

Pentecostal Revival Touches India

Chicago Daily News Publishes First-hand Report 75 Years Ago

By William T. Ellis

Kedgaon, India, July 24, 1907 — I have stumbled upon an extraordinary religious manifestation, as remarkable as anything in connection with the great revival in Wales. So startling and wonderful is it that I feel quite unwilling to pass an opinion upon it, so I shall simply narrate, soberly and consecutively, what I have seen and heard concerning this "baptism with fire" and pouring out of "the gift of tongues," whereby ignorant Hindoo girls speak in Sanskrit, Hebrew, Greek, English, and other languages as yet unidentified.

The name of Pandita Ramabai, "the Hindoo widow's friend," is known among educated people all over the world. She is the most famous of all Hindoo women. There is an International Pandita Ramabai Association which cooperates with her in her work of rescuing, training, and caring for high caste widows. She more than any other woman has made known to the world the horrors of the child widow's lot in India. Herself a high caste widow, of rare gifts and education, her appeal has been made to people of culture; nor was her work regarded as strictly religious or missionary, not being associated with any religious body.

World-famous Work

Ten years ago at the time of the great famine, Ramabai took hundreds of

Editor's Note. Much of the great Pentecostal work of India had its origin in the revival at Pandita Ramabai's Mukti Mission beginning in 1905. Christian leaders from around the world visited Mukti after hearing of this remarkable revival. William T. Ellis, a well-known journalist, wrote the accompanying story which was published in the Chicago Daily News, January 14, 1908. Although Ellis didn't understand the work of the Holy Spirit through the girls at Mukti, you can sense that he was sympathetic in this report for his American audience.

More information on this great revival is available in With Signs Following, by Stanley H. Frodsham (published by Gospel Publishing House).

"We do not make a special point of the gift of tongues; our emphasis is always put upon love and life . . . about 700 of the girls have come into this blessing."

— Pandita Ramabai

"The burden of their prayer is intercession, that all the mission and all India may be converted, may experience a great revival and receive the Pentecostal baptism."



Pandita Ramabai, Director of Mukti Mission

famine orphans and ever since she has had about 1400 widows and orphans and deserted girls under her care, as well as 100 famine boys. All caste lines are now down and the whole immense work is known as the Mukti mission, although in certain respects the original enterprise for widows maintains its separate identity.

Because of the fame of Pandita Ramabai and because of the greatness of her work I conceived it to be my duty to take the hot journey out to Kedgaon. Were it not for the more important incidents which follow I should tell at some length the story of this settlement, with its wide acres of farm land, its many modest buildings and its varied forms of industry. Study and work are the rule for every girl; clothes for that multitude must all be woven on the spot and the industrial plant is large. An uncommunicative English woman guided me

faithfully to every spot of the settlement that she thought of interest, from the cornerstone to the steam engine and the dyeing vats. But not a word did she say that would lead me into a knowledge of what is by all means the most noteworthy fact concerning this famous institution.

Stumbled on a Revival

For half an hour I had been hearing strange sounds, now of one person shouting in a high voice, then of the mingled utterance of a crowd, and later of song. At last it settled down into a steady roar. "What is that?" I asked. "It is the girls' prayer meeting," was the answer. "Could I visit it?" I pointedly asked my guide, after hints had proved unavailing. "Why — I — suppose — so, I'll see." In a few minutes I found myself witnessing a scene utterly without parallel in all my wide experience of religious gatherings.

In a large, bare room, with cement floor, were gathered between 30 and 40

(Continued on page 5)

**The Continuing Story —
 Revival Around the World**

TIME FRAME

A QUICK LOOK INTO THE PAST

10 Years Ago — 1972

The 5th National Music Conference attracted 225 registered participants. Bob Krogstad and Max Eleiott introduced their new Christmas cantata, *Rejoice*.

As 1972 comes to a close, churches across the nation are gearing up for Key 73, a united evangelistic effort.

20 Years Ago — 1962

The Evangelism Committee of the Houston Pastors Association sponsored a union revival in which 40 churches co-operated. Veteran evangelist Raymond T. Richey was the speaker.

Typhoon Karen devastated Guam's two Assemblies which are pastored by the Rev. and Mrs. John Burke. U.S. churches are urged to assist the Guam congregations in rebuilding.

30 Years Ago — 1952

Among missionaries returning to their fields are three to India: Anna Tomaseck, Marguerite Flint, and Hilda Wagenknecht.

Walter E. McAlister, pastor of Broadway Tabernacle in Vancouver, B.C., is the newly elected General Superintendent of the Pentecostal Assemblies of Canada.

40 Years Ago — 1942

The 5th issue of *Reveille* has a press run of 600,000 copies. This inspirational magazine is sent free to servicemen around the world and is requested by chaplains of many faiths.

Lilian Yeomans, M.D., who was delivered from morphine in 1898 and then became a well-known evangelist, teacher, and writer, died in December at the age of 80.

