur Osterberg. In the fall of 1906, Jesse and Mabel Smith (later, Hall) brought the Pentecostal revival to Chicago, meeting Durham and inviting him to L.A. Estrela Alexander, "The Role

of Women in the Azusa Street Revival,” in *The Azusa Street Revival and Its Legacy*, Harold D. Hunter and Cecil M. Robeck Jr., eds. (Eugene, OR: Wipf & Stock, 2006), 65. B. M. Johnson founded, and served as pastor for twenty-five years, the Lakeview Gospel Church (Assembly) in Chicago. *Herald of Faith* 5:7 (July 1940): 9. The Lakeview Gospel Church—originally the “Barry Avenue Church”—was named Svenska Pingst Församling (Swedish Pentecostal Assembly) in 1910, and led by B. M. Johnson, sent out missionaries Gunnar Vingren and Daniel Berg to Brazil in the same year. Heckman, *The History of the Fellowship of Christian Assemblies*, 123-124. An assistant elder in Durham’s North Avenue Mission was F. A. “Alec” Sandgren who published *Folke-Vennen*, a periodical that followed the Scandinavian Pentecostal movement. For the earlier history of *Folke-Vennen*, see: David M. Gustafson, *D. L. Moody and Swedes: Shaping Evangelical Identity among Swedish Mission Friends, 1867-1899* (Linköping, Sweden: Linköpings universitet, 2008), 207. For a broader perspective of early Scandinavian-American Pentecostalism, especially in Chicago, see: Darrin Rodgers, “Pentecostal Origins in Scandinavian Pentecostalism,” in *A Light to the Nations: Explorations in Ecumenism, Missions, and Pentecostalism*, edited by Stanley M. Burgess and Paul W. Lewis (Eugene, OR: Pickwick 2017), 301-329.

44. *Chicago-Bladet* 48:14 (April 1, 1924): 4.

45. *Evangelii Härold* (June 20, 1940): 483.

46. *Chicago-Bladet* 48:14 (Apr. 1, 1924): 4.

47. David M. Gustafson, “August Davis and the Free-Free: Pentecostal Phenomena among the Swedish Evangelical Free,” *Pneuma: Journal of the Society of Pentecostal Studies* 37 (2015): 201-223; David M. Gustafson, “Mary Johnson and Ida Anderson: ‘Free-Free’ Missionaries of the Scandinavian Mission Society U.S.A. to Natal, South Africa,” *Pneuma: Journal of the Society of Pentecostal Studies* 39:1-2 (2017): 55-77. See also: Ida Anderson, “Natal Sydafrika,” *Sanningens Vittne Trons Härold* 30:273 (Aug. 1940): 4.

48. *Chicago-Bladet* 48:14 (Apr. 1, 1924): 4.

49. *Chicago-Bladet* 48:15 (Apr. 8, 1924): 8.

50. *Chicago-Bladet* 48:15 (Apr. 8, 1924): 8.

51. *Chicago-Bladet* 48:15 (Apr. 8, 1924): 8.

52. *Evangelii Härold* 31 (1924): 361, cited in Nils Bloch-Hoell, *The Pentecostal Movement: Its Origin, Development, and Distinctive Character* (Oslo, Norway: Oslo Universitetsforlaget, 1964), 54.

53. *Evangelii Härold* (Aug. 28, 1924), cited in Alvarsson, “Relationer mellan Sverige och USA,” 62.

54. *Evangelii Härold* (Aug. 28, 1924), cited in Alvarsson, “Relationer mellan Sverige och USA,” 62.

55. *Evangelii Härold*, (Aug. 28, 1924), cited in Alvarsson, “Relationer mellan Sverige och USA,” 56. Osterberg stayed three years in Kingsburg and then moved to Fresno, California, until 1926 when he was elected District Superintendent of the Assemblies of God. Judith Osterberg Sylte, “Notes on Arthur G. Osterberg, 21 Dec. 1885-1 May 1970.”

56. See: David M. Gustafson, “Pentecostal Evangelist Cenna Osterberg and the Azusa Street Mission,” *Pietisten* 35: 2 (Fall/Winter 2020): 16-18.

