

43rd General Council Issue

Assemblies of God

# HERITAGE™

VOL. 9, NO. 2, SUMMER 1989



- The Evangel Crosses the Pacific
- Slavic Immigrants to America
- Revival at the Top of the World

- George S. Montgomery
- The Singing Parsons
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## HERITAGE LETTER

If your copy of *Heritage* feels slightly heavier than usual, there's a good reason. For this 43rd General Council issue we have increased the size to 24 pages—your biggest *Heritage* ever! I hope you will take the time to read each article.

As we approach the General Council, I am reminded again of the 1981 Council in St. Louis, for there is where *Heritage* magazine was introduced.

Launching any kind of magazine is risky, but a history magazine? In this day of computers, space travel, and fast foods? Who would take the time to read it? Most people have trouble getting through the daily paper.

There were some, no doubt, who even thought that crossing the Pacific Ocean on the *Evangel* (see next page) would have fewer risks than starting a history magazine.

If you are a charter member of the Heritage Society, you didn't believe that it was all that risky. Some of you even told us you wanted the lifetime membership. That did a lot to ease our own apprehensions.

Calling our little four-page introductory *Heritage* a magazine was stretching it a little. But we had hopes that enough of you would be interested in a history publication so that some day we could legitimately call it a magazine.

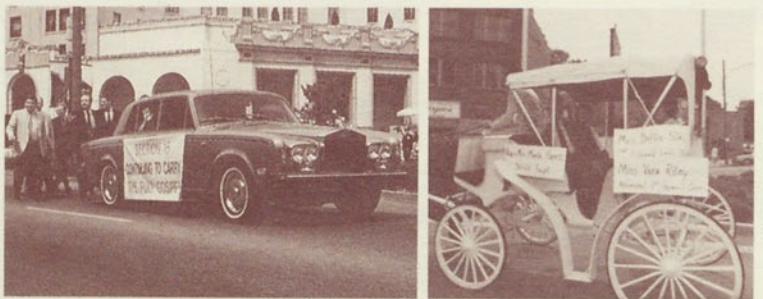
Do you want to know how *Heritage* got started?

Several months before the 1981 Council, I met with two members of the Archives Committee—Verna Flower, then Assemblies of God research secretary, and Juleen Turnage, director of the Office of Information. I pulled out a rough dummy of a proposed history publication. They liked it, made suggestions, and urged me to present the idea to the Board of Administration.

Getting approval from two friends on the Archives Committee can't compare with facing the busy Board of Administration—even on one of their slower days.

I'll never forget sitting at that long table in the Executive Conference Room one day in the spring of 1981. On the other side of the table sat General Superintendent T.F. Zimmerman and Assistant General Superintendent G. Raymond Carlson. Also in the room were General Treasurer Raymond Hudson and General Secretary Joseph Flower.

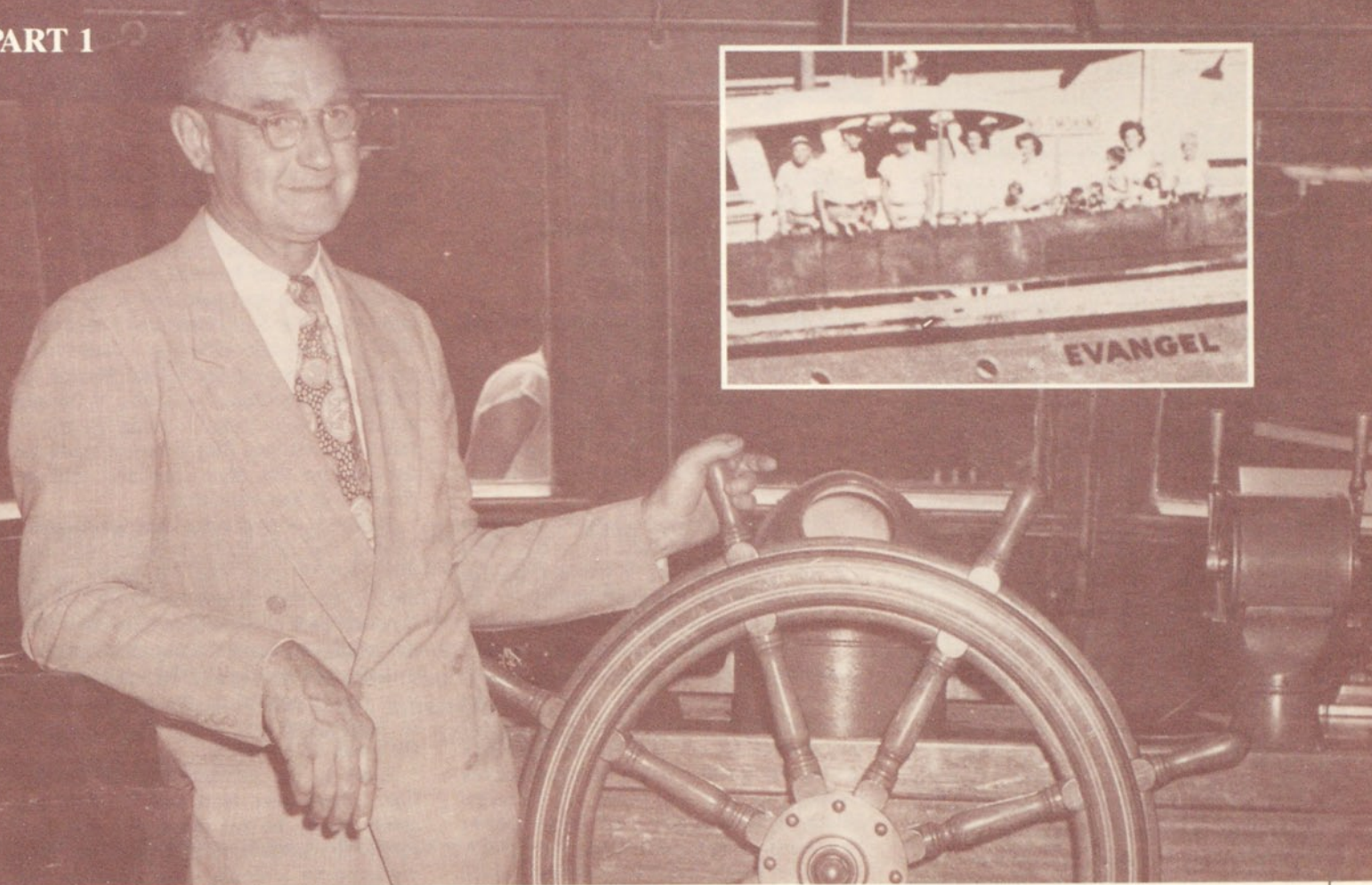
Continued on page 16



**Arkansas, how far you've come!** Two contrasting vehicles seen in the Arkansas District Council's 75th Anniversary parade in Hot Springs, May 2. Riding in the carriage are outgoing Superintendent Merle Harris and Mrs. Harris, Dollie Drain Simms, and Vera Riley; the latter two attended the organizational meeting of the Assemblies of God in 1914. The car is a 1975 Rolls Royce, whose owner, Jerry D. King, is pastor of the Hackett Assembly of God and an Arkansas state representative. Photos by James P. Allen and Wayne Warner.

## COVER

The Motor Vessel *Evangel* sails under the San Francisco-Oakland Bay Bridge in September 1950, prior to embarking on 5-month voyage to Indonesia. This photo appeared on the cover of the *Pentecostal Evangel*, October 15, 1950.



Ralph Devin at the *Evangel* wheel, 1950. Inset, the crew and passengers on *Evangel* deck (courtesy of the Honolulu Star-Bulletin).

# The *Evangel* Crosses the Pacific

*How a 1950 Speed-the-Light Boat Survives Storms, Mechanical Failures, and Loss of Rudder*

By Wayne Warner

It was a 1950 nautical-evangelism experiment that captured widespread attention and modeled courage, ingenuity, and adventure—all the way from Seattle to Jakarta.

On paper and in Speed-the-Light and missionary meetings around the country the idea of a boat for Indonesia caught fire. In reality it proved somewhat impractical and had a short life-span—partly because Ralph Devin, the man with the vision died of a heart attack 7 months after the boat arrived in Indonesia.

Some even thought his work on the *Evangel* contributed to his death at age 52 in July 1951.

Ralph Devin's vision was to convert a 100-foot surplus army air-sea rescue boat—renamed *Evangel*—for use as a floating Bible school and evangelism launch among the faraway Spice Islands and New Guinea—the latter area better known for its bloody beaches 6 years

earlier during World War II than it was for missionary opportunities.

The most challenging (some called it craziest) part of the *Evangel* project was getting the boat from Seattle, Washington, to the South Sea Islands via Hawaii—nearly 10,400 miles.

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**Some people called it foolish, but Ralph Devin believed God wanted the *Evangel* in Indonesia. And he was willing to sail it from Seattle.**

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Few Speed-the-Light projects would capture as much attention, not to mention concern, as the *Evangel* plowing its way, across the Pacific.

It was probably the longest Assemblies of God missionary voyage on record—

August 8, 1950, to New Year's Day 1951, a few days short of 5 months. About the time Noah and his family spent in the ark. (In comparison, it took the *Mayflower* only 65 days to cross the Atlantic in 1620.)

The original *Evangel* itinerary called for a 2-month voyage, but nobody could predict the numerous mechanical and political problems the 15 crew members and passengers would face.<sup>1</sup> Nobody would call the nearly 150 days between Seattle and Jakarta boring. It has to be a stressful day when your 500-lb rudder drops into 35' of water, when an engine blows thousands of miles from the nearest parts house, when the only qualified engineer aboard becomes sea-sick and drops anchor in Hawaii, when two of the crew members pick up malaria, when someone forgets to fill the drinking water tanks, when one of the women aboard was about ready to deliver a baby, and when the Indonesian government accused the

crew of running guns.

A long journey but hardly boring.

The A/G Division of Foreign Missions could point to the name of Ralph Devin as another way to spell dedication.

Devin knew of no sacrifices that were too great. He discounted risks, seemingly as single-minded as the Apostle Paul, and with his gifts and skills developed innovative means to carry the gospel throughout Indonesia. And he determined to evangelize and train nationals so they could reach their own people. These objectives were pursued at the sacrifice of personal finances, health, and his very life.

When Devin, at age 39 in 1937, felt the call to give up his Seattle business for missionary service to Indonesia (then Dutch East Indies), the Christian and Missionary Alliance told him he was too old, had too many children, and would never learn the Malay language.<sup>2</sup>

In short, he was urged to stay in Seattle, sell office furniture, raise his children, live a peaceful and normal life, support missions, die, and go to heaven.

Edna Devin knew her husband would never be satisfied with a "normal" life once God had called. God wanted them in Indonesia, they were convinced, so they sailed for that archipelago with their five children in March 1938. There they launched an independent ministry only three years before the entire region was engulfed in World War II.

They were forced to flee the invading Japanese army to Australia in January, 1942. Later aboard the *U.S. Chaumont* they zigzagged their way to safety. Mrs. Devin added more excitement aboard the ship when she gave birth to their sixth child and named him Chaumont.

The Bethel Mollucan Mission Devin established before the war became the starting point for A/G missions in Indonesia after the hostilities ended in 1945. That was at a time when new missionaries could not get into the country. But because he had been there before the war, Devin was permitted to return. He also assisted the Pentecostal Church of God and the Worldwide Evangelization Crusade (WEC) to gain legal entry into Indonesia.

As far as being able to learn the language, a sultan once asked Thalia Devin Brougham, "How is it that your father can speak the language better than we can?"<sup>3</sup>

Every reader of the *Pentecostal Evangel* on October 15, 1950, knew about the mission of Devin's *Evangel*, for on the cover of that issue they couldn't miss the boat as it was pictured motoring under the San Francisco-Oakland Bay Bridge.

Readers were updated in an editorial on page 2: "As we go to press, the Motor

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**Few Speed-the-Light projects would capture as much attention, not to mention concern, as the *Evangel* plowing its way across the Pacific.**

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Vessel *Evangel* is plowing across the Pacific on the longest leg of its 11,000-mile journey to Indonesia"—...You may have a share in this great work by making a contribution on October 15, which is Speed-the-Light Dollar Day."<sup>4</sup>

The story told of the *Evangel's* trip from San Francisco to Hawaii in 10 days and that on September 22 it had set sail for Kwajalein, in the Marshall Islands.

All trips have beginnings. The *Evangel's* started in Seattle, Washington, Devin's hometown. He had found the boat—the *Sealaska*—which had been used in Alaskan waters and which he believed was the answer to his prayers for ministry among the islands. When he presented his burden to the Division of Foreign Missions, he was given the green light to buy the boat and get it ready for its new mission a nearly a half a world away from Seattle.

The idea became a Speed-the-Light project, but much of the money for the purchase price came out of Devin's own pocket. He was not a rich man but did make a decent living in his Seattle business, and he subsidized missions efforts with his profits.

On August 8 the *Evangel* took on its passengers, bade farewell to local church members who had gathered at the dock, and set sail for San Francisco. This nearly 1000-mile voyage served as a shakedown cruise and proved uneventful except for those who became seasick. A couple which had volunteered to make the trip to Indonesia realized they were not ready for the life on the high seas and left the *Evangel* in San Francisco.