50 Years Ago — 1932

Pastor O. E. Nash, Cincinnati, reports that the mission work in the Kentucky mountains is growing. They now have 20 workers and 11 Sunday schools.

An exciting church report comes from Sioux Falls, South Dakota, where the Rev. and Mrs. Arthur F. Berg pastor. They started the Gospel Tabernacle in 1930 and already they have enlarged the building to seat 750. About 700 people have responded to altar calls for salvation. Brother Berg told the *Latter Rain Evangel*, "This is what I call a *real*, old-fashioned revival."

60 Years Ago — 1922

Central Bible Institute began classes in Springfield's Central Assembly this fall. D. W. Kerr is the principal of the new school.

The Arkansas and Texas Districts of the Assemblies of God are having a little friendly competition in the growth of their ministerial lists. Texas has 175 but Arkansas is now climbing toward 200. (*Figures released by the General Secretary's office at the end of 1981 showed Arkansas with 984 and the three Texas districts with 2,799.*)



The enlarged Sioux Falls, South Dakota, Gospel Tabernacle as it appeared in 1932. The pastors were returned missionaries, Arthur and Anna Berg, shown at left in about 1941. (See story above.)

LETTERS FROM OUR READERS

Finds 1935 Camp Meeting Meal Card

We enjoyed reading your publication, and are pleased that memorabilia from past years is being saved.

Dorothy Entriken, our church treasurer, found a meal card from 1935 camp meet-



ing in Centralia, Washington, that we thought was interesting. (Notice the price of \$3.00 for 14 meals.)

Dorothy's father, B.E.A. Hoffman, pastored our church from 1928 to 1933, so Dorothy has been a part of our church since that time.

Victor Trimmer, Pastor
First Assembly
Grants Pass, Oregon

Still Teaching Bible Classes at 83

Praise the Lord! I'm so glad you are recording some of the past.

I was in C.B.I. [now Central Bible College, Springfield, Missouri] in 1935-37. I had the privilege of knowing "Daddy" Welch, Brothers Evans, Riggs, and Pearlman, and Mother Bowie. What wonderful memories I have!

I am almost 84 years old now, and many things are different, but our God changes not! Hallelujah!

After leaving C.B.I. I spent nine years in the Kentucky mountains, and then in 1948 I went to Wilmington, California, and taught in the A/G Christian Day School for 14 years.

Now I am teaching Bible classes. Psalm 92:14 is a verse the Lord gave me. I praise Him for work to do and strength to do it.

Ruth McKenney
Palmer, Nebraska

O. W. Polen Remembers T. K. Leonard

From three years of age until I was 21, I lived in Findlay, Ohio. I was converted when I was 12 in a little storefront mission. Soon thereafter I began attending "Leonard's Mission" on East Sandusky Street

and continued to attend it until I was 21 at which time I became a member of the Church of God.

T. K. Leonard, who was elected to your first executive presbytery in 1914, was my pastor, and I am deeply indebted to him for his spiritual leadership during the years I attended his church. He had a great influence on my life.

At the time I attended his church I did not know of his great contribution to the Pentecostal movement in America, possibly due to my young age. In later years, of course, I did learn about it. He was a *great* man and I am proud he was my pastor during such vitally important years of my life.

I knelt numerous times at the old tavern bar rail that became the altar rail and received many wonderful experiences and blessings from the Lord. It was at that altar rail on July 13, 1936, that I received my call to the ministry.

O. W. Polen, Editor in Chief,
Pathway Press; Editor of
Church of God Evangel
Cleveland, Tennessee

Remembers Early Years Around St. Louis

I was born and reared in Jefferson County, just a few miles south of St. Louis. My people were Methodists and I was raised in a Christian home. When I was 16 [1920] a man and his wife, whose last name was Reynolds, started Pentecostal meetings in the small town of Barnhart in an old one-room schoolhouse. I was the first convert, and many others were saved. Reynolds and his wife went to China as missionaries. . . . I can remember visiting the "home" [Faith Home operated by Mother Barnes and Mother Moise in St. Louis] and eating lunch with Rev. Tip Marshall. Another highlight of those early days of Pentecost was the ministry of Sister Aimee McPherson. I saw many healings in her meetings in St. Louis.

My brother Herbert has been a missionary and pastor in the Assemblies of God for over 50 years.

Yours in Christ Jesus,
Ott Bruhn
Riverdale, California

From a Researcher and New Member

Thank you again for your warm reception yesterday morning. . . . I hope to return for a week later. I continue to be very excited about the work you're doing and would like to do some evangelizing about it up here.

Best regards,
Betty Burnett
St. Louis University

A Special Christmas Eve in Peking

*Missionary
Elizabeth Galley Wilson
Recalls Christ's Abiding
Presence in 1939*

Have you ever been 6,000 miles from home at Christmas, living in a pagan land where very few signs of the Saviour's birth could be seen?

It can be a very lonely time as I discovered in Peking in 1939. But I also discovered that the Christ of Christmas can bring peace and dispell darkness as we seek Him in times like these.

