

Assemblies of God

HERITAGE™

VOL. 3, NO. 2, SUMMER 1983



Early Pentecostal Missionaries, by Gary McGee
They Went Everywhere Preaching the Gospel

Developing Educational Institutions, by Dr. William W. Menzies
How the Newly Formed A/G Responded to the Need

cover photo: Mr. and Mrs. C.F. Juergensen with Japanese believers, Tokyo, 1913.

THE HERITAGE LETTER Wayne Warner

Visiting Our Historical Sites

It was a thrill for me to stand on Central Avenue in Hot Springs recently, reflecting on the origin of the Assemblies of God.

The Methodist would go to Aldersgate for what I was feeling on this April afternoon. The Lutheran would have to visit Wittenberg. The Presbyterian would trek to Edinburgh.

I could almost see that band of pioneers seated in the old opera house. I could almost pick out familiar faces, men who had called the meeting or who had contributed to its success. There was Bell, Pinson, Flower, Leonard, Opperman, Collins, Welch, Fockler, Gaston, Goss, Goben, Lake, and a host of others.

They are all gone now, but for a moment I imagined them back in the opera house fellowshiping, singing, worshipping, preaching, and taking steps to launch the General Council of the Assemblies of God.

Anchored in the sidewalk at 200 Central Avenue is a plaque bearing the testimony that on this spot the General Council was organized in April 1914.

The old opera house is no longer standing, having fallen victim to old age and eventually in 1962 the wrecking ball. Now on the site, sandwiched between Central Avenue and a typical Hot Springs bluff, is a 3-level parking lot — hardly a memorial for the ornate opera house.

But the testimony remains on the sidewalk that the most important event in the opera house's 80-year history was a 10-day period during which today's fastest-growing church group in America was born.

True, Hot Springs never became the headquarters for the Assemblies of God, nor did it ever host another General Council. Its role, however, was to furnish a building, a gathering place for early Pentecostals who wanted to conserve the efforts of a mighty revival and unite for the future. And for this reason Hot Springs remains as a hallowed spot in our history. It's our Aldersgate, our Wittenberg, and our Edinburgh.

Today, some 69 years and 10,000 churches later, we can look back to the opera house and recognize what a monumental meeting this was for the kingdom



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



Hot Springs Opera House site is now a parking lot, just to the right of this building.

of God. We thank God for the vision these pioneers shared here at 200 Central Avenue.

That vision has made — and continues to make — a tremendous difference in the world.

If you're planning to visit Hot Springs, I suggest you also spend some time at the highly regarded Hillcrest Children's Home. This beautiful complex is an outreach of the Assemblies of God Benevolences Department. Hot Springs also has six Assemblies of God congregations.

While you're in the area, you should also visit the city of Malvern, another important place on the Assemblies of God historical sites map.

In 1909 Evangelist and Mrs. Howard A. Goss put up a tent in Malvern and a mighty revival resulted. This dedicated couple had been persecuted in other cities, so they decided not to advertise their Malvern meetings. Goss explained that they wanted to "get in our work for God before the devil himself knew we were in town."

Persecution did come in Malvern, but so did eternal results. Hundreds were converted, healed, and filled with the Spirit in this 3-month campaign. It resulted in the calling of 75 men and women into the ministry. The most visible result is Malvern's First Assembly which will celebrate its 75th anniversary next year. This is a church with an outstanding past and a continuing ministry in central Arkansas.

For five years prior to the 1909 revival, a woman in Malvern had prayed for a great

revival. Goss gives her credit for preparing the way for the revival with her intercessory prayer. Those prayers were answered in 1909 and in the years that followed.

When Howard and Millicent Goss moved on to other ministries, E.N. Bell became the pastor of Malvern's thriving new Pentecostal church. It was in the back of Mart Phelps' grocery store that the influential *Word and Witness* was printed and which Bell edited. Mrs. Carmela Phelps told me how she would often help fold the papers after they were printed. Mrs. Phelps' father-in-law, Mart Phelps, was converted in the early revival meeting and was a staunch member of the church until his death in 1934.

When E.N. Bell was chosen to lead the newly formed General Council in 1914, A.P. Collins assumed the pastorate of the Malvern congregation. You might remember that A.P. Collins also followed Bell as chairman of the Assemblies of God.

