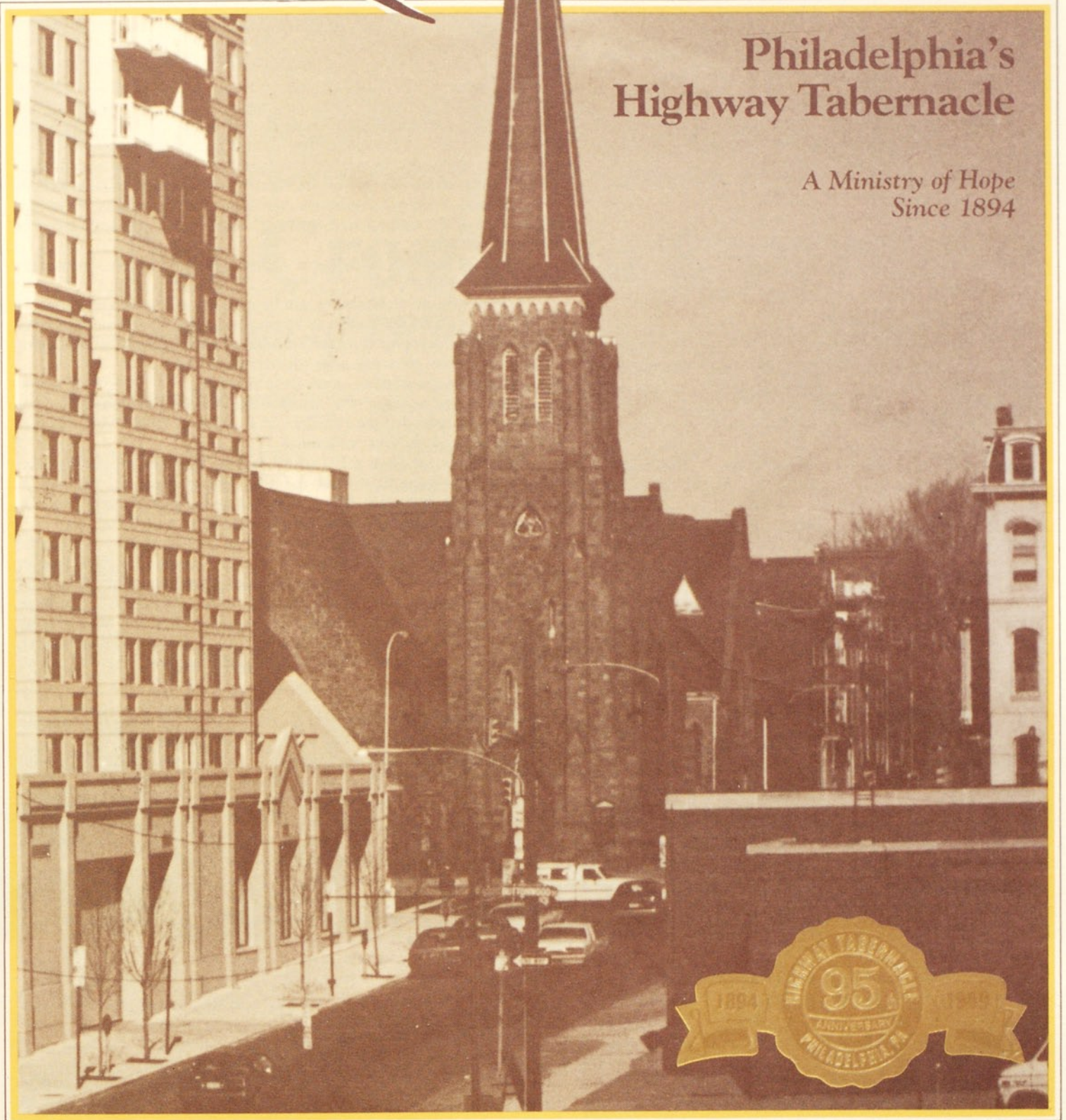


Assemblies of God

HERITAGE™

Philadelphia's Highway Tabernacle

*A Ministry of Hope
Since 1894*



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HERITAGE LETTER

By Wayne Warner

I have never seen a General Council packed with so many activities as was the 75th Anniversary Council in Indianapolis. A lot of it even before the Council opened.

The Archives sponsored one of the activities, the History Conference, which was tied in with the National Educators Conference, Monday evening and all day Tuesday, August 7, 8. (Be sure to see our General Council photos.)

For our first attempt at such a venture, we were pleased with the results. Those attending enjoyed the variety we presented: A/G film clips beginning in 1937; an interview with a person who attended the first General Council; papers on foreign missions and early Pentecostal activities in Indianapolis; and a panel on historiography.

Sure, we were hoping for more participants. But when you are competing with a variety of activities—youth competition, a writers conference, General Presbyters meetings, the Evangelists Seminar, day one of the exhibit hall opening, and others—the attendance is bound to suffer.

Some of you told us that you wanted to attend our conference but had other obligations.

Perhaps future conferences can be scheduled at a different time of the year to avoid the conflicts. How about on college campuses and which could be opened to students and anybody else? Or how about the day before, or a day after, district councils?

If you have any ideas, send them my way.

I regret that because of sicknesses and travel restrictions, only one person who attended the Hot Springs Council in 1914—Vera Riley—was able to attend our conference.

Right now we have a list of 19 people who are still living who were at the organizational meeting. They were all invited to Indianapolis, but only Miss Riley—who is now 80 and lives in Russellville, Arkansas—was able to attend.

If you would like to order audio tapes of the four history conference sessions, please use the coupon (or a copy) on page 19. Even though Vera Riley was the only person we interviewed at Indianapolis, the nearly 60-minute tape which you can order contains excerpts from three others who were interviewed in 1981. They too attended the organizational meeting at Hot Springs. You will hear Dollie Simms, Springfield, Missouri; Willie Millsaps, Bristol, Virginia; and David Lee Floyd, deceased.

Is the A/G really interested in its history? Or does the average member place history last on his or her priority list?"

Raising these questions here might surprise you—especially with all the emphasis we have placed on our origins of late.

But if subscribing to this magazine (the only A/G history periodical available) and supporting our official Archives is any kind of barometer of historical interest, it is true that as an organization we do not have a whole lot of interest in our history.

I wish I could say that our magazine was available in every church. That most of our ministers read it. And that a high percentage of A/G members see the value in operating a first-class archives—enough value to make them want to support its ministry.

When some of you have asked me how many subscribers *Heritage* has, you have been surprised to learn that our list has fewer than 2,000.

In a denomination with 2 million members? With 11,000 churches? With 30,000 on the ministers list?

Fewer than 2,000 subscribers?

Yes. A total of 1,834 to be exact.

Even after sending a free sample of *Heritage* to 30,000 ministers

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The Tabernacle's Musicians in 1920s. Pastor E. S. Williams standing in second row at far left.

No Cross, No Crown

The Evolution of Philadelphia's Highway Tabernacle

By Edith Blumhofer

*The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.*
Thomas Shepard, "Cross and Crown"

Beginnings

On Thanksgiving Day in 1894, the Siloam Methodist Episcopal Church near Booths Corner, Delaware County, Pennsylvania sponsored an all-day meeting. At 2 o'clock in the afternoon, eight men who had once participated in an association known as the Cross and Crown accepted an invitation from the Methodist pastor, Charles Langley, to withdraw briefly from the day's scheduled activities to discuss reconstituting the Cross and Crown Association as an evangelistic outreach.

The men Langley convened shared his interest in soul winning, and they immediately set themselves to the task of mobilizing. In the next hour, they elected a chairman, appointed a planning committee, discussed various options for evangelistic outreach, formally reconstituted the Cross and Crown Association, and then enrolled several new members. When they adjourned to rejoin the day-long meeting upstairs they had created a voluntary association through which they intended to make a difference in nearby Philadelphia.

For the next several months, these men gathered regularly in one another's homes to pray, discuss and plan. The language of their minutes suggests that some among them had been influenced by the holiness movement which swept through much of Methodism in the late 19th century.

Members of this Cross and Crown Association inclined more toward holiness

existing Philadelphia missions like the Crittenden Mission, an outreach especially targeting prostitutes and other victimized women. Meanwhile, the Association accepted new members, collected monthly dues and began to print advertisements and postcards. By March, an auxiliary had been organized across the Delaware River in Haddonfield, New Jersey.

Highway Tabernacle traces its origins to an evangelistic outreach which was formed 95 years ago on Thanksgiving Day

spirituality than toward holiness theology. Seasons of prayer and testimony and times of "feasting with the Lord" forged powerful bonds among members. Shared memories of "rich feasts" when "God poured out upon us the Holy Ghost" and "we tarried at the mercy seat" laid a foundation for cooperation strong enough to weather the many storms ahead.

Uncertain about how to proceed effectively with evangelism amid the ethnic pluralism of a rapidly growing late-19th-century city, the men considered establishing a mission, opening a home, or purchasing a gospel wagon. Meanwhile, one or another participated in

A Gospel Wagon

With the approach of spring, a gospel wagon seemed an ideal way to reach a broad segment of the population. Horse-drawn gospel wagons were a common sight in Philadelphia. Carrying workers, a pump organ and literature and decorated with Bible verses and evangelistic slogans, they offered independence, mobility and shelter. But a wagon would cost between \$300 and \$500, a sum these dedicated laymen could not easily supply. In June 1895, however, the Association procured a wagon from a sympathetic Baltimore businessman on generous terms, pledged the funds necessary to work through the summer, and launched their efforts. The idea of a permanent mission still hovered in the background: even as they moved onto the streets of Philadelphia with their tracts and testimonies, they visited various missions to see if any were ripe for takeover.

At their regular business meeting on October 3, 1895, the men reviewed their summer labors with satisfaction. Together they had parked the gospel wagon at 29

different locations and conducted 70 meetings. They estimated that at least 35,000 had listened to their testimonies, and they rejoiced that "very many" had requested prayer. "Some were converted to God," they exulted.

At first, all the members of the Cross and Crown Association were men. Apparently all of them—except Charles Langley (who chaired the organizational meeting and then concentrated on parish duties)—were laypersons of various means, employed in different Philadelphia business concerns. Some, like the Association's president, John Kilburn, were reasonably well off; others were less affluent. Several had brought spouses to the organizational meeting, however, and within a year, these women extended an invitation to other interested women to join them in forming a Ladies' Auxiliary. Both Auxiliary and Association members were welcome to attend monthly business meetings and participate in discussions. As the Association proceeded from discussion to action, however, women began to play a more prominent role.

Despite a regular supply of new members, the Cross and Crown Association was not large: usually 12 or fewer men attended monthly meetings. Members moved away or withdrew, but a solid core group persisted. Among the most active were John Kilburn, William Reel, Fred Reel, Julius Schmidhofer, a Brother Litzenberger and W.O. Reifsnieder.

As winter approached, the group renewed discussion about a permanent mission. The Association purchased *Gospel Hymns 1-6*, a hymnal edited by D.L. Moody's song leader, Ira Sankey.

A Permanent Mission

In December 1895, the leaders of a mission at 23rd and Jefferson Street offered their work to the Cross and Crown Association. This mission had regular services and a Sunday school, but its workers considered that its potential could be realized more fully with a change in leadership. A meeting of mission workers and Cross and Crown Association members revealed substantial harmony, and plans were set in motion to transfer responsibility for the mission to the Cross and Crown Association.

This decision occasioned several important changes in the Cross and Crown Association. First, Ladies Auxiliary members were accepted as full members of the Cross and Crown Association on December 19, 1895.

In March 1896, the Association voted to call Frederick Reel, a railroad employee and founding member of the Association, to be "evangelist-in-charge" of the mission. Recognizing that they now

Continued on next page

Highway Members Rebuild After Devastating Fire

By Florence L. Bogdan

The TV reporter couldn't believe what he was hearing. We were joyfully singing, "Put on the garments of praise for the spirit of heaviness, lift up your voice to God."

"How can you and your congregation be so exhilarated," he asked, "while you look at the burned-out ruins of your church?"

I replied, "We don't cry over things; we cry over people."

This scene took place shortly after Highway Tabernacle's Sunday morning service, August 24, 1986. Every major radio and TV station in Philadelphia was represented during the service, which was conducted in the middle of the street alongside the church. The young people had set up chairs for the service in the street which the police had cordoned off.

That Sunday night the news stations carried the story. The next day the Philadelphia morning newspaper pictured the scene on its front page, captioned by my husband's message: "I Will Build My Church, and the Gates of Hell Will Not Prevail Against It." Another headline read, "Amid Ruins a Church Vows to Rebuild."

The devastating fire started during the mid-week service because of a defective electric fan. As the fire escalated to a five alarmer, we watched—helpless and sickened.