I had spent the Yuletide season away from home before, but not so far away and in a pagan country. There seemed little joy as the holidays approached, for there was no family, no close friends. They were all so far away in America. The usual holiday preparations lovingly and sometimes secretly being made were absent. The beautiful but alien city of Peking seemed even more alien than usual. True, the few scattered churches and small groups of Christians would celebrate the day. There would be fellowship within the church community and among the foreign missionaries. A dinner would be served with bustart instead of the familiar turkey.

And yet somehow the gladness and the glow was missing.

Robert and Mildred Tangen and I were three new Assemblies of God missionaries studying Chinese at the College of Chinese Studies. Among our fellow students were three fine Lutheran missionaries, a young couple and a single woman. Since they were going through the same struggle of being away from home and family as we were, they invited us to spend Christmas Eve with them and exchange gifts.

Editor's Note. Elizabeth A. Galley was a missionary to China just before World War II began. Because of the approaching war clouds she and other missionaries were transferred to Baguio, in the Philippines. A few days after Pearl Harbor was struck, the missionaries were interned by the Japanese and held captive for over three years. Between and after missionary appointments she served on the faculty at Southwestern Bible College. She and her husband, retired missionary Arthur E. Wilson, make their home in Waxahachie, Texas.



Missionaries Elizabeth Galley and Palma Ramsborg, Peking, North China, in 1940.

To add a touch of our heritage, I made stockings and filled them with small toys purchased from stalls in the Peking open market.

After a pleasant time of fellowship we exchanged gifts, and I distributed the Christmas stockings. Soon the six dignified missionaries were down on the floor like children — the men pushing their cars and the women playing with the dolls and dishes.

You should have seen the change that came over that group! Even today I can recall the change in atmosphere as the years receded in our memories, and we laughed and talked of Christmases at home. Later in the evening Christian friends came caroling. How precious the songs were to our hearts, and we became aware that even a little light can beam through the darkest night — even the night of a pagan culture.

The next day our Christmas service rekindled the glow as we were reminded that Christ is the heart of Christmas. Customs may vary, but the joy of Christmas is the same everywhere.

And there is a sequel to the 1939 Christmas story. Mildred Tangen kept her Christmas stocking and the small toys. Because of the war a few years later, we were transferred to the Philippine Islands where we were interned by the Japanese. The little Peking stocking became the Christmas gift for the Tangens' son who was born in the internment camp.

Despite the loneliness of Peking and the internment in the Philippines, we sensed the presence of the Lord Jesus Christ — the true spirit of Christmas. ♦

PRESERVING YOUR CHURCH HISTORY

Pam Eastlake

Archivists Meet in Boston

In October I was privileged to attend the 46th annual meeting of the Society of American Archivists (SAA). A professional association, the SAA encourages the preservation and use of archives, manuscripts, and current records, as well as photographs, sound recordings and other materials. The SAA has members in the United States, Canada, and 60 foreign countries.

The annual meeting offers the opportunity for archivists to meet and discuss the various triumphs and problems they encounter, gain insight and advice from leaders in the field of archives administration, and keep abreast of developments in the profession.

This year the meeting convened at Boston's Park Plaza Hotel near the Boston Common. Archivists from government organizations, academic institutions, businesses, and churches attended the many workshops and sessions. The exhibit area had displays of new equipment and storage supplies, finding aids, information about the National Archives, and publications and information from the Society of American Archivists.

During the conference I met with the Religious Archives group. Members are those archivists working in a religious institution archives and includes representatives from around the country. One of our committees is working on a bibliography of holdings by the various religious archives. It is due to be published within the next few months and will include the holdings of the Assemblies of God Archives.

I always find it interesting to attend the SAA meeting to visit with other professionals, compare progress, and update our files on new developments of importance to the Assemblies of God Archives.

Wanted: A/G Publications

At this time I would like to ask the help of our *Heritage* members. Listed below are titles of various publications in our collection; however, some issues are missing. If you have any of the issues

Pam Eastlake is
Assistant Archivist,
A/G Archives



listed and would be willing to donate them to the Archives, they would be greatly appreciated. Before sending the materials, please contact me at the Archives; I will be able to assist you in packaging the materials and find the best means of transporting them to Springfield. Missing issues:

ADVANCE

1973 (January, July); 1978 (Aug.)

ASSEMBLIES OF GOD CHAPLAIN

Any issues prior to 1979;

1980 (winter quarter)

ASSEMBLIES OF GOD EDUCATOR

1956-1959 all issues

1960 (#2); 1961 (#3,5);

1963 (#1,2,6); 1967 (#3);

1968 (#3); 1969 (#3-6);

1970 (#2-6); 1971 (#1-6);

1972 (#5); 1978 (#1-6).

CAM all issues prior to 1958

CHRIST'S AMBASSADORS

MONTHLY

1926-March 1928 (all issues)

CHRIST'S AMBASSADORS HERALD

1931-1938 all issues

DISPATCH

1973-1978 all issues

GOLDEN GRAIN

(published in Seattle and Los Angeles) please contact concerning issues needed.