Other early pastors at Malvern included Fred Lohman, E.R. Fitzgerald, H.E. Sims, Joe Higgins, Sr., J.W. Walthall, LaFayette Romines, P.F. Ramsey, and Claude H. Asher.

Some of the later pastors included L.O. Waldon, John J. Paproski, John C. Dickinson, David Hastie, Gene Thompson, Larry Moore, and the present leader, Raymond Phillips.

At the invitation of Pastor Phillips, I was in Malvern to preach at a Sunday morning service. After the service we visited with senior members of the church



Two pioneer members of Malvern First Assembly, Richard E. Bowdle and Cassie Grissom.

around a potluck dinner. Some of these dear pioneers were saved or came into the Pentecostal movement during that 1909 revival, and it was my joy to interview them on tape for our oral history program.

Ever since the day Howard and Millicent Goss put up a gospel tent in Malvern, this central Arkansas area has had a strong Pentecostal witness. Goss and his wife might have started the meetings before the devil knew they were in town, but you can rest assured that the devil knows it now.

Developing Educational Institutions

How the Newly Formed A/G Responded to the Need

By Dr. William W. Menzies

organized in 1916 by Allan Swift, pastor of Bethel Pentecostal Tabernacle in Newark, and two associates, Christian Lucas of Ossining, New York, and Minnie Draper, a prominent woman in the Christian and Missionary Alliance until her Pentecostal experience. W.W. Simpson, another CMA product, longtime missionary to China, was selected to serve as the principal of this school, which was dedicated to the training of ministers and missionaries. In 1918, when Simpson returned to China, Frank M. Boyd was asked to assume the office of principal, a post he held until 1923, when he left to accept a similar position at the new school in Springfield, Central Bible Institute. When Boyd left, William I. Evans became principal, holding that office until 1929, when Bethel was merged with Central Bible Institute.

A very early school in the East was Beulah Heights Missionary Training School, established in connection with a local church in North Bergen, New Jersey, in 1911. One of the early leaders was E. L. Whitcomb.

On the West Coast, an early enterprise was the Pacific Bible and Missionary Training School at San Francisco. The 1919 General Council endorsed this school for those wishing ministerial pre-



W. I. Evans



Frank Boyd

paration. This school actually began as a class for new converts in the mission operated by Robert Craig. More elaborate facilities were secured, and the name of the school was changed to Glad Tidings Bible Institute. D.W. Kerr, Willard Peirce, J. Narver Gortner, J. Wesley Cooksey, T.J. Jones, and Leland Keys contributed much to the stature of the faculty of Glad Tidings. Later the school was moved to a lovely wooded acreage in the Redwoods country near Santa Cruz. At that time the name of the school was changed to Bethany Bible College.

The earliest beginnings of what today is a fully accredited four-year liberal arts college, Southern California College, go back as far as 1921. While D.W. Kerr was at San Francisco, Harold K. Needham, pastor in Los Angeles, invited Kerr to launch a small Bible institute in the Southern California area. He offered the use of his home in Highland Park for that purpose. Bethel Temple of Los Angeles, pastored by G.N. Eldridge, helped to support the infant school. At first, Southern California Bible School was a summer school, enrolling about 30 students the first term. By 1923 the enrollment had climbed to 70 students.

One other school that had early roots on the West Coast was the Berean Bible School, located in San Diego. This school, begun in 1923, closed its doors during World War II. An interesting feature of that school was its ministry to Latin Americans. Mrs. Alice Luce had begun a school in Los Angeles to minister to the Spanish-speaking people of the area in 1926. Her school was affiliated with the Berean Bible School, but after some years it was discontinued for lack of financial support.

At the same time that Mrs. Luce was launching her Latin-American school in Los Angeles, H.C. Ball engaged in a similar effort in San Antonio, Texas. Ball's Latin-American Bible School graduated its first students in 1928.

P.C. Nelson, a former Baptist minister from Detroit, organized what be-



Mr. and Mrs. J. Narver Gortner

In the convention call to Hot Springs, one of the specific concerns mentioned was a "general Bible Training School, with a literary department." Already at least 10 Pentecostal Bible schools were in existence by 1914. Most of these were in connection with local churches, and were at best informal in nature, designed to meet the basic needs of a constituency largely devoid of extensive formal education.