Highway Tabernacle is a Gothic, Victorian building, built before the Civil War, and located in downtown Philadelphia. Richly ornate cherry wood paneling and wainscoting made it one of the best preserved historic churches in the city.

On that night of the fire, the rain poured down and the fury of the fire was all around us. As I stood and watched, a song came to my heart: "Father, all glorious, o'er all victorious, Come and reign over us, Ancient of Days."



Florence L. Bogdan and her husband Stephen were reared in Philadelphia's Highway Tabernacle. Ten years ago the Bogdans were called to pastor their home church. They are preparing for their church's 95th anniversary on Thanksgiving Day. Two pastors of the church later went on to become superintendents of the Assemblies of God: Ernest S. Williams and Wesley R. Steelberg.



The congregation worshipped on the street the next Sunday after the fire.

A peace began to surmount the anguish. I turned to my husband and urged him not to internalize this experience but to recognize it as being filtered through the hands of a loving Father.

One of the young firemen came to comfort us and told us that as he ran through the sanctuary, his eyes caught the gold leaf words on the wall, "We Love Him Because He First Loved Us."

He said he started to cry for the loss of a house of the Lord.

The next day my husband walked through the rubble musing why the Lord had allowed the fire. Suddenly an inner voice prompted him to look around and observe how selective the fire had been. The century-old benches and hand-carved pulpit and communion furniture, the altar railing and woodwork—although badly water damaged—had been spared. A historic Hilborne Roosevelt pipe organ, dismantled for refurbishing just weeks before, was safely in the annex and could be completely restored.

A few weeks after the fire, vandals stole stained glass window panels valued at \$2,000. Someone recognized the panels on TV and tipped off the police, who returned them to the church.

For the next 2 years during the restoration of our church, the congregation crowded into the annex chapel for services. It was a special time of drawing closer together.

The media had been so favorable and generous, someone estimated that we could not have purchased the advertising for less than a million dollars.

Skilled architects and engineers redesigned the roof to its original form. They marvelled—

Continued on page 6

supervised a full-fledged mission, members of the Cross and Crown Association met on May 13, 1896, and voted to change their name to Union Highway Gospel Mission. All those who consented to "stand by" the leaders under the new name were considered mission members.

By September, after another successful summer with the gospel wagon as well as various other thriving efforts, mission members decided to "organize a work that [would] meet the requirements of God's word." A committee was charged with writing a constitution and bylaws. They agreed as well to move into a vacant schoolhouse at Harvard and Oxford Streets, a facility they named Union Highway Mission Tabernacle.

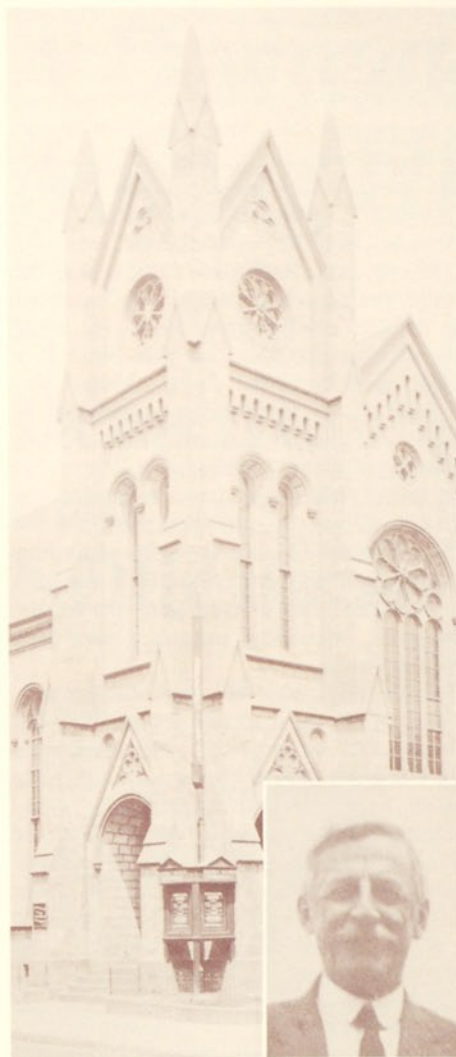
The mission report for 1896 showed impressive growth in just two years of sustained efforts. Each week, 17 services (including 7 on Sundays) were held by Highway members, all of whom were laypersons. Attendance regularly reached 200 at Sunday afternoon and evening services, with the Sunday school fast approaching 200 as well.

By fall 1897, the record indicates a link with the Christian and Missionary Alliance. Before 1900, the Christian and Missionary Alliance was not a denomination: rather, it was a network of local "branches" composed of people who pursued the "higher" Christian life. At first, the Highway mission provided a facility in which the local Alliance branch met. When Highway's leaders determined to support foreign missions as well as urban evangelism, however, the link to the Alliance was strengthened: Highway's missionaries were sent out by the Christian and Missionary Alliance headquarters in New York. Highway members had a special interest in China, and by the early 1900s, the mission regularly sent \$500 each year to support missionaries there.

Although the mission represented an urban outreach, it did not particularly target the city's dispossessed: it was not a rescue mission. Members frequently cooperated in the efforts of the Crittenden Mission, however, and, like many other evangelicals, they also sponsored gospel temperance meetings.

From Mission to Church

Late in April 1897, the workers of the Union Highway Mission Tabernacle met to review the work of the organizational committee and decided to accept the committee's recommendation and organize their work into a chartered church. They met on May 5, and 57 members voted to organize and then signed the charter. Again they discussed their name, and this time they opted to drop the word "gospel" and call their church



The old Highway Tabernacle building at 19th and Green, which was purchased during the ministry of E. S. Williams in the 1920s. Inset, Fred Reel, first pastor.

Highway Mission Tabernacle, or Union, Udenominational Church.

They then voted on articles of faith. When they adjourned, they had created an officially recognized entity that was poised for growth. The sustained efforts of lay men and women had created an institution led by laypersons bound by clear objectives: first, to "carry on gospel work" at home and abroad among "the neglected classes;" second, to "promote belief in the entire Word of God, and by preaching and witnessing to the full Gospel of Christ to secure the salvation of sinners and the edification of believers; third, to "provide a plain, unsectarian place of Christian worship, work and fellowship for all classes of people, irrespective of social position or worldly possessions."

The Cross and Crown Association had followed a course typical of other such efforts in that era. Its lay character, focus on urban evangelism, and use of a gospel wagon linked it to countless similar outreaches across the United States. Voluntary societies like this one channeled

much of the energy of the era's evangelicals: such special-purpose societies concentrated resources and mobilized workers around a unifying concern.

The original group quickly extended beyond its early Methodist bounds to become typical of the hundreds of nondenominational missions and tabernacles spawned by profundamentalist and protopentecostal evangelicals. But the language of immediate experience of the Holy Spirit—of "feasting," "tarrying" and reveling in God's conscious presence would be important for the future. It indicated participation in a widespread evangelical fascination with the Holy Spirit's work in the end times; this led frequently to related interest in healing, the baptism with the Holy Spirit, "faith" living and anticipation of an end-times revival.

The incorporation of the church provided an occasion for outlining the beliefs that united this heterogeneous group of workers. For the most part, the statement church members endorsed was typically evangelical, affirming belief in the Trinity, the inspiration of scripture, the substitutionary atonement, and heaven and hell. A separate article on the Holy Spirit was not a holiness statement: "We recognize and receive the Holy Spirit in His Divine Personality as the Witness to our regeneration, as our Teacher, Comforter and Guide and the Source of true Spiritual life and power."

Taking "Advanced Ground"

By 1899, the annual report of the Deacons' board regularly noted numbers of people who came forward for a "deeper work," and mission leaders were praying for the sick. The annual recorded the change as follows:

During 1899 the church has taken advanced ground in Scripture truth and experience, and this has been fearlessly taught from the pulpit and faithfully witnessed to by the individuals. As a result, people have been saved, others brought into a deeper life with Christ, and others healed of diseases through the power of God. As might be expected, Satan has also been stirred up, and over and over again has sought to frustrate the work of the Lord. *But God has been faithful.*

The church had not only taken "advanced ground" in teaching, it had also expanded its ministries to include services at a local police station and a rescue home. The gospel wagon continued to be utilized, and a Cross and Crown Association flourished under the aegis of the Tabernacle. The Tabernacle had purchased its facility. All in all, 1899 had been an eventful year, and it set the course for the new century.

Throughout this time, Frederick Reel

served the Tabernacle as pastor. Several times during the first decade of the new century, he attempted to resign, citing his pressing schedule and increasing age. (He was in his early 60s.) The congregation responded by refusing to act. Then in 1904, the Tabernacle hired its first assistant pastor—a Brother Hartzell (at \$300 per year)—to handle day-to-day pastoral responsibilities.

Apparently, however, it was Reel who led the church into accepting an ever broader array of doctrines. Under his leadership, the congregation had moved from a strictly evangelistic focus to teach the “deeper life;” from an open attitude about baptism to accept baptism by immersion; and to the practice of prayer for the sick. Sometime in 1908, Reel introduced yet another innovation that split the mission and jeopardized its existence:

**“Sometime in 1908,
Reel introduced yet
another innovation that
split the mission and
jeopardized its existence:
he identified with
the emerging
Pentecostal movement.”**

he identified personally with the emerging Pentecostal movement.

It is uncertain precisely how or when Reel encountered Pentecostal teaching. As one who was already interested in the work of the Holy Spirit in believers, however, he was apparently intrigued by the teaching that believers should expect a crisis experience of baptism with the Holy Spirit, which would be evidenced by speaking in tongues. He embraced the teaching, apparently claimed the experience, and promptly began preaching it at Highway Mission Tabernacle.

Discontent simmered for several months. It finally erupted at a board meeting in March 1909 when it prompted

Fire/from page 4

and called it a miracle—that the original arches came back into alignment. We agreed.

Polish refugee wood finishers, who had worked on the beautiful castles of Poland, carved missing and damaged millwork and brought the woodwork back to its original splendor.

When we came to Highway Tabernacle 10 years ago, God assured us He would do a “new thing.” Out of the ashes He has given us a newly restored and refurbished structure which would not have been possible any other way.

“Father, all glorious, o’er all victorious!” ♦

Reel to offer his resignation. Several leading members of the board indicated that they “could not approve of speaking in tongues or the performance of miracles in the present day.” One noted that he was satisfied “with the teaching of salvation and sanctification according to ‘Wesley Doctrine.’” Further innovations, however, he could not countenance.

For his part, Reel made it clear that “he could not preach anything else but what he felt the Lord had given Him...He could not change his mind on this line...If a large majority of the church desired him to take up the work and was satisfied to leave him preach the same gospel he has been preaching for the last year,” he would continue. When the question came to a vote, well over 2/3 supported Reel, and the church approved a motion permitting him to “preach as he feels led.” Several prominent board members promptly resigned, including longtime president John Kilburn.

Thus Highway Mission Tabernacle followed the spiritual pilgrimage of its lay “evangelist-in-charge” and identified with the fledgling Pentecostal movement. Like other early Pentecostals in the area, members were heartened by the visit of well-known evangelist Maria B. Woodworth-Etter to the city in 1914. Two years later, Aimee Semple McPherson pitched a tent in Philadelphia. Some 300 of the faithful camped nearby, and the city’s fledgling Pentecostal movement was both

revived and extended during the several weeks of McPherson’s campaign.

On January 21, 1918, an annual business meeting completed one phase of the church’s history. It voted to affiliate Highway Mission Tabernacle with the Assemblies of God, a Pentecostal denomination incorporated in 1914 with which both Woodworth-Etter and McPherson cooperated. The Tabernacle had followed a process repeated often in that era: the evolution of a non-denominational special-purpose society into a congregation affiliated with a denomination.

Highway as an Assemblies of God Congregation

Shortly after affiliating with the Assemblies of God, the congregation reluctantly accepted the resignation of its longtime pastor, Frederick Reel. Approaching 70, he had invested some 25 years in building up Highway’s ministries. He agreed to preach until a successor was named.

Late in 1919, the church voted to call Ernest Williams of Newark, New Jersey as pastor. Williams, then pastor of Newark’s Bethel church and an instructor at Bethel Bible Institute, was a young, committed Pentecostal “veteran” who had preached at Highway’s annual Thanksgiving anniversary convention earlier that year. Reared in southern California’s strong holiness movement, Williams had received

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Ernest and Laura Williams



Flem and Edith Van Meter



Wesley R. and Ruth Steelberg



Wallace and Edith Bragg

Four Well-known Highway Pastors

By Glenn Gohr

In the summer of 1985, *Heritage* published an issue devoted to ministry among Hispanics. One of the feature articles was about the ministries of Alice Luce and Henry C. Ball who were Anglo pioneers in the Latin American work.