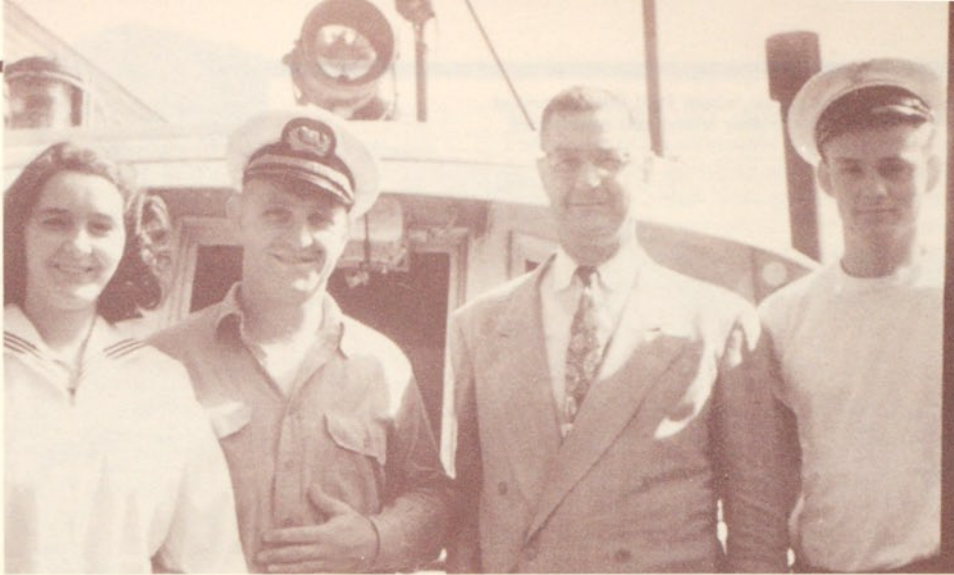
Before leaving the Bay area, an engineer joined the courageous band and was assigned to keep the *Evangel's* diesel engines running across the Pacific. By the time the boat reached Honolulu, however, the engineer knew he too had made a mistake and returned to the mainland. He was sorely needed as the engines began to sputter way out in the Pacific beyond the point of no return.

Even as the *Evangel* left the Golden Gate, there were fears that it might not safely reach the sea lanes. For just days earlier the hospital ship *Benevolence* had wrecked in a dense fog. Now as the *Evangel* sailed west past the protruding



Above. The *Evangel* being refurbed and outfitted with new equipment before leaving Seattle. The former army rescue boat had been used commercially between Seattle and Alaska before Ralph Devin bought it for Indonesia. Below. The *Evangel* being dedicated to the Lord's service before leaving Seattle. The boat left Seattle August 8, 1950, and arrived in Jakarta, Indonesia, January 1, 1951.





Four of the 15 people who were aboard the *Evangel* 39 years ago on its voyage from Seattle to Indonesia: Thalia and Robert Brougham, Ralph Devin, and Morris Devin. Ralph Devin, father of Thalia and Morris, died 7 months after the *Evangel* arrived in Jakarta. The Broughams are retired and living in Petaluma, California. Morris Devin is still an Assemblies of God missionary in Indonesia.

*Benevolence*, her passengers and crew could hear the eerie sound of the horns blaring through the same dense fog.

"We were thankful we had a great Pilot on board," Bob Brougham, the boat's captain and Devin's son-in-law, wrote, "One whom we could trust in such circumstances."<sup>5</sup>

Their faith in the Lord coupled with the *Evangel's* modern equipment got them past the sunken ship, into the Pacific, and to Honolulu 10 days later.

While in Hawaii, the *Evangel* caught the attention of the *Star-Bulletin* and the *Advertiser*, and both published news stories and photographs.

"The first few days out of San Francisco were cold and miserable," Brougham told an *Advertiser* reporter, "but after we sailed a little farther south it became warmer and everyone began to feel better."<sup>6</sup>

Striking out from Hawaii on September 22, the *Evangel* carried 15 people: Ralph Devin; his son Morris who was a Central Bible Institute student at the time and the *Evangel's* boatswain; Devin's daughter Thalia and her husband Captain Bob Brougham; new missionaries Hugh and Betty Baker and their three children; New Tribes Mission missionaries Mr. and Mrs. Harold Sellers, and their four children.

Edna Devin, who wasn't too keen about being on the ocean in a small boat, was already in Indonesia, with her son Chaumont.

Of the 15 on board, only First Mate Hugh Baker had been to sea for any length of time. Bob Brougham had been in the navy but had been a fighter pilot rather than a seaman.<sup>7</sup>

But the men would learn how to keep the 100-foot *Evangel* afloat in the rolling ocean. If they hadn't torn down a diesel engine before leaving Seattle, and if they didn't know how to read a compass, they would before too many days at sea.

Because repairs to the *Evangel* were necessary, the Indonesian-bound ship was docked in Kwajalein, one of the Marshall Islands, for 5 weeks. Kwajalein had been captured from the Japanese during World War II and was a U.S. Navy port when the *Evangel* arrived.

When the *Evangel* was finally ready to head for Lae, New Guinea, a tug pulled it out to a buoy in the lagoon so the water tanks could be filled. During the maneuver the crew felt the boat strike a coral reef, but it didn't appear that there was damage.

How wrong they were.

It wasn't until the *Evangel* sailed out of the Kwajalein harbor that Devin and his crew realized the boat had lost its rudder in the collision with the coral reef.

Continued on page 18

## Specifications

### Motor Vessel *Evangel*

Built in 1943 as Army P 215 Rescue Boat at a cost of \$200,000. Converted for commercial use in Alaskan waters and named *Sealaska*. Checked over by commercial boat inspectors and purchased by Assemblies of God Department of Foreign Missions in 1950 for use among islands in Indonesia and New Guinea. Renamed *Evangel*. Sailed from Seattle to Jakarta August 8, 1950-January 1, 1951. Sold to the Indonesian Government Department of Marine Police, 1953. Its present whereabouts unknown.

- Twin screw
- Length, 100.1 feet (the famous PT Boats were 70-90 feet in length but much faster than the *Evangel*.)
- Beam, 19 feet 3 inches
- Gross tons, 141; net tons, 89
- Cruising speed, 10.5 miles per hour
- Cruising range, 3,000 miles
- Engines, two 6-cylinder GMC diesels
- Light and generator plant, 30 KW GM diesel
- Electric anchor winches, pumps, motors
- Pilot house controlled
- Completely equipped with radio and navigational equipment
- Sleeping capacity, 24
- Galley fully equipped
- Dining facilities for 12
- Fully compartmented with water-tight doors
- Engine room and tank compartments protected from fire by CO2 system
- Fire pump operates at 200 gpm
- Fuel capacity, 4,000 gallons
- Water capacity, 1,900 gallons
- Automatic pilot steering

## Archives Researchers Find *Ambassador* Plane



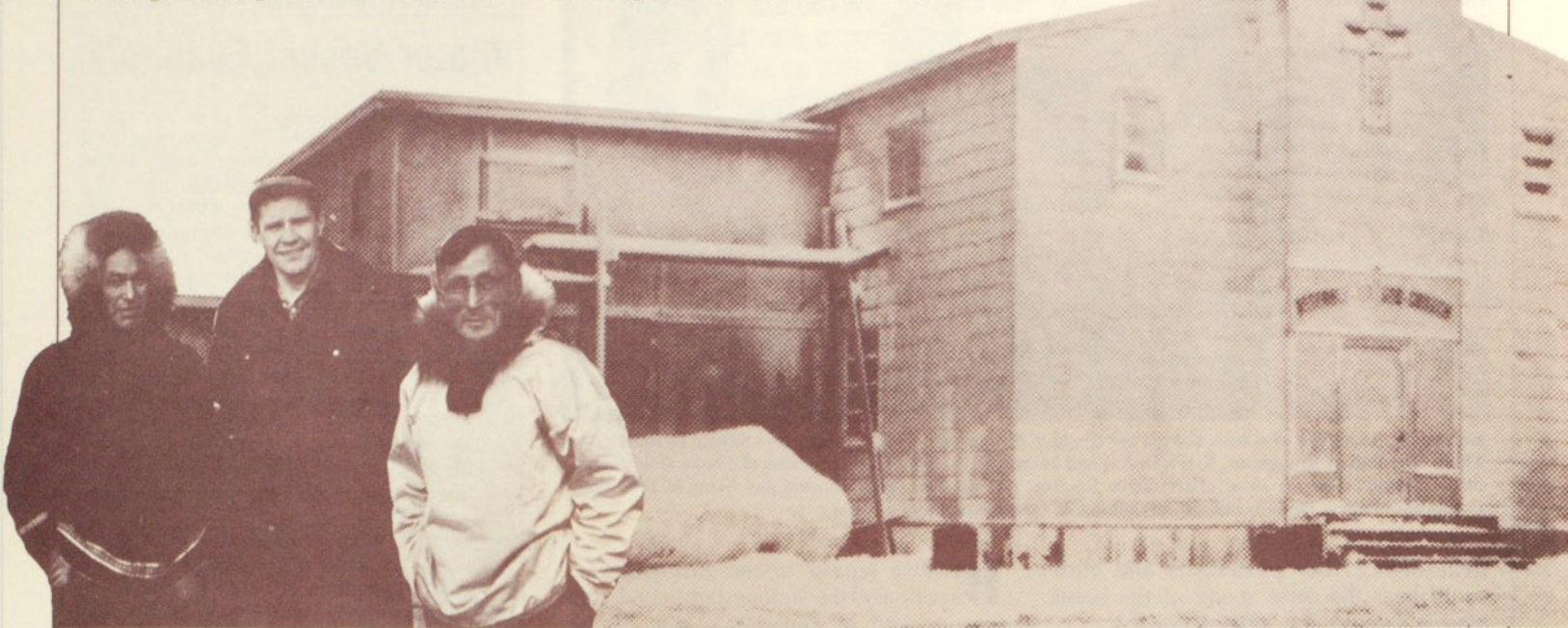
Do you remember the *Ambassador* airplanes which flew missionaries to and from their fields between 1948-51? Maybe you remember the story *Heritage* published on the two planes in the winter 1985-86 issue.

Since that article was published, the

Archives has located the second *Ambassador*, a converted World War II B-17. And it is being restored to its original military design in a British museum.

This recent finding deserves a closer look. Watch for an article in a future issue of *Heritage*.

An effective gospel team in Barrow, 1967. From the left, Guilford Mongoyak, whom Paul Bills described as "the greatest song leader ever"; Paul Bills; and Ned Nusunginya, Paul's dear friend and interpreter.



## *Barrow, Alaska, 1950s*

# Revival at the Top of the World

By Paul Bills

One of the men who was to influence the ministry of the Eskimos in the Barrow region perhaps more than anyone else, and also my own understanding of the culture of these people, was Ned Nusunginya.

Ned had always been a rather reckless man with a nonreligious reputation. Taking advantage of what schooling was available, he soon became adept at interpreting for the early Presbyterian missionaries. The only reason he offered to interpret was for the prestige that went with the job. After his conversion during our

*Paul and Marguerite Bills drove from New Jersey to North Pole, Alaska, in the fall of 1955. When they arrived to become missionaries with the Assemblies of God, they learned to their surprise that there had been a misunderstanding in Springfield. They were not under appointment, they were told, and they might as well forget the idea. Things were straightened out, and an appointment was eventually granted. For the next 20 years the Bills devoted their lives to evangelizing Eskimos in spite of difficult and primitive conditions.*

*In 1976 Paul Bills was diagnosed as having Amyotrophic Lateral Sclerosis (called "Lou Gehrig's disease"). He died the next year and was buried on his 56th birthday. At his request he was buried in Barrow beside Ned Nusunginya, whose conversion happened during the revival in Barrow.*

revival, he confessed that many times during his interpreting he had created his own ideas if he didn't like what the missionary said.

In the early days of mail delivery, Ned had become a mail carrier. Mushing his 12 to 16 dogs under the most treacherous conditions imaginable, he often followed the coast as far as Kotzebue—a distance of about 450 miles. Sometimes he carried

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**Revival sometimes  
comes when we  
least expect it.**

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important passengers, such as Roald Amundsen, the Norwegian explorer who led the first expedition to reach the South Pole. Certainly the motto of the post office never came more into focus than with this arctic carrier. Elements are nowhere more severe than on the arctic coast. The winter darkness, high winds, and severe cold all combine to make human existence almost impossible. While caught in a blizzard one day, Ned's three front dogs dropped dead in their tracks.

Ned was a member of the Presbyterian mission, as was his wife Faye. Unlike her husband, Faye attended to her Christian duties. Several of their children were also active in the church. His daughter Mabel was head of the Geneva Fellowship. One

son, however, was more like his dad—most irreverent. One day this son had an accident and drowned. Because of his apparent spiritual lack, the resident missionary refused to conduct a funeral for him. The minister wasn't altogether to blame, for he had acted under severe pressure, but the damage was done. Ned was now further away from religion than ever before.

He started attending our services during a tremendous revival conducted in Barrow with Oscar and Gladys Butterworth. Although he didn't respond to the call for conversion with the many others, he certainly showed an interest in the spiritual excitement.

One day Ned came to the apartment. He wanted to volunteer his services as an interpreter. He explained that many of the old people could not understand the evangelist at all, while others could only get a trace of what he was saying. This caused us to realize that many of the conversions and other happenings came not as a direct result of the preaching but because of a sovereign act of God.

Oscar Butterfield showed little interest in using Ned, not because he didn't see the need but because his type of preaching was not conducive to interpreting. He had tried once with someone else and the attempt was a fiasco for the evangelist, the interpreter, and the entire congregation. He wasn't about to try it again. Oscar was an inspirational preacher and had to keep in perpetual rhythm. Unknown to me,

Gladys Butterfield was slated to preach Friday night. She would give her life's story as a testimony.

Suddenly Gladys reacted to the offer, "Ned, I'm going to speak Friday night. You can interpret for me."

I tried to get her attention to say, "No, no, no," but she didn't notice. My reasoning was that everyone knew how wicked this man was. To use him behind the sacred desk did not fit my sense of propriety. However, arrangements to have Ned interpret on Friday night were finalized in spite of me.

To set the stage for what occurred, you must learn about our plans for the water baptismal service.

As the conversions continued to grow in number, I knew we would have to plan immediately for a baptismal service. There were those who were ready and it would have been wrong to even think of robbing them of the blessed experience of willingly following the Lord in the waters of baptism. Already many of our converts understood how misleading their infant baptism had been.

