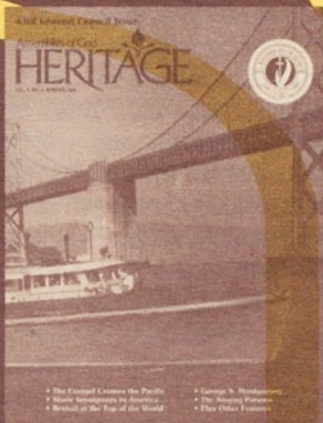
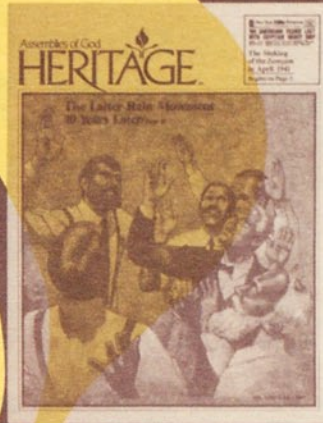
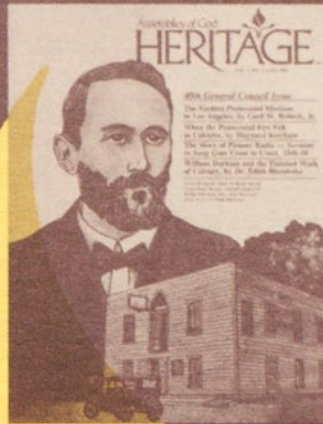


Assemblies of God

HERITAGE™



Heritage Marks 10th Anniversary

Introduced at 1981 St. Louis General Council

FALL

VOL. 11, NO. 3, FALL 1991

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Cover: Representative covers of the 40 *Heritage* issues published since the magazine was introduced at the 1981 General Council in St. Louis. Beginning with top row, from the left, fall 81, summer 82, fall 83, summer 84, winter 85-86, fall 86, fall 87, winter 88-89, spring 89, summer 89, summer 90, and summer 91.

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HERITAGE LETTER

By Wayne Warner



Archives exhibit at 44th General Council

Heritage at Portland

Heritage attended its 6th General Council in Portland and met a host of new friends we didn't have last year—many from the Northwest and many others from around the country. Perhaps you are reading this issue as one of those new friends.

Welcome aboard.

It was 10 years ago last August at the 39th General Council in St. Louis that we introduced *Heritage* to remind us of our great heritage and give visibility to the official A/G Archives. Few people at that time knew much about the Archives, which was only 4 years old in 1981. At Portland this year the Archives was hardly the mystery it was 10 years ago, thanks in a large measure to *Heritage*.

As you can see in our Portland exhibit area above, we set up a comfortable rest area at the General Council, complete with VCR and TV. Here visitors could rest, get acquainted, meet old friends, and view video interviews of people who played important roles in the development of the Assemblies of God. (Some of our visitors even found the couches so comfortable that they caught a few winks.)

For a little fun in the booth, we created a free drawing for Gospel Publishing House gift certificates. Winners were, 1st place, Stephanie V. Valek, Rowena, California (\$25); 2nd, John L. Skinner, Leavenworth, Kansas (\$15); and Jaci Turner, Chico, California (\$10).

During the General Council, I squeezed in two recorded interviews while Joyce Lee and Cindy Riemenschneider minded the store. (Glenn Gohr remained in Springfield and kept the Archives open.)

Continued on page 4

A 1940 Revival Meeting in Erie

How a Newspaper Reporter Viewed Women Evangelists

By Arch Bristow

Glad Tidings Tabernacle
Rev. N. T. Spong
The Canadian Sisters
It's Old Time Religion

Editor's Note: How did secular newspaper reporters view the Assemblies of God 50 years ago? How did they view women evangelists during the same period? The article beginning on this page, a reprint from an Erie, Pennsylvania, newspaper in 1940, is one reporter's perception of a meeting at Glad Tidings Tabernacle (now First Assembly). The pastor of the church at the time, N.T. Spong, is now 85 and lives in Boynton Beach, Florida.

The Glad Tidings Tabernacle is a friendly looking, red brick church on the west side of Sassafras St., between 16th and 17th Sts. One of those inviting churches, not too small, not too large and ornate. A stranger, you feel certain the usher won't seat you in a rear corner just because you're wearing your overcoat the fourth year or is it the fifth? Rev. N. T. Spong, pastor of Glad Tidings, is a magnetic young minister with a great deal of pulpit presence. He's the sort of representative the Lord needs, a salesman of salvation who believes in his line and makes his listeners believe in it, too.

These are great evenings at Glad Tidings Tabernacle. Across the front of the church, as you see it from Sassafras St., stretches a broad, white banner announcing special services conducted by the Canadian Sisters. A little bird, en route south in his Fall flight from Canada, stopped off in Erie long enough to tell me not to miss hearing the Canadian Sisters. "They are

unusual," he chirped, and was on his way. So last night I went to Glad Tidings Tabernacle. And enjoyed it so much I intend going again.

The tabernacle is a pretty church, with pipe organ, good solid oak pulpit, comfortable pews and pretty green carpet covering all the floor. The church was already half full at a quarter past 7. A large sheaf of flame colored gladioluses shed their glory from the pulpit and flowers smiled from window sills and choir loft. The number of young people in the congregation was noticeable. But, of course, you want to know about the Canadian Sisters.

"It's old fashioned religion, delivered in this most new fashioned way by a young woman who, it could not be denied, first attracts you with her charming personality, then wins you with what she says."

What a delicate job it is, describing two young women who are actually preachers, but at the same time highly attractive girls. When you write about a charming actress, letting yourself go a bit, she likes you for it and gives you a perfumed handkerchief as a souvenir. But a young lady preacher is so very different you can only say she is "fashionable after the similitude of a palace" or she is "more precious than rubies" or some other suitable biblical quotation.

At exactly 8:25 the Canadian Sisters appeared in the pulpit, wearing dark blue cloaks over white dresses. They immediately removed their

cloaks, hung them on the backs of the pulpit chairs. They are quite young, pretty, completely poised, accustomed to speaking before large audiences. Each of the girls wore a large, red flower, with a green leaf on her shoulder. Very effective. A woman would know why immediately but a man wonders just how the Canadian Sisters look different. Three hours later it dawns on a man that they use no rouge or lipstick. And certainly do very well without them. The Canadian Sisters' names are J. Vera Ludlam and Margaret E. McMillan. Both knelt in prayer for a few moments on entering the pulpit.

The sisters take turns preaching. Last night, Miss McMillan delivered the sermon, Vera Ludlam led the singing, played the piano. Mrs. Spong also played and well. The first hymn was that grand old favorite, "Revive Us Again." Tall, graceful Vera Ludlam led the congregation like Toscanini beating time to his orchestra. Her white arms, bare to the elbow, slim, expressive hands waved the congregation to warmer voice. Then came "Showers of Blessing." She had them singing now. How the voices swelled in the chorus of that heartfelt hymn. "Stand Up and Bless the Lord." They did stand and how they sang it! Why, it would just do your poor, discouraged heart good to hear the hymns at Glad Tidings Tabernacle.

Margaret McMillan preaches vehemently, acts out the story of her sermon, preaches beside her pulpit, over her pulpit and comes down in front of the pews. Terrific attention. And you sense a rapidly rising interest among her listeners. Girls sit on the edge of the pews, faces fixed in rapt attention. It's old fashioned religion, delivered in this most new

A reprint from the Erie (Pennsylvania) Dispatch Herald, Oct. 23, 1940.

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□ Heritage Letter / from page 2

My first interviewees were retired pastors Francis and Bobbie Drake, Silsbee, Texas. I had met this energetic couple while attending the South Texas District Council last April in San Antonio but ran out of time before we could schedule an interview. When we opened for business in Portland, though, there stood the 82-year-old "Sir" Francis and his wife—2,200 miles northwest of Silsbee. I hope they enjoyed the postponed interview as much as I did.

Before leaving for Portland, I had talked by phone with Dwight McLaughlin, 86-year-old retired pastor, Northwest District superintendent, and executive presbyter. We set up an interview for Portland which we were able to conduct Thursday morning. The recording gives us much early information about "Brother Mac," one of the best-known A/G leaders on the Pacific Coast.

Later while on vacation in Eugene, I learned that Hal and Mildred Herman are living there and arranged to spend 3 hours with them—2 hours of that time on tape. Hal, who had just turned 89 the week I was in Eugene, has ministered in overseas evangelism for many years. By the time you read this column they should be back in Germany conducting gospel meetings—Hal doing the preaching and Mildred providing beautiful music on her violin.

A pleasant break from the Archives exhibit schedule came during the Pilots Breakfast. Arranged by John Savage, A/G corporate pilot, and George Davis, the breakfast was open to anyone

who had an interest in flying. Several flying ministers, spouses, and commercial pilots attended the Friday morning fellowship.

One of the opportunities to get acquainted came when the pilots told about their first solo or some other memorable part of their flying experience. Not every pilot at the breakfast could say he landed (and took off) from the Central Bible College baseball field in Springfield, Missouri. But Jim Harris could.

While a student at the school following World War II, Harris and Jim Adkins (later a crew member for the *Ambassador* planes) decided to test their newly acquired flying skills and land an Aeronca Champion on the ball field.

Adkins, a former military pilot, landed the plane—while Harris watched carefully in case he ever had to do it himself. Landing the plane was a daring feat (and totally unauthorized, Harris adds) but not nearly as tough as clearing the trees and getting it back into the air. To cut down on weight, it was decided that only one pilot would be aboard on the take-off. Since Harris was the lighter of the two, he was chosen for the assignment.

"We put the plane on an incline," Harris told the breakfast group, "and then while some of the guys held it back, I raced the engine." At a given signal, the guys on the ground gave the plane a mighty push down the slope.

Harris raced the little plane at full throttle across the diamond and into the outfield, knowing full well that everything had to be perfect or he and the Champion would wind up in the trees and on the front page of the *Springfield News-Leader*. You can imagine everyone's relief when the little plane roared up and over the trees and into the blue.

Harris does not recommend that 1991 CBC students try anything as foolish as he and Jim Adkins did 45 years ago. They were not only jeopardizing their standing with the FAA, but also—and maybe worse yet

—with Dean W. I. "Pop" Evans.