But the story of early ministry among Hispanics would not be complete without telling about the ministry of Demetrio Bazan, a close friend and associate of Henry Ball.

Demetrio Bazan was converted under Ball's ministry, he received invaluable training and discipleship from Henry Ball which prepared him for later ministry, and he succeeded Henry Ball as superintendent of the Latin American District in 1939. Bazan's leadership brought many changes to the Latin American District, and his ministry helped to unify and strengthen Hispanic believers in the Southwest.

Demetrio Bazan was born December 22, 1900, in La Pesca, Tamaulipas, Mexico, not far from the border town of Brownsville, Texas. He was the son of Modesto and Dolores Pena de Bazan. His father was a humble fisherman who died when Demetrio was a small child.¹

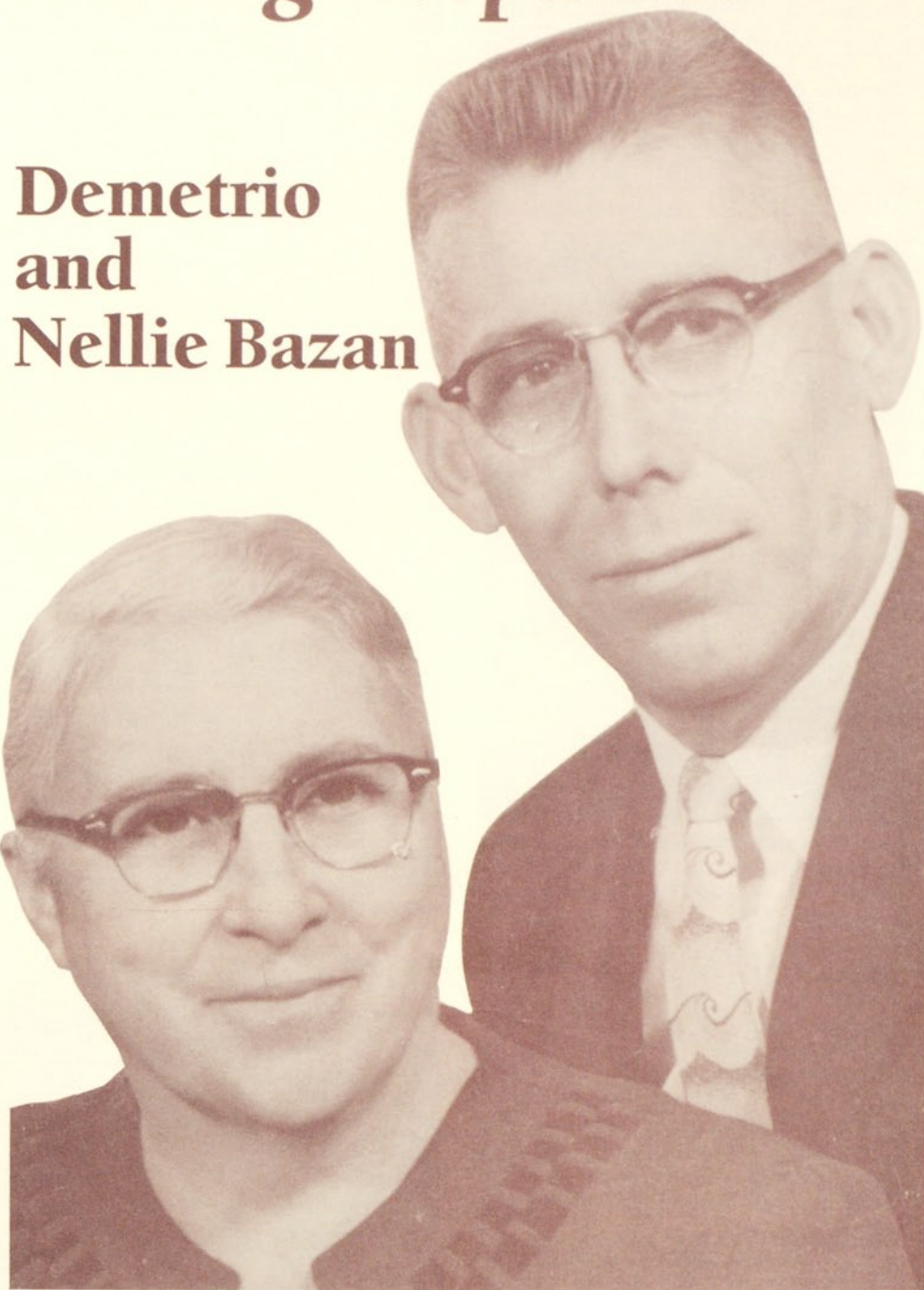
Demetrio lived with his mother, his brother Melquiades, and his two sisters, Concepcion and Amelia, until he was 9 years of age. At that time he was adopted by Rafael and Epimania de los Santos Coy, a family which had no children of their own. Because they were well off financially, this couple would help large families by paying for the education of their children and keeping them in their home while they went to school. When school was out, most of the children returned to their own home except for Demetrio and an older boy named Francisco. Demetrio and Francisco were legally adopted by the De los Santos Coy family.

There was much political unrest in Mexico at the time Demetrio was growing up. Mexico was involved in a civil war. Men like Pancho Villa and Venustiano Carranza were fighting each other for the leadership of the country. A number of raids and massacres ensued, and people feared for their lives. Because of the political situation, Rafael De los Santos felt the need to move to the border town of Matamoros. While in Matamoros, Rafael De los Santos and his brother Maximo went into the grocery business. When business was at its best, some of the Carranza forces came to Matamoros and ransacked the town. The family crossed the river into Brownsville, Texas, for safety.

In Brownsville, they stayed with Rafael's cousin Manuel. Manuel moved

A Dedicated Ministry Among Hispanics

Demetrio and Nellie Bazan



them to Sarita, Texas, where he was in charge of a large cattle ranch and was able to make provision for his cousin's family.

While Demetrio's family lived at Sarita, Texas, Francisco, the other adopted son, was offered a job on the railroad. He went to work for a short while and then learned that the whole family could work picking cotton in Kingsville, Texas.

God had a plan in mind for young Demetrio Bazan. It was in the providence

of God for Demetrio to be adopted by the De los Santos Coy family and eventually to move to Kingsville. That summer Demetrio's family worked in the cotton fields. And when the cotton harvest was over, they moved into the town of Kingsville, about one block from where a young preacher named Henry C. Ball was building his church. Demetrio's mother was hired to wash clothes for Henry Ball. In his frequent visits to their home, he

would talk to her about the Lord, and before long, she accepted Christ as Lord.²

Demetrio was a young teenager at this time. He made visits to Ball's church, but only to do mischief.

On one occasion he threw a black cat through an open window while the people were singing. On another occasion he tied the rope of the church bell to a burro's tail. Even so, it was in this church that Demetrio Bazan accepted the Lord as his personal Savior in the fall of 1917.³ God still was not finished with Demetrio, for this was just the beginning of a long and fruitful ministry.



This is the first photograph the young preacher Demetrio Bazan gave to his future wife, Nellie Trevino. The year was 1918, and the city was San Antonio.

After Demetrio became a Christian, Henry C. Ball saw to it that he memorized scripture verses. This was a great benefit for Demetrio in later years of ministry. In 1918, Henry Ball was elected pastor of a church in San Antonio that had been started by Arnulfo Lopez. Later that year he married Sunshine Louise Marshall. At Ball's invitation, Demetrio came to San Antonio to live in their home and to help with the church.⁴

While living with the Balls, Bazan contracted an illness called the "Spanish influenza." This sickness had broken out in epidemic proportions, and many were dying daily. The church began praying for Demetrio, and God miraculously healed him.

Soon after this, Demetrio became acquainted with a young friend of Sunshine Ball's who was named Nellie. Nellie had been converted under the ministry of Arnulfo Lopez, the former pastor. Demetrio and Nellie were both active in Templo Cristiano where the Balls

ministered, and they soon fell in love. On January 25, 1920, both Demetrio and Nellie were ordained by the Assemblies of God. The ministers who ordained them were H. C. Ball, Felix A. Hale, and E. N. Bell. One month later, they were joined in matrimony by Henry C. Ball at Templo Cristiano on February 18, 1920. They shared 56 years together as husband and wife and ministers of the gospel.

Manuelita "Nellie" Trevino Bazan was born in Helotes, Texas, November 19, 1898. Her mother died in December 1914 when the family was living in San Antonio. Her father was a school teacher, and her older sister Nora was a school teacher, so the responsibility of caring for her brothers and sisters fell upon 16-year-old Nellie. After her mother's death, Nellie fell into a deep and long depression.

About this time an itinerant Methodist minister named Policarpio Rodriguez — known affectionately as "Uncle Polly" — began visiting the Trevinos about twice a year. He would usually stay at their house for a day or two while he held evangelistic meetings. He played a small portable organ and sang gospel hymns. He was a well-liked, jolly, white-haired man with a beard. This is where Nellie first heard the gospel message. Uncle Polly faithfully prayed that Nellie and her family would accept Christ.⁵

Then in mid-June of 1917 Nellie attended a tent revival meeting not far from her house.⁶ Arnulfo Lopez was the minister in charge, and the two evangelists were M. M. Pinson and Floyd D. Baker.⁷ The very first night of the meeting, as Floyd Baker prayed, Nellie received Christ as her Savior.

Immediately the depression left her. She felt so relieved and happy. Nellie was one of eight persons baptized by Baker a few months after the revival.⁸ Four of the other converts were Nellie's brothers and sisters.

Shortly after her conversion, Nellie met a young evangelist named Sunshine Louise Marshall. Sunshine was helping M. M. Pinson and F. A. Hale with a mission on Dolorosa Street in San Antonio during the summer of 1917. Sunshine wanted to learn to speak Spanish and minister among the Mexican people. She became very interested in Nellie and gave her a Bible.⁹ Later that year Sunshine left with Alice Luce to minister in Monterrey, Mexico for several months.

By the end of 1917, Arnulfo Lopez's congregation was meeting in a rented garage with a tin roof. There was much persecution, but God blessed mightily in the services. The people on the street would throw wine bottles on top of the building to try to scare the Pentecostals. They also threw rotten eggs and rocks at the parishioners. One deacon was pelted with rocks and was bleeding on the night that Nellie received the baptism in the Holy Spirit. That same night she received the call to preach.¹⁰

During the summer of 1919, Nellie was involved in missionary work in various places in Texas. She assisted the Walter Walkers and his sister Maggie Walker as an interpreter because they were just learning the Spanish language. Also assisting was Evelyn Shoemaker, a minister's daughter, who later became Evelyn Campbell. They ministered in Austin, Tyler, San Marcos, and other cities in Texas. Their practice was to distribute gospel literature and then invite the people

The Templo Cristiano congregation, San Antonio in 1920, pastored by Henry and Sunshine Ball, and later by Demetrio and Nellie Bazan.



to evangelistic services they were conducting.

It must have been a novelty for the people of San Marcos to see three girl evangelists preaching the gospel one Saturday evening in front of a Greek restaurant. All the cotton pickers were in the city that day, and a large crowd of people gathered to listen to these ladies

**The Greek man asked,
"Where did you
learn such perfect Greek?"
She answered, "I don't
know Greek at all."**

preach. Nellie, Maggie, and Evelyn sang and then each testified. Evelyn Shoemaker began to speak in tongues.

During the service the Greek restaurant owner and others came out to listen. When the service concluded, the store owner asked Evelyn, "Where did you learn such perfect Greek?" She said, "I don't know Greek at all."¹¹ God had used this manifestation of the Spirit as a tool for witnessing.

After Sunshine Marshall and Henry Ball were married, it was not long before Henry's friend Demetrio and Sunshine's friend Nellie began seeing each other. Their courtship and marriage was the start of a lifelong commitment to service for God.

During the first 19 years of their marriage the Bazan's pastored in six different cities—El Paso, Dallas, San

Antonio, Kingsville, Houston, and Denver.¹² In May 1920, the newlyweds left for El Paso, Texas, to work as assistants to the great Mexican evangelist, Francisco Olazábal. Olazábal had put up a large tent in the city and was enjoying a great move of the Holy Spirit. Desperately in need of helpers, he had contacted H. C. Ball who recommended the Bazans to help with the work. Demetrio and Nellie worked side by side with Olazábal, and he soon became Demetrio's close friend and ideal.

In 1923, when Olazábal decided to leave the Assemblies of God, Demetrio left with him, against Nellie's good judgment. Olazábal had become discontented with the predominantly Anglo organization and decided to form a separate body for the Spanish-speaking population. He didn't like it that the "gringos" had control.