Blocks and blocks of ice would have to be hauled from the lake. It would take days to melt enough to immerse what might add up to a considerable number of converts. We must get started right way.

Suddenly we thought of the DEW line camp where there were fire trucks full of precious water. They had plenty of equipment to get more in short order. Perhaps they would be willing to fill our baptistry. When I presented the idea to the camp director, he was most kind. They would send a fire truck down and fill our tank. I asked them to come on Saturday. This would give us 2 days to heat the water, since our baptismal service was to be on Monday night.

In the meantime, I was dreading the Friday service. I wasn't at all anxious for Gladys Butterfield to minister. She was going to give her life story. But what did

those Eskimos care about her life story? Furthermore, she brought it in manuscript form and was going to read it. And last, but not least, Ned Nusunginya, the reprobate, would interpret. The situation couldn't be worse—or so I thought. It got much worse.

I had prayed that something might happen so Ned would not or could not accommodate us. Entering the church, I observed he was the first one there. I greeted him and then tried to dissuade him from his proposed job. No way. Mrs. Butterfield had asked him and he was going to interpret.

The singing was as spirited as ever. At about 8:30 p.m. I introduced the speaker of the evening. Mrs. Butterfield came to the pulpit and deposited pages of the script before her. Ned was called. I had just settled back to await the monotony of the occasion when the church door opened. To my dismay there stood a fireman in full regalia. He had come at this most inopportune moment to fill our baptistry. Leaving

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### During the service, the fireman filled the baptistry with rusty water.

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the platform, I made my way to the side entrance door which opened to our stockroom, directly behind the platform. Besides our groceries, this room contained the big furnace and the baptistry. Only a thin panel separated it all from the congregation's view.

The fireman met me at the door. Handing me the fire hose, he went to the truck to start the pump. Besides the baptistry, I had two extra 55-gallon drums available to fill. I didn't know whether the small baptistry would hold enough for the number of potential candidates. Jim Allen Killbear, one of the young men, left the services to assist me. He stood in the doorway to relay signals.

Pointing the hose toward the baptistry, I gave the signal to start. The force of the water jarred me; never had I handled so much pressure. The water hitting the side of the metal baptistry made a noise that still rings in my ears. Just beyond that thin panel was Gladys with her thin voice trying to relate her life's story.

Lord, I thought, *what a fiasco this service is tonight!* Another jolt hit me when I saw the color of the water filling the tank. Since the camp hadn't had any fires, the water was rusty orange. For a moment I was tempted to have the fireman shut it off, but since there was no other way to get the precious liquid, I said to myself, *Let it come. If the people come up orange, so what!* I understand Jordan is a rather muddy river, so perhaps our water was relevant.

When the tank was full I quickly moved the hose to a nearby drum which rapidly filled to the top. Then another quick swish to the remaining drum. With each change I got well splashed. As the last drum approached the full mark, I gave the signal to stop. It didn't! Over the brim to the last filled drum...then back to the tank.... What do you do when everything is full and the water keeps pouring?

"Dear Lord," I said, "we are going to have a mass water baptismal service tonight!" The water was just trickling over the edge toward the platform when suddenly it stopped. I learned later that the valve had frozen open so the fireman wasn't able to shut it off. Just in time, he disconnected the hose; saving us from a very wet situation. I thanked the fireman, handed him the hose, shut the door, and surveyed the situation. Orange water was everywhere and I was soaked.

Meanwhile, Gladys and Ned were doing their respective thing in the service. It sounded awfully dull and quiet in there. Making my way upstairs to change my clothes, I found myself apologizing to the Lord.

"Lord, I'm sorry for this terrible mess. I know You can't do anything tonight. Forgive me for my stupidity." At 10:15 p.m. I heard the piano playing the song for the altar call. *Might as well forget it tonight,* I thought.

After some time I went downstairs and back into the church to see what was happening. I couldn't believe my eyes. Every kneeling spot was filled. It was the biggest response we had seen. On the platform was the kneeling, repentant form of Ned Nusunginya. It was a night that would be long remembered. The praying ceased at 12:30 a.m.

The special meetings with the Butterfields concluded Sunday night. At that time we announced that on Monday night we would conduct a baptismal service; this the Butterfields had to stay to see. I had no idea what kind of a response we would get. A few of our people had already been baptized as adults and others might still consider their baby baptisms valid.

Since I did not take a list of the names, I didn't know who would take the big step. Instructions were given, however, on what they should wear. All day Monday I had blowtorches blasting the sides of the tank and the two drums. The water heated slowly. The rust had settled to the bottom. It wouldn't stay there long, though, after the people were immersed.

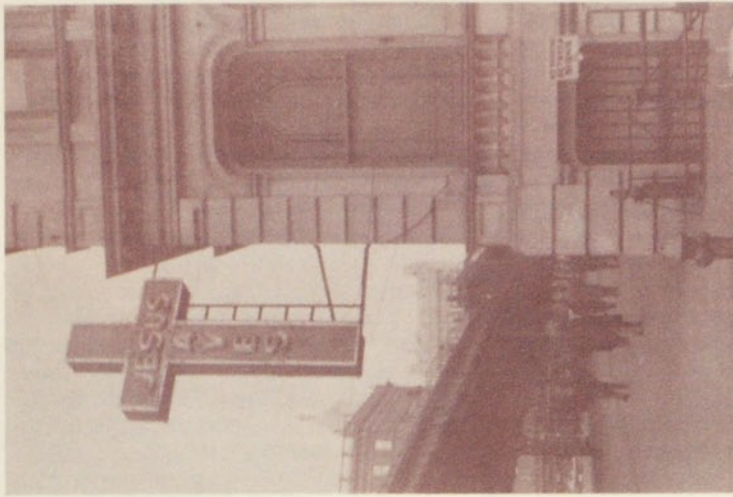
A total of 32 indicated their decision to follow the Lord in baptism. This was a good start and faith told us more would follow in the months and years to come.

After a short song service I preached a strong doctrinal message on the whys and wherefores of water baptism. It was a sermon that I could sense was hitting home. It felt good.

Continued on page 16



This article is an excerpt from Alaska, by Paul Bills, and published by Gospel Publishing House, © 1980. Used by permission.



Left, cover of *The Evangelist*, 1928, a magazine published in Russia. The editors are on the cover, V. Varonaeff, and J. E. Varonaeff. Above, the author, Fred Smolchuck, superintendent of the Ukrainian Branch of the A/G, and Evangelist Andrew Dawidiuk, 1950. Right, former Ukrainian Assembly of God, 9 East 7th St., New York; building also housed offices of the Ukrainian Branch. Below, conference of the Pentecostal Union of Slavic Churches, Boston, 1939.

„Школа, которую основал, украсил и до сих пор украшает и Освящает Духом, уже так широко распространяется, что Я назвал „Вера““

„И не, Я и слава не все дни до скончания века“ (Матф. 28, 19-20)

**№ 1-и 1928 год.**

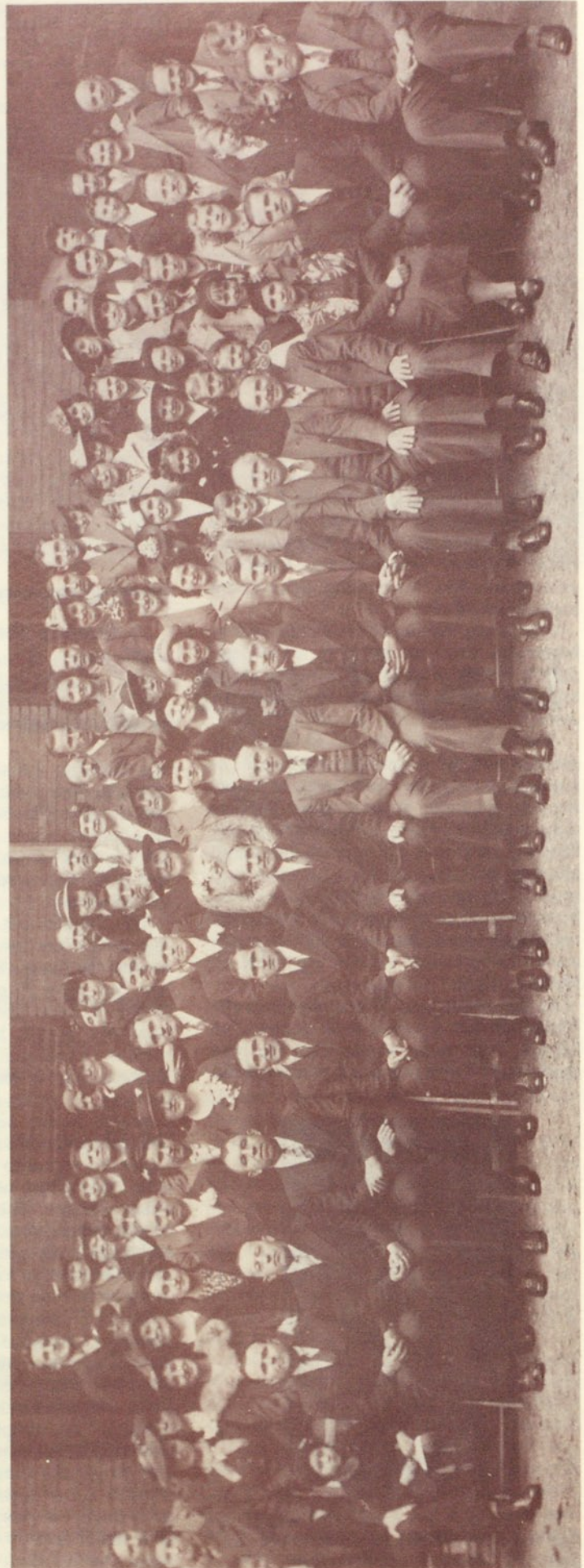
# ЕВАНГЕЛИСТ



В. Р. Колтович и И. Е. Варонаев

ДУХОВНО-ПРАВСТВЕННЫЙ ЖУРНАЛ  
Орган Всеукраинского Союза Христиан Евангельской веры.

ОДЕССА.  
Телефоны: Арт. „Гласный Дух“ - 242000, 16.  
1928.





# Slavic Immigrants to America and the Pentecostal Experience

By Fred Smolchuck

I look at 1914 as a very significant year in my heritage. Not only was it the year that the Assemblies of God was organized, but it also was the time my father Karol — as a 17-year-old lad — joined the great migration to America from Eastern Europe.

New York's Ellis Island and Boston's immigration offices worked overtime to process the mass of newcomers emigrating to the land of opportunity.

Ukrainians, Russians, Serbians, and Poles settled mainly on the East Coast in New York, Boston, Philadelphia, and other major cities. Others ventured to Scranton, Pittsburgh, Detroit, Chicago, and points west.

The newcomers were either of Catholic persuasion or from a variety of the Orthodox faith (Greek, Russian, Ukrainian). Arriving in America, most sought a church that represented the faith and language to which they had been accustomed to "in the old country."

There was deep spiritual hunger among the Slavic immigrants. Many were lonesome and homesick. The vacuum in their souls was not as satisfied as they had hoped, by coming to America. Their "traditional" churches failed to bring them the spiritual fulfillment and satisfaction they needed.

Baptist believers made some inroads among the new Slavic immigrants. A number of the newcomers who settled on the East Coast became influenced by such Pentecostal churches as Glad Tidings Tabernacle on 33rd Street in New York City, and Highway Mission Tabernacle in Philadelphia.

When word spread among the Slavic immigrants that the power of God's Spirit was being manifested through healings and deliverances, they were intrigued and excited. Each convert immediately became a fiery witness to his neighbor. The revival was on.

In 1911 Ivan and Katharina Varonaeff with their two children left Siberia, Russia, for the United States. Ivan became pastor of a small Russian Baptist church in San Francisco. After a few years he was called to minister in Seattle, Washington. The congregation rented a hall from the local Assembly of God, whose pastor was Ernest S. Williams (later to become General Superintendent of the A/G).

Three years later, Varonaeff accepted an invitation to pastor a Baptist church in New York City. Providentially, the Varonaeffs settled in a neighborhood where Russian and Ukrainian Pentecostals lived, who attended Glad Tidings Tabernacle. The Koltovich and Syritz families soon had many opportunities to witness to the Varonaeffs about the baptism in the Spirit.

While in Seattle, Ivan Varonaeff often heard about the baptism in the Spirit from E. S. Williams, but at the time he was not too interested. Now, he was forced to think about it by these "in-

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## Immigrants became intrigued and excited when they heard about healings and deliverances.

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sistent" neighbors who claimed that the experience was "for us today."

The full impact hit him when his daughter Vera, who attended the meetings at Glad Tidings Tabernacle with her friend Anna Syritz, received the baptism in the Spirit and spoke with "other tongues." Ivan could hardly believe it. He was quite upset; but privately prayed that if this was real and was God's will, he wanted it too. He received the Gift and spoke in tongues according to Acts 2:4.

Immediately, he started to share this truth with his Baptist congregation. It soon became apparent he could no longer continue as pastor of the Baptist church; so he resigned.

With a few Slavic Pentecostal believers Varonaeff started conducting worship services in his home, but could not continue there because the group rapidly increased in number.

Varonaeff rented the Emmanuel Presbyterian Church on 6th Street in New York City. Many former members of his Baptist church, now filled with the Spirit, became adherents of the new congregation. The church grew and attracted many Slavic people of varied nationalities.

During this period God had others whom He was preparing and using to spread the Good News to Slavic people both in the United States and abroad. Dionissy and Olga Zaplishny, also

former Baptists, were brought into Pentecost via the ministry of Bethel Assembly of God, Newark, New Jersey. The Zaplishnys were friends with the Varonaeffs when both families were Baptists. Now that they had received the Pentecostal experience, they took every opportunity to talk to the Varonaeffs about the baptism in the Spirit.