57. *Chicago-Bladet* 48:29 (July 15, 1924): 8.

58. *Chicago-Bladet* 48:31 (July 29, 1924): 4.

59. *Chicago-Bladet* 48:31 (July 29, 1924): 4.

60. *Chicago-Bladet* 48:31 (July 29, 1924): 4; *Evangelii Härold* (Aug. 7, 1924), cited in Alvarsson, “Relationer mellan Sverige och USA,” 28.

61. Correspondence from George Nedrebo, March 16, 2021. George Nedrebo is the grandson of Harry Lindblom, son of Harriet Lindblom Nedrebo, and graduate of Trinity College, now Trinity International University. *The Evangelical Beacon* 52:15 (Apr. 10, 1979): 24; 52:18 (May 22, 1979): 21.

62. Letter from George Nedrebo, March 16, 2021.

63. See: *Chicago-Bladet* (Jan. 13; Jan. 20, 1925), 5. For a broader treatment of the Swedish Evangelical Free Church, see: Gustafson, *D. L. Moody and Swedes: Shaping Evangelical Identity among Swedish Mission Friends, 1867-1899* (Linköping: Linköpings universitet, 2008). In addition to Rosenius, P. P. Waldenström, who succeeded Rosenius as editor of *Pietisten*, exercised a similar influence, including the latter’s doctrine of the atonement. While the Swedish Evangelical Free Church of America, especially “the Free-Free,” experienced and accepted Pentecostal phenomena such as healing and speaking in tongues, the Free Church as a body of independent congregations did not adopt Pentecostal theology and practice such as that of the Assemblies of God and Independent Assemblies of God. See: Gustafson, “August Davis and the Free-Free,” *Pneuma*, 201-223. Many in the Free Church were open to Spirit-anointed phenomena without, for example, adopting the doctrine of speaking in tongues as the initial evidence of Spirit-baptism.

64. *Chicago-Bladet* 48:10 (Mar. 4, 1924): 4.

65. *Chicago-Bladet* 48:10 (Mar. 4, 1924): 4.

66. *Chicago-Bladet* 48:10 (Mar. 4, 1924): 4. For Bengt Magnus Johnson’s response, see: *Chicago-Bladet* 48:13 (Mar. 25, 1924): 5.

67. Josef Ankarberg, “Min Sverige-Resa, I-III” *Chicago-Bladet* (Oct. 13; Oct. 20; Oct. 27, 1925).

68. Lewi Pethrus, “Tre slags kristna,” *Chicago-Bladet* 50:16 (Apr. 20, 1926): 1.

69. *Chicago-Bladet* 51:8 (Feb. 22, 1927): 2. For Titus Johnson’s experiences with Lewi Pethrus in Sweden, see: Sigurd F. Westberg and Frances J. Mason, *Deep Tracks in Africa: The Life and Work of Titus M. Johnson* (Chicago: Covenant Press, 1976), 7, 57, 75. Titus was a member of Lake View Evangelical Free Church. *Golden Anniversary, 1892-1942, Fifty Years*, 26, 39-40.

70. *Chicago-Bladet* 51:22 (May 31, 1927): 7.