GLOBAL CONQUEST

1961 (#3); 1962 (2 & 3)

HEBREW EVANGEL

all issues prior to 1962; 1965 (3rd q.); 1966 (3rd)

LATTER RAIN EVANGEL

1914 (Oct.-Dec.);

1918 (Jan., Aug., Sept.);

1919 (Dec.); 1921 (Jan.-Dec.);

1922 (Dec.); 1924 (Sept.);

1935 (Sept.; Dec.); 1938 (Aug.)

MISSIONARY CHALLENGE

1941-1943 all issues

If you have any of the above issues please consider donating them to the Archives. In future issues of *Heritage* I will be listing more items we need to complete our holdings. The staff appreciates your interest and support of our historical preservation program.

College Yearbooks Available

Are you looking for a copy of your college yearbook?

The Assemblies of God Archives has a miscellaneous collection of college yearbooks which it no longer needs. A list of the yearbooks and prices is available by writing to the Archives.

Fall Membership Drive Adds 300 to Society List

Staff members at the Assemblies of God Archives believe it pays to advertise. Take the fall membership drive for example.

Using a theme, "Our Past Is Too Good to Miss," an advertisement was placed in the *Pentecostal Evangel*; then an advertisement was inserted in the Ministers Letter. Each of these advertisements offered the use of a toll-free number which the Mardex telephone service answered in Omaha, Nebraska.

Several of our own telephone callers followed up this advertising campaign with long distance calls to Florida and Texas.

When the campaign came to an end in early November, the Heritage Society membership had grown from 1,100 to over 1,400 — and it is still growing.

Yes, it pays to advertise. Otherwise, over 300 of you would not be reading this issue of *Heritage*.

Welcome.

Is Your Membership Running Out of Gas?

All of us have had the experience of running out of gas and the resulting consequences.

Maybe your charter membership to the Heritage Society is like a car that is almost out of gas. If you have received a renewal notice and have not returned it, please don't put it off any longer. We'll miss you as a member and subscriber to *Heritage* if you fail to renew.

And remember this. When you renew your membership we will send you free an 11" x 14" reproduction of the two most famous photographs taken in our early history. We have combined the large group picture taken at the first General Council with a picture of the old Hot Springs Opera House where the meetings were conducted. This beautiful duo-tone reproduction is ready for framing.

Be sure to "gas up" your Heritage Society membership by renewing today.

ASSEMBLIES OF GOD HERITAGE

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Wayne E. Warner, Editor
Pam Eastlake, Assistant Editor

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Pentecostal Revival Touches India

(Continued from page 1)

girls, ranging in age from 12 to 20. By a table sat a sweet-faced, refined native young woman, watching soberly and without disapproval the scene before her. After a few minutes she too knelt on the floor in silent prayer.

The other occupants of the room were all praying aloud. Some were crying at the top of their lungs. The tumult was so great that it was with difficulty that any one voice could be distinguished. Some of the girls were bent over with heads touching on the floor. Others were sitting on their feet, with shoulders and bodies twitching and jerking in convulsions. A few were swaying to and fro, from side to side or back and forth. Two or three were kneeling upright, with arms and bodies moving.

Moved on Her Knees

One young woman, the loudest, moved on her knees, all unconsciously, two or three yards during the time I watched. She had a motion of her body that must have been exhausting. She also swung her arms violently. And often the gestures of the praying figures showed one or both hands outstretched, in dramatic supplication. Several girls would clap hands at the same time, though each seemed unconscious of the others. The contortions of the faces bespoke extreme agony and perspiration steamed over them. One girl fell over sideways, asleep, or fainting from sheer exhaustion.

All had their eyes tightly closed, oblivious to surroundings. Such intense, such concentrated devotion I had never witnessed before. It was a full 15 minutes before one of the girls, who had quieted somewhat, saw me. And thereafter she sat silent, praying or reading her Bible in comparative tranquility. The presence of the visitor had this same effect upon half a dozen other girls in the next quarter of an hour. At my request the guide presently asked the leader if I might talk with her and while a dozen of the girls were still left, praying aloud and unaware of the departure of the others, the leader withdrew.

A Strange Story

My first interest was to know whether the girls had been "speaking with tongues" that day, for I had thought I detected one girl using English. Yes, several of the girls had been praying in unknown tongues, I was quietly informed. Then, in response to my queries, she went on to tell me that these meetings are held twice daily by girls who have been "baptized with the Holy Spirit and with fire." It is common for them to speak in tongues

which they do not understand to be smitten dumb, so that they cannot speak at all, even in their own language! During the early part of the meeting one of the girls had been obliged to write her message because her tongue was gripped as by an invisible spirit! Sometimes the girls will go about their tasks for days, unable to utter a word though they understand perfectly all that is said to them and are able to pray in other tongues. And when they specially pray for the power to do so they are able to speak in religious meetings. The girls show no effect of the terrible nervous strain they undergo at these prayer meetings and do all their regular daily work. The burden of their prayer is intercession, that all the mission and all India may be converted, may experience a great revival and receive the Pentecostal baptism. So much I learned from this young woman.