Dionissy and Olga established a Ukrainian Pentecostal Church in Stamford, Connecticut.

News about former Baptists Varonaeff and Zaplishny "speaking in tongues" spread quickly. Among their Baptist friends there was diligent search of the Scriptures to see what this "baptism" in the Spirit was all about. This resulted in a goodly number receiving the Gift. It wasn't long before Pentecostal churches were also started in Philadelphia, Boston, Scranton, Jersey City, and elsewhere.

To promote fellowship and encourage cooperation among Slavic Pentecostals, Varonaeff and leading brethren formed an organization with the help of American Assemblies of God brethren. It was called *Pentecostal Union of the Assemblies of God*. This effort at unity and cooperation was a blessing to the Slavic brethren as they endeavored to spread the Gospel among their people not only in the United States, but in Canada, South America, and Europe.

On July 15, 1920, the Varonaeff and Zaplishny families sailed from New York City with intention of going to the Soviet Union to evangelize, and to teach believers about the Gift of the Holy Spirit. Zaplishny expected to minister in Manchuria, while Varonaeff set his sights on the Ukraine-Russia area.

Due to problems with their traveling documents, they were detained in Istanbul, Turkey. While there, they definitely felt led of the Spirit to go to Bulgaria. They obeyed and remained there for at least 2 years. Revival broke out, and 18 Pentecostal churches were established. This was the beginning of the Pentecostal move in Bulgaria, for up to that time there was no Pentecostal witness there.

Dionissy remained in Bulgaria, but the Varonaeffs headed for Odessa, Ukraine. When Ivan arrived he immediately contacted the Baptist brethren and was invited to preach. This he did — on the subject of the baptism in the Holy Spirit. For a while he was warmly received, but

when he continued to speak about "other tongues" and "the gifts" of the Spirit, he was declared to be in error and was forbidden to preach in Baptist churches.

Not dismayed by the rebuff of his Baptist brethren, Varonaeff started a church in Odessa. Many people came. God began to baptize converts in the Spirit; Pentecostal groups and congregations multiplied. An organization of Pentecostal churches was soon established with Varonaeff as the head. It was named *Christians of Evangelical Faith*, with headquarters in Odessa.

It wasn't long before the Soviet government took note of the phenomenal progress of the Pentecostals. They suspiciously observed their enthusiastic aggressiveness, and especially so, when Protestant and Orthodox denominations accused Pentecostals of being fanatics.

Ivan Varonaeff was arrested in the late 1920s and sent to Siberia. His wife, Katharina was also sent to Siberia. The authorities hoped to put an end to these "Pentecostal fanatics" by removing their leader, but the work of the Spirit did not die. The Soviet church continued even though at times it did have to go underground. As of 1988 it is estimated that there are at least 750,000 Pentecostals in the Soviet Union.

Meanwhile, in Bulgaria, Dionissy Zaplishny and other Pentecostals met with severe persecution. He was arrested, and for six days was beaten and tortured, and then expelled from Bulgaria with his family. He returned to Stamford, and almost immediately started evangelizing Slavic immigrants. He traveled extensively, preaching and organizing new churches.

Zaplishny was elected chairman of the Pentecostal Union of the Slavic churches in America. He was loved and highly respected. His ministry bore much fruit; however, his heart was still in Bulgaria. He wanted to go back. In September of 1924 he and his family left for Bulgaria.

He became pastor of the church in Burgas, one of the largest Pentecostal churches in Bulgaria. However, his wife Olga later said that since his beatings by the Bulgarian police during their first visit, he was never physically the same. Previous persecution left his body weak and ill. At age 47 Dionissy Zaplishny was called home to his Maker; his body was buried in his adopted country of Bulgaria. Olga and the children returned to the United States. She died in 1982 at the age of 94. (Olga was the aunt of Nicholas Nikoloff, an early Assemblies of God missionary to Eastern Europe, and the mother of Martha, wife of David Jackson, pastor of the Assembly of God, in South Attleboro, Massachusetts.)

The influence of Ivan Varonaeff and Dionissy Zaplishny on Slavic Pentecostal immigrants in America produced much fruit for the kingdom of God. Churches



Ivan and Katharina Varonaeff, missionaries to Russia in 1920s. He was arrested in 1930 and sent to a slave labor camp. She was arrested later and was with her husband in prison for 3 years. They were released but later imprisoned again. Mrs. Varonaeff was released in 1953 and returned to the U.S. in 1959. Ivan Varonaeff apparently died in Siberia.

were started, ministries encouraged, and a vision for the salvation of their people was stamped indelibly on Slavic believers.

Among those whom God raised to continue the ministry of these pioneers were: Demian Matysuk, Stephen Zuck, John Harris, Samuel Wasilenko, Simon Matweyiw, Joseph Matolina, Bartholomew Hutzaluk, Frank Wiktorchik, Stephen Shepeliuk, Stephen Mostowy, Andrew Pecota, Samuel Maruszczak, Fred Smolchuck, and many others.

The Pentecostal Union of the Slavic churches in America started in 1920 and served as an umbrella organization for all Slavic Pentecostals. It soon became evident, however, that each ethnic group wanted to have its own national organization.

Most of the Slavic churches in the Pentecostal Union used the Russian language in their services, with only token recognition of other Slavic languages. This made it awkward for Ukrainians and Poles to bring their unsaved friends to a service where Russian was the principal language used. It should be understood that individual national feelings among the various Slavs during those days was quite tense and on occasion could become quite explosive.

In 1943 Joseph Matolina and I, executives of the Pentecostal Union met the general presbyters of the Assemblies of God in Springfield, Missouri, with a request that the Ukrainian churches (as well as other national groups) be given the status of a "branch" of the Assemblies of God, similar to the recognition that is given to district councils.

Permission was granted, and the

Ukrainian Branch was the first to be so recognized. Then followed the Russian and Polish branches, and others.

Officers who first served under this arrangement were:

Ukrainian Branch: Joseph Matolina — Supt.; Fred Smolchuck — Sec'y.

Russian Branch: Demian Matysuk — Supt.; John Seregow — Sec'y.

Polish Branch: Kazimir Fugowski — Supt.; Ted Wojczehowski — Sec'y.

Yugoslav Branch: Peter Krnjeta — Supt.; Paul Florea — Sec'y.

Czechoslovak Branch:

Ladislav Huba — Supt.

The Ukrainian Branch opened a headquarters in the Ukrainian Assembly of God at 9 East Seventh Street in New York City. In 1947 Joseph Matolina resigned from the superintendency to accept the pastorate of the Ukrainian Assembly of God in Westbury, N. Y. I was elected superintendent at age 30.

With God's help, we opened a number of new churches. Property in Lanesville, N. Y. (in the Catskill Mountains), was purchased, and a Bible camp program was developed.

The Ukrainian Branch published a monthly periodical called, *Evanhelski Palomnyk* (Evangelical Pilgrim). The Russian Branch issued *Putyshetvenik* (The Traveler), and the Polish Branch, *Dobry Pasterz* (Good Shepherd). These magazines proved to be a great blessing to Slavic Pentecostals around the world. They became the catalyst that bound brethren together into a viable fellowship.

**T**he millions of unsaved Slavic peoples of Europe were always a



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

great burden on the hearts of Slavic immigrants in the United States. From time to time whenever political situations permitted, Slavic ministers from the U.S. would travel to their motherland at their own expense, and for months at a time would visit village after village, evangelizing their countrymen. Among these were Assemblies of God ministers such as Nicolas Bobeck, Bartholomew Hutzaluk, Kazimir Fugowski, and others.

Paul B. Peterson, president of the Russian and Eastern European Mission (REEM) felt a God-given burden to assist in evangelizing Eastern Europe (representing more than 400,000,000 people). He, together with Nicholas Nikoloff, Gustave Kinderman, J. Herbert Schmidt, J. Robert Ashcroft, Donald Gee, and others sacrificed many hours, traveled many miles, and contributed much money to bring the Good News to the people of Eastern Europe, just before World War II broke out.

They established a Pentecostal Bible School in Danzig, Germany (later to become Gdansk, Poland; see *Heritage* Fall and Winter 1988 for articles on the school). It produced many excellent leaders for Eastern Europe. Among them was Andrew Dawidiuk, who ministered extensively in Ukraine just before the war, in Germany during the war, and among displaced persons after the war. God signally used him in America among immigrants who came to the United States following World War II.

At the end of World War II, the Slavic branches were eager to help Pentecostal refugees who were held in German concentration camps. Gustave Kinderman

and I, with members of the European Advisory Council of the Assemblies of God, joined forces with Church World Service International to help Displaced Persons (D.P.'s) in Germany find homes in other countries.

D.P.'s refused to return to their own homeland because Communism had taken possession of the territories. They feared imprisonment or some other kind of reprisal for their Christian faith. Communism harshly persecuted those who boldly stated their faith.

As superintendent of the Ukrainian Branch, I was authorized to go to Germany to assist with the relocation of at least 500 Pentecostal families to the United States, or to some other democratic country. A great number migrated to the U.S. while others were sent to Canada, Paraguay, and Australia.

When refugees first arrived in the United States, the majority had great difficulty in adjusting to the new language and to the new culture. Some especially had a problem in accepting the American way of worship. Subsequently, this resulted in establishing their own Pentecostal churches so they could stay together and worship in the manner to which they were accustomed.

While European refugees sought for ways by which to emigrate to other countries, Ukrainian and Russian Pentecostals in the Soviet Union began to feel the pressures of increased persecution from their government. Inspired by several prophecies which they acknowledged to be from the Lord, entire families responded by leaving their villages. Literally hundreds began a most difficult trek eastward by horse and buggy, and

**Today hundreds of Soviet Pentecostals are emigrating to other countries. A concern is that these countries are losing part of their "witness" with every emigration.**

on foot across the rough terrain of the Soviet Union and China. Eventually, they arrived in Shanghai where they remained for a time.

With the help of several refugee organizations, including the Assemblies of God, the majority migrated to Australia, the Philippines, Paraguay, and the United States.

Those who settled in the Philippines soon found the climate and culture were not suitable. They requested immigration to the United States. With the help of many Assemblies of God congregations, funds and sponsorship for these refugees were found. The majority came to California. Under the leadership of A. Gouroff, A. Shevchenko, and the help of the Northern California District of the Assemblies of God, the Russian Gospel Temple was established in San Francisco, with a congregation of over 200 members.

European refugees, and those who had come via China to South America, began to hear glowing reports from their friends in the United States of how good it was there. Their own plight was far from good. Pastor Andrew Dawidiuk and his congregation began to sponsor a great number of these people to the United States. Many of these later became members of his assembly in Union, New Jersey.

Among those who came to the United States were Leon and Vera Kuc. Leon actively served as a lay preacher in Argentina. He was invited to serve as an assistant to Pastor Dawidiuk. After serving three years he responded to an invitation to relocate in California and became pastor of the Slavic Gospel Temple in Montebello.

By now the post World War II immigrants were scattered all over the United States and Canada. Their churches were established in San Francisco, Los Angeles, New York City, Seattle, and in many other areas.

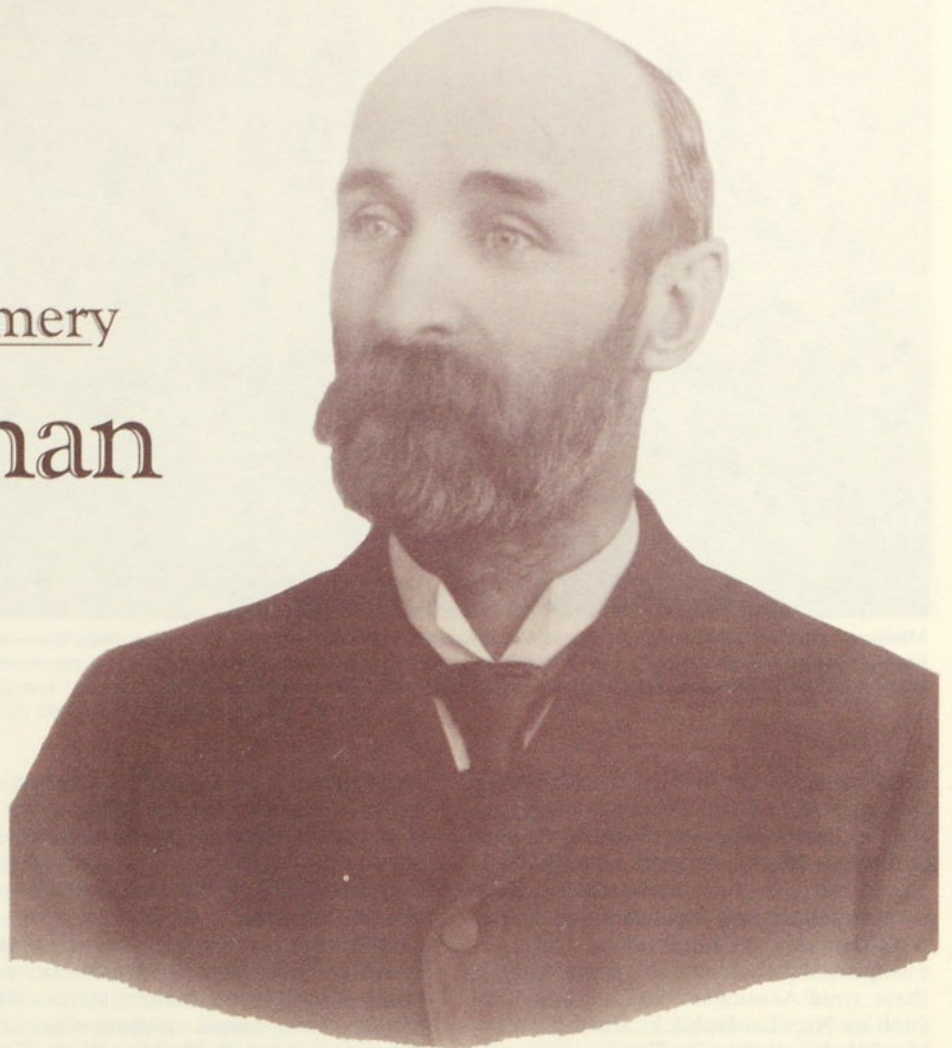
Meanwhile changes were taking place among the original branches such as Ukrainian, Russian, Polish, etc. I had resigned from the Ukrainian Branch in 1952 and became a member of the Michigan District, where I pastored for 12 years. I was later elected to serve as district executive secretary-treasurer, and held office for nearly 20 years. Joseph

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George S. Montgomery

# Businessman for the Gospel

By Jennifer Stock



By 1900, George Montgomery required no introduction to the public by the San Francisco press. To them he was “the well-known philanthropist,” “the millionaire Salvationist” who had an established reputation in San Francisco as a businessman who formed business ventures with other Christians in order to provide financial support for missionary work.