After returning to Springfield, I talked with Jim Adkins in Nashville where he is living in retirement.

"I guess I wanted to make a statement about the value of aviation in missions," Adkins explained when I asked him about the 1946 landing at CBC. Landing on a small field on the campus where future pastors and missionaries were studying illustrated his point.

Later the school bought small planes and trained students to fly as well as preach.*

Adkins reminisced about other flying experiences while he attended CBC, including flying to his student pastorate at Greenfield, about 40 miles northwest of Springfield. He would occasionally fly one of the school planes to a pasture near Greenfield and land between the cows, the former P-47 pilot chuckled.

Adkins later became an American Airlines captain, logging 29,000 hours and training new pilots.

I was invited to the breakfast to show slides and tell the pilots of another unforgettable era. That too was more than 40 years ago when the A/G operated two modified World War II planes for international missionary service. *Ambassador I* (C-46) and *Ambassador II* (B-17G) furnished missionaries a thrill a minute with their own airlines. (Ask one of the old-timers about that slice of A/G nostalgia between 1948-51.)

The pilots eagerly listened to the *Ambassador* story but none seemed interested in turning back the clock to the "good old days" of aviation.

Ambassador II, incidently, has been restored to its original military condition and is on exhibit at the Imperial War Museum near Cambridge, England. If you are planning a trip to England and want to see the plane (now called *Mary Alice*), we can furnish additional information.

*Today the Division of Foreign Missions is not involved in flying because of the high cost of planes, parts, and insurance. DFM reasons that since certain missionary agencies—such as the Missionary Aviation Fellowship—provide aviation service, there is no need for the A/G to be in the flying business.



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



Part 1

The Canadian Jerusalem

The Story of James and Ellen Hebden and Their Toronto Mission

By Thomas William Miller

The numerous Pentecostal revivals that began at the start of the 20th century have since become a worldwide religious awakening. In many respects it can be compared with the great Reformation of the 16th century.

Pentecostal and charismatic churches now count more than 380

PHOTO ABOVE: James and Ellen Hebden conducted Pentecostal services in this building which is still standing at 651 Queen Street, Toronto. The photographer added the East End Mission lettering to the window to give it a 1906 appearance. Courtesy of Pentecostal Assemblies of Canada Archives.

million members—about one in five Christians on the globe. Approximately 200,000 of that number are in Canada, in the Pentecostal Assemblies of Canada (PAOC) and the Pentecostal Assemblies of Newfoundland (PAON).

As in the United States, the roots of Pentecostalism can be traced to key urban centers. Two of the most prominent revivals south of the border occurred in Los Angeles and Chicago. In the Dominion, Pentecostalism revolved around A. H. Argue's mission in Winnipeg and

James and Ellen Hebden's East End Mission in Toronto.¹

Just as early believers in Los Angeles called the city "the American Jerusalem," so Toronto could be called the "Canadian Jerusalem." For it was here in 1907 that the first recorded Canadian baptism in the Holy Spirit with speaking in tongues occurred.

The Pentecostal outpouring in Winnipeg had close links with similar works of the Spirit in Los Angeles and William Durham's mission in Chicago. Toronto's revival,

however, was entirely independent of any other Pentecostal ministry.

Ellen Hebden (Mrs. James) was baptized in the Spirit on November 17, 1906, to become the first known Canadian to experience the Pentecostal blessing.

James and Ellen Hebden had immigrated to Toronto from England where in May 1904 they rented a three-story building on Queen Street East. Here they opened a combined rescue mission and faith healing home.

Ellen had been converted at the age of 15 and was keenly interested in the ministry. She was a woman of

While praying, Ellen sensed the Holy Spirit in an unusual way.

strong conviction, and—according to contemporaries—the better preacher in the family. Despite some early ministry success, she felt a lack of power in praying for the sick. As a result, she began to intercede with God for more love and faith.

While engaged in prayer, Ellen sensed the Holy Spirit in an unusual way. Her account of what followed was published in her first magazine, *The Promise*, in May 1907:

Suddenly the Holy Ghost fell upon me... My whole being seemed to be filled with praise and adoration such as I had never realized before... I said to the Lord "What does this mean?", and a very quiet, yet distinct, voice said "Tongues." I said "No Lord, not Tongues." Then followed a moment of deathlike stillness, when the voice again uttered the word "Tongues." This time I felt afraid of grieving the Lord and I said "Tongues, or anything that will please Thee and bring glory to Thy Name!"... Great peace filled my soul and I began to sing very quietly but to my amazement I was singing in another language.... Later on the Lord gave me twenty-two languages. ... Sometimes the Lord gives me the interpretation of what others are saying... A month later my husband received the baptism of the Holy Ghost and spoke in tongues.²

Ellen Hebden appears to have come into her personal Pentecost without any contact with, or instruc-

tion by, any other Pentecostal group. Indeed, from her own account above, it is clear that she was biased against the phenomenon. Perhaps she had, as so many English people had, looked with suspicion on the emotional outbursts of the 1904 Welsh Revival. In any case, her experience in the East End Mission was just the first of scores of Spirit baptisms. Within 5 months there were between 70 and 80 who had a similar experience and had spoken in tongues.³

This was the beginning of the Canadian Jerusalem!

George C. Slager, an eye-witness to the early establishment of Pentecostalism in Toronto, was converted to Christ in the Hebden Mission during the summer of 1908. He saw many others saved, filled with the Spirit and supernaturally healed in the meetings that seemed to go from morning until midnight every day. Slager, who later became a minister, was familiar with other newly-established Pentecostal missions in the city and also attended the first Pentecostal Convention in Canada, in Toronto during the autumn of 1908. Slager later wrote that "Mrs. Hebden was the first to receive the baptism in the Holy Spirit accompanied by the initial evidence of speaking in tongues."⁴

Soon after the first outpouring of the Spirit occurred in Toronto, William J. Seymour and other

leaders at the Azusa Street Mission in Los Angeles heard from Ellen Hebden. By the end of 1906, a Brother O. Adams, Monrovia, California, went to Ontario and told the saints in Toronto what God was doing in Los Angeles. Though Adams had not himself yet received the Baptism, his report encouraged others to tarry before the Lord and three speakers were baptized in the Spirit.⁵

Seymour's *Apostolic Faith* scrambled to keep up with news of Pentecostal outpourings around the world. Another report from Toronto was filed by A. S. Copley, Cambridge, Ohio, and published in *The Way of Faith* and reprinted in *The Apostolic Faith*. According to Copley, the Hebdens were running three services a day in addition to special days for Bible reading, prayer, and divine healing. Copley added that "Pentecost has begun in Toronto."⁶

About a month later, Ellen Hebden wrote to Seymour that her understanding of tongues had grown:

About the middle of this month (Feb., 1907), God gave me a greater measure of power and now I have "the gift of tongues." I can speak and preach at will in three languages with great fluency any length of time. At first I find that I had tongues as a sign, now as one of the gifts. God also gives the interpretation as He wills.⁷

Large numbers of people came to the mission to inquire and to receive

Some of the early leaders of the Pentecostal Assemblies of Canada, about 1917. From the left, Charles E. Baker, Reuben Eby Sternall, Robert E. McAlister, George A. Chambers, Charles Cross, William Draffin, and Howard Goss. At this time the Canadian Pentecostals were still a part of the U.S. Assemblies of God.





A. G. Ward preached the Pentecostal message in January 1908 to this Bethany Church (Mennonite Brethren in Christ) in Toronto. Several were baptized in the Holy Spirit. On September 24, 1908, at the dedication of the new church building (above) the congregation voted against the Pentecostal experience. As a result, eight ministers and 80 laymen resigned to form the nucleus of the Pentecostal movement in Canada.

for themselves the charismatic experience and there soon were six Pentecostal missions scattered throughout Toronto.

Pastor George Fisher had a work on College Street, Mr. and Mrs. Murray (Mrs. Murray was known as the "blind missionary from India") had a mission in the West End of the city, and a Pastor Craig opened a work in the center of Toronto. A Christian and Missionary Alliance pastor of a church on Yonge Street attended a camp meeting at Old Orchard Beach, Maine, and there received his Baptism. He immediately began holding Pentecostal services in his home church.

In addition to all these new missions, a godly woman named Mrs. Builder opened a Pentecostal Workers Home on Borden Avenue. Here many came to tarry and to receive the Holy Spirit. George Chambers, who was present in the city at the time and personally knew the workers in each of these missions, was himself led later to establish still another Pentecostal work in the city.⁸ Mr. Chambers preached in that mission about one year, and proclaimed the doctrine of Spirit baptism with tongues speak-

ing, though he had not himself then received the experience.

Chambers was destined in the providence of God to become the first general superintendent of the

George Chambers feared that his congregation would become Pentecostal.

Pentecostal Assemblies of Canada, but his entry into the Movement was hampered by his great caution. He began hearing in 1906 of the Los Angeles revival and received tracts and papers describing supernatural healings and accounts of people speaking in languages they had never heard. He was then a clergyman with the New Mennonite Brethren in Christ Church, with headquarters in Berlin (now Kitchener), Ontario. His little mission hall was only six blocks from the Hebden hall, and he has described in his memoirs the fears he then felt lest members of his congregation should be "infected" with the Hebden "errors." he wrote:

We were spending much time in prayer, seeking God for a revival, but had no particular type of revival in

mind. Papers and tracts began to sift through from Los Angeles, telling of the wonderful things that were taking place there, emphasizing especially the strange phenomenon of speaking in languages never learned, but breaking out spontaneously as the Spirit would come upon the different individuals. This, I remember, put a damper on our ardent praying for revival. When we heard of such strange doings, we asked the Lord not to allow such to come to us in Toronto... How terrified we were when we heard that the thing we had feared had come to Toronto, but not upon us. God took for granted that we meant just what we had asked Him, "not to allow it to come on us."⁹

The result was that "The cloud of blessing lifted from our church, as we rejected this moving of God's Spirit. It settled down over the Hebden Mission... The revival which broke out there brought blessing throughout Toronto and the surrounding area."¹⁰

Despite his personal fears, and warnings to his congregation, many of Chambers' people began to visit the Hebden Mission and there receive the baptism in the Spirit. About that time, Chambers attended

Continued on page 22



Bert Webb

A Man Used by God

By Glenn Gohr

Bert Webb is no stranger to longstanding members of the Assemblies of God. He has been active in ministry and held positions of leadership for more than 65 years. At age 85 he is still running the gospel race, preaching as opportunities arise. Some of the hats he has worn include evangelist, pastor, district official, assistant general superintendent, and campus pastor at Evangel College.