Olazábal formed the Latin American Council of Christian Churches, which caused a split among the Spanish Pentecostals. Many went with the new organization, and some stayed with the Assemblies of God.

Bazan worked with Olazábal in El Paso for several more months before moving to Dallas, Texas, to work with Floyd Baker, who had pioneered a Mexican church there.¹³

In 1924 Bazan moved back to San Antonio to pastor a small mission on Medina Street that was part of Olazábal's organization. He pastored there for about 9 months. Then he was invited to become pastor of the church in Kingsville where he had been converted 7 years earlier. The congregation was split, with most of the members preferring to affiliate with the Latin American Council of Christian Churches.

Instead of pastoring a divided group, Bazan encouraged the members to remain in unity. He determined that the best way to keep the congregation together was to keep the church in the Assemblies of God.

This, of course, became a turning point for Bazan. He decided that maybe he had been misinformed about some of the happenings in the Assemblies of God, so he visited his old friend Henry Ball to clear up the confusion.

In discussing matters with Ball, Bazan found there was no truth in a rumor that Henry Ball had feared that Olazábal would take over his position as superintendent of the Latin Americans.¹⁴ He also discovered that it was not true that the Anglos (gringos) would not trust a Mexican in leadership. Bazan realized that the Assemblies of God had not wronged the Spanish believers in any way. He requested forgiveness for leaving the organization and asked to be reinstated in 1924.¹⁵

From 1924 to 1929, Bazan traveled from city to city holding tent revivals and doing personal evangelism. Guadalupe Flores assisted him in evangelistic work. One of the churches they established during this time was a Spanish church in Laredo, Texas.¹⁶

Because of Olazábal's organization there was no longer a Spanish Assemblies of God work in Houston. The need to establish a church for the Assemblies of God in that city was great, so the Bazans went to Houston and erected a tent on an empty lot. From this small tent, the Bazans moved their church to a hall on Congress Street. Dozens were saved and filled with the Holy Spirit during the Bazans' ministry, and many friendships were made in that small congregation.

Demetrio and Nellie had a very difficult decision when Henry Ball asked them to resign the pastorate in Houston and take over Templo Cristiano in San Antonio. With mixed feelings, they said their good-byes and left Houston in December 1929. The San Antonio church had become a large church with Sunday school attendance of over 400. Josue Cruz, a part-time instructor at Latin American Bible Institute, served as Bazan's assistant pastor.

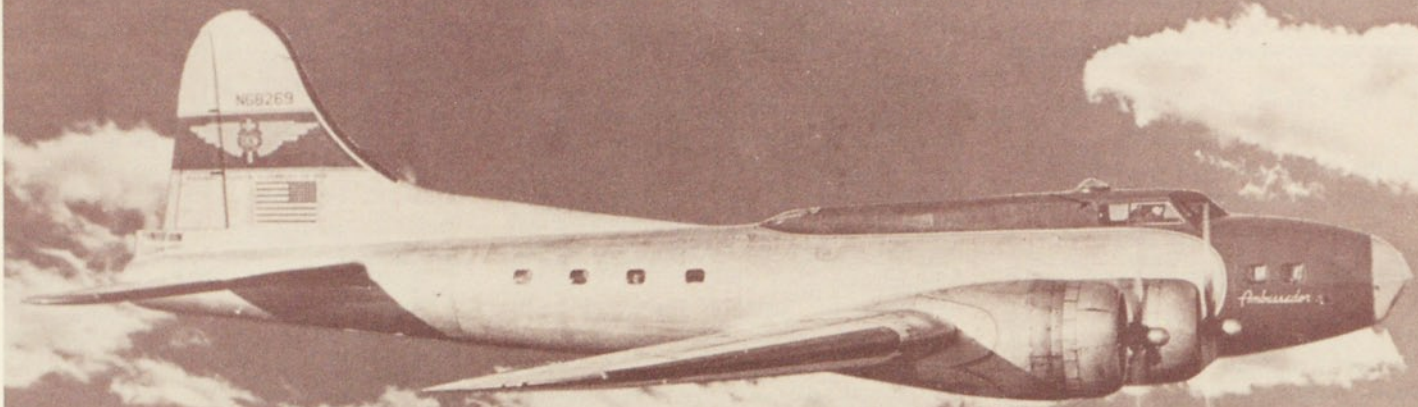
After pastoring Templo Cristiano almost 3 years, one afternoon Bazan was in prayer, and the Lord appeared to him in a strong impression that it was His will for him to go to Denver, Colorado, to minister.¹⁷ The Bazans did not know anyone in Denver, but the Lord was directing their paths to another avenue of ministry.

The Bazans did not have enough money to go to Colorado, but with a small offering from the church in San Antonio and the eyes of faith, they left San Antonio on

Continued on page 17

Demetrio and Nellie Bazan and their 10 children in 1941.





Missionaries Not Missions

A Story of the A/G *Ambassador II* — Now *Mary Alice* in Imperial War Museum

By David Lee, Deputy Director
Imperial War Museum
Duxford Airfield, England

The Museum's B-17 Flying Fortress, now called *Mary Alice*, has a history unlike any of her contemporaries. Not for her a story of combat over Germany as part of the mighty Eighth Air Force's efforts against the Third Reich. She was destined to fight the good fight in an altogether different way. For nearly two years this converted bomber carried missionaries of the Assemblies of God church from their Springfield, Missouri, base to more than 38 countries in South America, Europe, Africa and Asia. This then is the account of how a famous bomber, in a classic 'swords to ploughshares' story, was used in what must be the ultimate peaceful role, finally to be returned to her original specification to commemorate the wartime airmen who served in aircraft like her in the cause of freedom.

Just twenty days after the ending of the war in Europe, a brand new B-17G was delivered to the US Army Air Force from the Long Beach factory of Douglas Air-

craft Company. Flown from California to the Syracuse Army Air Force Base in New York State, it joined hundreds of other

"The account of how a famous bomber, in a classic 'swords to ploughshares' story, was used in what must be the ultimate role."

aircraft awaiting a decision on their future. Most were scrapped, but the B-17's long range and spacious interior meant it was in demand for conversion for use as an airliner. Thus 44-83735, for that was the Air Force number of the B-17, returned to California with a total of just 35 hours in the air. Registered to Transocean Air Lines the aircraft was earmarked for use by the then president of the newly formed Philippine Airlines. He named it *San Miguel*, had it converted to an executive interior

including a seven seat lounge in the nose, an office, and a buffet complete with drinks cabinet and refrigerator, and regularly commuted from his San Francisco home to Manila in the aircraft during 1948/49.

During this period a United States church called the Assemblies of God was seeking the most effective way of getting their missionaries out into the world. Commercial aviation was still being rebuilt following the war and going by sea meant a long wait for a passage and slow journeys. The success of their first airliner venture, a converted Curtiss C-46 Commando cargo plane, caused the church to look for a longer range four engined replacement and this they found with the *San Miguel*. Renamed *Ambassador II* she was registered to the Assemblies of God in October 1949. In her first year of operation the B-17 visited 38 countries, the names of which were painted on the aircraft's nose in much the

same way as wartime B-17s had carried other forms of artwork. The plush interior was much admired, in fact one crew member [Gene Callentine] called the aircraft a 'flying motel'. The operation might have continued for some time had not the outbreak of the Korean War meant a substantial increase in insurance rates especially for the operation of converted bombers.

"Although internally still incomplete, [the old *Ambassador II*] has been described as the most accurate restoration of a B-17 in the world."


Thus, in July 1951, *Ambassador II* was sold to Lee Ward Aviation, [should be Leeward] and in December 1952 she arrived in France to join a fleet of B-17s operated by IGN, the French national geographic institute, on aerial survey work. IGN's base near Paris was to become the source of a large proportion of the world's surviving B-17s, in fact both of Duxford's examples originated from them. What was to become *Sally-B* was still airworthy when sold by IGN in 1973 but the subject of our story had ceased flying in February 1972 after a total of over 6,800 hours in the air. Offered at 30,000 Francs, (then less than £3,000) [about \$7,000] the aircraft was partially cannibalised, lacking engines, instruments and radios.

A deal was struck and Euroworld, the predecessor of B-17 Preservation Limited,

The *Ambassador II*, renamed *Mary Alice*, is being restored to its original military design by its owner, the Imperial War Museum, at Duxford Airfield, England. Photos courtesy of Imperial War Museum.



brought both B-17s to Duxford in 1975 No. 44-83735 with its French registration of F-BDRS was to continue its spares role in order to keep the soon to be named *Sally-B* in the air. This role continued until 1978 when the Imperial War Museum purchased the airframe and started the long painstaking conservation and restoration programme which, although internally still incomplete, has been described as the most accurate restoration of a B-17 in the world.

But that's another story. 



The B-17 *Ambassador II* as an A/G airliner. Courtesy of George Davis.

Editor's Note

The winter 1985-86 issue of *Heritage* carried the story of two former military planes which were used by the Assemblies of God in domestic and international passenger flights between 1948-51.

At the time the article was published, we did not know the whereabouts of the *Ambassador I* and *II*—or whether they were still in existence. The only thing we knew about the *Ambassador I*, a Curtiss C-46 Commando cargo plane, was that it was sold to the Varig Airlines, Brazil. Research with the airlines' archives turned up no record of the plane.

We were far more successful in our search for the *Ambassador II*, a converted Douglas B-17G bomber. We knew it had been sold to Leeward Aviation, which in turn sold it to the French Government.

After contacting the Federal Aviation Administration, the Air Force Archives, a B-17 hunter in Australia, and other organizations and individuals, we happily discovered that our plane was alive. Not airworthy. But in one piece.

We found the *Ambassador II* in the Imperial War Museum's outstanding collection of planes at Duxford Airfield, Cambridge, England.

Since that time we have corresponded with David Lee, deputy director, sharing information on what is now *Mary Alice*. The museum had no information on the A/G ownership and was happy to add the data we provided to their history. We are indebted to Mr. Lee for the use of the accompanying story.

Internal parts for the B-17 are still needed to fully restore the plane. If you know of any that are available, we'll be happy to put you in touch with the museum.

On a personal note, I was watching a TV program this past summer which featured the B-17 bomber. While focusing on England's WWII bases, the program gave us a quick look at the Imperial War Museum. The cameras were there only for a short time but long enough to give us a closeup of *Mary Alice*—or *Ambassador II*, as we know it.

I think you can imagine my excitement as I recognized the plane the Assemblies of God purchased and began to operate 40 years ago this fall.

If you have an opportunity to visit England, you might wish to stop by Duxford Airfield. If you do, don't miss seeing the *San Miguel*/*Ambassador II*/*Mary Alice*.

Wayne Warner



Concluding Part

Part 1 of this story covered the *Evangel's* trip from Seattle to Kwajalein. This concluding part picks up the rest of the journey to Jakarta. The trip took almost 5 months — August 8, 1950, to January 1, 1951.

The *Evangel* Crosses the Pacific

By Wayne Warner

Ralph Devin's 1950 Speed-the-Light Boat reaches Jakarta Despite Loss of Rudder, Storms, Mechanical Failures, Malaria, Food Poisoning, and Arrest.



PHOTOS COURTESY OF ROBERT BROUGHAM, MORRIS DEVIN, DIVISION OF FOREIGN MISSIONS, AND HONOLULU STAR-BULLETIN

Evangel Update

Ralph and Edna Devin were operating a furniture business in Seattle in 1937 when they felt a call to missionary service in Indonesia. But a missionary board told them they were too old, had too many children, and that they would never learn the language.

Undaunted, the Devins went out as independent missionaries in 1938 and established a mission. They were forced to flee because of the Japanese invasion in 1942. In 1945 they returned to Indonesia, this time under Assemblies of God appointment.

Ralph Devin saw the need for a boat to evangelize the many islands in Indonesia and the Spice Islands. With approval from the Division of Foreign Missions, he purchased a 100-foot surplus army air-sea rescue boat in Seattle.

With 15 crew members and passengers, the boat left Seattle August 8, 1950, and arrived in Jakarta January 1, 1951.

This article describes the courage and sacrifices these missionaries made to help Devin make his dream come true.

Captain Robert Brougham was puzzled. First Mate Hugh Baker was not carrying out his steering orders which should move the *Evangel* out of the Kwajalein Navy Base and on their way toward New Guinea. Baker heard the orders, but the *Evangel* would not respond to his steering.

It would not take long to find the problem.

Baker dove over the stern into the warm tropical waters while the crew and passengers on the deck hoped for the best. They had already stayed at Kwajalein far longer than planned. And they hadn't yet reached the half-way point of their 10,400-mile trip to Jakarta, their final destination.