71. Alvarsson, “Relationer mellan Sverige och USA,” 36.

72. Alvarsson, “Relationer mellan Sverige och USA,” 36.

73. Alvarsson, "Relationer mellan Sverige och USA," 36. Later, Efraim Fraim became the pastor and served Philadelphia Church in Chicago until 1930. Alvarsson, "Relationer mellan Sverige och USA," 37; *Philadelphia Church 35th Anniversary: A Light in the Darkness* (Chicago: Philadelphia Church, 1961), 2.
74. Alvarsson, "Relationer mellan Sverige och USA," 37. In 1925, Alfred Gustafsson, another pastor of Philadelphia Church in Stockholm, came to America for a six-month preaching tour. He was accompanied by Algot Wickström. In Chicago, they conducted meetings at West Auburn Park Swedish Pentecostal Church, 70th and S. Elizabeth streets. *Chicago-Bladet* 49:13 (Mar. 31, 1925): 8. Philadelphia Church became part of the network of Scandinavian Pentecostal churches in the US, organized as the Independent Assemblies of God International. Halldorf, *Pentecostal Politics*, 128. Today, this network is known as the Fellowship of Christian Assemblies. For a general history, see: Warren Heckman, *History of the Fellowship of Christian Assemblies* (New York: Good Book Publishing, 2011). Like the Philadelphia Church of Stockholm, the Philadelphia Church of Chicago emphasized the autonomy of the local church. Pethrus held that "all organizing beyond the local church is unbiblical." Bloch-Hoell, *The Pentecostal Movement*, 153. For Pethrus's ecclesiological developments, see: Tommy H. Davidsson, *Lewi Pethrus' Ecclesiological Thought 1911-1974: A Transdenominational Pentecostal Ecclesiology* (Leiden and Boston: Brill), 2015. As for Pentecostal distinctives, the Philadelphia Church in Chicago taught the doctrine of the baptism in the Holy Spirit with the initial physical evidence of speaking in tongues.
75. David M. Gustafson, "Dr. Gustav Edwards, President and Dean of the Bible Institute and Seminary of the Swedish Evangelical Free Church, 1916-44," *Swedish-American Historical Quarterly* 69:1 (Jan. 2018): 44.
76. *Fireside* 1928, 21; *Fireside*, 1930, 12, 14.
77. *The Echo* 25:6 (Dec. 4, 1937): 1; Gustafson, "Dr. Gustav Edwards," 44.
78. *Fireside* 1928, 21.
79. *Chicago-Bladet* (Jun. 18, 1940): 2.
80. *The Echo* 25:6 (Dec. 4, 1937): 1; Lindblom earned the diploma (Ph.G), and with a second year of study became a licensed pharmacist in the State of Illinois. During pharmacy's "soda fountain era" (1920-1949), with further study in chemistry, a licensed pharmacist could earn the Pharm.D. See: Benjamin Y. Urick and Emily V. Meggs, "Towards a Greater Professional Standing: Evolution of Pharmacy Practice and Education, 1920-2020," *Pharmacy* 7: 98 (July 20, 2019): 1-2. Lindblom's family understood that he earned the D.Pharm. Even when he was a pastor, he prescribed medicine for family members and gave eye exams for eyeglass prescriptions. Correspondence from George Nedrebo, March 16, 2021. It is also recognized that "the public often called respected pharmacists 'doc' or 'doctor' in recognition of their roles as accessible healthcare practitioners." Correspondence from Gregory J. Higby, May 18, 2021.
81. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
82. H. Wilbert Norton, Olai Urang, Roy A. Thompson, and Mel Larson, *The Diamond Jubilee Story of the Evangelical Free Church of America* (Minneapolis: Free Church Publications, 1959), 200.
83. For Lindblom's introduction to the subject of the Bible and Science see: Rev. Harry Lindblom, B. Sc., Member of American Chemical Society, "The Bible and Science," *The Evangelical Beacon* 1:1 (Oct. 6, 1931): 2.
84. *Chicago-Bladet* 63:13 (June 18, 1940): 3. Frank Mangs spoke at an evangelistic program sponsored by the Christian Business Men's Committee (CBMC) of Chicago. *The Evangelical Beacon* 17 (Nov. 17, 1931): 6. For Mangs, see: Runar Eldebo, *Den ensamma tron: En studie i Frank Mangs predikan* (Örebro: Bokforlaget Libris, 1997).
85. *The Evangelical Beacon* 1:38 (June 21, 1932): 5; Marianne Gäreskog and Roland Gäreskog, *De pingstbetonade. En pingströrelse inom Svenska Missionsförbundet* (Stockholm: Insamlingsstiftelsen för pingstforskning, 2020), 78; *Chicago-Bladet* 63:13 (June 18, 1940): 3.
86. *The Evangelical Beacon* 2:4 (Oct. 25, 1932): 2. For years Lindblom suffered diabetes but at this time in Sweden, he experienced divine healing. One morning he ran out of his insulin. When he sat down for breakfast, he was served oatmeal smothered with sugar and butter. His initial reaction was to excuse himself, but then he heard an inner voice instructing him, "Eat what is set before you" (1 Cor. 10:27). At that moment he was healed of diabetes which lasted until the final months of his life. Correspondence from George Nedrebo, Mar. 16, 2021. Lars Svensson, who as a boy heard Lindblom preach at Philadelphia Church, remembered that the diabetes came back in the final months of his life. Interview with Lars Svensson, Mar. 10, 2021.
87. *Chicago-Bladet* 57:17 (May 30, 1933): 3; 57:18 (June 13, 1933): 3.
88. *The Echo* 25:6 (Dec. 4, 1937): 1.
89. Harry Lindblom, *Bibeln och vetenskapen* (Örebro: Hemmets van, 1933); Harry Lindblom, *Vårt eviga hem och vägen dit: tio predikningar* (Stockholm : Förlaget Filadelfia, 1940); Harry Lindblom, *Gud, förlåt min synd* (Stockholm: Filadelfia, 1940); Harry Lindblom, *Ett visst slags träd: Tre predikningar* (Stockholm, 1938); Harry Lindblom, *Universums slut* (Stockholm: Förlaget Filadelfia. 1939); Harry Lindblom, *Kan man leve Kristus livet i disse onde Dage*, transl. by Fjord Christensen (Copenhagen: Evangelisk Forlag, 1932).
90. Harry Lindblom, *Är livet värt att leva?: Fem predikningar* (Stockholm: Filadelfia, 1938).
91. Harry Lindblom, *Is Life Worth Living?* (Rockford, IL: Victory Gospel Press, 1942); *The Australian Evangel and Glad Tidings Messenger* 13:1 (Dec. 1946), 22. For Donald Gee, see: Donald Gee, *The Pentecostal Movement: A Short History and an Interpretation for British Readers* (Worcestershire, Eng.: Read Books Ltd., 2013).
92. Lindblom, *Is Life Worth Living?*, 65.
93. Lindblom, *Is Life Worth Living?*, 43.
94. Lindblom, *Is Life Worth Living?*, 47.
95. Lindblom, *Is Life Worth Living?*, 37.
96. Harry Lindblom, *Spiritual Truths on the March*, ed. by C. E. Cedar (Minneapolis: Truth and Light Publishing, 1940).