At the first General Council, two schools were acknowledged and their support was encouraged, one of them being apparently a rough equivalent to a parochial grammar school, operated by R.B. Chisolm near Union, Mississippi. The other was the Gospel School of T.K. Leonard at Findlay, Ohio, which was designed for the preparation of Christian workers.

One of the most important early schools which had a most significant impact on the Assemblies of God was the Rochester Bible Training School, founded in 1895 by a Methodist minister, James Duncan. This school was operated in connection with the "Elim Faith Home" in Rochester, New York. . . . Although never more than 40 students were enrolled, this small school furnished the training for an impressive array of Assemblies of God leaders, including Ralph M. Riggs, Gayle F. Lewis, Charles W. H. Scott, Wilfred A. Brown, and Noel Perkin. Other distinguished alumni include J.Z. Kamerer, longtime general manager of the Gospel Publishing House, and missionaries Harry Waggoner, Jacob Mueller, Mrs. Nicholas Nikoloff, and Elsie Blattner.

Among some of the other early schools, which did not have a permanent character, was T.K. Leonard's Gospel School in Findlay, Ohio. In 1917 this school was merged with Andrew Fraser's Mount Tabor Bible School, conducted at Bethel Temple in Chicago. From 1912 to 1914, D. Wesley Myland and J. Roswell Flower maintained Gibeah Bible School in Plainfield, Indiana. Flem Van Meter and Fred Vogler assisted in the Gibeah enterprise.

Another early school that made a great contribution to the youthful Assemblies of God fellowship was Bethel Bible Institute of Newark, New Jersey. This school was

Editor's Note. This article is an excerpt from Anointed to Serve, The Story of the Assemblies of God, by Dr. William W. Menzies, and ©1971 by the Gospel Publishing House. In this excerpt Dr. Menzies traces the paths of several early educational institutions and the developing philosophy of higher education in the Assemblies of God. The book may be ordered from Gospel Publishing House (02-0465, \$10.95).



Southern California College street meeting. Can you identify any of these students?

came known as Southwestern Bible School at Enid, Oklahoma, in 1927. Nelson is fondly remembered by many as one of the great scholars and educators of the Assemblies of God. Four years later, in Amarillo, Texas, Guy Shields founded another Bible school to serve the great Southwest. His school was named Shield of Faith Bible School. This institution included in its offerings an elementary and high school department, as well as a college-level program. Raymond T. Richey established Southern Bible College at Goose Creek, Texas, at about the same time. A series of mergers brought these institutions together, so that by 1941 one institution remained. Located at Fort Worth, the resulting school was named Southwestern Bible Institute. Two years later it moved to its present location, Waxahachie, Texas.

It was in 1920 that the first Bible school was actually established by the Assemblies of God. The new school, to be located in Auburn, Nebraska, lasted but one year. S.A. Jaimeson was chosen to be the principal. It closed its doors in the spring of 1921. The Midwest Bible School, as it was named, was operated on a "faith" basis, with faculty salaries and other expenses cared for from freewill offerings, largely unsolicited.

In spite of the debacle at Auburn, however, a second attempt was made to establish a Bible school, this time on a more substantial basis. In 1921 the basement of Central Assembly in Springfield, Missouri, was remodeled for classrooms, dining room, kitchen, and offices. In the fall of 1922, Central Bible Institute opened its doors, with D.W. Kerr serving as the first principal and his son-in-law, Willard Peirce, serving as an assistant.

Approximately 40 students enrolled that first term. The school filled such an obvious need and grew so rapidly that it taxed

the limited facilities at Central Assembly. A large, wooded tract of land north of the city was donated for a permanent school. The first building was erected and occupied in 1924. One hundred and six students enrolled that year.

By 1921 half a dozen schools, three in the Metropolitan East, two on the West Coast, and the ill-fated Nebraska school, had been granted General Council endorsement. Steps were taken to coordinate the variety of programs being offered in the schools.

Through the accelerated printed ministries of the Gospel Publishing House and the development of a workable training program for ministerial and missionary candidates, the infant organization was well on its way to making a vigorous impact on both the domestic and foreign scene.

Notable Historic Quotation

When the Pentecostal movement got a foothold in Springfield, Missouri, in 1907 through the ministry of Rachael Sizelove, there was considerable opposition from certain church members. Mrs. Sizelove's niece, Hazel Bakewell, remembers what a Baptist pastor advised certain believers who were critical of the Pentecostals:

"If it is of God, it will stand, if it isn't of God, it will fall. Let them alone!"