Born in Fayetteville, Arkansas, on March 3, 1906, Bert moved with his parents to a farm at Weleetka, Oklahoma when he was 8 years old. Three years later the family moved to Wellston, a small farming community in the central part of the state near Oklahoma City. Although the Webb family was Methodist, Bert grew up without a desire to serve God. Before the 1920s Wellston was a most ungodly place.¹ As a young teenager Bert didn't know any young people who claimed to know Christ.²

But something happened when Bert was a senior in high school that changed his life.

Dexter Collins, a new convert, came to Wellston in 1922 and conducted what amounted to a year-long revival meeting. During that time more than 300 people were saved. Bert attended only out of curiosity, of course, for he had no time for such "carry-ons," and if it had not been for his mother's miraculous healing of asthma during this time he might never have gone. Collins had called on Mrs. Webb several times during her critical illness and as a result she had become greatly interested in the Pentecostal message which offered healing for the body as well as salvation for the soul.

Following her outstanding healing the family began attending the Assembly of God Church, and after several invitations Bert finally agreed to visit and see for himself the "mighty visitation of the last days." It took only a few services before he felt conviction and went to the altar along with scores of others seeking salvation and the baptism of the Holy Spirit.³

At the beginning of his senior year, not one member of the class professed to know the Lord. Before the year was completed, every class officer had been saved and filled with the Spirit. Including Bert, at

His resume would list many ministry roles during the past 65 years: youth leader, evangelist, pastor, district official, assistant general superintendent, campus pastor, and interim pastor.

least 19 of the young people who were saved went into the A/G ministry.⁴

In 1925 Bert made plans to enroll in Oklahoma A & M (now State University) at Stillwater with the idea that he would go into business. Having been a successful livestock judge in Oklahoma and at the International Stock Show in Chicago, he was offered a scholarship and promised a job with International Harvester upon graduation. But he was destined never to attend classes. While at the school, awaiting the processing of the scholarship, he returned home for the weekend.

In those days it was customary to have Saturday evening services, so as usual he went to church. At the close of the meeting he went to the front to pray about some decisions in his life. "Praying at the altar, suddenly the idea hit me that I ought to be a preacher. And I stopped praying and laughed about it. I thought, now that's really...my imagination's getting out of control here. So I put it away and began to pray again about some things on my mind."⁵

Soon he again felt the prompting of the Holy Spirit, and he was filled with great conviction. He could see his life mapped out before him. He would receive the scholarship, finish college, and get a job with International Harvester. Then the voice of God seemed to say, "So you'll do that. So you'll make a success. And when you've lived and died, what've you done?"

Then Bert said in his heart, "Lord, what do you want me to do?" And the feeling inside was that he ought to be a preacher. He said, "If that's the will of God, I'll do it."

Sunday morning came, and the conviction touched his heart again. That afternoon he took a walk through the woods to pray some more about this matter. He told God, "Lord, if it's your will, have somebody ask me to preach."

Later in the day he was sitting on the front porch of his home when Glenn Millard, pastor of the Assembly of God at Oakwood, Oklahoma, drove up. Millard told Bert some amazing news. He said, "I was praying the other day and I thought I ought to ask you to preach in my church." So Bert related how the Lord had been dealing with him about becoming a preacher. This was an answer to prayer for divine direction from God.⁶

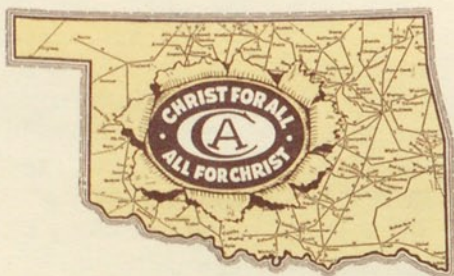
Bert went back to Stillwater, withdrew his name from the scholarship

program, and gathered up his belongings. It was time to start preaching the gospel! So without delay, he began holding revivals in brush arbors, schoolhouses, and country churches in western Oklahoma. Webb was licensed in 1925 at age 19 and was ordained in 1926. He especially felt called to be an evangelist, but God also led him to pioneer several churches. His first pastorate was at Bethel Assembly of God in Fort Smith, Arkansas, in 1926, where he served 3 or 4 months as a supply pastor.

He went on to become the first district president of Christ's Ambassadors (youth organization) for Oklahoma from 1926 to 1927. In fact, Webb, along with Floyd Hawkins and Arthur Graves, designed what later became the official CA emblem using a large letter "C" which encircles a smaller "A" with the phrases "Christ For All" and "All For Christ" bordering the outer edges of the insignia.⁷

An interesting incident happened in 1927 when Bert Webb and Glenn and Gordon Millard held a revival meeting at a consolidated schoolhouse auditorium north of Woodward, Oklahoma. There the three revivalists had "the experience of their lives."

Many suspected that the leader of a community dance orchestra,



From cover of March 1929 *Christ's Ambassadors Monthly*, featuring youth in Oklahoma.

Bert Webb, Floyd Hawkins, and Arthur Graves designed the first emblem for the Christ's Ambassadors youth organization.



Participants in the 1928 Oklahoma State Christ's Ambassadors Convention at Okmulgee included these close friends, Dexter and Elsie Collins and Bert Webb. They later ministered together in South Dakota and Minnesota.

embittered over the threatened disbandment of his group by the mass conversions of its members in the meeting, placed a note on the pulpit during the day when no one was around.

Coming to the pulpit that night to preach, Bert found the note which read:

*We've put up with your fanaticism long enough in this community. Two or three individuals have been killed here. Start to preach, and you'll never finish your sermon. This is fair warning. You had better heed it!*¹⁸

Nothing ever became of the threat, but, as Webb stated years later, "the situation was pretty real to me at that time!"¹⁹

In June 1927, while conducting a district CA convention in Oklahoma City, Bert noticed a young woman from Denver who was playing the piano. He said to his close friend, Floyd Hawkins, "When I get married, I'm gonna marry somebody like that."

It seems that this was love at first sight, for the woman's name was Charlotte Williamson. Although they did not formally meet at this time, Bert never forgot about this Denver girl who had caught his eye.

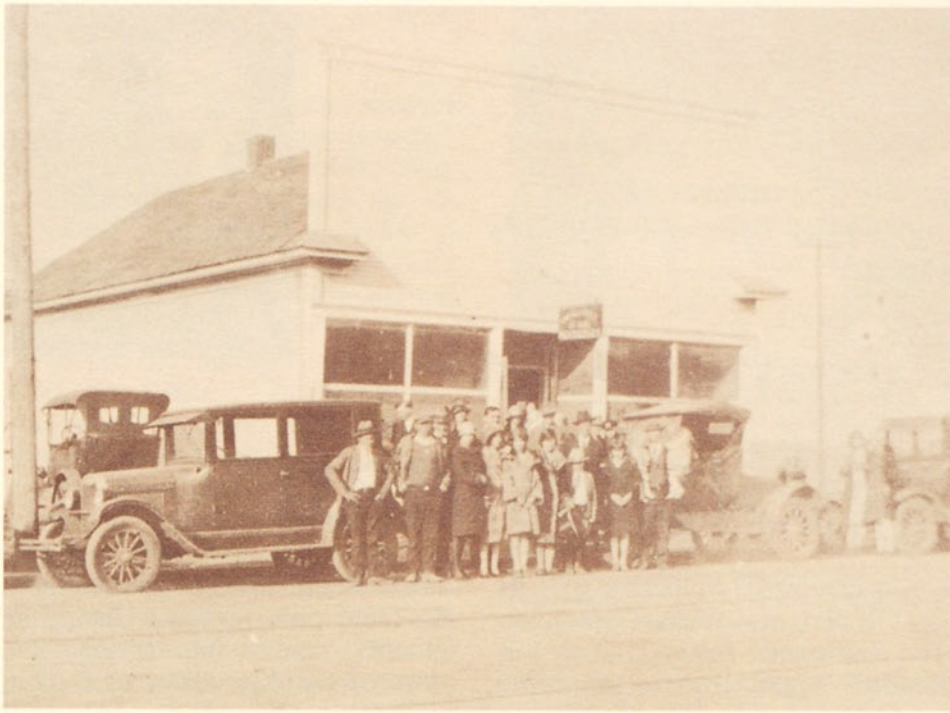
It was a couple years later before he saw her again.

While at the same CA convention in 1927, Bert received a long distance phone call from his former pastor, Dexter Collins, asking him to hold a revival in a tent on Joe Thomas' farm midway between Britton, Hecla and Sisseton, South Dakota. Collins said he would lead the singing, and he felt that Bert should do the preaching.

Bert agreed to come. Hundreds of people attended the meetings; many accepted the Lord as Savior.

Next the two held a tent campaign at Sisseton, South Dakota. They alternated in preaching at the services and some marvelous healings took place. A church was established and Arthur Berg, recently returned from Africa, became the congregation's first pastor. Some people who had learned of the Sisseton meetings asked Dexter Collins to come to Sherburn, Minnesota, to be their pastor and he accepted. Bert accompanied him.

The revival tent was moved to Alexandria, Minnesota and was used in the first Lake Geneva camp meeting in 1927. There Frank Lindquist approached Bert about



Possibly a typical Oklahoma storefront mission in the 1920s, this one in Tulsa. The sign above the door identifies it as The Assembly of God, Pentecostal.

going to Granada, a small town in southern Minnesota, to preach. It was a ripe field for evangelism. Lindquist and the district officials supplied a tent for the meetings, and Webb began preaching repentance and the salvation message.

Although Granada was a town of only 286 population, scores of people were saved in the revival and a strong church called the Granada Gospel Tabernacle was established. One of the first people to attend the services was A. B. Carpenter and his family.

Noticing that the only songs being sung were choruses, Carpenter asked if they needed some songbooks for the meetings. Of course Webb agreed they could use them.