When Baker climbed back onto the *Evangel's* deck the crew's worst fears were confirmed. The *Evangel's* rudder was missing!

The bump of a coral reef in the lagoon the day before, which seemed minor at the time, had knocked off the 500-lb. rudder. The missionary leader Ralph Devin and his passengers were obviously thankful that the rudder had not fallen off in the ocean. But the bad news was that it was somewhere in about 35' of water.

As friendly and helpful as the Kwajalein Navy personnel had been, they were anything but optimistic. "You'll never find it," they said.

But the crew and passengers were not willing to give up that easily. As they prayed for direction, they were impressed with the verse, "Seek and ye shall find."

They tied up the *Evangel*, borrowed a small boat, and rowed out to the reef which they had bumped. They knew the rudder was on the floor of the sea, and they were confident that God would show them its location.

As the men peered down through the clear water of the lagoon, someone spotted a reflecting object. It was the rudder. Fortunately, the rudder had scraped the reef and was now reflecting the sun's rays into the eyes of the men in the boat.

Finding the heavy bronze rudder was one thing, but getting it to the surface was another matter.

They returned to the navy base and paid a visit to the commanding officer. When he heard about the rudder which had been lost and now was found, he authorized the use of a navy crane, commonly called a "cherry picker," to pull the rudder out of the water and to repair the boat so it could get on its way.

The Navy officers and men stationed on Kwajalein already had kindly given their time, provided supplies, and offered technical assistance. Ralph Devin wrote to Noel Perkin and told of the Navy's help. "Their kindness and support were gratefully accepted."

But the 5 weeks on Kwajalein was far longer than they expected to stay. "Everyone is well," Devin assured Perkin, "and we are all anxious to be on our way

but must have patience.”

After the rudder was repaired and reinstalled, the *Evangel* sailed out of Kwajalein the second time. But it wasn't long before more trouble came to light. The transmission began to throw out oil. It was either take a chance on reaching another distant port or return to Kwajalein. They chose to return to Kwajalein where the transmission was repaired.

The 5-week unscheduled layover in Kwajalein gave *Evangel* personnel an opportunity to meet an American adventurer, 25-year-old Vic Lyons, who was hitchhiking around the world. Lyons, who is now a school teacher in Murphys, California, had been waiting for a boat to

**“God has taken a vessel
built to rescue men’s bodies,
and has turned it
into one to rescue their
souls.”—Bob Brougham**

come into Kwajalein which might take him toward the west. In the meantime he was managing a military PX.

When Lyons read in a Honolulu paper that the *Evangel* was on its way to Kwajalein, he was at the harbor when Devin's crew dropped anchor.

“I asked for a ride to Jakarta,” he relates, “but Mr. Devin told me the *Evangel* was a missionary boat and would not take on passengers.”

Lyons wasn't discouraged and believed he would eventually find a way to get on the *Evangel*. He became well acquainted with the crew and passengers and often brought them pastry from the PX.

“They finally agreed to let me ride if I would work in the galley,” he laughs. “My job was drying dishes.”

Working in the galley was not without risks. One time Lyons opened the refrigerator just as a big wave hit the boat. Jello, which had not set, poured into his shoes. He remembers too that they awoke one morning to find a dead flying fish on the piano. The fish obviously was unaware that the *Evangel* had moved into its domain.²

One of the other blessings in the Kwajalein stop was meeting Eleanor Wilson, a 55-year-old missionary from Boston's Park Street Church. She had her own sailing schooner, the 65-foot *Morning Star*, which a native crew operated out of Kusaie, in the Caroline Islands, 400 miles from Kwajalein.³

She invited Devin and his party to stop by Kusaie for a day to minister to her congregation, which they did. The natives on Kusaie were so pleased, they showered the Americans with 38 stocks of bananas and several boxes of other fresh fruit.

The *Evangel* left Kusaie the next evening as the sun dipped low across the Pacific. Along side the *Evangel* natives

paddled their own small boats just so they could give their newfound Christian brothers and sisters a proper send-off.

None would ever forget the emotion-packed departure. Tears flowed freely as believers aboard the *Evangel* and in the small crafts below joined in singing, “God Be With You Till We Meet Again.”

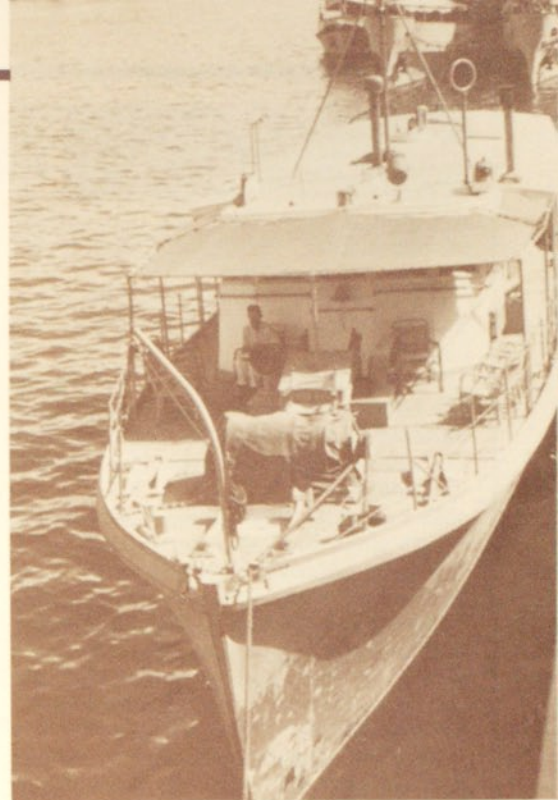
Nobody cared that there was no orchestra or that some voices were in English and the others in a native tongue. They knew heaven was near.

And if anyone aboard the *Evangel* had questioned the wisdom of making the detour of Kusaie, it was forgotten as Captain Brougham pointed the bow toward Lae, New Guinea.

Just as the crew and passengers settled down and began to enjoy the voyage off the island of Feni east of New Ireland in water “smooth as a lake,” one of the two diesel engines began to get noisy.

Brougham ordered the crew to shut it off and navigate with the one good engine. Nobody had to tell the crew and passengers to pray for help again—this time that they would make it into Finchhaven, a PT boat base during World War II.

Continued on next page



The *Evangel* safely tied up in a harbor, possibly in Jakarta. It was January 1, 1951, when the boat arrived in Jakarta, 3 months overdue.

Indonesian Churches See Revival

A recent report from a church leadership conference in Indonesia stated that many Assemblies of God churches in that nation are enjoying revival. “Of the largest churches in Indonesia, most are Pentecostal,” the report said.

One church experiencing monumental growth is Charismatic Worship Service in Djakarta, the capital.

“Every month at least 200 new people attend our services and 50 percent of them remain in the church,” said Pastor Suandoko Roslim. “We baptize 60-70 new believers in water every 2 months. Our Sunday school has 700-800 students, more than half of them adults. Forty cell groups help with pastoral care.”

The church's facilities, only 3 years old, are already inadequate. “If this growth continues, our attendance will reach 5,000 people in the next year.”

Indonesia's population is 88 percent Muslim. The Assemblies of God now has 695 churches and outstations there.

—Pentecostal Evangel, June 18, 1989

INDONESIA Missionaries Who Have Served*

George and Gladys Short, 1941-53
R. A. and Beryl Busby, 1944-66
R. M. and Edna Devin, 1945-63
John and Shirley Tinsman, 1945-55
Harold and Jean Carlblom, 1946-84
Harold and Helen Skoog, 1946-49
Margaret Brown, 1950-89
Ruth Melching, 1951-56
Naomi Daraban, 1951-56
Gunder and Doris Olsen, 1952-59
Marcella Dorff, 1952-
Elbert and Frances Brown, 1954-80
Alfred and Mona McGrew 1956-66
R. Morris and Joyce Devin, 1956-

Anthony and Clara Sorbo, 1960-
Foster and Clara Wood, 1960-85
Harry and Katherine Leid, 1963-72
Glen and Janet Jacobs, 1964-65
Jack and Mary Willis, 1965-73
David and Mary Clifford, 1966-73
Ray and Bethany Trask, 1966-84
Larry and Jacqueline Howell, 1968-69
Claude and Wilma Rediger, 1968-71
Daniel and Anita Bogdan, 1968-73
Noah and Rebecca Van Hook, 1969-71
John and Mary Ellen Brown, 1968-
Leonard and Mary Jane Lanphear, 1948-61; 68-83
Paul and Margie Pomerville, 1969-77
James and Mardria Anderson, 1970-79
R. B. and Avelone Cavaness, 1945-53; 71-84
Samuel and Nancy Brassfield, 1972-76
Kenneth and Margaret McComber, 1949-52; 73-81
Curtis and Margaret Myers, 1973-
James and Willa Jones, 1974-76
Wayne and Judy Cagle, 1974-86
Fred and Betty Howsare, 1974-85
Tom and Janie Hines, 1974-77
Barbara Liddle, 1975-83
Glenn and Kathleen Stafford, 1975-78
Irvin and Linda Rutherford, 1976-78
Ronald and Bonnie Simmons, 1979-81
Charles and Nada Dates, 1979-
Darrell and Dianne Wood, 1980-
Walter and Gail Craft, 1980-85
Kenneth and Brenda Moren, 1982-83
Patrick and Linda Cochenour, 1983-
Ronald and Janine Parrish, 1983-
Thomas and Phyllis Wheeler, 1984-
Weldyn and Barbara Houger, 1985-
Keith and Joy Sorbo, 1985-
Howard Hellwig, 1987-
Terry and Lila Townsend, 1986-
Terry and Laura Paschall, 1987-
Frank and Linda Vice, 1988-
Charles and Donna Monk, 1989-

*Dates given are for Assemblies of God appointment. Several of the missionaries on this list have served or are presently serving in other countries. Information compiled by Gloria Robinett, Division of Foreign Missions.

Later Ralph Devin wrote to Noel Perkin, director of Foreign Missions, telling him that all of the men had worked on the engines—which was not an easy chore in the tropical heat. “Any one of us could tear them down,” he boasted, “and rebuild them at any time.”⁴

Skills required for missionary service had just taken on new levels of consideration.

On the last afternoon before arriving at Finchhaven, the one working engine began building up pressure in the crankcase and discharging vaporous smoke through the oil fill pipe.

It was more than Devin’s missionary-sailors could hope to repair at sea.

If ever a boat limped into harbor on a sputter and a prayer, it was the *Evangel*. But the crew’s relief at getting the crippled boat to Finchhaven soon turned to more anxiety, for they soon learned that the base was deserted and that the ship repair shops had been moved to Dreger Bay.

So the *Evangel* backtracked to Dreger where a pilot was taken aboard to steer the boat into the tricky harbor. Then came more unexpected news. The crew and passengers were quarantined until they could have their shots updated.

Devin and his crew knew the *Evangel* needed more than a tuneup, but they were not ready for the major repair list mechanics gave them. A hole in the top of a piston rendered it useless. Piston rings were gummed and others cracked. One of the blower (supercharger) rotors was ruined. All of the parts were available except the blower rotor, which had to be ordered.

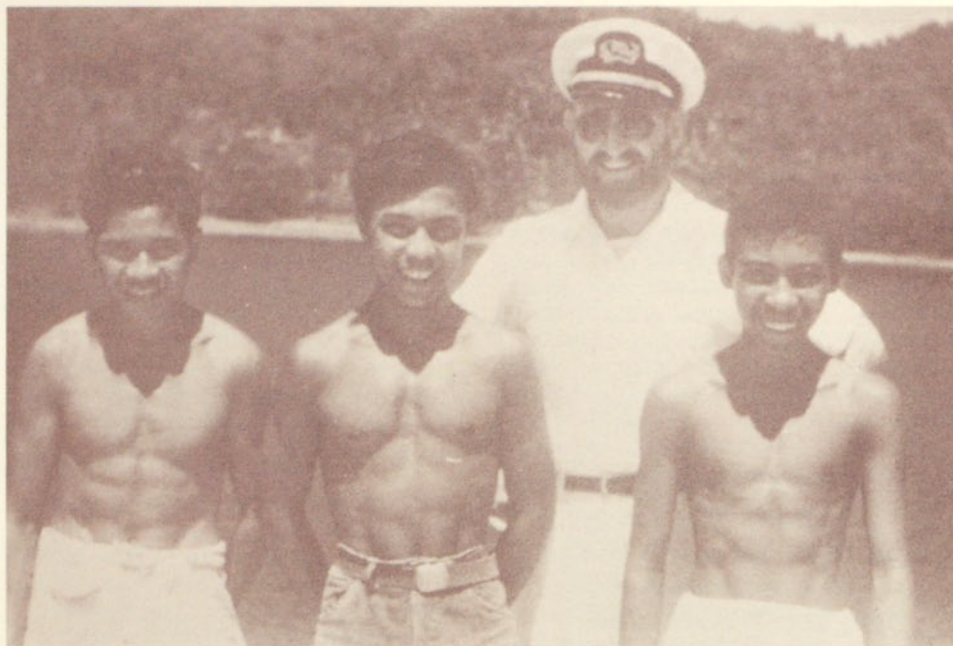
After enquiring, however, the *Evangel* crew learned of a man who salvaged parts from World War II equipment that had been left on the islands. Again they believed their prayers were answered when it was learned that the salvage yard had just the blower rotor the *Evangel* needed. The salvage man had a second rotor which he sold to Devin for a spare (which was used later).