Today the Assemblies of God, one of the organizations which make up the Pentecostal movement, has its international headquarters in Springfield.

And if the Baptist pastor were around today to see the ministry of the Assemblies of God around the world, he no doubt would say, "It is of God! It has stood the test."

ARCHIVES ACTIVITIES

Recent Acquisitions

Oral history interviews: J. Billy McIntosh, interviewed by W.C. Langford and Wayne Warner; Elmer and Martha McAlister, donated by Don Simpson; Carl O'Guin, interviewed and donated by Betty Burnett; Frank and Irene Lindquist, interviewed by William W. Menzies; senior members of Malvern (Arkansas) First Assembly, George and Margurite Mandel, and Lula A. Holloway, interviewed by Wayne Warner.

Personal testimony on tape donated by Margurite Mandel.

A.S. Copley, a biography by W.J. Franklin. Donated by the author.

Records of the New York and Old Eastern Districts.

Photos and other materials relating to the life and ministry of the late W.E. Waddle. Donated by his daughter, Mrs. W.C. Langford.

Early Teen Challenge records and clippings from Division of Home Missions.

The *Pentecost* paper (1908-10). Donated by Paul Smith, director and publisher of *Grace and Glory*.

Revivaltime Pulpit, vols. 17 and 19, donated by Ruth McKinney.

National Association of Evangelicals (N.A.E.) files, 1943-1979).

Magazines Wanted

Early copies of the *Full Gospel Missionary Herald*, published by Bethel Pentecostal Assembly, Newark, New Jersey, are needed to complete the Archives collection. Persons having copies and wishing to donate them to the Archives should write or call Pam Eastlake. When writing please list the issues available.

Donors Needed

The Archives has a rare opportunity to obtain about 50 video interviews of people who have been involved in the development of the Assemblies of God. For only the cost of the video tapes (\$500), these tapes — many of which cannot be replaced — can be added to the Archives collection.

Persons wishing to make a tax-deductible gift for this project should mark their gift, "Video Project."

New Equipment

The Archives took delivery on a Canon AE-1 Program 35mm camera and flash unit. A convention exhibit was purchased and used for the first time at the Illinois District Council. Additional storage space in the Archives vault has been made possible through the installation of two mechanical assist White Aisle Savers.

Archives Finds Early Pentecostal Paper

Probably the only existing full set of an early Pentecostal paper, which was founded by the late J. Rowell Flower, has been located by the Assemblies of God Archives. *The Pentecost*, published in Indianapolis and Kansas City between 1908-10 (18 issues), has been preserved by the paper's successor, *Grace and Glory*. The current publication is published at Mountain Grove, Missouri.

The publisher of the *Grace and Glory* donated seven duplicate copies of *The Pentecost* to the Archives. The Archives also has filmed the remaining 11 issues.

PRESERVING YOUR CHURCH HISTORY

Microfilming Church Records

By Pam Eastlake

Since your church records are unique materials, it is important that they are protected from destruction. One method used to insure the preservation of valuable information is microfilming. Original paper records should not be destroyed after microfilming; the microfilm is an insurance copy should the originals be lost due to fire, flood, theft, etc. For this reason, the microfilm should be stored somewhere other than the church building — such as a safety deposit box.

Once the decision to microfilm records is made, there are still many considerations: will the microfilming be done in-house or sent to a lab, will you want microfilm or microfiche (on a roll or a card format), and how often will microfilming be done (once a year, twice a year, or more often). Two types of film may be used: safety film, photographic film meeting requirements of ANSI (American National Standards Institute) PH1.25-1976 (see below), or archival-record film (ANSI PH1.28-1976 or ANSI PH1.41-1976). Safety film means that the film is difficult to ignite, slow-burning, and low in nitrate nitrogen content (a combustible film base). Archival-record films must have a gelatin-silver halide emulsion processed to a silver-gelatin black-and-white photographic image. The film must also meet certain processing standards. (Further information regarding film and processing is contained in the Kodak pamphlet listed below.)