Since Carpenter was the board member of a local church, he explained the situation to his pastor, and pointing to the church's songbooks, he said, "They need these in the tent meeting."

The pastor said, "I'd rather burn them than to have them use them over in that tent meeting!"

Carpenter said, "You don't mean that."

"Certainly, I mean that," replied the pastor.

"Well," he said, "we won't be back. They're preaching the gospel

over there and my family has been saved. And all the time you've been my pastor you've never mentioned salvation to us."¹⁰

Carpenter bought other songbooks and joined forces with the young preacher who had brought him and his family to repentance and salvation.

After 4 weeks, when the revival was about to close, Carpenter came to the platform and told the people, "Now we have to have a church."

Webb agreed to help them find a pastor. In the meantime he stayed another month preaching on the work of the Holy Spirit. Almost all those who had been saved earlier in the revival then received the baptism of the Holy Spirit. He stayed on at Granada until a church was dedicated debt free in the summer of 1928.

Otis Keener, Sr. succeeded Webb as pastor and served one year. Dexter Collins succeeded Keener as pastor of the Granada church and ministered there for about 14 years. During the early 1930s Collins conducted a short-term Bible school for the young people of the church. At least 19 from the original congregation eventually went into full-time ministry.

During the fall of 1927 Bert

attended the General Council at Springfield, Missouri, and Ben Hardin introduced him to Fay and Grace Williamson. It just so happened that their daughter was Charlotte Williamson. Charlotte was still living in Denver at that time. Bert did not try to make contact with her at that time, for he felt that God should be the one to work out the circumstances, but he still felt in his heart that she was the woman God had in mind for him.

Bert continued in evangelistic work, and after leaving Granada, Minnesota in 1930, he enlisted a co-worker, Elwyn Wray. Together they went to Appleton, Wisconsin, to evangelize. A persistent gentleman had begged them to come, but upon arriving, they discovered that the would-be host had moved to Chicago, leaving them to pay for the freight of the tent and other miscellaneous items. The meeting began dismally for the evangelists with no crowds, no conversions, and no money. Webb was ready to leave, but, despite the forbidding circumstances, he felt that God wanted them to stay a little longer.

A quartet of black youths from the Piney Woods School, in Piney

He found a note on an Oklahoma pulpit which threatened his life if he preached that night.

Woods, Mississippi, came by the tent, and approached the young evangelist, saying, "We would like to sing at your meeting."

Webb protested: "Boys, there are barely enough people to hold church, and no money either."

They looked at each other and said, "We still feel that God wants us to sing here."

"Well, all right," Webb replied, "but all I can do is to put an ad in the paper and give you half of whatever comes in."

The price of the ad was saved by

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PART 3

“Zimmerman determined to turn the Assemblies of God into an agency for evangelism that would offer the certainty of the Gospel to a society in turmoil.”

Thomas F. Zimmerman Pentecostal Statesman

By Edith L. Blumhofer

The 1950s were years of relative tranquility and prosperity in much of the United States. Simmerings of racial discord occasionally disturbed the calm, and festering cultural unrest was indicated in the music of Elvis Presley and Little Richard, but in general, television personalities such as the Cleavers and Ozzie and Harriet Nelson seemed reasonably typical of American families.

A revival of sorts seemed evident in the rash of religious bestsellers like Norman Vincent Peale's *The Power of Positive Thinking* as well as in Billy Graham's stunning success in places like New York City's Madison Square Garden. As opposed to “godless communists” elsewhere, Americans took pride in their Judeo-Christian heritage: prayer breakfasts became common events on Capitol Hill, the words “under God” were added to the pledge of allegiance, and the long-used “In God we trust” was officially adopted as the national motto. Abroad, of course, the picture was radically different as communist governments tightened their grip in many places around the globe.¹

During this decade, Pentecostalism—which had been largely unnoticed despite steady growth—became more visible. Its upbeat message promising religious certainty, spiritual empowerment and physical health was extended by the tent and media

events conducted by people such as Oral Roberts and William Branham. The charismatic renewal slowly but steadily began transforming the religious scene in the 1950s, too. Classical Pentecostal denominations had gained stability and experienced consistent growth over several decades, but none had a leader who commanded both the confidence of their Pentecostal constituency and the respect of the wider religious world sufficiently for classical Pentecostals to become a recognized presence on the religious scene. Internal issues had largely absorbed Pentecostal leaders' attention.

In 1959, however, the Assemblies of God elected a new general super-

intendent, Thomas F. Zimmerman. His direction would help change the situation and would solidify the place of the Assemblies of God in leadership of vast segments of Pentecostalism worldwide. He also coveted and won the esteem of several prominent non-Pentecostal evangelicals who offered him a wider arena in which to exercise his executive abilities.

The 1959 General Council met in San Antonio. Zimmerman attended as an assistant general superintendent who had developed close personal ties to the incumbent, Ralph M. Riggs. Zimmerman disclaimed rumors that he had maneuvered to succeed Riggs, but as the balloting progressed, it became evident that the General Council was looking to the younger man for leadership.²

At age 47, he had already established a strong track record as pastor of several influential congregations, district officer, headquarters employee, and a national executive official. He routinely chaired business meetings for Riggs and had functioned for several years as an administrative assistant, advising on the denomination's finances and demonstrating a keen sensitivity to both its spiritual and its grassroots mood. His winning public personality and his remarkable ability to recall names and show interest in individuals had already brought him recognition in the wider Pentecostal world represented especially in two associations, the Pentecostal Fellow-



Thos. F. Zimmerman with a Church of God in Christ pastor, R.H. Holmes. The pastor brought greetings from the Memphis-based denomination at the 1957 General Council in Cleveland, Ohio.



ship of North America and the World Pentecostal Conference.

Thomas F. Zimmerman assumed the duties of general superintendent in December 1959. Winds of change were blowing in the broader culture. When John F. Kennedy emerged as the Democrats' candidate in 1960, Zimmerman joined other evangelical leaders in opposing the election of a Roman Catholic president.³ During the next few years, the Berlin Wall went up, the Supreme Court ruled against prayer in public schools, and the nation's campuses erupted with protests over the escalating war in Vietnam, racial discrimination, and traditional mores. Amid the apparent cultural disarray, Zimmerman determined to turn the Assemblies of God into an agency for evangelism that would offer the certainty of the gospel to a society in turmoil.

To enable a concentrated evangelistic thrust, Zimmerman initiated changes in the denomination's administrative structure. He hired a coordinator responsible for spiritual life and evangelism and made that coordinator responsible to himself. Entrusted with the task of devising ways to encourage and nurture revival in local Assemblies of God congregations, the spiritual life coordinator also set specific goals to help measure progress.⁴ Zimmerman then launched a 5-year denominational self-study, supervised by the Executive Presbytery. Zimmerman knew precisely both what he thought the denomination needed and what he wanted to do, but he moved slowly to bring others to his point of view and lay the groundwork.

In 1968, years of study and planning culminated in a Council on Evangelism that met in St. Louis.⁵ Thousands attended, and the Council generated enthusiasm and articulated for the Assemblies of God a threefold statement of purpose that has guided it since: evangelism ("an agency of God for evangelizing the world"); worship ("a corporate body in which man may worship God"); discipleship ("a channel of God's purpose to build a body of



Robert W. Taitinger, general superintendent of the Pentecostal Assemblies of Canada, receives congratulations from T. F. Zimmerman on Taitinger's 1971 election as chairman of the Pentecostal Fellowship of North America.

saints being perfected in the image of His Son").⁶ This statement was devised by another committee that Zimmerman used extensively over the years, the Committee on Advance, which was assigned the task of discerning needs, evaluating programs, and projecting goals. That committee maintained that the Assemblies of God existed primarily as an agency for evangelizing the world, and from 1968, with renewed focus, Zimmerman led the denomination in efforts—local, national, denominational, and parachurch—to evangelize the United States. His was a lifelong passion for evangelism that found ever widening forums of expression.

The 1960s were critical years for the Assemblies of God. Zimmerman's firm leadership left little doubt about where the Assemblies of God stood on several critical issues. He led the denomination in disavowing the ecumenical movement and in distancing itself from the early phases of the charismatic renewal.⁷ During the decade, in response to petitioning from local pastors, the General Council amended the Statement of Fundamental Truths to conform more closely to those of evangelical agencies with which the Assemblies of God was increasingly involved.⁸ In 1965, the denomination adopted a resolution disapproving racial

segregation and affirming civil rights.⁹ In 1968, the same year that the Council on Evangelism launched programs and defined denominational purpose, the Assemblies of God adopted a conservative social statement which repudiated mounting social activism around the country.¹⁰ Personally, socially, and politically conservative, Zimmerman probably mirrored the opinions and tastes of the vast majority of Assemblies of God adherents.

Zimmerman's involvement in extra-denominational associations as well as his success in promoting growth and purpose in the Assemblies of God won him recognition in other arenas. In 1961, he made his first visit to the White House. He would be a guest at state dinners, briefings, or other special functions during the administration of each president from Kennedy to Reagan.

He also maintained a keen interest in a variety of civic organizations, serving on various boards of directors and winning recognition as Springfieldian of the Year. Of the many awards in which he took pride, perhaps the Silver Beaver Award from the Boy Scouts of America meant most to him. He was active in the successful pursuit of public television for Springfield, Missouri, and always took an energetic interest in city affairs.

While he was moving the denomination slowly but surely toward a

concentrated evangelistic effort, Zimmerman also presided over significant changes in the headquarters. In 1962, the headquarters operation moved from crowded—and sometimes makeshift—quarters to a spacious new facility on Boonville Avenue. He and his committee, chaired by Bert Webb, worked with the architect to make the building reflect the denomination's commitment to world evangelization. Exterior panels shaped like inverted hourglasses symbolized the shortness of time. Interior colors represented earth, vegetation, harvest, and the sky. Within a decade, the headquarters operation required additional space. In 1972, a distribution center was added, and in 1980, a warehouse was built.¹¹ During his 26 years as general superintendent, the number of headquarters employees grew from 496 to approximately 1100.¹²

Growth in the number of adherents and corresponding expansion of the headquarters staff were only part of the story. Zimmerman also presided over the reorganization of the headquarters operation in an attempt to streamline for greater efficiency. The 1971 General Council authorized the regrouping and renaming of headquarters offices, creating several divisions, each (except for foreign missions) headed by appointed national directors: the Division of Foreign Missions; Division of Home Missions; Division of Christian Education; Division of Church Ministries; Division of Publications. The changes went into effect in 1972.¹³

The 1971 Council also reduced the number of assistant general superintendents from four to one. Previously, the four assistants had had oversight of various headquarters departments. Since they were elected by the General Council without respect to interest or expertise in the areas of oversight, the system had not always worked to advantage. On the other hand, the four assistant superintendents had brought a degree of diversity and had, in effect, constituted a pool of widely known candidates for office.