The reasonable price Devin paid for the rotors was another blessing—half the going rate of similar parts in Dreger Bay—as Devin’s sailing budget began running in the red before they had left Kwajalein.

Ten days later, with the *Evangel* finally operating on all 12 cylinders again, the weary travelers cruised to Lae, a port city on the east side of Papua New Guinea. Here the Harold Sellers family disembarked on what must have seemed to them like walking out of prison.

It was now December—four months after the *Evangel* had left its home port of Seattle and pushed into the Pacific Ocean. They were 2 months overdue and there were still more problems ahead before they would arrive in Jakarta.

With the end of the journey almost within sight, the tired *Evangel* crew



Captain Robert Brougham with three Kate-Kate (Indonesia) Bible School students who were trained as *Evangel* crewmen. Brougham, Ralph Devin’s son-in-law, later piloted a plane for the Christian and Missionary Alliance and worked for U.S. embassies.

and passengers sailed up the north coast of New Guinea to Hollandia, then to Manokwari, and on to Sorong. Before arriving in Sorong, the *Evangel* had its mettle tested again when a tropical storm took dead aim on the little speck bobbing on the South Pacific.

Nearly everyone was sea sick after the Manokwari to Sorong trip, but the worst was yet to come. That’s when it was learned that Ralph Devin had picked up malaria—probably at Hollandia. The day he was discharged from the Sorong hospital, Bob Brougham was admitted, also with malaria.

When the doctors heard that the *Evangel* was trying to get to Jakarta for a ministers meeting, they released Brougham on the condition he would stay in bed.

Because of Brougham’s sickness, he was not able to check out details of the boat (as he normally did) before they sailed out of Sorong for Ambon, Indonesia. And nobody else thought to look at the fresh water tanks. On the first day out of Sorong, the *Evangel* ran out of fresh water. Rather than return to Sorong, the decision was made to survive on bottled pop and other liquids they had aboard.

Water never tasted so good as it did in Ambon.

Docking the *Evangel* at Ambon was not as simple as Devin and Brougham thought it would be.

Since the Dutch were still entrenched in the country, nationals suspected that Devin and his crew were running guns for the Dutch. They were arrested and the *Evangel* was impounded. Three rifles on board, which had already been officially declared, were seized, and the boat was searched several times.

Finally the Americans were released and

ordered to report to a military officer when they arrived in Jakarta—who summarily dismissed the charges.

The *Evangel* crew and passengers celebrated Christmas 1950 at sea on the final leg of the long journey somewhere between Ambon and Jakarta.

Celebrating though is hardly the word to use.

While traveling on a very smooth Java Sea, everyone was sick. They later learned that they had been poisoned by spoiled chicken.

Probably the most uncomfortable person aboard the *Evangel* was the pregnant Thalia Brougham. Three weeks after the *Evangel* docked in Jakarta, she gave birth to their first child Kerry, who now lives in San Francisco.⁵

In trying to assess the value of the *Evangel* on its short-lived ministry of about 4 years, the surviving people involved have negative and positive views on the effort.

The Division of Foreign Missions took risks in getting her to Indonesia, some argue, and if Secretary Noel Perkin could have rolled the clock back to 1950, the *Evangel* would have remained in Seattle.⁶

Other critics say that the Bible school idea—teaching Bible School students on the boat and then sending them out to evangelize the islands—didn’t work because both students and faculty got sea sick.

The *Evangel* was running more errands for the government, it was also argued, than it was for missions.

Her critics said that it was too expensive for value received. Expensive repairs and high upkeep, and the fact that more

Continued on page 20

FROM OUR READERS

Broadcasting in the Southwest

Regarding the radio program which Loren Staats and Coy Holdridge conducted in Dallas, I first heard the program in 1931 or 1932 while pastoring Bethel Assembly, Fort Smith, Arkansas.

As I remember, Albert Ott started the broadcast. After he moved to the Oak Cliff area of Dallas and founded Bethel Temple, Loren B. Staats became pastor of First Assembly and continued the broadcast.

In 1942 I became pastor of First Assembly, Kilgore, Texas, where I established a daily broadcast. I also remember appearing on Brother Staats' program in 1942.

I hope this information will be of interest.

Neal A. Burns
Sacramento, Calif.

Says Heritage Should Be Monthly

I have been receiving *Heritage* since it began, and I have been thoroughly blessed by each issue. The accounts of the great things that God was doing in the early days of the Pentecostal movement is a tremendous inspiration. Knowing that God can and does still do the same things makes it even more exciting.

I must confess that I do have one complaint. Why only a quarterly? The quality of this publication and the value that it presents to the Pentecostal community demands a monthly publication!

As a relative newcomer to Pentecost (just 17 years), I deeply appreciate this testimony to my heritage.

Jerry Lubrano, Evangelist
Minot, North Dakota

Maybe a monthly someday, Brother Lubrano, but we would need more money and more help. Thanks for the encouragement.

Saved and Healed in Hot Springs

Enclosed find a check for \$10. I would like to receive *Heritage* for a year.

I was saved and healed in Hot Springs, Arkansas, in November 1919, and received the baptism in the Holy Spirit, February 14, 1920. I am now past 83. It has been wonderful knowing the Lord all these years.

Minnie Cole
Pampa, Texas 79066

In a follow-up telephone call to Mrs. Cole, the editor learned more about her healing. When she was 8 years of age, she developed a double curvature of the spine. The illness doubled her over and gave her much pain. Five years later, doctors in Dallas told her mother that Minnie would

not live more than 3 months. While receiving relief in a mineral bath in Hot Springs, Minnie asked God to heal her— which He did. Minnie's mother yelled, "God's healed my baby! God's healed my baby!"

That was 70 years ago in November.

She has lived in Pampa since 1929 where she has attended First Assembly and helped start a church west of town.

Spring Issue Brings Back Memories

What a thrill it was to see the picture of the seven Weston Brothers (Spring 1989). I knew them. Also, what a blessing to read the story of Joseph and Helen Wannmacher. He used to be a guest in

Archival Activity

During the past few months, the Archives either purchased or received through donations the materials listed below.

Jewell Tucker: sheet music, song book. **Leatha Dahlgren:** books from her father's (Jonathan Perkins) collection. **Gary Flokstra:** books, articles, pamphlets, music, yearbook, Sunday school publications, and other reference materials. **William Snider:** books. **Donald E. Porter:** photos, revival posters, and other materials. **Talmage McNabb:** books. **Shirley D. Tinsman:** W. W. Simpson missionary pamphlet. **Lawrence Mundt:** materials published by T. L. Osborn. **Trinity Broadcasting Network:** video from Sweetwater Church. **Glenn Gohr:** church directory, NW A/G, Wichita Falls, TX (1978); Michael K. Kounnas's *Memoirs of My Ministry*. **Robin Williams:** taped meetings (1960s) of First Assembly, Oakland, CA. **United Pentecostal Church:** audio tapes of Heritage Conference. **W. Hartley:** Harold Horton cassette tapes. **Betty Chase:** Evangel College materials. **Paul Munsinger:** *Leaves of Healing*, 15 bound annuals, from the estate of Gordon Gardiner. **Children of Myer Pearlman:** Myer Pearlman's Study/Sermon Bible; book given to Arthur Graves by students at Southeastern Bible College. **James and Kenneth Corum:** copies of *Word and Work* memorial issue; copies of *The Sparkling Fountain* (a story of Pentecostal movement in Springfield, MO). **Eleanor Phay:** photos and biographical sketches of D. W. Kerr and Willard Peirce families. **John J. Schell:** periodicals once owned by Milton Wells. **Ruth Cox:** cassette of Lorne Fox's funeral. **Thomas Parfet:** photos of Bethel Bible Training School (Newark, NJ). **Glenroy Shedd:** Norban Carlson Ghys' recollections of early days in Springfield. **Central Indian Bible College:** news clippings, dedication brochures. **Fred Vogler Family:** eight 16mm films (1937-47). **Donald Johns:** book, *Edward Irving and His Circle*. **Glen Ellard:** book, *Jimmy Swaggart, To Obey God Rather Than Men*. **Central A/G, Muskogee, OK:** book on

our Minneapolis home in the early 1930s. They are a choice family.

My father received the Baptism with the Holy Spirit in 1909 in Winnipeg, under the ministry of A. H. Argue. He had a call to the ministry but procrastinated and finally gave it up because of what he perceived to be overwhelming domestic responsibilities.

When the Lord called me to become a minister when I was 7 years old, my father urged me to be obedient to my call. I now thank the Lord that I have been preaching since 1934.

God bless you in your inspiring work.

Lloyd Christiansen
Tulsa, Oklahoma

"wanted" list. **J.O. Harrell Family:** books, photos, CBI catalog (1939-40). **Berean College:** correspondence from 1950s. **Paul R. Sandgren:** song book from Lakewood Park Camp Meeting, North Dakota (1937). **Denver Crandall:** news clippings, tracts, cemetery maps, photos. **Malinda Yost Shotts:** revival poster, photos of Auburn (NE) Bible school, Sunday school literature, books, tracts. **Ruth Campbell:** Mary Ellen Mosier's obituary and photo. **Irl Everett,** early Sunday school papers (1930s and 40s). **Adele Carmichael:** Auburn (NE) Bible school photos. **Hattie Hammond:** photos and advertisements. **Rachel Farley Perry and Amelie Myers:** photos. **J. E. Douglas:** tract, "The Power of the Tongue," by Carrie Judd Montgomery, and photos. **Kenneth Short:** missionary scrapbook (1936-47), missionary experiences on tape. **Ian Hall:** Elim (Great Britain) papers. **Veldon F. Abbott:** periodicals and *The Southwestern Scroll* (1949). **Alexander C. Stewart:** publications on Oneness Pentecostalism. **Clara Davis:** her book *The Move of God*. **L. Gruner:** Kentucky newspaper clippings. **David C. McGee:** materials on missionary Florence Byers. **Tim Trower:** "hot metal" printing plates used by GPH. **Lynn Anderson, CBC Library:** periodicals, books, photos, filmstrips, film, record albums, brochures, pioneers' Bibles, plaques, and other materials. **Pauline Dunn:** booklet, *A Trail of Beauty: A Short History of American Indian Bible College* (1984). **John Carver:** two A. A. Allen videos. **Charles Slater:** photo of ministers at SD campmeeting (1940s). **Edith Blumhofer:** materials from Highway Mission Tabernacle, Philadelphia. **Margaret Jones:** two missionary photo albums, Southern Asia Bible College yearbooks, and other missionary materials. **Martha Frank Briggs:** 1920s newspaper clippings, ordination certificate, and photographs. **Adele Dalton:** books, college yearbooks, pamphlets, periodicals, and other materials. **Gary McGee:** *Foursquare Crusader*, Mar. 1942. **E. T. Nichols:** Senath (MO) First Assembly 68th Anniversary book. **O. Kenneth Brann:** video interview with Daphne Brann. **Alice Snyder:** *Pentecostal Evangel*s (1943-54).

□ Letter/ from page 2

last spring, along with attractive offers for 1-year and lifetime memberships to the Heritage Society, our circulation is still under 2,000.

And this is during the year when we have generated more hoopla about our history than we have ever created before.

That makes us wonder what we can do to make people aware that history is not "bunk"—even though Henry Ford reportedly said so.

Thousands of pastors throw away our advertisements and pay little attention to the General Secretary's pleas asking for support.

The requested support is so small—about 20 cents a week, less than \$1 a month. This covers the cost of the magazine and gift offers; money available after expenses are paid goes into the Archives operating account.

Chances are if pastors would discuss with their boards the \$10 annual membership fee, few would say they could not afford to put the Archives in their budget.

Obviously, money is not the reason *Heritage* receives far less support than it should—not at only \$10 a year. A family of four spends more than that at McDonald's after the Sunday night service. Thousands of people paid a hundred times that amount for a now worthless membership in Heritage U.S.A.