Most churches do not have the finances or space for establishing a microfilm lab; therefore, inquiries should be made to labs in your city and near-by towns as to the cost of hiring them to do the filming. Costs of filming records will probably range from \$60 to \$200 per roll (each roll is 16mm x 100 feet). This price includes the cost of the film and processing and labor. You can keep costs down by making sure the records are processed for filming before taking them to the lab. Records to be filmed should have all staples, paper clips, and rubber bands removed. Also, check to be sure the materials are in the

proper sequence and clearly labeled. Ask the companies for references from previous clients and check with them on their satisfaction with the finished product. In addition, be sure the companies will process the film to archival standards as recommended by the American National Standards Institute.

Whether you film the materials or have it done by professionals, the use of targets will add a quality look to your microfilm. There are several types of targets but they each have something in common: they should be large enough to read on the microfilm with the naked eye. Each roll of film should begin and end with 18 to 24 inches of unexposed film. The first image should be a target with the name of the institution and then a target with the title of the material to be filmed (such as FINANCE COMMITTEE MINUTES) and the inclusive dates. Next will be the target START. Other targets which will be useful in microfilming are MISSING, BLANK, CONTINUED, and END. The pages or issues that are missing should be written with the target as should the inclusive numbers of blank pages. If the material to be filmed requires more than one roll of film, then the target CONTINUED is filmed at the end of one roll and the beginning of the new roll.

When storing your microfilm do not

wrap a rubber band around the film or use adhesive tape, tape splices, or bleached paper as these items promote the growth of microscopic blemishes on the film. The film should be stored in metal or plastic containers that are noncorroding and free of reactive fumes. It is important to store the microfilm in cool, dry air free of vapors to prevent the formation and growth of blemishes. The climate for storage should be a temperature below 70°F and a relative humidity of 20 to 40%.

This column touches briefly on some of the considerations to be given to the use of microfilm. Listed below are some pamphlets containing detailed information on the use of microfilm.

Storage and Preservation of Microfilms, Kodak Pamphlet D-31, Eastman Kodak Company, Rochester, N.Y., 14650.

Guidelines for Microfilming, Lutheran Historical Conference, Concordia Historical Institute, 801 DeMun Avenue, St. Louis, MO 63105.

Modern Manuscripts, by Kenneth W. Duckett, ©1975 American Association for State and Local History (Chap. VI: Information Retrieval).

All ANSI Specifications are available from American National Standards Institute, Inc., 1430 Broadway, New York, N.Y. 10018. ♦

LETTERS FROM OUR READERS

More on the Thayer Revival

My mother was in the outpouring of the Holy Spirit in 1909 at Thayer, Missouri (*Editor's note: See "The Great Ozark Mountains Revival," summer, 1982*). She went to be with the Lord last year at the age of 90. I was born into the Pentecostal movement in 1914, so glad to have the heritage of Pentecost.

Juanita LeMaster
Poteau, Oklahoma

P.S. Sure enjoyed the membership tape and book. Thank you.

Wants *Heritage* Monthly

I must let you know how much I enjoy my copy of *Heritage* and wish it were monthly. I sit down and read it from cover to cover.

Mrs. Paul E. Bowdle
Malvern, Arkansas

"The Night God Stopped the Angry Mob"

I have just received a copy of the spring issue of *Heritage* which was sent to me by

a friend. I have enjoyed it so much that I want to become a member of the Heritage Society. Enclosed is my check for \$10.

My father, J.L. Jones, was the evangelist conducting the meeting in the article, "The Night God Stopped the Angry Mob."

Mrs. A.L. Locke
Orange, Texas

Spring Issue Appreciated

I have just finished going through the Spring 1983 issue of *Heritage*. I wanted to express appreciation for the excellent material you had in the issue. This publication will undoubtedly become a collector's item for those who receive it.

Thanks for the great job you are doing.

Hardy W. Steinberg
Springfield, Missouri

Pioneering Is Satisfying Ministry

We first founded the A/G church in the college town of Ypsilanti, Michigan, in 1932; also the work in Plymouth the same

(Continued on p. 8)

Pam Eastlake is
Assistant Archivist,
A/G Archives



Early Pentecostal Missionaries

They Went Everywhere Preaching the Gospel

Gary B. McGee

When the Pentecostal movement emerged at the beginning of this century, many participants felt called to overseas evangelism. The early records of the revival speak of a close and abiding association between the baptism in the Holy Spirit as evidenced by speaking in tongues for an endowment of power in Christian witness, a fervent belief in the premillennial return of Christ and His command to evangelize to the uttermost parts of the world. This Baptism, viewed as the fulfillment of Joel's prophecy for "the last days," seemed to heighten the imperative for world evangelism. The history of Pentecostalism cannot be properly understood apart from its missionary vision.