His principle business associates at this time were two nationally recognized Christian businessmen from New York — Charles N. Crittenton and Alfred W. Dennett. Crittenton, who had made his fortune in pharmaceuticals, had arranged his New York business in such a manner that he was free to travel and evangelize. He established the Florence Crittenton Mission chain for orphaned and “fallen” girls. Alfred W. Dennett, a co-founder of the Florence Crittenton Missions, was famous for his temperance restaurant chain. These eating houses, with their Scripture-text decorated walls were open around the clock except on Sunday. With

## A MONTGOMERY UPDATE

*The author recently uncovered a 1900 prayer diary that gives a new perspective on the Christian businessman George S. Montgomery (1851-1930). Montgomery is perhaps best known as the husband of the dynamic Carrie Judd Montgomery (1858-1946), founder of Oakland's Home of Peace and editor of *Triumphs of Faith*.*

these two men and many other Christians in the area, George began to incorporate profit-making companies.<sup>18</sup>

The La Trinidad Mining Company was one of Montgomery's earliest business ventures as a Christian. George had given up mining after his conversion and had not planned to return to it. But in 1892 he was offered an opportunity to purchase a mine from three men — the Sterrett brothers of Oakland, who had grown too old to mine any longer. Not sure if God would want him to mine again, he made the Sterrett brothers an offer as a “fleece” before God. He would take it as a “sign,” if they accepted the offer without hesitation. The brothers accepted his terms and George began to develop the mine. Soon, both Alfred W. Dennett and Charles N. Crittenton bought into the mine, and in 1893, the three incorporated as the La Trinidad Mining Company with a capital stock of \$3,000,000. Montgomery, Crittenton and Dennett subscribed to one third of the total stock and covenanted together before God to give all the profits to world evangelization.<sup>19</sup>

Montgomery invested in many different business enterprises over the years with varying degrees of success. The

City Directory of San Francisco over a period of years indicates only a couple of Montgomery's companies: La Montezuma Tunnel and Mine Co., and People's Mineral Hygiene Co. (located at Lytton Springs). The “Prayer Diary” identifies a few others: La Trinidad Mining Co., Sierra Madre Exploration Co., Chiapas Rubber Plantation and Investment Co., and the Anglo-American Plantation Co. Other diaries reveal that George also owned two restaurants, Dennett's in San Francisco and The Alpha in Oakland, which he sold in 1909.<sup>20</sup>

The Chiapas Rubber Plantation and Investment Company, which is perhaps the most illuminating of Montgomery's business ventures, was organized by another of his friends, the Reverend J.W. Ellsworth. Ellsworth, was the former bookkeeper for the *Pacific Herald of Holiness*, and the former manager of both the Pacific Rescue Home (San Francisco) and Beulah Orphanage (Oakland). All of the 11 trustees of the Chiapas Company were well-known Christian philanthropists in the bay area. Montgomery, a close friend and co-partner with Ellsworth in other enterprises, was the company's second vice-president. Incorporated with a capital stock of \$100,000 in July 1899, the company plan-

ned to cultivate 24,000 acres of rubber trees in the state of Chiapas, Mexico.<sup>21</sup>

As early as 1897 Collis P. Huntington, California's wealthy railroad magnate, touted rubber cultivation as a better investment than gold, and he predicted that it would make more millionaires than oil. For unlike the expense and risk involved in gold and oil prospecting, the cooperative rubber plantation investment companies offered investment plans that appealed particularly to the small investor.<sup>22</sup> Considered to be a safe investment for the person of moderate means, it is not surprising that the Chiapas Company captured its "richest harvest" of investors from the Christian sector who bought the stock with the promise of a 200-300% return in 5 years' time. Over 9,000 shares were sold, ranging from \$90 to \$187.50 each.<sup>23</sup>

Although rubber cultivation was a booming, lucrative business at that time, Montgomery also saw that it presented possibilities for evangelization within Mexico. He formed a similar corporation, the Anglo-American Plantation Company on April 9, 1900, also with a capital stock of \$100,000.

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**Montgomery and his friends  
believed that their  
business enterprises were  
a legitimate means to  
express their faith and  
to glorify God.**

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He then went to Mexico on April 17, to purchase the land. While there, he visited the Chiapas property for the first time, accompanied by a tropical horticulturalist from Mexico City and was shocked at what he found! The Chiapas Company, in his opinion, owned a worthless, 24,000-acre inaccessible jungle — with "one lone rubber tree." Montgomery concluded that the company, which had bought the property sight-unseen, had been "buncoed" by the sellers. In San Francisco at the annual board meeting on July 9, he disclosed his findings to the nine-member Board of Directors. Reluctant to believe him, the company dispatched another committee to investigate Montgomery's claims. George resigned the company that day and disposed of his stock. He later told his story to the *San Francisco Chronicle* which published a three-part exposé of the Chiapas Company's quandary, placing the blame on Ellsworth's over-exaggerated claims.<sup>24</sup>

The Chiapas affair, which received full-page attention by the press, was sensationalized largely because of the seemingly incompatible mix of Christians and business. This and other events of this period reveal that the public suspiciously viewed the Christian investor as a "compromiser." For example, in 1900, the press brought to the public eye the fact that some



**Chonita Morgan Howard, missionary to Mexico, who worked with the Montgomerys.**

Salvation Army soldiers on both the east and west coasts were involved in stock speculation. Commander Booth-Tucker, embarrassed by this situation, reprimanded and transferred these soldiers. In 1902, the Commander received a letter from a miner in Washington who offered to sell his mine to the Salvation Army so that its "great riches might be to the Lord's work in extending His Kingdom." The seller even justified his offer with information that some followers of John Alexander Dowie were considering a similar prospect. Interestingly, the Attorney and Counsel for the Salvation Army declined the offer because "it might appear to the world that at last The Salvation Army has got off the track and gone from the working and

self-denials for the benefit of humanity, to working up schemes to bring in money for other purposes." These words echoed, nearly verbatim, the response John Mil-saps made to George Montgomery in 1900 when Montgomery informed him about the Army's "latest scheme" — to open up a real estate office in New York to sell Mexican land.<sup>25</sup> This scheme never materi-

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**Among those who shared  
Montgomery's vision  
for Mexico were  
George Thomas, Cornelia  
Nuzum, Chonita Howard,  
and Francisco Olazábal  
("El Azteca").**

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alized, and one can only conclude that the Salvation Army at this time began to back away from business entanglements.

The problems that the Salvation Army encountered when it mixed business with religion provides a context in which we can understand Montgomery's dilemma with the Chiapas Company. It is clear that poor business ethics was the key factor in his decision to resign. Although the company may have eventually salvaged its business and made a profit, he felt personally compromised. The "Prayer Diary," which he began 3 days after his resignation, marked a new resolve to conduct all business transactions in a manner that would glorify God. The first few entries in the diary documented the consecration of the "manager's chair" of the Anglo-American Plantation Company to Christ. "Claiming" the whole country of Mexico for God, the group prayed for two workers to be raised

**George and Carrie Judd Montgomery, standing near doorway, ministering in Mexico in early 1900s. Their daughter Faith is seated at the right front. On the left are Jesse and Chonita Howard. Others are unidentified.**



up in each state, for a "Holy Ghost" paper in Spanish, and for "the right plan" to evangelize Mexico.<sup>26</sup>

In contrast to the sometimes mixed opinion of the public regarding Christians in business, these men were convinced that

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### Opening mines in Mexico was thought to be the means of evangelizing the country.

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their business enterprises were a legitimate means to express their faith and to glorify God. Their times in prayer together led them to believe that God was giving them insight into how this could be done. They resisted indebtedness, for example, for they believed that debt was of the Devil and prevented them from working as "free men in Christ." Alfred W. Dennett, who was living in New York during the time this diary was written, however, was unable to remain a "free man" in this sense. San Francisco newspapers for November 26, 1901 reveal that Dennett filed for bankruptcy with liabilities of \$92,667.68. Several of his creditors were missionaries who had "missionary subscriptions" with Dennett at 6% interest.<sup>27</sup> These men also became convinced that every restaurant could be a "soul saving institution," which led them to dedicate Dennett's restaurant "from cellar to garret" for that purpose. The last entry of the diary noted that five people were saved "at [one] Restaurant evening meeting."<sup>28</sup>

This diary is significant, too, in that it often names those who attended these meetings, linking their names with a particular business or mining enterprise. It also highlights events that might not otherwise be known, such as George's refusal of a \$40,000 cash offer for Cazadero. Their prayers also provide a theological reference to understand their business practices; such as "debt is of the devil," "leases are dangerous," gold can be "loosed," and mines "delivered."<sup>29</sup>

Both the diary kept by Salvationist John Milsaps and the "Prayer Diary" reflect that the year 1900 marks the beginning of George's determination to do everything possible to evangelize Mexico. Milsaps wrote in his diary that George planned to use the Anglo-American Plantation Company to start a religious "Protestant" colony in Mexico. On July 11, 1900, Montgomery implied this intent in a note to Milsaps that read, "Pray for Mexico; think of it, whole states without an evangelical Christian to tell the story of salvation. I think the Lord may let us go there to live for him." It is not yet known what happened to his plans to use the Anglo-American Plantation Company or his idea for a Protestant colony.<sup>30</sup>



One of the most effective ministers to Latins was Evangelist Francisco Olazábal, known affectionately as "El Azteca." George Montgomery led him to Christ in 1900. He joined the Assemblies of God in 1917 and then founded the Latin American Council of Christian Churches.

Sometime before 1905 Montgomery purchased a group of mines in Nacozari, Mexico, just across the border from Douglas, Arizona. While working these mines, Montgomery used every trip to Mexico as an opportunity to distribute Spanish testaments and tracts to those in nearby villages. In 1905, when George was in Mexico, Carrie published extracts from his letters in *Triumphs of Faith* as an appeal to her readers of the great spiritual need of that land. George wrote that he was struck by the contrast of the utter lack of evangelism being done in the hundreds of villages in the state of Sonora, compared to the overabundance of workers in San Francisco.<sup>31</sup>

When George heard of the revival at the Azusa Street Mission in 1906, with the new teaching on speaking in tongues, he made a special trip to Los Angeles to investigate it for himself. He returned convinced that what he had seen and heard at Azusa was a new work of grace that would bring to God's people vital power for service. Though Carrie was initially cautious, the reports of similar outpourings in India and England, as well as her own eyewitness experiences at local Pentecostal meetings, began to persuade her of its authenticity. But it was the experiences of her closest Christian friends that finally tipped the balance and convinced her. Carrie visited the Azusa Street Mission in January 1907, but did not receive her "Pentecost" until June 29, 1908.<sup>32</sup>

While George and Carrie both experienced and believed in the Pentecostal teaching of baptism in the Holy Spirit with speaking in tongues, they did not let it become a point of division with any of their earlier Christian alliances. As seasoned leaders with a large arena of influence, they continued to promote

evangelism and unity and stayed away from fanaticism.

It is not known exactly how soon the Pentecostal message was taken to the little mining town of Nacozari. *Triumphs of Faith*, at present, is the best source of information about the Pentecostal work in that area. Carrie wrote that George Thomas was one of the pioneer workers with George Montgomery and that missionary work was begun there in an empty store in 1911. Carrie made her first trip to Mexico in 1913 and held evangelistic services in that same store, assisted by George Thomas, (an Assemblies of God minister 1916-21), Mrs. Cornelia Nuzum, a close friend and associate of Carrie's, and several native evangelists. During her 11-day visit she reported that many were saved and five received the "baptism of the Holy Ghost accompanied by speaking in tongues."

George Montgomery believed that because the Mexican people were so simple in their faith, they were often "saved, baptized and healed at one time." It is not until Carrie wrote about her second trip into Mexico, in 1916, that we are told that two of those who were saved in 1913 were the daughters of Montgomery's manager of the Nacozari mining camp, Jesse E. Morgan. During these 2 years the daughters made evangelistic trips with their father to the nearby villages. One daughter especially, Chonita, better known as Chonita (Morgan) Howard, became one of the leading Hispanic evangelists in the Assemblies of God.<sup>33</sup>

The Mexican government was very unstable after 1910 because of the revolution. This hindered George from further developing his mine, and prevented Christian workers from evangelizing within the country. Mrs. Nuzum, George Thomas and others found that the border towns in Texas and Arizona provided "golden gates of opportunity" to work among the Mexicans because they were overflowing with war refugees that could take Gospels and tracts to their friends in the deeper regions of the country.<sup>34</sup>

In 1914, Carrie recorded in *Triumphs of Faith* that George nearly died from malaria contracted in Mexico. Since the Montgomerys did not believe in the use of medicine, but solely in faith healing, Carrie called groups together who "knew how to prevail in prayer" against the "conflicts with the powers of darkness." They rebuked "fatal symptoms" and fought with "death in a hand-to-hand fight." Finally, on the 10th day, George, still very weak, said, "I will arise and dress." Carrie wrote that at that moment, a "great prayer came upon him for Mexico, with such supernatural tones of strength that he could be heard across the street." Montgomery believed that his illness was a spiritual attack on him because of his preaching in Mexico. He then determined that if he had to, he

Continued on page 20

# The Singing Parsons

## *This Quartet Still Harmonizing After 50 Years*

By Wayne Warner

**F**our men who began harmonizing about the time the Assemblies of God celebrated its 25th anniversary—and who called themselves the Singing Parsons—are still making melody after 50 years.