Ramabai herself is a quiet, strong personality. She dresses after the Hindoo fashion, but in white and her hair is short, for she is a widow. She elects to sit on a

Uneducated peasants pray in English, Greek, Hebrew, and Sanscrit at Pandita Ramabai's Mukti Mission revival.

low stool at the feet of the person with whom she converses for the sake of better hearing. While we were talking, her grown daughter, Monoramabai, her first assistant in the work, sat on the floor, with her arm about her mother, and occasionally prompted her. Ramabai (the suffix "bai" means "Mrs." or "Miss") speaks simply, naturally and directly. She told me of the growth of shadai sadan, the work for widows, and one of the Mukti mission, the whole supported by faith.

Not All Spirits Holy

"We do not make a special point of the gift of tongues," Ramabai insisted gently; "our emphasis is always put upon love and life. And undoubtedly the lives of the girls have been changed. About 700 of them have come into this blessing. We do not exhibit the girls that have been gifted with other tongues, nor do we in any wise call special attention to them. We try to weed out the false from the true; for there are other spirits than the Holy Spirit and when a girl begins to try to speak in another tongue, apparently imitating her sisters without mentioning the name or blood of Jesus, I go up to her and speak to her or touch her on the shoulder, and she stops at once. On the other hand, if a girl is praying in the Spirit I cannot stop her, no matter how sharply I speak to her or shake her.

"My own hearing is peculiar," con-

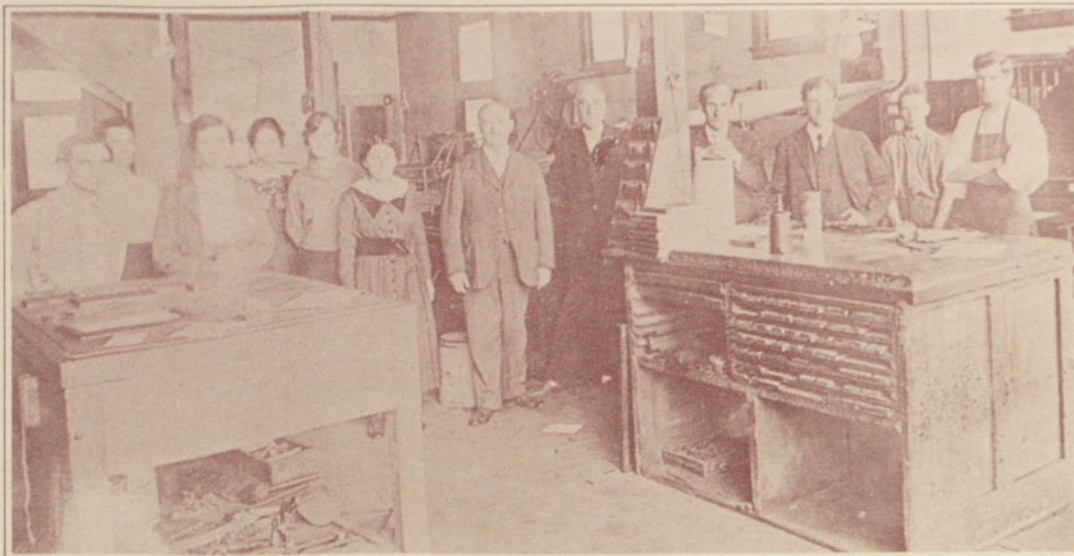
tinued Ramabai, "in that I can understand most clearly when there is a loud noise (a well-known characteristic of the partially deaf) and I move among the girls, listening to them in awed wonder. I have heard girls who know no English at all utter beautiful prayers in your tongue. I have heard others pray in Greek and Hebrew and Sanskrit, and others again in languages that none of us understand. One of my girls was praying in this very room a few nights ago and although in her studies she has not gone beyond the second book she prayed so clearly and beautifully in English that the other teachers marveled who could be praying, since they did not distinguish the voice."

Let me summarize the phenomena of this Indian "revival" as I have learned them from missionaries who have spent a lifetime in the country and in particular from Bishop Warne of the Methodist Episcopal Church, who is issuing in America a booklet upon the subject. Most notable is the fact that the breaking out of the revival in many widely separated communities, occasionally in the absence of the missionaries, has been preceded by praying rather than preaching. Most religious "awakenings" are associated with some one dominating personality: the Welsh revival had its Evan Roberts, but there is no corresponding figure in India. One 13-year-old girl, Sansuki, of the Khassia Hills is reported to have been the means of 900 conversions. This reminds one that the prominent place which young girls in praying bands — timid, untutored Hindoo maidens, reared to believe in the complete subjection of women — have had in this revival is a feature altogether amazing to men who know India. Instance after instance could be given of the girls continuing whole nights in prayer, of their having seen glowing visions and particularly of their having been invested with a strange, beautiful and supernatural fire.