Many of the early Pentecostals believed that speaking in tongues had a unique missionary function. According to this perspective, the new tongues were actually spoken languages to be used by the Pentecostals in the proclamation of the Gospel in foreign lands. Charles F. Parham, leader of the revival in Topeka, Kansas, and later participant in the Azusa Street Revival, firmly believed in this special missionary role of tongues. Two items in *The Apostolic Faith*, an early publication from Azusa Street, reported:

The gift of languages is given with the commission, "Go ye into all the world

and preach the Gospel to every creature." The Lord has given languages to the unlearned, Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children.¹

God is solving the missionary problem, sending out new-tongued missionaries . . . without purse or scrib, and the Lord is going before them preparing the way.²

Before long, however, many Pentecostals questioned the missionary use of tongues

"The history of Pentecostalism cannot be properly understood apart from its missionary vision."

and emphasized that the Pentecostal Baptism was an avenue of praise and intercession to God provided by the Holy Spirit. Early periodicals began to emphasize the need for language study before commencing overseas evangelism.

At least three different groups of missionaries went overseas as a result of the Spirit's outpouring. The first group represented those who had been called, but due to their feelings about the urgency of the hour and their belief in the missionary

purpose of tongues, took little or no time to gather financial resources or study the history, culture, or language of the country where they were going to minister.

While many shared their testimonies and witnessed the mighty power of the Holy Spirit, their overall impact appears to have been short-lived and disappointing. Disillusionment crept in as the harsh realities of the foreign fields surfaced: the need for language and cultural studies, the importance of dependable financial support from the home churches to meet expenses and expand activities, in addition to the need for a long-term strategy for the development of indigenous churches.

Information about the activities and successes of these early missionaries is limited. One glimpse comes from a contemporary and not-too-sympathetic observer, A.B. Simpson, the founder of the Christian and Missionary Alliance. Since the Alliance was experiencing a Pentecostal revival in some quarters at home and abroad, Simpson reported to the 1908 convention of the organization that one of the unfortunate results of the fledgling Pentecostal movement was

the sending forth of bodies of inexperienced and self-appointed missionaries to foreign lands under the honest impression of their part that God had given them the tongue of the people to whom they were to minister the Gospel. Without preparation, without proper leadership, and without any reasonable

Missionaries to Egypt, about 1913. Seated, l. to r., Roy Scott, Frank Crouch, Andrew Crouch, and Egyptian interpreter. Standing l. to r., Mrs.

Roy Scott, Mrs. Frank Crouch, James Crouch, and Mrs. Andrew Crouch. James Crouch is now 82 and living in Springfield, Missouri.



support, several of these parties have gone out to heathen lands only to find themselves stranded upon some foreign shore without the ability to speak any intelligible tongue, without the means of support, or even of returning home. These unhappy victims of some honest but mistaken impression, have been thrown upon the charity of strangers, and after the greatest sufferings have in most cases with much difficulty, been compelled to return to their homes, disappointed, perplexed and heart-broken.³

Although accurate to a considerable degree, Simpson failed to take into account that some of the early missionaries did persevere in their overseas ministries. The A.G. Gars and Lucy Leatherman were noteworthy exceptions to Simpson's observation. The sufferings of many of these individuals must have been heroic; while we have learned from their mistakes, we can nevertheless be inspired by their devotion to the cause of Christ.

The second group of missionaries that figured prominently in early Pentecostal missions was the newly Spirit-filled veterans of other missionary agencies. One prominent veteran missionary who received the Pentecostal Baptism was Miss Susan Easton, the head of the American Women's Board of Missions in India. Miss Easton had attended the im-

"The dedication of the early Pentecostal missionaries to the proclamation of the Gospel is truly impressive."

portant Ecumenical Missionary Conference at New York City in 1900 and represents the prominent role of women in 19th century Christian missions and in the later Assemblies of God foreign missions program. Shortly after the General Council was organized in 1914, Miss Easton received nomination to serve on the Foreign Missions Committee. She served in that post for several years.