T. F. Zimmerman confers in 1962 with Charles W. H. Scott, assistant general superintendent, and J. Robert Ashcroft, president of Evangel College.

Politically, the change in the number of assistant superintendents was significant.

As general superintendent, Thomas Zimmerman chaired the board of directors of Central Bible College and Evangel College. He had played a central role in obtaining from the federal government the land for Evangel College, and he had a deep interest in the welfare of Assemblies of God educational institutions.

For years, he had been part of discussions about forming a denominational seminary. Observers had noted in the 1950s that increasing numbers of Assemblies of God men and women aspiring to ministry were seeking seminary degrees. Those who desired chaplaincy appointments were required to complete seminary, and some feared that experience in non-Pentecostal seminaries would dissuade from commitment to Pentecostal distinctives. On a more positive note, some advocates of a denominational seminary also hoped to foster faculty scholarship that would deserve recognition in established academic arenas.

Deeply ingrained reservations

about education, especially seminary training, stalled plans for a seminary for more than a decade. Not until 1973 did the seminary open its doors at the headquarters complex. It was known as the Assemblies of God Graduate School (the name was changed to Assemblies of God Theological Seminary in 1984), and Thomas Zimmerman was its first president, serving until he left office as general superintendent at the end of 1985.¹⁴

In 1973, Zimmerman's work toward a full-scale Assemblies of God retirement complex became a reality when Maranatha Village opened in Springfield, Missouri. Previously the denomination had operated Bethany Retirement Home in Lakeland, Florida, and a number of senior adults from that facility were moved to the Springfield complex. Offering four levels of residential care (independent living, village apartments, semi-independent residential suites, constant nursing care), Maranatha now accommodates more than 400 residents.

As one who had known many of the pioneers of American Pentecostalism, Zimmerman had an

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"Occupy Till I Come"

A Message of Hope and a Call for Missions Advance 3 Months Before Pearl Harbor Bombed □ Noel Perkin

What hope did the Assemblies of God and other missionary agencies have of continuing their efforts during September 1941, just 3 months before Pearl Harbor was bombed and 50 years ago this year? Despite the spreading World War, Missionary Secretary Noel Perkin offered a ray of hope that the gospel could be preached and reminded the Minneapolis General Council that Christ's command, "Occupy till I come," was still relevant. This article is excerpted from the *Pentecostal Evangel*, September 20, 1941, pages 4-6.

The Question:

Not, should we engage in missionary work (this has been finally settled by a number of scriptures), but are there conditions in the world at this time which would justify our abandoning foreign missionary effort for the time at least?

What Are the Difficulties?

There are countries that are closed to gospel work and have been so since the beginning of gospel effort, such as Bhutan and Nepal. Other countries long closed and still largely so are Tibet, Afghanistan, and Arabia. The Union of Soviet Socialistic Republics was closed by the Russian revolution and by post-revolution developments. There are other countries completely closed to Protestant work due to Italian government influences, to Roman Catholic influences, or to both, such as Libya, Italian Somaliland, Eritrea, French Somaliland, and until recently Ethiopia, where one German mission has been permitted to carry on. Changing war conditions will likely alter the situation in some of



Noel Perkin (1893-1979) served as the Assemblies of God missionary secretary from 1927-59. By the time of his retirement, the Assemblies of God had become a leader in world missions.

"Multitudes of the people are still being reached through the courageous service of native evangelists and pastors."

these lands. There are countries closed to certain types of mission work such as Japan, while in others, government pressure is felt against the gospel such as in Korea, Manchuria, Inner Mongolia, and Formosa. Many areas are crippled with respect to mission work due to military activities and government pressure. This includes almost the entire territory of Europe and Occupied China.

BUT in the face of these closed doors affecting a very considerable part of the world's population, even though there is not any opportunity to do much if any missionary work through American missionaries, yet multitudes of the people are still being reached through the courageous service of native evangelists and pastors, many of whom have to work in comparative secrecy and obscurity, but nevertheless they are very definitely reaching hearts as testimonies smuggled through reveal quite constantly.

Even though the lands I have mentioned are partially or entirely closed to foreign missionary effort that does not mean that all Christian work within their borders has stopped. Sherwood Eddy writes:

"Religion still survives in Russia, especially among the older generation. In 1939 I attended one of the eighteen open churches in Moscow which had never been closed. Here the Christians reported an average attendance of some 200 every night in the week and every night in the year, and over 1,000 every Saturday night



Assemblies of God missionaries who attended the 1937 General Council in Memphis. How many can you identify? Many of these missionaries would return to their fields of ministry and be caught overseas when World War II broke out in 1939.

and Sunday morning. Yaroslavsky, the head of the militant godless society, informed us officially that there were in 1939, 30,000 registered religious societies in the U.S.S.R. He said that although two thirds of the workers in the city and one third of the peasants in the country were out of touch with the organized churches, they had not abandoned personal religion. However long suffering and devout the worshipers in the churches obviously are, the Greek Orthodox Church is still for the most unreformed and sadly ignorant and superstitious. But it is my conviction that when liberty comes to this land, or is won by the people, vital religion of some reformed type will return in power to Russia."

Difficulties? Yes there are difficulties, but the question is how insurmountable are they? Has the call yet been sounded to retreat or even to halt? The only word that seems to come from headquarters is "Occupy till I come."

The Difficulty of Getting Workers to the Mission Fields

We are confronted with the difficulty of getting transportation to

many parts of the world. It is no longer a matter of ascertaining when we want to go and then determining which steamship line to patronize. Our Department of State has to be consulted. No passport will be allowed for American citizens to travel abroad except the steamship line is American or considered a neutral line and is following a course that will keep it out of war areas. Permission must also be secured from the government agents of the

"It is my conviction that when liberty comes to [U.S.S.R.], or is won by the people, vital religion of some reformed type will return in power to Russia."

—Sherwood Eddy

country to which the missionary is going, and here again there are many questions asked, and possibly the necessity of getting word from the foreign capital before a permit to sail can be granted at this end. In some cases the missionary is not

permitted to take his wife and children and single ladies are not permitted to sail.

Transportation difficulties and the sacrifices that in some cases have to be made are being overcome, and in the last two years 104 missionaries have crossed the ocean. Only four failed to reach their destination and these through the mercy of God are safe, even though they passed through harrowing experiences. When the news first reached headquarters that the *S. S. Zamzam* had been sunk, there was no information as to what had become of the passengers, and we faced the grim possibility that all had been lost. How well I remember going to the office of our General Secretary, Brother Flower, with the news, fearing almost that he would say we had missed the mind of God and must not send out others, but what he said somehow brought a response in my heart, "Well," said he, "we must be prepared for losses in times like this." No thought of stopping. We are in a battle for God in which there is no truce, no armistice with Satan. Souls are in the grip of the evil one so that even if some missionary soldier should fall we must nevertheless go forward. How happy we were when the report came that the missionaries were all safe, and again we saw the hand of

the Lord in sparing us the sorrow of losing even one by the terrors of war.*

Since that time six more have sailed for Africa, arriving safely. These last two months eight have sailed to Latin American fields. Next month four more are booked to sail for India and in December four more are hoping to sail for Ceylon. The Department of State will not advise definitely whether passports can be issued to all of these missionaries until within thirty days of sailing, but we go forward in hope and will stop only when it is clear we can go no further.

Difficulties of Getting Funds to Certain Fields

The keeping of the supply lines open is a most important matter for an army. Only as supplies are kept flowing to the army can it fight on. Scores of our missionaries are in fields where for the time being regular mail service has been suspended, banks are not operating or may be unable to help, and the missionary must be reached. In some instances the missionary is in a field where although there is mail communication, government action has been taken forbidding the sending of any money lest it should get into the hands of potential enemies. I cannot help but think of the brave words of one of our most faithful workers who with the total responsibility for eight hundred widows and orphans, many of whom are blind and helpless writes, "If you get help to us it will be fine, but if not God will in some way undertake." How are these difficulties being overcome?

Every month there flows from the Missions Department to almost all parts of the world between forty and fifty thousand dollars. This is sent in around three hundred different remittances. Some of the money

*The four A/G missionaries who were aboard the *Zamzam* when it was torpedoed by the Germans April 17, 1941, were Paul and Evelyn Derr, and their daughter Ruth and her husband Claude Keck. The story, with photographs from *Life* magazine, was published in *Heritage*, Fall 1987. A limited number of the issue are available @ \$2.50 postpaid.

"The crisis is, what shall we do with the challenge before us? Not do less but more, for the night settles down upon us when no man may work."

goes by drafts on our bank in New York, some is forwarded by drafts on foreign banks. The clipper mail takes a large number of our letters, as the airplane can wing its flight to areas where other means of transportation have been cut off; and in other instances ocean mail is so slow



"The call of God is everything and a true call is invariably accompanied by qualifications for the work."

that it would bring great inconvenience to the missionary if we used that method alone. Then we have found through the courtesy and cooperation of the Foreign Missions Conference of North America we have been able to transmit funds to some countries through commercial firms having interests abroad. Thus in one way or another the flow of funds has been kept up.

What Is Needed in View of the Present Situation?

We need more men and women with God-given leadership and vision. It is not sufficient for just anyone to rush into foreign mission service. The call of God is everything and a true call is invariably accompanied by qualifications for the work. Not only those who can

do personal work are needed but church builders and apostles. It is not only a matter of going forth with a vague idea of what is required, but we need Christian strategists who can visualize the objective and by the guidance of the Holy Spirit work towards a definite goal. We are not sent to build something around ourselves but around the Lord.