Revival at Many Places

The revival has continued in various parts of the empire for more than a year; I have reports from Lucknow, Allahabad, Adansol, Moradabad, Bareilly, Khassia Hills, and Kedgaon, The Methodists baptized 1,900 new converts in the year, besides the notable result of having secured more than 300 new candidates for the ministry.

While columns more could be written concerning incidents of this remarkable movement, there is only room here to add that it must not be assumed that all India is being stirred by these events. Many churches and missions are strangers to them and the European population of the country as a whole know nothing about them.



Inside the Gospel Publishing House, Springfield, Missouri, 1918. Third from right is Stanley H. Frodsham; fifth from right is E. N. Bell; sixth is J. W. Welch.

Publishing the Pentecostal Message

The A/G Establishes Printing Plant, Begins to Publish the Word

By J. Roswell Flower

In the month of March 1914 I felt I should attend the General Council which was to begin April 2 at Hot Springs, Arkansas. I made all arrangements for the mechanical phases of the work, and my wife agreed to handle the writing, editing, and mailing of the *Evangel* while I was gone. And she did a commendable job.

We could not resist the temptation to pat ourselves on the back for a printing triumph we experienced while the General Council was in session.

The preamble to the constitution was adopted early in the Hot Springs meetings. I immediately made a report and mailed it to the linotypers. It was set up by this firm during the night and delivered to the pressmen the next morning. They quickly made up the forms and did the press work. Mrs. Flower then mailed me a generous supply which I distributed on the floor of the General Council before it closed!

During the Council E. N. Bell and I turned our papers over to the newly formed General Council of the Assemblies of

God. So along with our weekly *Christian Evangel*, the new movement became the publisher of Brother Bell's monthly *Word and Witness*. These papers were gifts to the General Council. We never thought about selling the periodicals — we simply gave ourselves to the Lord and all we had or ever hoped to have. Self never seemed to enter into such matters in those days.

Immediately following the conclusion of the Council, I went to Malvern, Arkansas, to assist Brother Bell in writing the story of the General Council. As soon as the copy had been prepared, the press work completed, and the May issue of the *Word and Witness* was ready to mail, I returned to Indiana.

In the haste of getting out the first issue of the *Word and Witness* after the Council, an error appeared in the type which was not caught by the proofreaders. The word "not" was omitted, and consequently the article was made to say just the opposite of what was intended. I recall Brother Bell's chagrin when the error was discovered on the printed papers, but that issue of the *Word and Witness* was mailed — error and all!

The General Council accepted T. K. Leonard's offer of moving our printing interest to Findlay, Ohio, where he had a small printing plant adjacent to his church. Moving our equipment to Findlay was a simple task. Between Brother Bell

"E. N. Bell and I turned our papers over to the newly formed General Council . . . We never thought about selling the periodicals — we simply gave ourselves to the Lord and all we had or ever hoped to have."

— J. Roswell Flower

and me we had a small foot-fed printing press, a few fonts of type, a paper cutter, and our subscription lists. Brother Leonard could boast of no more equipment than we had — which didn't give the Assemblies of God a very impressive publishing start.

We therefore went to the local newspaper where Jesse Z. Kamerer was foreman of the composing room. (*Editor's note. Kamerer later moved to Springfield, Missouri, where he served as manager of the Gospel Publishing House.*) We arranged for the newspaper to print both papers. The form of the *Christian Evangel* was changed to a 12" × 16" size while the *Word and Witness* retained its newspaper format. Much of the material which had appeared previously in the *Christian Evangel* was saved and then published in the *Word and Witness*.

Our staff during the few months we spent in Findlay consisted of Brother Bell, Zella H. Reynolds (my sister-in-law), and



The Story Up to This Point

In the last issue the author told about the early periodicals which published the Pentecostal message. Here in this concluding part the author recalls the difficulties in setting up an Assemblies of God printing plant and then the role The Christian Evangel and the Word and Witness played in those early years.

myself. Zella had given up a good position with a prominent attorney in Indianapolis to work for the newly formed Gospel Publishing House for about \$3 a week. She lived with us in a small, unimproved cottage about a block and a half from the printing plant.

We never knew anything about quitting hours in those days. Many times we worked until midnight, which caused my wife hours of anxiety. It was a devotion to a call which drove us on, the call of publishing the gospel, and the glorious message of the Pentecostal outpouring of the Holy Spirit.

The Findlay situation was far from ideal, and it soon became apparent that the Gospel Publishing House should develop on its own merits. At the 2nd General Council, held in the Stone Church in Chicago during November 1914, authorization was given to move the publishing interests to St. Louis.

The move to St. Louis was made in January 1915 — nine months after the Assemblies of God was formed. Until we could find quarters of our own, a faith home operated by Mother Moise and Mother Barnes was opened to us. Finally we rented a store room at 2338 Easton Avenue, a few blocks north of the faith home. Our families moved into apartments nearby.