And even though they are retired and get together only on special occasions, the Singing Parsons can still bring the house down with their moving rendition of "We'll Be There." And they can still lift the audience into worship as they sing "Jesus Saviour, O, What a Name."

"Now, that's what a quartet should sound like," appreciative peers whisper as they note the absence of drums, electric guitars, and other instruments usually backing up gospel quartets.

**T**he quartet organized in 1933 at Central Bible Institute (now College), Springfield, Missouri, and was later

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They'll sing at the  
75th Anniversary  
in Indianapolis—  
and maybe the 100th too!

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known as the Couriers before the name was changed to the Singing Parsons.

Although personnel changes during the first 6 years altered the quartet's appearance and sound, the group has had only one first tenor, Edwin P. "Eddy" Anderson. Now a retired pastor, he has been singing since his teen years in Providence, Rhode Island. At the age of 74 he still conducts music-evangelism meetings.

Besides Anderson, the Singing Parsons include second tenor Marcus Gaston, LaVerne, California; bass Donald H. Waggoner, Peoria, Arizona; and baritone Elmer Bilton, Kansas City, Missouri. Others who sang with the group in the 1930s were Willard Waggoner (Don's brother), Burdette Miles, Alfred Williams, Phil Johnson, and Kermit Jeffrey.

When the men begin to talk about highlights in their 50 years together, they won't let you forget their appearances at four General Councils. And they will get together again at the 43rd Council in Indianapolis in August to sing at the CBC alumni breakfast.

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**Above**, the Singing Parsons ministering at General Council, Anaheim, California, 1983; from left, Edwin P. Anderson, Marcus Gaston, Elmer Bilton, and Don Waggoner. **Right**, 1934 quartet enroute to Eastern District Council: Willard Waggoner, Kermit Jeffrey, Phil Johnson, and Edwin P. Anderson. **Below**, Singing Parsons in 1940s: Anderson, Gaston, Bilton, and Waggoner.



## □ Revival in Alaska/ from page 7

The candidates lined up in the stockroom as I prepared to immerse them. The panel was removed from the wall for the occasion, exposing our year's supply of vinegar, peaches, and whatever. But that didn't matter; the church was packed.

There are always some strange incidents at baptisms. Willie forgot to take his brand-new mukluks off. The baptismal tank was about 6 feet long, which was long enough for most of the people, but Ambrose was taller than the average Eskimo and I bumped his head on the way down.

These were little things we could smile about. The important fact was that each candidate came up out of the water praising the Lord. It was a joyful occasion.

**W**ith the revival fires burning so high I didn't want to cut a good thing off. I felt we should keep the services going and gradually taper off if necessary. About 50 showed up for Tuesday's service. Wednesday we had a business meeting with at least 100 present. Many expressed a desire to join our church.

Ned Nusunginya developed very fast as a worker. I learned much from him. I could also see that he could become a native pastor. He served as my interpreter unless he was away on one of his testimony trips to another village. When he was gone his daughter Mabel Penageo substituted. Mabel could only be described as "electric." When she interpreted neither one of us could wait for the other to finish. During those days I felt like the greatest preacher in the world—so heavy was God's anointing. On one occasion I could not finish my sermon. The people ran out of their seats and fell at the altar.

In the meantime, Guilford Mongoyak became my song leader—the greatest song leader ever. From the moment he yelled the first song you knew he was in command. Before his conversion he had been one of the main Eskimo dancers. His gyrations and antics were the very best. I sometimes wondered whether he had given up the dance or had transferred it to the song service! Singing at the top of his voice, he was all over the platform. Utilizing such exuberance, perspiration ran freely down his beaming face. For these occasions, he kept a roll of toilet paper under the pulpit. Frequently he would dig it out between songs, unroll an appropriate amount, wipe his brow and face, then announce the next number.

Marguerite (Mrs. Bills) organized a Women's Missionary Council group. They met weekly to sew and help in other ways. They did their part raising money to buy a projector as well. We ordered a few gospel films which especially attracted the young people.

Services continued night after night. Oscillator broadcasts were started. Little 5-watt broadcaster sets were quite prominent in the village. People talked from house to house by this means, and by extending the aerial it was possible to reach all over the village.

Our midweek services took on the format of a religious radio broadcast. The theme song was "Showers of Blessing," and that's what we called our program. It was a great outlet for our people to minister. Ned gave a Scripture lesson each night. After sign-off we would have a session of prayer. Seldom were we out

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**"I couldn't believe  
my eyes. Every kneeling  
spot was filled."  
—Paul Bills**

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before midnight. These people were really turned on for the Lord. I finally had to stop the Saturday night meetings as we needed some time to prepare for Sunday.

Not only did we have our nightly sessions on the oscillator, we also broadcasted our services. Our Sunday night messages were interpreted. Ned, of course, was now into this with all his heart. There was a very special anointing resting upon us. I had never preached so powerfully in all my life. Ned felt the same powerful surge. It was not unusual for people listening in their homes to run to the church to answer the altar call.

There were also some odd happenings. One night I was just getting ready to preach when a drunk staggered down the middle aisle, talking incoherently. He then began to use some vile expressions. Marguerite moved to the piano stool and said, "Sing something."

I didn't hear her, but the drunk did. "Well, what do you want me to sing?" he slurred. I tried unsuccessfully to hear what she was saying, but he heard her.

Now he was aggravated. "Well, what do you want me to sing?" he demanded.

We were losing control. Leaving the piano, my wife talked him to the door, hoping to get him out. He got wise, however, and marched back to the front. All of this was going out by radio to the homes throughout Barrow.

At the next outburst of improper language, I suddenly remembered to shut the oscillator off. I left the platform and tried to take him out, but he was in a fighting mood. Two strong young men started to come to my rescue when the door opened.

Down the aisle came his drinking partner. He had been listening to the

service and decided we needed some assistance. Although drunk himself, he had presence of mind enough to recognize a bad situation. He was able to lead his buddy out and, after the door closed, I turned the oscillator back on and began to preach just as if nothing had ever happened. ♦

## □ Letter/ from page 2

I knew that others had walked into this room with high hopes of launching big programs only to see them turned down as unimportant or too risky. These men had to be convinced that it was a good idea, or you could forget all about it.

Fortunately for the future of *Heritage*, I met that day with a group of men who deeply appreciated their Assemblies of God roots. They knew personally many of the pioneers who had started and developed the Assemblies of God. They knew about their sacrifices, their sorrows, and their victories. Having a publication that told their stories, and gave more visibility to the Archives, they told me, seemed like a good idea. The Executive Presbytery ought to hear about *Heritage* at their next meeting.

The only question at this late date was whether we could produce an introductory issue of *Heritage* and the necessary publicity, including an 8-minute video, for the General Council.

We made the deadlines—barely—and if you were in St. Louis, you heard and saw T.F. Zimmerman's presentation.

Another Headquarters leader who gave us a big boost was the late T.E. Gannon, then director of the Division of Home Missions. He sent a \$100 check into the office for the first charter lifetime membership—even before we had set up a system to process fees. It was the most money we had ever seen in the Archives, so we kept it in the vault until we could have it credited to Brother Gannon's account.

**I** have met a great number of wonderful people because of this publication and my work in the Archives. Now as we approach another General Council—the 75th anniversary of the organizational meeting—I want to tell you how much I appreciate your help and encouragement along the way.

Without your positive response, *Heritage* would be buried in our archival files as Warner's misguided experiment. Instead—and thanks to you—it is serving a useful and unique purpose in our denomination.

Continued on page 20





Some of the people who helped get the Sausalito Tabernacle of Glad Tidings started in 1943. From the left, unidentified parolee from San Quentin; Charles Ward; Cecil Robeck; Harold Mueller; next two unidentified; the author and founder of the church, Berdetta Manley (later wife of Cecil Robeck, Sr.), and Dorothy Balliet. Girl in front unidentified. Not pictured, David and Vivian Thompson, and Duke Kelley.

## Pioneering in Sausalito

By Berdetta Manley Robeck

I graduated from a Bible college in San Francisco. At that time it was called Glad Tidings Bible Institute. Its current name is Bethany Bible College and is now located in Santa Cruz, California. Two years after graduation I accepted a faculty position to teach Christian education.

I realized that any practical experience students could have would be more beneficial than anything I would teach from a textbook.

The students would soon be graduating and were going into the ministry as pastors and missionaries. Many would pioneer Sunday schools on home and foreign soil. The class was being taught how to set up classes into different levels. They were learning how to make flannel board lessons, give object lessons and teach lessons. How did they start a Sunday

*Berdetta Manley Robeck (Mrs. Cecil M. Robeck, Sr.) is the Southern Nevada Christian Education Director (Northern California-Nevada District). She is a certified reading and child development specialist. The Robecks have five sons; the eldest, Cecil M. Robeck, Jr., is an ordained Assemblies of God minister and associate dean at Fuller Theological Seminary.*

school from zero? I felt there was a definite need in this area for some field work.

While teaching I was carrying a full semester at San Francisco State Teacher's College. One day in 1943 while walking home from college I asked the Lord to help me to know how to pursue this desire. The name of a town came into my mind, "Sausalito." I immediately went to a few of the students and asked them about this town. They said, "It is just across the Golden Gate Bridge, and if you like we will take you over there."

Saturday, a student and his wife and another young man took me to Sausalito. I had told them how I felt the Lord was leading me to start a Sunday school and use the class members in this endeavor.

As we drove into the heart of town we turned left onto a street called "Princess Street," and on the left side of the street was a vacant shoe store. It had double front doors and large windows. I pointed to the store and said, "There is our Sunday school."

I simply knew that this was the leading of the Lord. We parked the car and went to inquire at a restaurant on the corner. A waitress there told us, "The owner lives in San Francisco, but he is in town today.

You probably would find him around the corner at a bar."

He was just leaving the bar as we approached. I told him of our desire to rent the store for a Sunday school.

He said, "Fine, the rent is \$80 a month."

I said, "We will bring the money next week."

Now I had no money but simply knew it would come in, because I knew this was of the Lord.

We returned to the college and that evening I went to bed early. My phone rang in my room which was on the sixth floor of the dormitory. The call was for me to come downstairs; a gentleman from Sausalito wished to talk with me.

Upon meeting him, he said, "I came to the temple [Glad Tidings Temple] today to see if anyone would start a church in Sausalito, and someone told me that you had been there today."

I replied and told him that we had been there.

He then said, "I owe the Lord some back tithes," and he handed me \$80—the exact amount for the rent of the building. He had no knowledge of what we needed, but the Lord did.

A church in Oakland provided us with an old piano, and the temple [Glad Tidings Temple] gave us some chairs which were stored in the basement. I bought monk's cloth and made curtains for the windows.

Every afternoon I took a Greyhound bus to Sausalito and the neighboring area, Marin City. It was during World War II, and this was a government housing area for those who worked in the shipyards. This area housed people from all over the United States, who had moved their families here to work.

Children were everywhere. I began my work of canvassing every house on foot.



*The author while a faculty member at Glad Tidings Bible Institute, 1943.*

**"It never occurred to me that because I was a woman I couldn't start a church."  
—Berdetta Manley Robeck**

I instructed the children to meet me on Sunday morning at a particular stop sign.

Continued on page 23

## □ Slavic Immigrants/ from page 11

Matolina was once again elected superintendent of the Ukrainian Branch.

The Slavic branches ceased to grow. With no new immigration during this time, and the young people of these churches preferring to attend English-speaking churches, the membership decreased. Consequently, because of the lack of a supporting membership some churches had to cease operation, and eventually, one by one the branches had to submit to dissolution.

In 1980 Leon Kuc, while pastoring in Montebello, was inspired to organize a fellowship for the churches of the new immigrants. Conferring with others, they named the loosely formed organization the *Slavic Pentecostal Fellowship of North America*. Its purpose was to encourage brethren from all over the United States and Canada to come together for fellowship at least biennially, and to plan an annual summer Bible camp. This effort was supported by ministers of the Assemblies of God and those with no affiliation.

Beginning in 1982 several such conferences have taken place with excellent attendance and enthusiastic support. Since then the gatherings have taken on an international flavor in that delegates from overseas attend also.

As of this writing a new immigration has started under the administration of President Mikhail Gorbachev and his programs of "Glasnost and Perestroika" in the Soviet Union. Hundreds of Soviet

Pentecostals previously denied immigration have now been allowed to emigrate to other countries.

Slavic and American brethren are putting forth efforts to assist these potential immigrants to come to the United States. While this is happening, others on both sides of the ocean are asking, "If all the Pentecostals come to America, or to some other country, what will happen to the "witness" to those in the Soviet Union who are still unsaved? Who will minister to them?"

Ever since Communism has controlled Eastern European countries, and has forced its Marxist godless philosophies upon the people, very few of these countries have allowed a Bible school to function, or permitted the Church to publish gospel literature. There have been a few exceptions, but not many.

George Derkatch, a Pentecostal Assemblies of Canada ordained minister born in Canada of Ukrainian parents, has dedicated a lifetime to publishing gospel literature in Ukrainian, Russian, and other Slavic languages. He also has made sure that these spiritual materials were made available to the people behind the Iron Curtain.

Derkatch has published Bibles, New Testaments, songbooks, numerous doctrinal studies, topical textbooks, Halley's Bible Handbook, and Bible dictionaries. Recently I assisted him to publish a new translation of a study Bible in modern Ukrainian. This will be distributed among the pastors and layworkers of the Soviet Union.