The big task of the missionary is to make missionaries from the native Christians. More people are won to the Lord from the ministry of native evangelists than by the word of a foreign missionary. The work in Nigeria doubled in a short space of years, and it was attributed to the faithful witness of native Christians and not to the ministry of missionaries. In our own work in Puerto Rico the work has more than doubled in the last five years without any foreign missionary supervision. Our work in Central America is very largely carried on by native ministers receiving no support from foreign sources. A few outstanding workers doing pioneer evangelistic work are helped by missionary funds, but these are they who are not in charge of any assembly so do not have a source from which support could be drawn. These are men who are more like the missionary in their ministry than a native pastor. In fact they are doing pioneer home missionary work in their own country.

We need men with a wholehearted devotion to God. Robert Morrison prayed God would station him in that part of the missionary field where the difficulties were the greatest and to all human appearances the most insurmountable. God answered his prayer and Morrison met the challenge.

The crisis is, what shall we do with the challenge that is before us? Not do less but more, for the night settles down upon us when no man may work. ❖

FROM OUR READERS

Appreciates Pioneers

I enjoy *Heritage* so very much and look forward to each issue. When I read of the joys, sorrows, and conflicts that our forefathers and mothers endured to make it possible for us to enjoy our wonderful fellowship, it is an inspiration to me.

I have enclosed an article that I cut out of our hometown paper [about the late Columbus Porter and Mrs. Porter].

May the Lord bless you.

Euna Gibby
Morrilton, Arkansas

Treasures J. W. Tucker Memories

A few days ago my summer issue of *Heritage* came in the mail. Less than 5 minutes before the postman delivered our mail, I was sitting in our living room remembering the life of missionary J. W. Tucker. In this issue his picture and the article regarding his death and some of our other missionaries appeared.

J. W. and I lived in the same town, Russellville, Arkansas, and lived in the same block. We attended the same schools and were members of First Assembly of God. Also, another missionary, Gladys Taylor lived about three or four blocks away on the same street. She too was a member of First Assembly and went to Africa—later marrying a missionary from the China Inland Mission.

J. W. and I began our preaching ministry in the middle 1930s. This year marks 54 years that I have been a minister in the Assemblies of God, and I am in my 60th year of membership in the Assemblies.

I thank God for the privilege I had of knowing J. W. from our childhood and for the great contribution he and his wife Angeline made to the cause of Christ.

Thank you for the good articles in *Heritage* magazine.

Cecil E. Turner
Bourbonnais, Illinois



This Daniel Boone Corbin family was touched by the Couch, Missouri revival in 1913 (see letter below and "Ozark Revival Roots," *Heritage*, summer 1991). In this 1923 gathering, Daniel Boone Corbin and his wife Margaret are standing on the left in the third row. Their son John and his wife Lydia are on the left, second row. John and Lydia's son Cecil, who wrote the letter below, is third from left, top row. Courtesy of Cecil Corbin.

1913 Ozarks Revival

My grandfather, Daniel Boone Corbin, received the baptism in the Holy Spirit in the Couch revival ("Ozark Revival Roots," by Betty Jo Kenney, Summer 1991). Also, my father John W. Corbin was saved and filled with the Spirit, as well as my Uncle Tom Corbin and scores of others. The devil fought hard against the moving of God's Spirit—tents and a building were burned.

The fire of the Holy Spirit burned brightly despite the persecution and spread to a meeting place at Nebo, about 4 miles east of Alton. There my mother received the Holy Spirit.

As a result of the above revival, I

was saved and filled with the Spirit in 1919 (when I was 9 years old) at Wiser Chapel near Nebo. God has blessed me over the years, and I am still attending South Side Assembly of God in St. Louis.

Cecil R. Corbin
St. Louis, Missouri

Brother Corbin is the author of South Side Assembly's 60th anniversary book. His sons Don and Ed are ordained A/G ministers. Don is the field director for Africa, and Ed is a missionary to South Africa. Naomi Corbin Cobb, Tom Corbin's granddaughter, and her husband Robert have served in Africa for more than 30 years.

Readers wishing to write letters to be considered for publication can address the editor at the Assemblies of God *Heritage*, 1445 Boonville, Springfield, MO 65802. *Heritage* reserves the right to condense the letters to save space.

Missionary Puzzle

By Joyce Lee

How many names of the missionaries listed below do you recognize? Some of them began their missionary service before the Assemblies of God was organized in 1914. Only a few of them are still living. One of them, Loren Triplett, serves as the executive director of the Division of Foreign Missions.

Now, how many of the same names do you think you can find in this *Heritage* puzzle? You can test your skill by circling the names. Just keep in mind that the answers will run vertically, horizontally, diagonally, backwards, and forward. Check the answers on page 23.

R E K A M N O O H C S T E L O I V H O J
 A R M D E A N O T L O B D R A N O E L W
 B I E C W A L T E R K O R N E L S E N T
 E J Z R N I K R E P L E O N H N J P I U
 S O R E H S A R T N A I L L I L H O C C
 T B M G E N N W R O K C O L R A G B H K
 H L A N S M E E I N O S N H O J C I R E
 E A R U M W S S E S A D A L T O N A U R
 R N K M O I N R N R B L Y N A H P E T S
 H C B A L L O R I E V A B L O O M L P E
 A H U B L L G L L Y G R A G A E C A R G
 R E N T I I H E L E N R Y E O O N I S D
 V A T B E A S E T W L R E H N N H P O O
 E P A A B M Y R O L R D T U A P I O N H
 Y P I R A S E R A E O S E Z J L W U B N
 F L N D I G B H D O R M I W L E R S Y I
 L E S R R M N L G U W E A I C K I G R V
 A B E E D H U S H G S H H I C M U R M L
 R Y B E O A O W N E C P L P S A E M A E
 K A T J P H O G A N E A M A H C T E K M

Note: The letters in the brackets below do not appear in the puzzle.

- | | | |
|--------------------|-----------------------|------------------------|
| 1. Grace Agar | 14. H. B. Garlock | 26. Noel Perkin |
| 2. Blanche Appleby | 15. John Hall | 27. E[verett] Phillips |
| 3. Mollie Baird | 16. Esther Harvey | 28. Helen Rye |
| 4. H. C. Ball | 17. Melvin Hodges | 29. Violet Schoonmaker |
| 5. B. T. Bard | 18. J. P. Hogan | 30. B[eatrice] Sims |
| 6. A[rthur] Berg | 19. W[esley] Hurst | 31. [Marie] Stephany |
| 7. Eva Bloom | 20. Eric Johnson | 32. Lillian Trasher |
| 8. Leonard Bolton | 21. Marie Juergensen | 33. Loren [Triplett] |
| 9. M[urray] Brown | 22. M[aynard] Ketcham | 34. J. W. Tucker |
| 10. Mark Buntain | 23. Walter Kornelsen | 35. M[orris] Williams |
| 11. A[dele] Dalton | 24. [Oren] Munger | 36. Alice Wood |
| 12. M[abel] Dean | 25. H[oward] Osgood | 37. Anna Ziese |
| 13. Paul Derr | | |

□ T. F. Zimmerman / from page 14

appreciation for the self-made men and women whose personal sacrifices had enabled the growth of the Assemblies of God. Unlike some of his generation, he recognized the value of the oral and written accounts that documented the story of American Pentecostalism. He was instrumental in establishing the Assemblies of God Archives in 1977. Under the direction of Wayne Warner since 1980, the Archives has become an important repository for the growing number of scholars interested in Pentecostalism.

During the 70s, the growth of the Assemblies of God and recognition of Zimmerman's leadership abilities brought him increasing responsibilities outside the denomination. With little change in his active involvement in the day-to-day operations of the headquarters or in the extensive travel in the United States and abroad that kept him in touch with the constituency, he added activities in a larger arena, most of which had to do with evangelism. In the course of the decade, he also acknowledged an ever widening circle of charismatic acquaintances, occasionally sharing platforms with Roman Catholics and mainline Protestants as well as with his long-time evangelical friends.



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*, *Pentecost in My Soul*, and *The Assemblies of God: A Popular History*.

During the years that Thomas Zimmerman led the Assemblies of God, the denomination experienced dramatic growth and enhanced visibility. Several of its members were elected to public office; others gained notoriety as media moguls. Most, however, were ordinary working- and middle-class Americans much like other evangelicals of similar social and educational experience.¹⁵ Zimmerman worked hard—and was probably ahead of the times—to encourage evangelism among urban blacks and the

“He would solidify the place of the A/G in leadership of vast segments of Pentecostalism worldwide.”

growing Hispanic sector. He was frustrated at times when others failed to share his vision.

The changes in structure and ethos in the Assemblies of God during Zimmerman's 26 years in office were far-reaching. They cannot be assessed apart from awareness of the cultural context and the extension of the charismatic renewal. Amid the changes that influenced such obvious trends as worship style, dress, and entertainment, Zimmerman attempted to keep denominational purpose in focus and to rally the constituency to renewed evangelistic efforts. He modeled for the denomination a willingness to grow in response to change which was evident in many of his contacts. His activities as chair of the Pentecostal World Conferences offer an example: as time passed, he made these triennial meetings—which had once been confined largely to Western classical Pentecostal denominations—increasingly representative of worldwide Pentecostalism, classical, indigenous, mainline, and charismatic. Although he always had strong reservations

about some of what occurred under the broad Pentecostal umbrella, his understanding of the movement's breadth expanded over the years.

Although Thomas Zimmerman did not singlehandedly accomplish all of the changes that occurred between 1959 and 1985, it is probably safe to assume that those most integral to the denomination's operations and its public image would not have occurred had he opposed them. He was a strong leader with a clear sense of direction and a remarkable sensitivity to the Assemblies of God grassroots. He left an indelible mark and a rich legacy, both at home and abroad.

NOTES

1. Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), 949-963 summarizes the post-World War II revival.

2. *General Council Minutes*, 1959, 30.

3. Thomas F. Zimmerman, "A Protest Against Electing a Roman Catholic President," *General Presbytery Minutes*, September 1, 1960. This was published in the *Pentecostal Evangel*, 18 September 1960, 32. To place this in context see Edith Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism* (Springfield, MO: Gospel Publishing House, 1989), II, 102-103.