In choosing not to lend their support, ministers and lay people are saying, "Let somebody else support the national Archives."

If everyone took this attitude, the valuable historical collections we now have cataloged and which are on neatly organized and numbered shelves in the Archives would either be stashed away in a warehouse or buried in a landfill.

How thankful we are for the subscribers who came to our booth at the General Council and told us that they always look forward to receiving the magazine and appreciate what we are doing at the Archives. Some of you told us you are charter members. Others of you have written with the same sentiments.

Thank you for your faithful support and enthusiasm for what we are doing. Now, if a few thousand others would catch your



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

spirit! It would certainly make our load easier and give us hope for a much needed archives-museum facility. (If you have visited the Archives, you know that we are operating in very cramped quarters.)

You can help. Encourage others to subscribe to *Heritage* for a starter. And if you have funds you would like to invest in the Lord's work, you'll be interested to learn that because of two recent donations, we have started a building fund.

If you wish to send a check, please mark

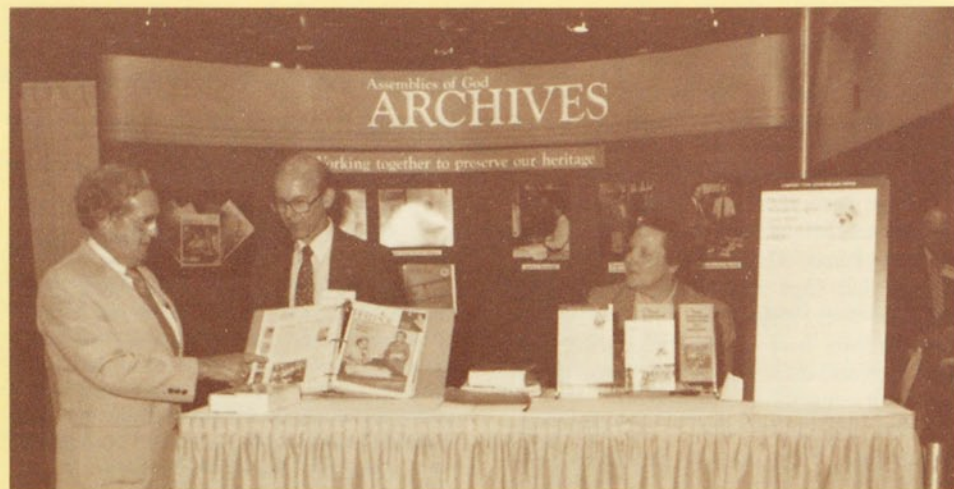
it "Archives Building Fund" so it will receive proper credit. And yes, it will be a tax-deductible gift.

Again, thank you for your interest in this unique ministry. Your part in preserving our heritage is greatly appreciated.

Our hope and prayer is that more of our people in the pulpit and pew—who are blessed with a great heritage—will lend their support. ♦

Scenes From Indianapolis

The Archives at the 43rd General Council



Evangelist Leroy Duke, Springfield, Missouri, talks with Wayne Warner and Joyce Lee at the Archives exhibit during the 43rd General Council in Indianapolis, August 8-13.



One of the highlights of the Archives History Conference was the panel, "A/G Historiography: Where Do We Go From Here?" Left to right, moderator William Menzies, Edith Blumhofer, Russell Spittler, Everett Wilson, and Grant Wacker.

PHOTOS BY PHIL STOVALL AND WAYNE WARNER

Two nonagenarians stopped by the Archives exhibit and reflected on their early ministries. Daphne Brann, who will be 99 in November, lives in Holiday, Florida. Florence Heatter, 95, lives in Chicago, and attends Stone Church—and according to a church secretary, is in church every time the church doors open. Mrs. Brann is the widow of O. P. Brann, an early pastor and general presbyter. Miss Heatter ministered in the Kentucky mountains during the 1930s.



Daphne Brann



Florence Heatter

□ Demetrio and Nellie Bazan/from page 9

September 4, 1932. They did not have a pledge for support from anyone or a church to assure them food and clothing. They had seven children to care for and no place to live. Fortunately they did have an address for someone known to a member of their congregation in San Antonio.

This man was Jose Arroyo. The first

With no pledge of support, no place to live, they took their seven children to Denver in 1932.

words he spoke to them when they arrived were, "I have the house for you to live in." He added, "Last night I had a dream, and in the dream I saw the house number. This morning, after breakfast, I went to find the owner." God was at work, for the owner gave Jose the key to the house and let the Bazans move in. Demetrio Bazan's family lived many years in the house in Denver. There was no doubt that God who had called them had found this house to provide for their needs.¹⁸

The city of Denver, because of Demetrio Bazan's ministry, became the center of all the Latin American Assemblies of God thrusts in Colorado and the surrounding states. Bazan traveled to various towns, visiting ministers and groups of believers to help with theological problems. Bazan demonstrated God-given wisdom, using Scripture to prove the truths of the Pentecostal message. An interesting side note is that Bazan became so popular in the Denver area that many Pentecostal ministers began wearing crew haircuts just like his. They wanted to look like him, act like him, and preach like him.¹⁹

In October 1939 at a convention in Carlsbad, New Mexico, Demetrio Bazan was elected the new superintendent of the Latin American District. Henry Ball had resigned after serving 21 years as overseer of the Latin Americans—holding the position ever since the first convention at Kingsville, Texas, in 1918.

Upon his election, Bazan immediately began using his gifts to best serve the district. He had many admirers, one of

whom was Jose Giron. "Demetrio Bazan was a very confident person," Giron told Victor De Leon. "He knew that knowledge and prayer were two tremendous tools, and he utilized them to the maximum."²⁰

Because the district had spread out over several states, with several new churches in California and Arizona, Bazan saw the need to move the district headquarters to a more central location—from San Antonio to El Paso in 1939. Then in 1953, because of the westward growth, the office was moved to Albuquerque, New Mexico.

In 1949 Bazan successfully spearheaded the efforts to reorganize the district from 11 conferences to four—with an elected superintendent for each conference. Another important action was the relocation of the two Bible schools operated by the district. In 1945 the school at Saspanco was moved to Ysleta, Texas, a suburb of El Paso. (Since 1981, the school has been in San Antonio, Texas.) The California school was moved from East Los Angeles to La Puente, California, in 1949.

During his 19 years as superintendent, Bazan is remembered for his extensive travels among the Spanish churches. On many of these trips he conducted ministers institutes, dealing effectively with the spiritual as well as the practical.

Knowing that some day he would have to give up the demanding superintendent's position, Demetrio Bazan began to think about his successor. He had not forgotten the valuable training he had received from Henry Ball and hoped and prayed that he could do the same for the person who would succeed him. He focused his attention on district secretary Jose Giron.

By the time of the district council held in Fresno, California, in 1958, Bazan's health had begun to show signs of weakening. He felt that God had shown him that it was time to begin a new phase of his ministry. So, after leading the Latin American District for 19 years, Demetrio Bazan resigned. The district elected Jose Giron—the man Bazan had trained—as the new superintendent.

For the next 17 years Demetrio and Nellie Bazan held evangelistic meetings in a number of Spanish assemblies in several states. The Spanish ministry in the United States lost one of its greatest leaders on December 31, 1976, when Demetrio Bazan died at the age of 76.

Since her husband's death, Nellie Bazan has been an active member of Templo Calvario, Santa Ana, California. Her Sunday school teacher is her son and the associate pastor, Demetrio Bazan, Jr.²¹ She also attends occasionally Gethsemani

Mission in Santa Ana, where her son-in-law Nick Menchaca is the pastor.

Nellie Bazan will be 91 on November 19. She is thankful that nearly all of her family is serving the Lord in Assemblies of God congregations. Several are ministers. Others are medical doctors, accountants, engineers, and teachers. This includes nine living children, 48 grandchildren, 53 great-grandchildren, and one great-great-grandchild. Including spouses, a total of 170 people.

It all started with the faithful witness of missionaries on the Mexican border more than 70 years ago.

Each morning at 10:00 Nellie Bazan and three or four of her neighbors meet for prayer in her home. "Each day," she says gratefully, "He is answering some of my prayers. He is so good to us. He never fails. He's always at my side."²²

Notes

1. Demetrio Bazan, *Autobiograficos de Demetrio Bazan*, 1975.
2. Ibid.
3. Victor De Leon, *The Silent Pentecostals* (La Habra, CA: De Leon, 1979), p. 96.
4. H. C. Ball, interviewed by Victor De Leon, June 20, 1977.
5. Nellie Bazan, telephone interview, Aug. 29, 1989.
6. Josue Sanchez, "A Brief History of the Assemblies of God Among the Latin People," 1978.
7. Nellie Bazan, telephone interview, Aug. 29, 1989.
8. "Testimony of Nellie Bazan," May 23, 1989.
9. Nellie Bazan, "Historia," *La Luz Apostolica*, October 1967, p. 4.
10. Nellie Bazan, telephone interview, Aug. 29, 1989.
11. Nellie Bazan, letter, May 27, 1989.
12. "Testimony of Nellie Bazan," May 23, 1989.
13. Demetrio Bazan, "Resena Historia," *La Luz Apostolica*, November 1967, p. 10.
14. At the time Olazábal broke away from the Assemblies of God he was better educated than Henry Ball and had better ministerial training.
15. Victor De Leon, *The Silent Pentecostals* (La Habra, CA: De Leon, 1979), p. 101.
16. Nellie Bazan, "Historia," *La Luz Apostolica*, November 1967, p. 7.
17. Demetrio Bazan, "Resena Historia," *La Luz Apostolica*, June 1964, p. 10.
18. Victor De Leon, *The Silent Pentecostals* (La Habra, CA: De Leon, 1979), pp. 103-104.
19. Ibid., p. 106.
20. Jose Giron, interviewed by Victor De Leon, September 1, 1977.
21. "Testimony of Nellie Bazan," May 23, 1989.
22. Nellie Bazan, telephone interview, Aug. 29, 1989.

A more complete history of Demetrio and Nellie Bazan is available in Spanish. *Enviados de Dios: Demetrio y Nellie Bazan*, by Nellie Bazan with Elizabeth B. and Don Martinez, Jr., can be ordered from Life Publishers International, 3360 NW 110th St., Miami, FL 33167. Cost is \$4.50.



Glenn Gohr is a staff member of the A/G Archives.

□ Highway Tabernacle/ from page 6

both the baptism with the Holy Spirit and ministerial credentials at the Azusa Street Mission in Los Angeles. Pioneer ministry had taken him to several west coast missions where he had known both severe deprivation and deep satisfaction.

In 1920, Williams accepted the call to Highway. From the start, he was respected and loved. The congregation provided housing, purchased an automobile for him, bought appliances and paid him a generous salary. They also thrived under his leadership. The facilities were renovated several times, and eventually the congregation purchased a commodious church building to house its thriving activities. In 1922, Williams supervised a revision of the church manual which brought its doctrinal statement into line with the Pentecostal message Reel had proclaimed since 1908.

The congregation to which Williams came was among the largest and oldest Pentecostal assemblies in the Northeast. Under the leadership of Williams and the pastors who followed him before World War II—Flem Van Meter and Wesley Steelberg—it gained a well-deserved reputation in the Assemblies of God for spirituality and service. Each of these pastors had roots in the earliest phases of American Pentecostal experience, and their assumptions differed subtly but significantly from those of many other Pentecostal pastors. They understood Pentecostal experience as having as much—if not more—to do with *being* as with *doing*, and they believed that God cared more about what He accomplished in them than about what He did through



Dr. Edith Blumhofer is the project director of the Institute for the Study of Evangelicalism and assistant professor of history at Wheaton College. She is the author of the new two-volume history Assemblies of God: A Chapter in the Story of American Pentecostalism and Pentecost in My Soul. The books were published by the Gospel Publishing House and released in August.

Because of her fascinating research on the Highway Tabernacle, Heritage requested that she write "No Cross, No Crown."

them.

In practice, this meant that "watchfulness" and "waiting on God" were given high priority in the church schedule and urged on individuals as well. Emphasizing the role of the Holy Spirit as revealer of Christ promoted a Christ-centered spirituality that influenced a large group of the tabernacle's young people, many of whom discovered a call to various forms of ministry under the leadership of these men.

As a Pentecostal congregation identified with the Assemblies of God, Highway Tabernacle came to emphasize certain activities and teaching. First, as noted, it adjusted its manual to include a statement on the baptism with the Holy Spirit evidenced by tongues speech. Second, it became known for the Christ-centered

Some of the pastors were household names within the A/G: Williams, Van Meter, Steelberg, Bragg, and Roberson.

spirituality represented by its first three Assemblies of God pastors. Pentecostal "deeper life" teaching as articulated by evangelist Hattie Hammond, for example, found warm response. Informed by the writings of European mystics and late-19th-century Keswick spokespersons, this message challenged people to embrace the "reign of Christ within the soul," to "wait on God" and to live in constant, conscious fellowship with Christ. It flourished in the largest Assemblies of God churches in the Northeast.