97. Lindblom, *Spiritual Truths on the March*, 42-43. Cf. Harry Lindblom, "Where Is The God of Elijah?" *The Evangelical Beacon* 7:25 (Sept 6, 1938), 5-6.
98. Levi Pethrus, *The Wind Bloweth Where It Listeth: Thoughts and Experiences on the Baptism with the Holy Spirit*, trans. by Harry Lindblom (Chicago: Philadelphia Book Concern, 1938, 1945). This book was reprinted in 1968 by Bethany Fellowship in Minneapolis. For the Swedish edition, see: Lewi Pethrus, *På bibelns mark; Vinden blåser vart den vill, häfte 1* (Stockholm: Filadelfia, 1936).
99. *The Latter Rain Evangel* 29:8 (May, 1938): 24.
100. Alvarsson, "Relationer mellan Sverige och USA," 38, 57.
101. Alvarsson, "Relationer mellan Sverige och USA," 38-39.
102. *Chicago-Bladet* 60:3 (Apr 13, 1937) 3.
103. *Chicago-Bladet* 60:16 (Aug 3, 1937): 2.
104. *Taylor University Bulletin* 29:3 (May 1937): 1.
105. *The Evangelical Beacon* 7:6 (Dec. 14, 1937): 7.
106. *The Echo* 25:6 (Dec. 4, 1937): 1.
107. *Yearbook of the 54th Annual Conference of the Evangelical Free Church of America, 1938* (Minneapolis: EFCA, 1938), 55.
108. *Yearbook of the 54th Annual Conference, 55.*
109. *Evangelii Härold* (June 20, 1940): 483. Cf. *Chicago-Bladet* 61:6 (Mar. 15, 1938): 2.
110. *Evangelii Härold* (June 20, 1940): 483. Lindblom departed New York on Jan. 26, 1938, stopped in France and Germany, and began his ministry at the Filadelfia Church in Stockholm on February 7. While he was away, Prof. A. L. Wedell filled the pulpit at Lake View. *The Evangelical Beacon* 7:9 (Jan. 25, 1938): 7.
111. *The Evangelical Beacon* 7:13 (Mar. 22, 1938): 10.
112. *The Evangelical Beacon* 7:17 (May 17, 1938): 8; 7:19 (June 14, 1938): 5-6.
113. *The Evangelical Beacon* 7:10 (Feb. 8, 1938): 10.
114. *Taylor University Bulletin* 30:3 (June 1938): 4.
115. *Taylor University Bulletin* 30:3 (June 1938): 4.
116. *The Evangelical Beacon* 7:23 (Aug. 9, 1938): 7.
117. *The Evangelical Beacon* 7:22 (July 26, 1938): 7.
118. *The Evangelical Beacon* 7:25 (Sept 6, 1938): 7.
119. For example, in October 1938, Lindblom held a series of evangelistic meetings in the Mission Church in Ogden Park. *Chicago-Bladet*, Oct. 25, 1938.
120. *The Evangelical Beacon* 8:5 (Nov. 29, 1938): 7. At the ceremony, more than forty of his friends and relatives were present, including his wife and daughter, his father and Pastor G. Kallberg of Moline, Illinois, and members from Lake View Evangelical Free Church. In addition, his colleagues from the Free Church's Bible Institute and Seminary were in attendance, namely, Gustav Edwards, A. L. Wedell, Harry Lundell, William Hallman, and Roy Thompson. *The Evangelical Beacon* 8:6 (Dec. 13, 1938): 9. As a child George Nedrebo recalled, "Roy and Ruby Thompson, Frank Anderson, Dr. Titus Johnson, Winifred Larson, Ana Lundeen, and many others would come to visit my grandmother and mother." Correspondence from George Nedrebo, Mar. 16, 2021.
121. *The Evangelical Beacon* 8:6 (Dec. 13, 1938): 9.
122. *Evangelii Härold* (June 20, 1940): 483.
123. *Evangelii Härold* (June 20, 1940): 483.
124. *Evangelii Härold* (June 20, 1940): 483.
125. *The Evangelical Beacon* 9:20 (June 25, 1940): 5.
126. Hedstrom said Lindblom's thought was that in Sweden, if "so-and-so" prayed for him, he would be healed. *The Evangelical Beacon* 9:20 (June 25, 1940): 9.
127. In May 1939, the Pentecostal periodical *Trons Härold* reported that Lindblom had asked Lake View Free Church "for three months' leave to travel with his family to Sweden" where he would attend a European conference in the Filadelfia congregation, Stockholm, and also attend "other large summer conferences among the Pentecostal people." *Trons Härold* 8:5 (May 1939): 23.
128. There is a question of exactly when Lindblom resigned as pastor of Lake View Free Church. The 50th Anniversary book of Lake View Evangelical Free Church states that he "continued his ministry until the fall (Sept.) of 1938. Thus, he served this church for over twenty-two years." *Golden Anniversary, 1892-1942*, 14. The 75th Anniversary volume stated that he resigned Sept. 1939. *75th Anniversary Edgebrook Evangelical Free Church, 1892-1967*, Chicago, Illinois, 1967, 6. It appears that he raised the idea of resignation privately with his board as early as the fall of 1938, and resigned publicly in 1939.
129. *Chicago-Bladet* 63:13 (June 18, 1940): 3. For Hedstrom's friendship with Lindblom, see: *The Evangelical Beacon* 9:20 (June 25, 1940): 4.
130. *Evangelii Härold* (June 20, 1940): 483.
131. *Evangelii Härold* (June 20, 1940): 483.
132. With Lindblom's resignation as pastor of Lake View Free Church, very little was published in *Chicago-Bladet* and *The Evangelical Beacon* in 1939 about his ministry in Sweden. However, several news items about him appeared in *Trons Härold*.
133. *Europeiska Pingstkonferensen i Stockholm, den 5-12 juni 1939: Tal, samtal och predikningar* (Stockholm: Fölaget Filadelfia, 1939), 245-246.
134. *Europeiska Pingstkonferensen, 272-277.*
135. *Europeiska Pingstkonferensen, 335-338.*