4. Blumhofer, II, 166-167.

5. The proceedings of this Council were published as *Our Mission in Today's World*, Richard Champion, Edward S. Caldwell, Gary Leggett, eds. (Springfield, MO: Gospel Publishing House, 1968).

6. *Ibid.*, p. 14.

7. Blumhofer, II, 85-106.

8. *General Council Minutes*, 1961, p. 19, 23. The Committee on Tenets of Faith Revision, chaired by D. H. McLaughlin, had been appointed by the Executive Presbytery in December 1959. The Statement of Fundamental Truths was revised at the 1961 General Council.

9. Blumhofer, II, p. 178; *General Council Minutes*, 1965, 60-61.

10. *General Presbytery Minutes*, 1968, p. 25.

11. A timeline, tracing events under Zimmerman's leadership, was published in *Advance*, April 1991, 4-7.

12. *Departmental Reports and Financial Statement*, 1959, 89.

13. *General Council Minutes*, 1971, 28; Blumhofer, II, 169.

14. Blumhofer, II, 126-128.

15. Edward E. Plowman, "Assemblies of God: On The Way Up," *The Saturday Evening Post* July/August 1982, 70.

Back issues containing Part 1 and Part 2 of the T. F. Zimmerman story are available from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802. Ask for Winter 90-91 and Spring 91. Cost is \$2.50 each postpaid.

□ Canadian Sisters/ from page 3

fashioned way by a young woman who, it could not be denied, first attracts you with her charming personality, then wins you with what she says. Amens are heard

“A woman would know why immediately but a man wonders just how the Canadian Sisters look different. Three hours later it dawns on a man that they use no rouge or lipstick. And certainly do very well without them.”

among the warming congregation. You can say “Praise God” or “Halleluja” if you feel like it. The sermon closes with half the congregation thronging forward. Yes, it’s the good, old time religion, the sort on which our forefathers built their lives, perhaps more solidly than we. The Canadian Sisters are real Canadians, born and raised in Winnipeg. They will be at Glad Tidings Tabernacle the next three weeks, with preaching every night in the week except Saturday. If you wish to see and hear them, better get there early. As soon as they become known in a city it’s difficult to get a seat in the church. ♦

□ Bert Webb/ from page 11

the editor who printed the story as a news item. On Sunday night, surprisingly the tent was full, and how the quartet sang! Evangelist Webb gave a rousing message on repentance. When the altar call was given

From Oklahoma he went to Minnesota and South Dakota where he conducted successful meetings during the late 1920s.

the quartet sang “Come home, come home... O sinner, come home,” and “What a Friend We Have in Jesus,” and 20 persons came for salvation. The “break” came in the revival, and another Assembly of God,



Appleton Gospel Tabernacle, was planted.¹¹

Next Webb and Wray held campaigns at Huron, South Dakota, and Alexandria and Rochester, Minnesota. The two evangelists helped to reestablish the church at Alexandria and, like many young people who were thrust into leadership roles in the early days of the Assemblies of God, Webb became a district presbyter at age 24.

TO BE CONTINUED

Notes

1. Bert Webb, interviewed by Wayne Warner, October 16, 1980. Several Pentecostal preachers did hold meetings at Wellston with good results beginning as early as 1913: W. T. Gaston (1913); Alonzo Horn (1913); Nin R. Adams; Joe Rosselli



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

ARCHIVES ACTIVITIES

G. Raymond Carlson: *There Goes a Miracle*, by Hal Noah; *Milestone's in the Life of Christ's Church* (Minneapolis). **Church School Literature:** V.B.S., production/editorial records, 1977-91. **N. J. Tavani:** nine boxes of documents from closed Italian District. **Mrs. Forrest Murray:** 1942 Oklahoma District Camp Meeting photograph. **C. L. Strom:** newspaper clippings and other materials relating to 1901 Topeka revival. **Talmadge McNabb:** book. **Dean Galyen:** 60th Anniversary, *South Side A/G* (St. Louis).

A. S. Teuber: books *This Is the Victory*, *Tongues of Fire*. **Jewel van der Merwe:** Musical about Azusa Street Revival, “The Touch Felt ‘Round the World.” **David Houghton:** Nellie Cox’s sheet music, “My Peace I Give to Thee,” and *Golden Grain* magazines. **Reta Baldwin:** materials on Aimee Semple McPherson. **Leon Stump:** personal books critical of the modern faith movement. **David Coote:** book by Leonard Coote, *Impossibilities Become Challenges*.

Harold Caulkins: Christian Training Network 16mm films in Spanish. **Woodvall Moore:** materials on the Pentecostal Church of God, Inc. **Harriet Schoonmaker Bryant:** Paul Schoonmaker correspondence dealing with problems on Indian field, 1940s. **Gary B. McGee:** Ramabai Mukti Mission, 1922-23 Annual Report. **Hazel Catron:** Sunday school picture cards collection. **Glen Ellard, Book Editing:** 15 books and other materials. **Virginia Pennington:** books. **Everett Stenhouse:** materials from Spanish Eastern District Council; Covina (CA) 60th Anniversary booklet.

Virginia Edwards: 1937 Potomac Park Camp Meeting booklet. **Arlene Peters:** book. **Ron Hall:** history of Felix Rizzo’s ministry, video and written form. **Italian District Council:** three boxes of records. **Denver Crandall:** *A Voice From Zion* (1902); book. **Euna Gibby:** newspaper clipping on Columbus and Julia Porter. **Dwayne Malone:** history of First Assembly, Port Arthur, Texas. **Lois Betz,** “The Promise Fulfilled” (story of Eli Richey). **Merchandise Sales:** new GPH publications. **Gary Flokstra:** old GPH VBS materials.

(1915); and others. As many as 500 people attended one of Horn’s meetings on the banks of a nearby river. A small Pentecostal church was organized at Wellston with Alonzo Horn as pastor in 1913, but by 1922 this church, which became affiliated with the Assemblies of God in 1917, had dwindled down to about a dozen people.

2. *Ibid.*

3. Dorothy Oram Skoog, “An Open Door,” *LIVE* 9 December 1956, 2.

4. Bert Webb, interviewed by Wayne Warner, October 16, 1980.

5. *Ibid.*

6. *Ibid.*

7. Irvine J. Harrison, *A History of the Assemblies of God* (Th. D. dissertation—Berkeley Baptist Divinity School, 1954), 231.

8. Leroy Wesley Hawkins, *A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-1929* (M.A. Thesis—Oklahoma State University, 1972), 101-102.

9. *Ibid.*, 102.

10. This incident is related in Wayne Warner’s interview with Bert Webb, October 16, 1980, and in Carl Brumback’s *Suddenly... From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 256.

11. Brumback, 265-266. Three girls who were saved in this revival became A/G missionaries: Hilda (Reffke) Roman, Adeline Wichman, and Claudia Dell. ♦

□ Hebden / from page 7

his denomination's annual conference at Berlin and there heard an old friend, the special conference speaker, preach on the baptism of the Spirit. His friend, A. G. Ward, formerly a Christian and Missionary Alliance field worker in Western Canada, had come into the Pentecostal experience and now was proclaiming it. His message initially was given a fair hearing, but sentiment turned against him and, despite the fact that a number of clergy present were filled with the Spirit and spoke in tongues, there was a negative reaction and those so identified were obliged to leave their denomination.

George Chambers had not yet received his Baptism, but began attending the Hebden Mission along with members of his own congregation. One of his first actions was "to apologize to Mrs. Hebden for the unkind things I had said about them, and about the work of the Spirit that I had previously opposed." He and his wife then became seekers for the experience but did not receive it until several months later, while they were pastoring in Elkland, Pennsylvania.

From Elkland, Chambers was called to pastor a growing congregation at Vineland, Ontario. This fledgling Pentecostal church began as a result of the visit of some members of Chambers' former denomination to the Hebden Mission in 1908. Two of these people received the baptism in the Spirit in Toronto and soon several others were seeking for a similar experience. The services at the East End Mission continued to be characterized by manifestations of divine power. George Slager regularly attended the meetings that year and wrote:

One felt the Presence of God as soon as one entered the place. There was such variety in the meetings. Something happened in every meeting. Sinners were convicted and prayed through to salvation; and it seemed so easy to receive the baptism of the Spirit. The reason being that folk were really spiritually hungry. There were also remarkable healings... Sundays were spiritual feast days. One hardly knew when one meeting ended and another began... There was always a group praying or tarrying before God between meetings ... Many brought their lunch and stayed all day, sometimes far into the night.¹¹

Such services were irresistible to many in southern Ontario who

It was said that angels sang and played heavenly music as they hovered over the camp.

thirsted for renewal and reality in religion. The first in Vineland to receive were Mrs. Henry Snyder and Mrs. George Stewart. Others joined them in cottage prayer meetings in the home of David Fretz. His sister, Mrs. James Troupe, came into the Pentecostal experience and received "the ministry of discernment and prophecy." Mrs. Troupe's husband was a prosperous fruit grower and gave large sums of money to support several of the earliest workers in missions overseas. The opposition to Pentecostalism that arose in Vineland forced the Pentecostals out of their old church, so an old school owned by Fretz was donated to the group and used for meetings. It was here that Chambers began a ministry that was anointed by God. A community-wide revival broke out in which:

The entire village and surrounding countryside were stirred. Over twenty entire families, parents, young people and children, were brought into the church. They were either saved, reclaimed, healed or filled with the Holy Ghost. Every church for miles around was affected.¹²

The first summer after Chambers' arrival, a camp meeting was held at nearby Jordan Station. Dr. Finis

Yoakum of Los Angeles was the main speaker, and supernatural occurrences were manifested. One of the most notable events was a "visitation of angels, who seemed to hover over the camp while singing and playing heavenly music." Many were praying and seeking God at the time, and were deeply moved by the experience. Another incident at the camp meeting reveals both the opposition of many individuals and, at the same time, their realization that miracles were possible among the Pentecostals. Chambers had arranged with a firm in Toronto to rent cots and mattresses for the Jordan Station camp meeting, and these were shipped to the campgrounds in twelve casket boxes. Immediately a rumor swept the region that the Pentecostals were going to raise the dead, and a public protest was begun to stop them!