A friend in Washington, D.C., donated some printing equipment after we moved to St. Louis. So we became the owners of an old model Huber cylinder press, an old paper cutting machine, and an imposing

stone and table. The equipment had been stored in a barn, so there was considerable cleaning and repairing before it could be used.

One thing should be noted here, for it is important. The General Council, which met in Chicago at the Stone Church in November 1914, had authorized the establishment of a publishing plant and had named E. N. Bell as manager. I had been named office editor as well as general secretary. But it had not occurred to them — and possibly it had not occurred to us —

"I'll never forget the picture that I have in my mind of Brother Bell with ink smeared on his face and grease on his hands. There he stood with his white shirt sleeves rolled up trying to fix a folding machine. It was a sight, but we did everything in those days ... I did everything but run the big press."

— J. Roswell Flower

that it takes money to set up a printing plant. They left it up to us to raise the necessary money.

Fortunately, Brother Bell had some money available, and I had received a small legacy from the estate of an aged aunt. We pooled our resources and then looked around for some equipment. We found a used Model 3 Linotype across the river at Alton, Illinois. We then found a used folding machine. With these two important purchases we felt we were about ready to begin operations.

During the move from Findlay and the setting up of a plant in St. Louis, we did

not miss one issue of *The Christian Evangel* and the *Word and Witness*. The first few issues of the papers from the St. Louis location were jobbed out. Then in the spring of 1915 we actually began publishing our periodicals in our own plant.

We added another staff member after we arrived in St. Louis, Miss Anna Hockelman. And our offices were set up on the 2nd floor over the printing plant.

Later we hired a linotype operator, a pressman, and a make-up man. Two of these were Christians, but we were not so sure about the other one.

We continued publishing both periodicals until October 1915 when it became evident that one of these periodicals was sufficient for our need. So the *Word and Witness* was discontinued, and *The Christian Evangel* — which had been changed to *The Weekly Evangel* — became the sole official magazine for the Assemblies of God.

Financially we were having a real struggle. Only God was seeing us through from day to day. To save money we moved into a large mansion type home which had been used by the Salvation Army as a children's home. It then became known as the Evangel Home.

By this time J. W. Welch had become chairman and editor of the *Evangel*, and Stanley H. Frodsham had also joined our staff.

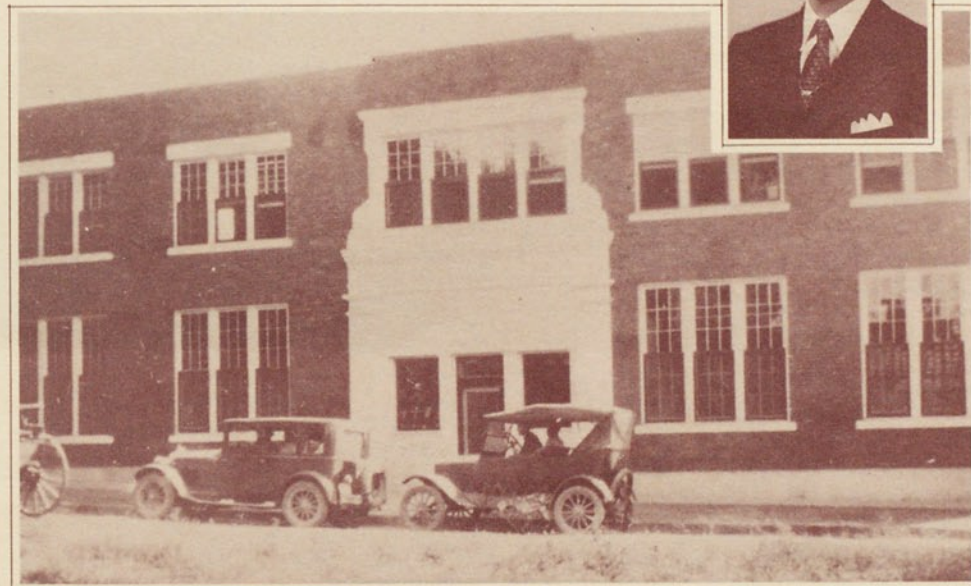
The Frodshams moved into an apartment in the rear of the building. Our family took over the upper rooms in the front. The Welch family moved into the rooms below. Dormitory rooms in the building were used by the young women who were employed in the office.

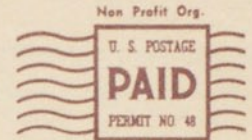
Despite what you might think, the Evangel Home proved to be a happy arrangement. We all ate at a common table and the women took turns in supervising the meals. Brother Frodsham and I took turns tending the furnace during the winter months at a salary of \$5 a week plus board and room. It was the closest thing to community life you can imagine. But we were happy because we knew we were in the service of the King.

Visitors to the Gospel Publishing House today are awed by the roar of the presses which are turning out tons of literature every day. It hasn't always been like this, of course, as our beginnings were very simple and sometimes primitive. The change has not come overnight but through many years of growth — often with sacrifices and certainly with the dedicated labors of many.