Another missionary who had served with distinction overseas since 1892 was William W. Simpson of the Christian and Missionary Alliance (no relation to A.B. Simpson). Born in the Tennessee mountains in 1861, Simpson eventually surrendered his life to Christ and felt called to serve in overseas missions. Attending the New York Missionary Training College (later Nyack College) founded by A.B. Simpson in 1891, he headed for the Far East the following year with other Alliance missionaries. Receiving instructions and encouragement from J. Hudson Taylor, William Simpson and his colleagues

Gary B. McGee is an assistant professor in Bible and history at Central Bible College, Springfield, Missouri.

Hints for Missionary Preparation in 1909

"You will not be walking in beds of roses."

Editor's Note. The following advice to prospective missionary candidates was written by Thomas Hezmalchal and published in The Pentecost, August 1909.

Beloved, I am writing a few lines to all the dear ones who are thinking of coming to South Africa.

In the first place, I would advise all to be very sure their call is of God and that in no sense the heart and mind has been influenced by personal desire or by written articles which have appeared in many of our Pentecostal papers.

I would advise all, as far as possible, to become thoroughly acquainted with English currency and its value before leaving their home land; also to become thoroughly acquainted with Government and Colonial demands enforced upon every passenger before being permitted to land. This can be obtained at the shipping agent's office at your own home. You are not only to have \$100 when you land, but that \$100 before God and man has to be your own personal property to keep you until you can secure employment.

Before leaving home you must be sure you have faith in God through Jesus Christ, that He will supply your needs. If not, I beg of you never to start until you have, for you will have this most important lesson to learn, and it is easier to learn it at home than here.

You will not be walking in beds of roses in this work here. It is a great, practical side of work and life that is demanded, and such a life was that of our dear Master.

I remain your brother in the Master's service.



T. Hezmalchal

Thomas Hezmalchal

headed for Tibet — considered by many to be the "uttermost" part of the world! These early Alliance missionaries witnessed the protective power of God as they penetrated the Tibetan border with the Gospel.

Attending a convention of missionaries in Taichow, China, in 1912, Simpson received the Pentecostal Baptism. Many received this experience on that occasion. Due to his uncompromising belief that the baptism in the Holy Spirit was evidenced by speaking in tongues, he was dismissed from the Alliance and eventually joined the Assemblies of God. Simpson continued as a missionary with the latter organization in China and Tibet for many years.

Unlike many other missionaries in the early part of this century, the Pentecostals were rarely trained in universities and Christian colleges before they entered their missionary activities. The Pentecostals quickly adopted the new Bible institute approach in theological education. Shorter than the traditional program of ministerial preparation, the Bible institute offered the student an intensely Biblical education, dynamic spiritual atmosphere through daily chapel services and prayer meetings and a speedier entry into the ministry.

New schools, such as the Rochester Bible Training School, Bethel Bible Training Institute of Newark, New Jersey, and Central Bible Institute, Springfield, Missouri, became prominent in the preparation of missionaries. Other schools

emerged in the early decades of this century to share the responsibility.

These institutions prepared a third group of missionaries: men and women who had received Bible institute education in preparation for overseas endeavors. Examples include Marguerite Flint (India), Eric Booth-Clibbourn (Africa), John Burgess (India), Margaret Felch (India), Grace Walther (India), Ralph Riggs (Africa) and Edgar Pettenger (Africa). The Bible colleges in the Assemblies of God continue to play a very prominent role in the training of Assemblies of God missionary personnel.

As the Pentecostal Movement matured, more attention was placed on preparation for the foreign fields, sound financial support, and the necessity of an overall strategy to fulfill the Great Commission. This was particularly true with the developing Assemblies of God foreign missions program.

The dedication of the early Pentecostal missionaries to the proclamation of the Gospel is truly impressive to this modern-day observer. Let us never depart from that vision.

References

- ¹*The Apostolic Faith*, September, 1906, p. 1.
- ²*The Apostolic Faith*, November, 1906, p. 2.
- ³*The Eleventh Annual Report of the Christian and Missionary Alliance* by A.B. Simpson, President and General Superintendent (May 27, 1908), pp. 11-12.



TIME FRAME A QUICK LOOK INTO THE PAST

10 Years Ago — 1973

With the opening of the new Maranatha Manor in Springfield, Missouri, the Bethany Retirement Home in Lakeland, Florida, has been closed and 26 of the residents have moved to Maranatha.