Many came to the camp to decide for themselves whether this "Latter Rain" movement was of God, and most were convinced of its genuineness. Among the visitors were residents from London, Ontario, including the Wortman family, and a very strong Pentecostal congregation was established in that city as a result. One of the indirect results of this camp meeting was that Charles Wortman, a medical doctor, later went as a missionary to South America, and still later became head of the Missions Department of the Pentecostal Assemblies of Canada. Other Pentecostal congregations were the fruit of the Jordan camp and other fledgling churches, like Vineland, were given fresh inspiration.

At the same time, the Hebden Mission continued to attract scores of earnest seekers after the Baptism, and its influence continued to spread to a number of Ontario communities. Among the early visitors were the Arthur Atters of Abingdon, Caistor Township, near Hamilton. Mr. Atter was dying of tuberculosis when his uncle, William Manley, a Free Methodist clergyman, prayed for him, and he was healed. Manley had been expelled from his denomination because he

Dr. Thomas William Miller will be working for the next year with Heritage Christian Ministries, Calgary, Alberta. He has completed a new book manuscript on the history of the Pentecostal Assemblies of Canada.



had been baptized in the Holy Spirit. The result was a keen interest among the members of the Kerr church in Abingdon in the claims of the Pentecostals. Numbers of them visited the Hebden Mission, and there many received the Holy Spirit baptism and spoke in tongues. Others were healed and some were converted. Meetings were held in the local church in Abingdon, but the praying saints were forced to leave. Eventually, over 40 former church members formed a new Pentecostal congregation and asked Arthur Atter to be their pastor. According to the Pentecostal Assemblies of Canada historian Gordon F. Atter, author of *The Third Force*, this process was frequently repeated in the early days of Pentecostalism in Canada, and accounted in large part for the rapid formation of new Latter Rain assemblies.¹³

An interchange of visitors to the Hebden Mission and ministry by some of the Toronto workers in Abingdon helped to expand and consolidate the work. Mrs. Hebden printed in her magazine the testimony of an Abingdon girl, Edna Manley, who reported her baptism in the Spirit with tongues speaking late in 1908. Young Edna later became the first wife of W. E. McAlister—for some years general superintendent of the Pentecostal Assemblies of Canada. W. J. Brown, a lay worker at the Hebden Mission, held meetings in Abingdon and reported on services held in the summer of 1908 by Pastor Atter. There were two services on week nights and more on Sundays. Charles W. Chawner, who had received the baptism of the Spirit at Hebden's Mission, also visited Abingdon and gave a missionary address to about 35 people. Chawner was soon to become the first Canadian Pentecostal overseas missionary.

A letter from Mrs. Arthur Atter to Mrs. Hebden, dated January 27, 1909, recounted the former's salvation a few months earlier, and her struggle against tongues speaking while attending the Pentecostal Convention in Toronto in October

1908. Her letter ended with praise to God who had patiently dealt with her and filled her with His Spirit. Another letter from Abingdon from Pearl Snyder told a similar tale,¹⁴ and reflects the close relationship that then existed between the Latter Rain saints in the two communities.

TO BE CONTINUED

NOTES

1. A. H. Argue (1868-1959) was the patriarch of a family of preachers and educators. After he was baptized in the Spirit, he left his Winnipeg business for the ministry.
2. Ellen Hebden, "How Pentecost Came to Toronto," *The Promise* 1 (May 1907), pp. 1-3. Her story was also published in *The Apostolic Faith* 1:7 (April 1907), "In Toronto, Canada," p. 1.
3. Stanley H. Frodsham in *With Signs Following* (Springfield, MO: Gospel Publishing House, 1946), p. 53, viewed the Hebden Mission as an example of the Holy Spirit sovereignly being outpoured in numerous communities worldwide without the ministry of people who had already been baptized in the Spirit.
4. George C. Slager, letter to W. E. McAlister, Vancouver, B.C., March 24, 1954. Typed copy in Pentecostal Assemblies of Canada (PAOC) Archives, Toronto, Files 13-15.
5. *The Apostolic Faith* (Los Angeles), 1:5 (Jan. 1907), p. 1.
6. A. S. Copley, "Pentecost in Toronto," *The Apostolic Faith* 1:5 (Jan. 1907), p. 4. Copley moved to Kansas City where J. Roswell Flower, later the longtime A/G general secretary, ministered with him. Flower turned his *The*

Pentecost paper over to Copley who changed the name to *Grace and Glory*.

7. Mrs. James Hebden, "This is the Power of the Holy Ghost," *The Apostolic Faith* 1:6 (Feb.-Mar. 1907), p. 4.

8. George A. Chambers, "History of the Pentecostal Assemblies of Canada." Typed copy of letter to W. E. McAlister, ca. 1954, PAOC Archives.

9. *Ibid.*

10. George A. Chambers, *50 Years in the Service of the King* (Toronto: The Testimony Press, 1960), p. 11.

11. Slager, letter to W. E. McAlister.

12. Chambers, *50 Years*, p. 19; see also "Memories: The Story of 75 Years in Vineland, 1908-1983," (Vineland, Ontario: Vineland Pentecostal Church, 1983) mimeographed.

13. Thomas William Miller, taped interview with Gordon F. Atter, Niagara Falls, Ont., April 30, 1984.

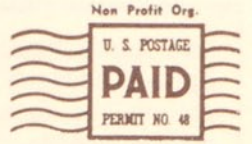
14. *The Promise* 12 (Feb. 1909), pp. 1, 3, and 6. PAOC Archives.

Dr. Thomas William Miller, Abbotsford, B.C., has completed a new book manuscript on the history of the Pentecostal Assemblies of Canada. Part of that research has taken him to the roots of Pentecostalism in Canada, the Hebden Mission in Toronto, the topic of this two-part article. A longer version of the article was published in the spring 1986 issue of *Pneuma*, pp. 5-29. He has served on the faculty of Eastern Pentecostal Bible College in Peterborough, Ontario. He received his M.S.T. from the Lutheran Theological Seminary, Saskatoon, Saskatchewan, the M.A. and the Ph.D. from the University of Saskatchewan. ♦

Missionary Puzzle Answers

See Puzzle on Page 19

R	E	K	A	M	N	O	O	H	C	S	T	E	L	O	I	V	H	O	J
A	R	M	D	E	A	N	O	T	L	O	B	D	R	A	N	O	E	L	W
B	I	E	C	W	A	L	T	E	R	K	O	R	N	E	L	S	E	N	T
E	J	Z	R	N	I	K	R	E	P	L	E	O	N	H	N	J	P	I	U
S	O	R	E	H	S	A	R	T	N	A	I	L	L	I	L	H	O	C	C
T	B	M	G	E	N	N	W	R	O	K	C	O	L	R	A	G	B	H	K
H	L	A	N	S	M	E	E	I	N	O	S	N	H	O	J	C	I	R	E
E	A	R	U	M	W	S	S	E	S	A	D	A	L	T	O	N	A	U	R
R	N	K	M	O	I	N	R	N	R	B	L	Y	N	A	H	P	E	T	S
H	C	B	A	L	L	O	R	I	E	V	A	B	L	O	O	M	L	P	E
A	H	U	B	L	L	G	L	L	Y	G	R	A	G	A	E	C	A	R	G
R	E	N	T	I	I	H	E	L	E	N	R	Y	E	O	O	N	I	S	D
V	A	T	B	E	A	S	E	T	W	L	R	E	H	N	N	H	P	O	O
E	P	A	A	B	M	Y	R	O	L	R	D	T	U	A	P	I	O	N	H
Y	P	I	R	A	S	E	R	A	E	O	S	E	Z	J	L	W	U	B	N
F	L	N	D	I	G	B	H	D	O	R	M	I	W	L	E	R	S	Y	I
L	E	S	R	R	M	N	L	G	U	W	E	A	I	C	K	I	G	R	V
A	B	E	E	D	H	U	S	H	G	S	H	H	I	C	M	U	R	M	L
R	Y	B	E	O	A	O	W	N	E	C	P	L	P	S	A	E	M	A	E
K	A	T	J	P	H	O	G	A	N	E	A	M	A	H	C	T	E	K	M



Where Were You on Dec. 7, 1941?

Heritage Wants Your Story About Pearl Harbor Day

Where were you on December 7, 1941, the day the Japanese military pulled a surprise attack on Pearl Harbor and which plunged the United States into World War II? Unless you are 50 years of age, of course, you were not here yet.

If you were here and are old enough to remember that day “which will live in infamy”—to quote President Roosevelt—you remember the horror that the world experienced that Sunday morning. You remember the radio bulletins (television was in an experimental stage then) and the newspaper “extras” with their shocking headlines.

Maybe you lived in Hawaii or were stationed there with the military and were involved with helping the wounded or taking care of the dead. Did you witness the attack? Maybe you were a missionary in the Far East and were suddenly cut off from America. Maybe you had sons and daughters who would soon be on active duty. Maybe you were in Washington, D.C., and saw the capitol stunned with disbelief. Maybe you remember the gloom that settled on your congregation when you returned for the Sunday night service. Maybe you remember children asking, “Where is Pearl Harbor?” Maybe you remember your pastor calling for intercessory prayer. Maybe you are one of the loyal Japanese Americans whom neighbors suddenly perceived as the enemy. Or maybe you are a Japanese who was living in Japan when the news was announced.



A Japanese photographer took this panoramic view of Pearl Harbor at the beginning of the raid, Sunday morning, December 7, 1941. In the foreground is what was known as battleship row (“tracks” from the torpedoes can be seen heading toward the ships); on the right is Ford Island; the smoke at the top of the photograph is coming from Hickam Field. Courtesy U.S.S. Arizona Memorial National Park Service.

Wherever you were, whatever you were doing, we want to consider excerpts from your story for an article in the winter *Heritage*. We want to know your whereabouts on that day, your feelings, and how you coped during that crisis.

To have your story considered for the article, either write your recollections or record them on a cassette. *Heritage* will use as many as possible. **Deadline:** Your story

must reach the Archives by October 15, 1991, to be considered. Last-minute accounts can be sent by FAX: (417) 862-8558. If you want your submission returned, please include a self-addressed stamped envelope.

Manuscripts or recordings are to be sent to address below:

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