Just as it was in the beginning of this century, today we have an urge to tell the story of the outpouring of the Spirit, that the time of refreshing from the presence of the Lord is at hand. ♦

In 1918 the Assemblies of God moved from St. Louis to this former meat market in Springfield, Missouri — just a few blocks away from the present headquarters complex. At the right is Jesse Z. Kamerer who served as Gospel Publishing House manager for many years.





THE HERITAGE LETTER *Wayne Warner*

“...and, God, bless our retired ministers. Amen.”

Too often the above prayer is all we do for the gallant pioneers who blazed the trail for the Pentecostal movement. Too often these men and women are neglected and forgotten.

We so quickly forget the contribution these pioneers have made.

Recently I attended the funeral of a man whose ministry began before 1920. He had pioneered many congregations and had evangelized across the country. His son and grandson followed him in the ministry. But on this day — which is commonly called the believer's coronation day — I was only one of about 25 people who were there to pay respects to this pioneer and to give support to his family.

We so quickly forget.

In recent months I have talked with several senior ministers who now feel their lives are empty and that few people are interested in them and in what they accomplished.

A few months ago I visited Frank M. Boyd in the hospital. This pioneer teacher who is now nearly 100 years old contributed a great deal to the development of Christian education in the Assemblies of God. He influenced countless future ministers and missionaries as they sat in his Bible college classrooms. He directed the Berean School for many years. He has been a friend to countless students and ministers around the world.

Now as I sat by his bed, I could see that Brother Boyd was fighting for his life. What made it worse was that he had no descendants to help him through this difficult period. To the people who passed by this hospital room, Brother Boyd was just another number on the Medicare roll.

But I knew his life had been very important to a great number of people. I had to say something to someone — even if it were to a perfect stranger. Someone needed to share what I knew about this veteran of the cross.

Across the ward sat a woman who was tenderly caring for her own father. I learned that they too were believers, so I took the opportunity to offer comfort and prayer. Then I told them about Brother Boyd and his long service to the Master. I told them that on this Sunday morning thousands of teachers and preachers would be ministering the Word of God who had sat under this man's teaching. My two new friends in the room deeply appreciated the information and took a new interest in the man who up to that point had been just another hospital computer number.

Although Brother Boyd would never remember my visit that Sunday morning, I felt good that I was able to tell someone about him and his contribution to the Kingdom.

Somehow that seemed to make my visit very important.

Unlike today, it was very difficult growing up in the young Pentecostal movement. Our pioneers lived during a period when there was an open season for persecuting Pentecostals. Many suffered unbelievable persecution, but they hung in there, trusting the Lord for grace and strength to carry on their missions.

Many of these pioneers, of course, have already died in the faith. But there are yet many living — some of them right in your community and church. These are the people who built the foundations for some of our great churches and districts. These are the people who dared to preach the whole gospel. These are the people who often went hungry and sacrificed in many other ways.

Now, what can we do to show our appreciation for this rich heritage?

For a starter you can just sit down and talk with them. Invite them into your home for a meal and social time and watch them light up with pleasure. Offer to take them for a ride into the country or to a shopping mall or to a church service. Telephone them or send an occasional card and brighten their day. Slip a financial gift into their hand and watch a tear of thanksgiving trickle down their cheek.

In so many ways you can be the answer to their prayers.

Our pioneer ministers have a reward waiting for them in heaven. But they need our appreciation right now. They need the warm fellowship of brothers and sisters in the Lord.

As for me and my house, we're going to look for a senior minister and see just how best we can help meet his or her needs.

ARCHIVES ACTIVITIES

Recent Acquisitions

Books, tapes, and other materials from Evangelist Jimmy Swaggart.

Early copies of *Bridal Call* magazine, published by the International Church of the Foursquare Gospel.

Taped messages by Pauline Parham, Dallas, Texas.

Unpublished sermons by John G. Lake; photographs. Donated by Will and Gertrude Lake Reidt.

Miscellaneous materials and documents from Headquarters departments.

Historical Materials Wanted

The A/G Archives has a big appetite when it comes to historical materials. If you have photographs, films, tapes, books, magazines, diaries, etc., which help tell the story of the Assemblies of God, please write to the Archives and describe the materials. Also be sure to see Pam Eastlake's "want list" in her column, "Preserving Your Church History," in this issue.

For more information on the needs of the Archives request the brochure, "Your Historical Materials Are Valuable."

Recent Visitors to the Archives

Will and Gertrude Lake Reidt recently spent a day at the Archives going over historical materials relating to the ministry of Mrs. Reidt's late father, Evangelist John G. Lake. Mrs. Lake's father was well-known for his ministry of healing in South Africa and later in the Pacific Northwest.

Finder Services

The Archives photo collection continues to grow. Catalog cards have been prepared on over 2,000 historical photographs.

Director Wayne Warner and Assistant Archivist Pam Eastlake examine a document being preserved in the Archives vault. The file folders and boxes are acid free to help prevent deterioration of the documents.