Highway's activities amply demonstrated that a stress on the "deeper life" did not exclude aggressive evangelism. During Williams' tenure, the congregation continued to use its gospel wagon; Wesley Steelberg used radio evangelism; at various times, street meetings, jail services, rescue missions, neighborhood canvassing and tract distribution absorbed the energies of tabernacle members. Evening Bible classes (during 1918 with Pentecostal veteran D. Wesley Myland and later with gifted Assemblies of God men like Allan Swift) extended the church's outreach. The Great Depression took its toll on support materials—like tracts and the church's monthly publication—but it did not dampen commitment to outreach.

Another emphasis was on youth ministry, which had been inconsistent until the Williamses' arrival and did not thrive

Highway Tabernacle, Philadelphia, will observe its 95th anniversary on Thanksgiving Day. The pastors are Stephen and Florence Bogdan, both of whom were reared in the church.

until the Steelbergs took it in hand after 1935. As in other Pentecostal congregations around the country, youth meetings were not social events: rather, they were prayer meetings.

The Tabernacle also continued its tradition of strong support for foreign missions. Increasing numbers of its young people volunteered for foreign service after 1920. The congregation both generously supported them and invested in their training. Before 1920, it had supported several Tabernacle young people at Beulah Heights Missionary Training School, an independent Bible institute in North Bergen, New Jersey. After the 1930s when Eastern Bible Institute began to function in Green Lane, Pennsylvania, Tabernacle young people frequently prepared for ministry at this nearby Assemblies of God school.

Williams, Van Meter and Steelberg shaped Highway's Pentecostal priorities. In many ways, these did not differ markedly from the vision that had originally molded the mission under Reel's leaderships. Outreach within the local community, foreign missions and Christian education were important throughout. Formal doctrinal change, however, and the spirituality championed by Williams, Van Meter and Steelberg eventually shaped an ethos that attracted visitors from widely scattered places.

The talents of Williams, Van Meter and Steelberg led to wider fields of service for each of them. In 1929, Williams was elected general superintendent of the Assemblies of God. Reluctant to leave Highway, he attempted for nearly a year to fulfill his administrative duties and retain his pastorate. By October 1930, however, he acquiesced to demands from the denominational headquarters in Springfield, Missouri that he sever his ties to Highway Tabernacle and move to Missouri. For the next 20 years, he served as general superintendent and presided over the denomination's most phenomenal period of growth.

Flem Van Meter resigned from Highway Tabernacle to accept the office of district superintendent in the Eastern District (New York, New Jersey, Philadelphia, Delaware). Shortly after his resignation from Highway Tabernacle in 1942, Steelberg, too, was elected to district leadership. In 1949, he followed Ernest



W. Howard Roberson served as pastor of Highway Tabernacle for 20 years. He supported the Teen Challenge ministry, enlarged the Highway Home for the elderly, was assistant superintendent of the old Eastern District, and is an honorary general presbyter.

Williams as general superintendent of the Assemblies of God. The time and talent that these three dedicated men and their wives invested in Highway Tabernacle earned the congregation a wide reputation and molded it into a leading congregation of the Assemblies of God.

Over the years, others have built on this foundation. Wallace Bragg served the church from 1945 to 1955 and inspired some 40 of the Tabernacle's young people to devote their lives to various full-time ministries. During his tenure, the congregation began a ministry to the city's Jewish population of some 250,000 and also opened its sanctuary to a Spanish-speaking congregation. Evening Bible classes extended the church's influence and a church-sponsored nursing home served the elderly. But after World War II, demographic change began to take its toll. Many left the inner city for the suburbs: they carried Highway's influence with them, but their departures depleted its ranks. Those who moved into the church neighborhood differed socially, economically and ethnically from those who had left, and tensions again surfaced in the congregation.

Resistance to change and loss of members challenged inner city congregations across the country. Many yielded and followed their members to the suburbs, abandoning the vision for urban America that had originally shaped them. This trend had a long history, and it is not surprising that it appealed to Assemblies of God congregations in many places. Others,

however, retained a vision for the inner city and opted to defy the odds, accommodate their ministries to pressing contemporary challenges, and remain downtown. Among his other contributions to Highway Tabernacle during a 20-year pastorate, W. Howard Roberson's determination amid the urban unrest of the 1960s to keep the church downtown looms large.

Under the leadership of Stephen and Florence Bogdan since 1979, Highway Tabernacle has renewed its commitment to the city of Philadelphia. After a prolonged period of frustration over declining numbers and a changing constituency, the congregation has emerged as one of only three churches that remain in downtown Philadelphia. Inadvertently, it has also rediscovered the dynamic that originally shaped it. One way of explaining Highway Tabernacle's story is to trace institutionalization and to attribute relative complacency in recent decades to the institutionalization of the charisma that once made Highway a thriving, growing, influential church. But Highway Tabernacle has managed to defy the overwhelming odds which suggest that such a trend is irreversible: it has

reorganized and recommitted itself to bearing evangelical witness amid the pluralism of one of America's major cities.

Today, Highway Tabernacle's congregation is a microcosm of the mission fields on which the congregation's members once served. The church meets in a pre-Civil War sanctuary situated in a rapidly changing section of the city. Surrounded by affluence on one side and by urban decay on the other, the people of Highway Tabernacle gather regularly to witness to the vitality of the same faith that inspired the Cross and Crown Association 95 years ago: like their predecessors, they stand committed to "carry on Gospel work," to "preach and witness to the full Gospel of Christ" and to "provide a plain, unsectarian place of Christian worship, work and fellowship for all, irrespective of social position or worldly possessions."

The present pastors, Stephen and Florence Bogdan, were shaped by Highway Tabernacle and value its rich past. Their years of leadership have brought the congregation back to its roots as it presses forward in service. ♦

HISTORY CONFERENCE TAPES

National Educators Conference, Indianapolis, August 8, 1989

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1. Interview with Vera Riley, Dollie Simms, Willie Millsaps, and David Lee Floyd on 1914 Hot Springs meeting. (Simms, Millsaps, and Floyd interviews taped earlier.)	_____	\$ _____
2. "Pentecostal Mission Strategy," by Gary McGee	_____	\$ _____
3. "Update on Pentecostal Archival Repositories in the U.S.A.," by Wayne Warner; "Early Pentecostalism in Indianapolis," by Edith Blumhofer.	_____	\$ _____
4. Panel: "Current Status of Historiography in A/G: Where Do We Go From Here?" Edith Blumhofer, Russell Spittler, Grant Wacker, and Everett Wilson.	_____	\$ _____

Total Enclosed for Order \$ _____

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☐ **Evangel**/from page 14

commercial boats began to ply the waters between the islands, made the *Evangel* expendable.

But the defense had its points too.

There were missions established that would not have come into existence without the use of the *Evangel*.

The Dutch had rules that prohibited movement from one place to another unless one had a place to stay in advance. The *Evangel* could sleep 24, so the Dutch law was circumvented; like the turtle, the *Evangel* carried its house with it.

Nationals soon learned that the *Evangel*, a former military boat, now brought peace and good will and the people aboard knew about One who could forgive sins and give eternal life. The *Evangel's* supporters looked at the positive public relations for Assemblies of God missions as something you couldn't buy with Yankee dollars.

The *Evangel's* brief mission ended in 1954 when the Assemblies of God agreed to sell it to the Indonesian police.

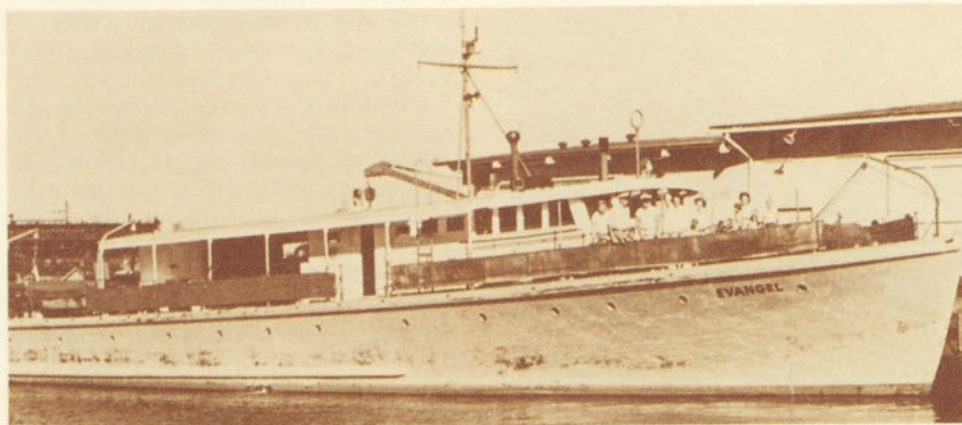
Edna Devin was disappointed that "Springfield" sold the boat. "We regret that a real opportunity has not been given the *Evangel*," she wrote to Perkin, "to fulfill its 'call' to Indonesia, as there are hundreds of places untouched by the Gospel."⁷

No doubt the *Evangel's* ministry would have been longer had it not been for the unexpected death of Ralph Devin, the man who carried the burden for its ministry. While on a mission to a nearby island he suffered a heart attack and died July 18, 1951, only 7 months after the *Evangel* arrived in Jakarta.

Devin's death shocked the Division of Foreign Missions and Perkin expressed his sorrow. "I know he worked very hard," he wrote to Edna Devin, "and showed great courage in pioneering in that new realm [the *Evangel's* ministry]. We shall miss him terribly in the work."⁸

The argument over the *Evangel's* value will never be settled—even among Devin's descendants.

But nobody will question the personal impact that the former Seattle furniture dealer made in Indonesia. He was too old, had too many children, and would never learn the Malay language, he was told in 1937.



A Honolulu *Star-Bulletin* photographer shot this photo as the *Evangel* stopped for a few days. Here the engineer decided he wasn't ready for the high seas and returned to California.

But he went out by faith, established a mission, learned to speak like a national, survived the Japanese invasion, and returned after World War II to help expand the Assemblies of God work in the islands.

Maynard Ketcham, former missionary to India and Far East field secretary, described Edna Devin as "faithful, pioneering, and courageous."⁹ She remained under missionary appointment until 1964 and joined her husband in death, May 15, 1982. Their daughter Shirley and her husband John Tinsman were appointed to Indonesia in 1945 and served for 10 years. Morris, who sailed on the *Evangel* and later was captain, has spent most of his life in Indonesia—first as a missionary's kid and then as a missionary.

The Devin third generation took up the torch when Morris and Joyce's daughter Laurel and her husband Richard J. Ellis became Assemblies of God missionaries to Ecuador in 1984. Ralph and Edna Devin

It was Ralph Devin's vision which took the *Evangel* to Indonesia so the missionaries could use it in evangelism. He is shown at the wheel before leaving San Francisco.



would be pleased but probably not surprised.

Indonesia is enjoying revival today due in part to the sacrificial service of pioneer missionaries who were on the field by 1950. This honor roll includes Ralph and Edna Devin, Kenneth and Gladys Short, R.A. and Beryl Busby, John and Shirley Tinsman, Harold and Jean Carlblom, Harold and Helen Skoog, and Margaret Brown.

Their courage and dedication shows up in many ways but probably more dramatically in Ralph Devin's *Evangel* project.

They will not be forgotten. Their efforts were not in vain.

Notes

1. Letter, Ralph Devin to Noel Perkin, from Kwajalein, Oct. 29, 1950.
2. My telephone call with Vic Lyons, June 7, 1989. Lyons said the *Evangel* crew and passengers enjoyed more harmony than he had seen on other ships.
3. Eleanor Wilson later pastored in Hawaii, and older members of Boston's Park Street Church fondly remember her as a dedicated missionary. My telephone conversation with personnel in Park Street Missions Department.
4. Letter, Ralph Devin to Noel Perkin, Nov. 28, 1950.
5. She could well remember that her mother, Edna Devin, had given birth to a baby aboard another boat when the Devins were fleeing the Japanese in 1942. See part 1.
6. No doubt Devin would have found some way to buy the *Evangel* and sail it to Indonesia on his own had the DFM rejected the idea.
7. Excerpt from a letter in Edna Devin's file, DFM. Recipient's name not on excerpt.
8. Letter, Noel Perkin to Edna Devin, July 19, 1951.
9. Maynard Ketcham, *Tigers That Talk* (Charlotte, NC: Heritage Village Church and Missionary Fellowship, Inc., 1979), p. 88.