American and Canadian Slavic immigrants together with their English-speaking brethren are working together to speed the Light to those who are in spiritual darkness in Eastern Europe, so that it may be truly said, "The people living in darkness have seen a great Light; on those living in the land of the shadow of death a LIGHT HAS DAWNED" (Matthew 4:16, NIV). ✦



*Fred Smolchuck has served as superintendent of the Ukrainian Branch of the Assemblies of God in the U.S.A. For 18 years he was secretary-treasurer of the Michigan District. Currently he is writing a book on the history of the Slavic involvement in the Pentecostal movement.*

## □ Evangel/ from page 5

Fortunately, the crew had taken a quick set of rough position bearings where the boat had struck the reef. But knowing approximately where the 500-pound rudder fell into the harbor, and finding it and getting it to the surface was a different matter.

They were in trouble, and they knew it.

### TO BE CONTINUED

#### Notes

1. The 15 people who went all the way to Jakarta were aboard the boat about 50 days. The rest of the time they were in port getting repairs, conducting church services or waiting until their sick were ready to travel again.
2. Telephone call with Thalia Devin Brougham, June 6, 1989.
3. Ibid.
4. Editorial, *Pentecostal Evangel*, Oct. 15, 1950, p. 2.
5. Ibid.
6. "Missionary Vessel Here Bound for East Indies," *Honolulu Advertiser*, Sep. 12, 1950.
7. Brougham had received approval from the Division of Foreign Missions to captain the vessel. They were impressed with his skills in navigation and his experience as a combat and staff pilot for the 7th Fleet officers in the South Pacific during World War II. In addition, he had flown several years as a commercial pilot and was licensed by the U.S. Coast Guard to operate motor boats for hire in the U.S. inland waters. ✦

Summer Bible camp of Slavic Pentecostal Fellowship of North America, Mission Springs, California, 1982.



# TIME FRAME

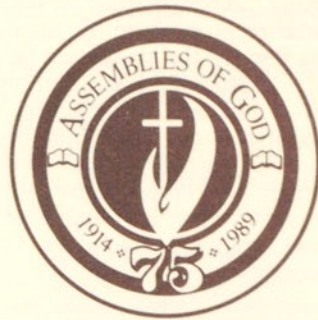
The editor selects items of interest for this column from the *Pentecostal Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from readers are invited.

## 25 Years Ago—1964

*Revivaltime* Choir Director Cyril McLellan and *Revivaltime* Field Representative Stanley Michael led the choir in a month-long bus tour into Canada and as far west as Seattle. In the 6000-mile trip the choir ministered to more than 11,000 people and saw 212 people confess Christ as Savior. The most difficult place was in a Montana state prison. Here members of the choir felt helpless because of the indifference of the inmates. Soloist Denise Power said, "I stopped trying and started trusting." At the end of the service 26 men raised their hands for prayer.

The name of the West Central District of the Assemblies of God has been retired. In its place two separate districts have formed. The Northern Missouri District, which comprises the area north of the Missouri River and has 93 churches, elected Glenn A. Rennick as superintendent. The 123 churches of Iowa have formed the Iowa District Council with T. E. Gannon elected as superintendent. [*The 1989 record shows Northern Missouri with 101 churches and Iowa with 129.*]

Nearly 150 missionaries, delegates, and visitors met in First Assembly, Anchorage, Alaska, for the 10th All-Alaska Biennial Convention. Gayle F. Lewis, executive director of Home Missions, was in charge of the business sessions and ministered in



the evening services along with R. J. Carlson, superintendent of the Northwest District. Ralph Miller was ordained during the convention. The matter of Alaska becoming a district will be considered at the 1965 General Council.

## 50 Years Ago—1939

Statistics released on the 25th anniversary show the Assemblies of God with 3,580 churches in the U.S.; 3,500 ordained ministers; 380 missionaries in 42 foreign lands; 1,231 national ministers abroad; and 260,000 total membership at home and abroad.

People traveling to Europe and the Far East are increasingly concerned about the possibility of another world war. Japan is attacking her neighbors, and the tension in Europe is mounting as Hitler and Mussolini prepare to overwhelm other nations.

Excitement continues to build for the 25th Anniversary General Council and camp meeting which will convene in Springfield, Missouri, August 30-September 14. The Texas District has

chartered an entire train which will roll from Houston to Dallas and on to Springfield. Ministers and delegates will be picked up along the way.

A familiar face at General Councils since 1914 will be missing for the 25th Anniversary Council. John William "Daddy" Welch died July 14, 1939, at the age of 80. He served as general chairman (now called general superintendent) 1915-20 and 1923-25. He had also pastored, taught at Glad Tidings Bible Institute, and was president of Central Bible Institute. Mr. and Mrs. Welch observed their 60th wedding anniversary last January.

A photo feature in the *Pentecostal Evangel* tells the story of the Assembly of God at Centralia, Washington, which has grown from 37 to more than 300 in only 6 years. Pastor C. T. Walberg reports that his men's Bible class has had as many as 67 in attendance, and the church has a 20-piece orchestra, a male chorus of 18 voices, and a trained choir.

New York City's Glad Tidings Tabernacle leads the nation in missionary (home and foreign) giving for the past 2 years with \$33,394. The other top five churches are Pentecostal Church, Cleveland, Ohio (\$18,600.49); Bethel Temple, Los Angeles (\$13,670.04); Highway Mission Tabernacle, Philadelphia (\$13,023.28); and Central Assembly, Springfield, Missouri (\$8,747.70).

## 75 Years Ago—1914

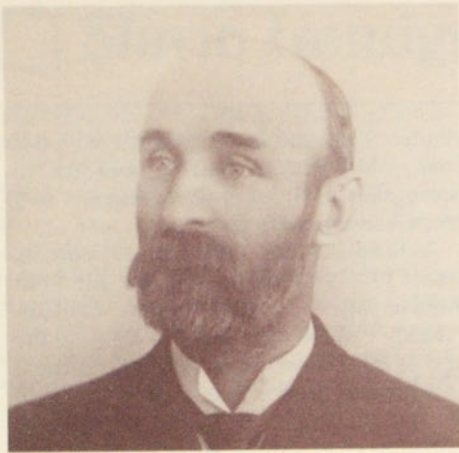
Commenting on the newly organized Assemblies of God, an editorial writer for

Continued on page 22

## 25 Years Ago—1964

Delegates at the A/G 50th Anniversary in Springfield, who attended the organizational meeting in 1914, gathered for this picture. Front row, J. Roswell Flower, Springfield, Mo.; Ralph M. Riggs, Santa Cruz, Calif.; second row, Vera Riley, Russellville, Ark.; Dollie Drain Simms, Benton, Ark.; Phil Darner, Ottumwa, Iowa; W. T. Millsaps, Bristol, Va.; third row, LeRoy Jacob Miller, Mishawaka, Ind.; Lafayette Romines, Taft, Calif.; Gertrude Marshall Holloway, Wing, Ala.; Nellie Shepherd, Trenton, Mo.; fourth row, Forrest G. Barker, Pasadena, California; Mr. and Mrs. Hugh Cadwalder, Waxahachie, Tex.; J. E. Willhite, Jennings, Mo.; I. M. Glanville, Sioux City, Iowa; and William H. Boyles, Spokane, Wash.





## □ Montgomery/ from page 14

"would walk back to Mexico" to continue the work.<sup>35</sup>

The impact that George Montgomery made in Mexican evangelization will never be fully known. But if the fruit of the prayers made in 1900 could be incarnated in a single life, it would be the life of the evangelist, Francisco Olazábal. George Montgomery led Mexican-born Francisco to Christ in San Francisco sometime in 1900. The new convert first studied at the Methodist seminary in San Luis Peosi, Mexico, and later entered Moody Bible Institute. During World War I, while pastoring a congregation in Los Angeles, Olazábal became re-acquainted with George Montgomery, who influenced him to accept the Pentecostal message.

Olazábal joined the Assemblies of God in 1917 and pastored a congregation in El Paso that grew to 400 members by 1920. In 1923 he founded the Latin American Council of Christian Churches which involved 150 churches from Puerto Rico, New York, Chicago, Texas and California. Olazábal, affectionally known as "El Azteca," was tragically killed in an auto accident at the height of his career in 1937. No one can estimate the influence his life would have made in the development of the Hispanic Pentecostal church. Nevertheless he is still considered by many today to be the greatest evangelist to have graced the vibrant Hispanic Pentecostal movement.<sup>36</sup>

In John Milsaps' diary, George Montgomery was described as a man "who was in love with missionary enterprises." But this statement only corroborates the evidence found in the various diaries, letters, books and periodicals that remain from this period. Unlike many Christians described by Milsaps, who were distracted from the harvest field by the accumulation of wealth, George refused to be enslaved to it again. Instead, money became his means to serve God.

When he died on September 6, 1930, at the age of 79, the obituary in the *Oak-*

*land Tribune* hailed him as "an unsung hero of the state," a "one-time millionaire mining man, who became a religious worker and gave his fortune for the benefit of mankind." Though these words from the secular press measure Montgomery's greatness through the abundance he gave, they fail to capture the essence of his life, which was missions. Montgomery's life cannot be understood apart from his passion for evangelization. The following extract from his "Prayer Diary" reflects, perhaps more than anything else, the heart and spiritual vision of George Montgomery:<sup>37</sup>

God opened our eyes today to see...that as the La Trinidad mill starts up, the dropping of the stamps will really sing for Jesus a song that shall bless the world, pounding out gold for Jesus that will mean the salvation of souls...This is the new way of preaching the gospel and not yet counterfeited by the Devil—to live the word of God in business and prosper, to live the Sermon on the Mount in business and still prosper will prove the Devil's a liar...

## NOTES

18. Charles N. Crittenton, *The Brother of Girls: The Life Story of Charles N. Crittenton* (Chicago: World Events Company, 1910), 165-166; Crittenton, *World*, 94; "Dennett Goes to an Asylum," *San Francisco Call*, 23 April 1904, p. 6.

19. "After Wealth," *San Francisco Morning Call*, 19 September 1894, p. 12; "Nothing Left," *San Francisco Morning Call*, 20 September 1894, p. 12; "Prayed Over It," *San Francisco Morning Call*, 18 October 1894, p. 4; "Fighting for a Mine," *San Francisco Call*, 14 March 1895, p. 7.

20. Carrie Judd Montgomery, "Diary: 1909," January 2.

21. "New Rubber Company," *San Francisco Call*, 7 July 1899, p. 12; "Queer Things About the Chiapas Company," *San Francisco Chronicle*, 23 September 1900, p. 11; "One Lonely Rubber Tree in a Vast Mexican Wilderness," *San Francisco Chronicle*, 26 September 1900, p. 12; "Truth About the Chiapas," *San Francisco Chronicle*, 27 September 1900, p. 16; "Rubber Plantation," *San Francisco Call*, 16 December 1900, p. 26; *Articles of Incorporation: Chiapas Rubber Plantation and Investment Company*, June 27, 1899, California State Archives, Sacramento, Ca.

22. L. S. Cannon, "A Rubber Plantation as an Investment," *Overland Monthly* 40 (December 1902): 89-94.

23. "Truth About the Chiapas," *San Francisco Chronicle*, 27 September 1900, p. 16.

24. *Articles of Incorporation: Anglo-American Plantation Company*, April 12, 1900, California State Archives, Sacramento, Ca.; Carrie Judd Montgomery, "Diary: 1900," July 9; "Company Thinks it was Buncoed," *The Two Republics* (Mexico City), 10 June 1900.

25. Milsaps, "Diary: 1900," August 7; the following articles appear in the Milsaps scrapbooks: "High Officers Engaged in Mining Stock Speculation," *New York Daily Times*, 25 November 1900; "Speculation by Salvationists," *New York Sun*, 26 November 1900; "Charges About the Salvation Army," *Detroit Tribune*, 8 April 1901. Letter, Peter Nelson to Commander Booth-Tucker, January 3, 1902; Letter, Attorney and Counsel for the Salvation Army to Peter Nelson, April 4, 1902, Legal Department Records, Salvation Army Archives and Research Center.

26. Montgomery, "Prayer Diary," July 30, September 5 and 25.

27. "Dennett Files Bankruptcy Paper," *San Francisco Examiner*, 26 November 1901, p. 1; "Dennett Says He is Bankrupt," *San Francisco Call*, 26 November 1901, p. 5.

28. Montgomery, "Prayer Diary," September 15, October 9.

29. Montgomery, "Prayer Diary," July 12, September 7, 9, 18.

30. Milsaps, "Diary: 1900," July 11.

31. Letter, George S. Montgomery to John J. Habecker, October 4, 1905; "Extracts from Mr. Montgomery's Letters," *TF* 25 (March 1905): 71-72.

32. "Under His Wings", 164-170; Letter, Carrie Judd Montgomery to Mrs. O.K. Judd, January 14, 1907.

33. "A Recent Trip to Mexico," *TF* 33 (December 1913): 269-271; "A Trip to Mexico," 36 (March 1916): 65-67; "A Trip into Mexico, Etc.," *TF* 37 (July 1917): 156-159.

34. "The Lord Working in Nogales," *TF* 35 (April 1915): 86.

35. "As Dying and Behold We Live," *TF* 34 (May 1914): 97-100.

36. Francisco Olazábal, "Work Among the Mexicans," *TF* 39 (April 1919): 71-72; "Extracts from Missionary Letters," *TF* 40 (June 1920): 141-142; "Concilio Latino-Americano de Iglesias Cristianas," "Hispanic Pentecostalism," and "Francisco Olazábal," *Dictionary of Pentecostal and Charismatic Movements*, 223, 390-400, 643-644.