136. *Europeiska Pingstkonferensen*, 345-347.
137. *Europeiska Pingstkonferensen*, (Talare) 440-441.
138. *Europeiska Pingstkonferensen*, 431-432.
139. *Europeiska Pingstkonferensen*, 431-432.
140. *The Evangelical Beacon* 7:21 (July 12, 1938): 5.
141. *The Evangelical Beacon* 7:21 (July 12, 1938): 5.
142. "Conference Days in Sweden: Dr. Harry Lindblom Describes a Work of God in the Land of the North." *Word and Work* 60:10 (Oct. 1938): 9, 11. *Word and Work* was edited by Fred Corum, nephew of Rachel Sizelove of the Azusa Street revival.
143. *Trons Härold* 8:9 (Sept. 1939): 20.
144. *Evangelii Härold* (June 20, 1940): 483. Cf. *The Evangelical Beacon* 9:20 (June 25, 1940): 5.
145. *Trons Härold* 8:6 (June 1939): 3; *Evangelii Härold* (June 20, 1940): 483.
146. *Daily Dispatch* (June 11, 1940): 10. Interestingly, the ship manifest of Aug. 10, 1939, when the Lindbloms landed at Ellis Island listed them next to the names of Gleason Archer and his wife Lillian Archer. Gleason Archer later served as a professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School, the same institution where Lindblom taught, although the school's name was changed.
147. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
148. *Evangelii Härold* (June 20, 1940): 483.
149. *Trons Härold* 8:10 (Oct. 1939): 1, 2; *Svenska Amerikanska Posten* (Jun. 26, 1940): 6; *Sanningens Vittne Trons Härold* 30:272 (July 1940): 3.
150. *Evangelii Härold* (June 20, 1940): 483.
151. In 1933, Joseph Mattsson-Boze (1905-1989) came from Gothenburg, Sweden, to be pastor, and served the church for a total of eighteen years, before and after Lindblom. Alvarsson, "Relationer mellan Sverige och USA," 38. Mattsson-Boze returned to Chicago in 1944, and remained at the Philadelphia Church until 1958.
152. Halldorf, *Pentecostal Politics*, 127; Alvarsson, "Relationer mellan Sverige och USA," 40.
153. *American-Swedish Handbook*, 1948, 80; *The Swedish-American Historical Quarterly* 24-25 (1973): 235; *The Swedish Pioneer Historical Quarterly* 23-24 (1972) 235; *The American Swedish Monthly* 35 (1941): 30.
154. *Chicago-Bladet* (Sept. 12, 1939); *Svenska Amerikanska Posten* (Jun. 26, 1940): 6.
155. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
156. *The Evangelical Beacon* 8:25 (Sept. 5, 1939): 8.
157. *Chicago-Bladet* 63:13 (June 18, 1940): 2.
158. *Chicago-Bladet* (Oct. 10, 1939).
159. *Chicago-Bladet* (Nov. 7, 1939). A visiting preacher from Sweden, Rev. Carl Anderson, worked also at Philadelphia Church during Lindblom's illness, as well as after Lindblom's death. Heckman, *The History of the Fellowship of Christian Assemblies*, 135.
160. *Chicago-Bladet* (Dec. 5, 1939). In January 1940, *Chicago-Bladet* reported that since Pastor Lindblom had left Lake View Free Church, the congregation invited several guest preachers for longer or shorter times. One of the preachers was E. M. Anderson who came for three Sundays, and the congregation called him as the next pastor. *Chicago-Bladet*, Jan. 30, 1940; *Golden Anniversary, 1892-1942*, 15-16.
161. Harry Lindblom, "Livet," *Sanningens Vittne Trons Härold* 30:267 (Feb. 1940): 3. Lindblom, like Pethrus, viewed Pentecostalism as a revival movement. At the European Pentecostal conference in Stockholm in 1939, Pethrus declared, "The Pentecostal Revival is a typical Christian revival movement." *Europeiska Pingstkonferensen i Stockholm*, 13, cited in Bloch-Hoell, *The Pentecostal Movement*, 89.
162. *Svenska Amerikanska Posten* (Mar. 20, 1940): 6. Capital State Savings Bank was sold due to its financial crisis from the Stock Market crash.
163. *Evangelii Härold* (June 20, 1940): 483.
164. *Vestkusten* (28 Mar. 1940): 5. Cf. *Sanningens Vittne Trons Härold* 30:267 (Feb. 1940): 2. Lindblom performed the wedding ceremony of Oliver Pethrus and Dagmar Boström. *Sanningens Vittne Trons Härold* 30:270 (May 1940): 9.
165. *Sanningens Vittne Trons Härold* 30:270 (May 1940): 6; *Chicago-Bladet* 63:13 (June 18, 1940): 2.
166. *Sanningens Vittne Trons Härold* 30:269 (Apr. 1940): 13.
167. *Daily Dispatch* (June 11, 1940): 10; *Evangelii Härold* (June 20, 1940): 483.
168. *Chicago-Bladet* 63:13 (June 18, 1940): 2. A sermon of Lindblom at Philadelphia Church was: "Kom, stanna, gå!" *Sanningens Vittne Trons Härold* 30:273 (Aug. 1940): 1-2, 14.
169. *Svenska Amerikanska Posten* (Jun. 26, 1940): 6; *Daily Dispatch* (June 11, 1940): 10. Lindblom is buried in Rosehill Cemetery in Chicago.
170. *Chicago-Bladet* 63:13 (June 18, 1940): 2. In addition, *Chicago-Bladet* quoted some lines from Lindblom's professor, J. G. Princell of the Free Church School, who said: "When God kisses his children to sleep, they fall asleep so thoroughly that no one can wake them anymore. But when God awakens his children from rest and sleep, then they wake up so thoroughly, that they never fall asleep again." *Chicago-Bladet* (June 18, 1940): 2. At the 1940 Free Church Conference, a memorial service was conducted in memory of six Free Church ministers who died during the year, including Lindblom. *Year Book of the 56th Annual Conference of the Evangelical Free Church of America, 1940, Holdridge, NE, June 19-23, 1940*, 39.
171. *Evangelii Härold* (June 20, 1940): 483.