Martin Bryan Netzel, 64, general treasurer of the Assemblies of God for 15 years, died May 20. He began to preach in his native Texas at the age of 20.

20 Years Ago — 1963

Evangelist and Mrs. Jim Bakker conducted a meeting at Faith Temple, Taylors, South Carolina, in which 75 people were saved in one week.

The *Revivaltime* summer choir is on a 31-day tour to the central and northeastern states and Canada. Stan Michael is the tour speaker and manager; Cyril McLellan is choir director, and Lee Robins is tenor soloist.

30 Years Ago — 1953

Kermit Reneau was elected superintendent of the newly formed South Texas District Council.

Mr. and Mrs. Wesley Hurst and their two children, Judy and Randy, sailed April 30 on the *S.S. African Dawn* for missionary service in Tanganyika.

40 Years Ago — 1943

Pastor Frank J. Lindquist of Minneapolis Gospel Tabernacle preached the baccalaureate message to 69 graduates at Central Bible Institute, Springfield, Missouri. (A few weeks later this "Ambassadors of Hope" class was saddened to learn that Myer Pearlman, one of their favorite teachers, was ushered into the presence of the Lord.)



Wes Hurst family in 1950's

Because of war conditions, the General Council of the Assemblies of God is urging only "those who are really needed" to attend the 20th General Council in Springfield, September 1-9.

50 Years Ago — 1933

The Great Depression has not stopped the efforts of Pastor Ivan O. Miller and congregation in Minnesota. They dedicated the new Brainerd Gospel Tabernacle with a seating capacity of 700 and with an indebtedness of only \$4,000. The church was established in 1921 by James Menzie and Frank J. Linquist.

Word has been received of the death of one of our first executive presbyters, Cyrus B. Fockler, 70, pastor of the Milwaukee Gospel Tabernacle.

60 Years Ago — 1923

Outstanding evangelistic efforts have stirred Tulsa, Oklahoma, and two Canadian cities, Victoria and Vancouver.

In Tulsa, 2,300 people have responded to altar calls given by Raymond T. Richey. An 11-year-old girl walked up to the evangelist and exclaimed, "Why, Mr. Richey you are a young man!" The little girl was seeing for the first time after receiving healing in the service.

Dr. Charles S. Price, a congregational minister who received the Pentecostal experience two years ago, is preaching to thousands in his Canadian campaigns.

70 Years Ago — 1913

Alexander A. Boddy, an Anglican min-

ister and editor of the magazine *Confidence*, has been visiting Pentecostal assemblies in the U.S.A. and Canada. He is one of England's pioneer Pentecostal ministers.

F.F. Bosworth has added extra canvas to his huge tent in Dallas to seat an additional 300 people, but the tent is still too small to handle the crowds. Many have been saved, and a strong local Pentecostal church has been born.

LETTERS

(Continued from page 5)

year. Then up in frozen Northern Michigan in the town of Glennie we started another church. . . . After turning the members and new church building over to a young pastor, we went on the field for a few years. Then we organized, built, and pastored the former Parkside Gospel Tabernacle on Detroit's east side, holding forth there for 18½ years.

Moving to Miami, Florida, we made our headquarters in a mobile home park and evangelized and supplied for pastors from 1956 to 1960. At the request of the park management, we started worship services in the recreation hall, using our musical instruments and operatic-trained voice. This has been a Home Missions outreach of the Peninsular Florida District for 22 years, and we are still going strong in Bell Haven Park. All praise to God!

Pioneer work has been a very satisfying ministry to us, and God always provided for our needs.

Joseph and Helen Floreck,
 Chaplains
 Bell Haven Community Church
 Miami, Florida

Appreciates Heritage

Greetings and congratulations for the very fine job you are doing with *Heritage*. My academic background is in history and I appreciate the quality of your work.

Keep up the good work.

Gordon L. Anderson
 North Central Bible College
 Minneapolis

ASSEMBLIES OF GOD HERITAGE

Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802. Phone (417) 862-2781. This paper is free to members of the Assemblies of God Heritage Society. Information on membership is available on request.

Wayne E. Warner, Editor
 Pam Eastlake, Assistant Editor

© Copyright 1983 by the General Council of the Assemblies of God