37. Milsaps, "Diary: 1900," March 12; "Vast Fortune Given Away by Montgomery," *Oakland Tribune*, 9 September 1930.



The author visiting with Fred P. Griesinger, Arcadia, California, earlier this year. As a boy, Griesinger attended the Azusa Street Mission.

Jennifer Stock is a graduate student in the MA program, Fuller Theological Seminary, Pasadena, California, and the administrative assistant to the associate dean. Her painstaking research into the personal lives and ministries of George and Carrie Judd Montgomery sheds more light on their sizeable contribution to the Kingdom.

## □ Letter/ from page 16

I hope to see you in Indianapolis, either at the History Conference on Tuesday, August 8, or at our booth in the convention hall.

If you cannot attend the General Council, let's keep in touch through correspondence or the telephone.

God bless you, is my prayer.



Wayne E. Warner is Director of the A/G Archives

# FROM OUR READERS

## From a Southern California Veteran

My first recollection of going to church was when I was 4 years of age at Victoria Hall, Los Angeles (1920). I also attended the first service at Angelus Temple, January 1, 1923.

Thank you for the fine report on missionary Willis C. Hoover ("Willis Hoover Took a Stand," Fall 1988). I will add it to my Pentecostal movement course which I often teach here in Asia.

I want to thank you for the great job you and your staff are doing with the A/G Archives and *Heritage*. I look forward to receiving each issue.

William H. Robertson  
Singapore

## Articles Touch Special Memories

Thank you abundantly for the Hot Springs and subsequent reports. Your research was marvelous. Your "Time Line" [in *Advance*, April 1989] touched me. The picture of the executives at Hot Springs include three men who ordained me 74 years ago in Dexter, Missouri: E. N. Bell, M. M. Pinson, and J. W. Welch. When I saw this picture, it was more than history coming to life. It brought tears.

I have a crippled hand and can't half write, but feelings compelled me in this case.

C. M. O'Guin  
Granite City, IL

See photo below. O'Guin worked at the Gospel Publishing House when it was in St. Louis, 1915-18. He was the first superintendent of the Illinois District.



Executives elected at Hot Springs, Arkansas, April 1914. Seated, T. K. Leonard, E. N. Bell, and C. B. Fockler. Standing, J. W. Welch, J. R. Flower, D. C. O. Opperman, H. A. Goss, and M. M. Pinson.

## Revival Combined With Honeymoon

The copy of the old poster announcing a revival in Bristol, Tennessee-Virginia, just arrived. Thank you.

That takes us back to September 1940. Brother Willie Millsaps pastored a church in the Virginia side of the city, and he proposed that the Tennessee District join

with him in starting a church on the Tennessee side of the city.

His church offered to supply a tent and people to help in a month-long meeting. I was the speaker.

Last summer, Mary and I went back to Bristol—for the first time in 48 years—to see the churches, and, hopefully, to see



1940 Revival Poster

people we knew then. We found only Brother Millsaps. He told us that he remembered the event as a great meeting (kind of him).

Mary and I had just married, and that revival was our honeymoon. Wallace Odum, a very active layman at the time and later superintendent of the Potomac District, and his wife opened their home to us and treated us royally.

William and Mary Pickthorn  
Palo Alto, CA

## Bouquets from Readers

Let me tell you how much we do enjoy *Heritage* magazine and look forward to it each time it comes out. We appreciate the very fine work you have brought to bear upon both the magazine and the Archival collection for the Assemblies of God.

Philip Crouch, Vice President  
Trinity Broadcasting Network  
Santa Ana, California

Thank you for the copies of *Heritage*. I wish I could say that I have read them, but that is something for the future. My husband Charles is ill with cancer, and for over a year the days have been full of caring for him at home. He is now in a rest home 10 miles away.

I have been in Pentecost all my life, and it gets better as we near our final home.

Ida Shuss  
Santa Clara, CA

Thank you. What is being accomplished in the Archives is a result of a team effort.

Our Executive Director, General Secretary Joseph Flower, the Board of Administration and the Archives Board enthusiastically support our efforts. And the staff members love their work and take pride in what they are doing; these people are Joyce Lee, Glenn Gohr, and Paula Ferguson. —Wayne Warner, Director

## Parents at Azusa Revival

I have found *Heritage* to be very interesting. Since I am now 77 and have been in the Pentecostal movement all of my life, there are many in the magazine that I know or know about.

My parents [Mr. and Mrs. W. H. McGowan] were in the Azusa Street outpouring of the Holy Ghost. I thought you might be interested in the enclosed pamphlet, "Another Echo from Azusa," written by my mother at age 85 in 1957.

Clara M. Davis  
New Caney, Texas

Mrs. Davis is the widow of R. L. Davis and author of *The Move of God—From Azusa Till Now*. The book can be ordered from the author at P.O. Box 2313, New Caney, Texas 77357 (\$5 including postage).

## Remember Staats Radio Program

Thank you for the complimentary copy of *Heritage*. My husband and I both remember the Sunday night programs by Pastor Loren B. Staats of Dallas. It was part of our growing up, an inspiring climax to our Sundays.

Roberta (Mrs. Ivan)  
Christoffersen  
Stockton, Kansas

## A Second Generation Pentecostal

I really enjoy *Heritage* magazine. My father was W. T. Gaston, so our Pentecostal heritage spans many years. I was Noel Perkin's first secretary when he became missionary secretary. So I have fond memories of the "old timers" whose stories appear in the magazine.

Irma Even  
Napa, California

W. T. Gaston was general superintendent (1925-29) and later served as superintendent of the Northern California-Nevada District. His daughter Irma is a lifetime member of the *Heritage* Society and just presented a gift lifetime membership to her sister Naomi Loofbourrow. Read about their brother Marcus in the "The Singing Parsons" in this issue.



The man second from left is leading an evangelistic group in Philadelphia during the early 1920s. He later became a general superintendent of the Assemblies of God and is the subject of this article. Do you know who he is?

## A Future General Superintendent

# An Act of Humility Changes Knell Family

By June Knell

Early in their married life my husband's parents seemingly had everything to live for. Two children, Carl and little Ruthie, had blessed their home. They were well established in a Cincinnati church and looked at life as being very pleasant.

A tragedy to Ruthie, however, would shake them to their foundations. But in the midst of the tragedy a humble act of a young evangelist would transform the Knells from nominal church members to faithful workers in Assemblies of God congregations the rest of their lives.

The drama unfolded when Ruthie became sick and began to run a high fever.



James and June Knell, Battle Creek, Michigan, are ordained ministers with the Assemblies of God.

A doctor was called; and after examining Ruthie, he gave his grave findings. It was the dreaded spinal meningitis.

All the available medical help of the day was used, but there was no improvement.

The Knells had visited a small full gospel mission in Cincinnati with relatives, and it was during Ruthie's illness that the pastor and a young evangelist called and offered prayer.

Despite the medical help and prayers, Ruthie died on her second birthday in 1912. The family knew first hand what the songwriter meant when he wrote about "sorrows like sea billows roll." They were crushed.

Among the many tasks that needed attention before the funeral was the pressing of the mens' suits. Since this was in the days before 1-hour dry cleaning was available, pressing took a long time. Usually one used a heavy iron, a damp cloth, and a board laid across the backs of two chairs.

Ruthie's uncles lived nearby, and Mrs. Knell began pressing their suits also. About that time the mission pastor and the evangelist walked in, asking if they could help the family, even though they had no part in the funeral service.

When the young evangelist saw the activity at the ironing board, he exclaimed, "Now, there's something I can do!"

And according to my husband's mother,

who told me the story years later, the evangelist did a beautiful job on the suits.

The willingness of the evangelist to become as a servant impressed the grieving parents. Ruthie's father couldn't get the act out of his mind. "If anybody cares that much about us," he said, "the least we can do is to go and hear him speak."

A few days later they went to the mission and listened to the humble young evangelist. Through the evangelist's ministry, the Knells were brought into the light of the full gospel. Although they later moved away from Cincinnati, they remained faithful workers in the Assemblies of God.

And the young evangelist? His ministry blossomed in places like Newark and Philadelphia, and he gained national respect and honor. By now you might have guessed his name—Ernest S. Williams—the seventh general superintendent of the Assemblies of God.

Just one of God's humble servants. ✦

## Time Frame/ from page 19

the *Christian Evangel* [now *Pentecostal Evangel*] states, "Pentecostal people are tired of individualism, and there are signs of a great flowing together in the goodness of the Lord all over the land."

A meeting conducted in the Assembly of God, 9 N. Jersey, Indianapolis, with two women preachers attracted a SRO crowd. The first speaker, Bertha Mackay, who bills herself as an escaped nun, held the audience spellbound as she related harrowing experiences she claimed she saw in convents. Melvia Booker, Minneapolis, the second speaker, was interrupted when a woman rushed to the altar and demanded whether she could be saved right then. She was converted, and the people joined with her in praise to God. The congregation "with eager faces" remained until 11:20 p.m. to hear Sister Booker.

The office of the General Council of the Assemblies of God, which includes the *Word and Witness* and *Christian Evangel*, is settled in Findlay, Ohio. T. K. Leonard, pastor of the local Assembly and principal of The Gospel School, has given office space in his building. It is interesting to note that Brother Leonard and his congregation had converted the building from a saloon to a place of worship.

M. M. Pinson reports that 60-70 people were baptized in the Spirit at the Worldwide Pentecostal Camp Meeting, Cazadero, California. One was a Methodist minister, J. Narver Gortner. [See Gortner's story in *Heritage*, spring and summer, 1988.] ✦

**Parsons/**from page 15

Following their schooling at CBC, each of the members of the quartet pastored churches. Donald Waggoner, who was born in India to missionary parents, pioneered three churches in North Dakota and retired after 41 years of ministry. Marcus Gaston was a music instructor at CBC, music director for the national radio program *Sermons in Song*, and pastored in three districts. Elmer Bilton's career includes 43 years in pastoral work and 5 years on the faculty of his alma mater. Edwin P. Anderson's ministry always included music, as an instructor, singer, and as the first music editor for the Assemblies of God; he also pastored and evangelized.

You won't see drums, electric guitar, synthesizer, or strobe lights accompanying the Singing Parsons in Indianapolis. But you'll no doubt see alumni smile and nod their heads. If you read lips, you might see, "Now that's what a quartet should sound like."

The way the Singing Parsons keep rolling along, don't rule them out for the Assemblies of God centennial in 2014. By that time they might even add a synthesizer to their trusty piano.

But don't look for strobe lights. That's asking for too much of a quartet born during the Great Depression. ❖

**Sausalito/**from page 17

Then the men students would pick them up and bring them to Sunday school.

The students took turns coming to teach the children. Many students had to work and did not have time to help to canvass so I completed the task myself with the Lord providing the zeal, strength, and endurance.

Later a church was formed, and a young man who had graduated from the college and was an assistant pastor in Stockton came to be the first pastor of the church.

A year later this pastor, Cecil Robeck, Sr., and I were married in San Francisco.

Cecil and I pastored the church until 1945. Other pastors included Duke Kelly, Carl Wilhite, Usshian Robertson, and James C. Walton, Sr. During Brother Walton's ministry the church was moved to Mill Valley. Today it is called Marin Christian Center and is pastored by Mark Dougherty.

It never occurred to me that because I was a woman I couldn't start a church. I was simply a servant unto the Lord endeavoring to fill a need that the Lord had laid on my heart. ❖

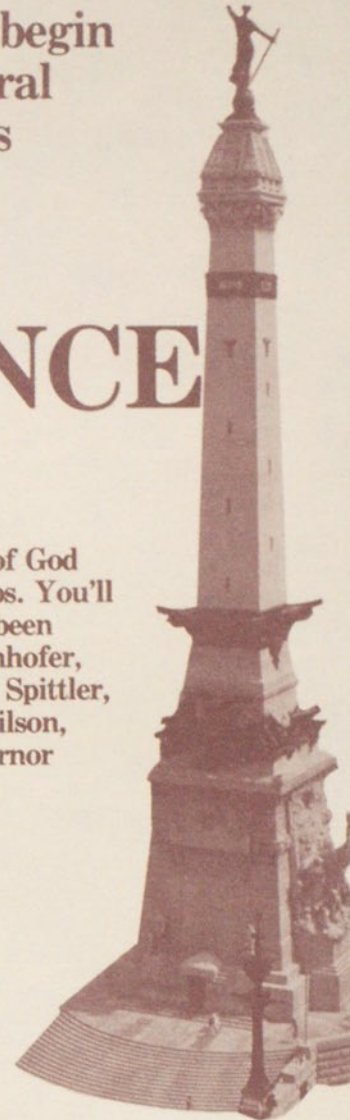
A last minute suggestion to begin your 75th Anniversary General Council. Attend the Archives

# HISTORY CONFERENCE

(Added to Educators Conference, August 7,8)

You'll meet people who attended the organizational meeting of the Assemblies of God in 1914. You'll see 50 years of A/G film clips. You'll rub shoulders with participants who have been active in Pentecostal research: Edith Blumhofer, Gary B. McGee, William Menzies, Russell Spittler, Grant Wacker, Wayne Warner, Everett Wilson, and others. And you'll hear Missouri Governor John Ashcroft, General Superintendent G. Raymond Carlson, Assistant General Superintendent Everett Stenhouse, and Richard Foth, president of Bethany Bible College.

Don't miss this historic experience. History Conference preregistration deadline is **August 1**. Fill out registration form and mail today.



Registration for Educators Conference must be made separately from General Council registration. Opening plenary session begins Monday 7 p.m. at University Place Hotel and Executive Conference Center. Tuesday schedule runs 8-4:30. Call Education Department or Archives (417) 862-2781 for more information.

## HISTORY TRACK REGISTRATION FORM A/G EDUCATORS CONFERENCE August 7,8, 1989, Indianapolis

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EDUCATION DEPARTMENT  
1445 Boonville Ave.  
Springfield, MO 65802

FEE—Includes Educators Luncheon on Tuesday, attendance at all sessions

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