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172. Halldorf, *Pentecostal Politics*, 126-127.
173. "Pastor Levi Pethrus Coming to USA," *Herald of Faith* 5:12 (Dec. 1940): 5; Alvarsson, "Relationer mellan Sverige och USA," 40.
174. "Pastor Levi Pethrus Coming to USA," *Herald of Faith*, 6.
175. *Vestkusten* 56:37 (Sept. 11, 1941): 1. Cf. Halldorf, *Pentecostal Politics*, 138.
176. Alvarsson, "Relationer mellan Sverige och USA," 40.
177. They included: B. M. Johnson, Petrus Swartz, C. E. Cedar, Efraim Fraim, Titus Johnson, C. B. Hedstrom, Arvid Ohrnell, Oliver Pethrus, C. T. Martin, Arthur Osterberg, Alfred Gustafsson, Josef Ankarberg, and Einar Ekberg.
178. Despite the circumstances, both congregations exercised grace and unity. Selma and Harriet Lindblom remained at Philadelphia Church. Harriet attended secretarial school and tuition was paid by the Free Church Academy of Chicago. After graduating, she worked at the Philadelphia Book Concern.
179. Halldorf, *Pentecostal Politics*, 7. Joseph Mattsson-Boze wrote, "He [Lindblom] completely united with this people [Pentecostals], a step that did not come without a cost." *Sanningens Vittne Trons Härold* 30:272 (July 1940): 2.
180. Lindblom, *Spiritual Truths on the March*, 43.