

41st GENERAL COUNCIL ISSUE

Vol. 5, No. 2, Summer 1985

Assemblies of God
HERITAGETM

THE
AMAZING
WORLD WAR II
LIBERATION AT

Los Banos

PIONEERS OF PENTECOST:

Alice E. Luce and H.C. Ball

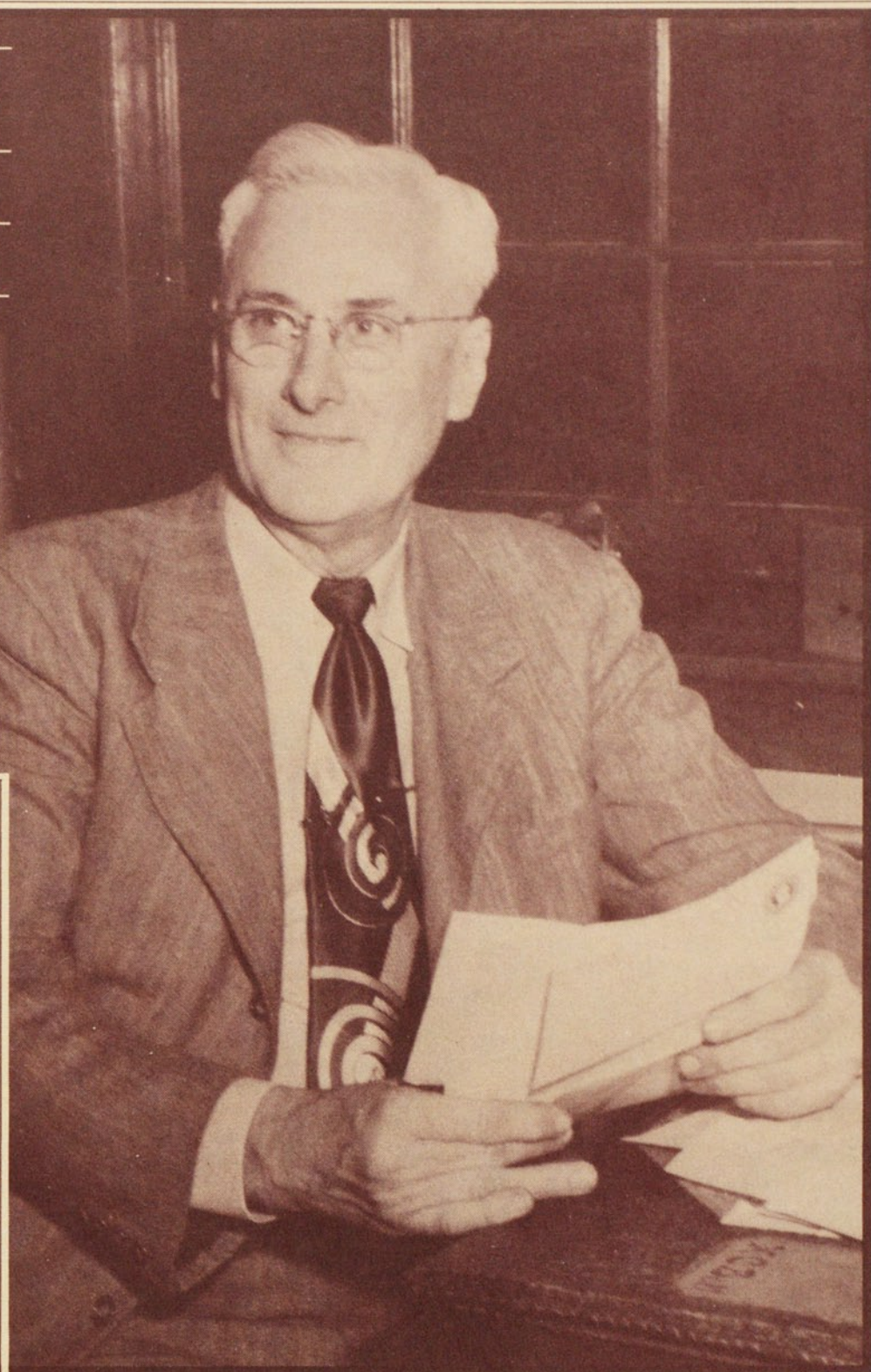
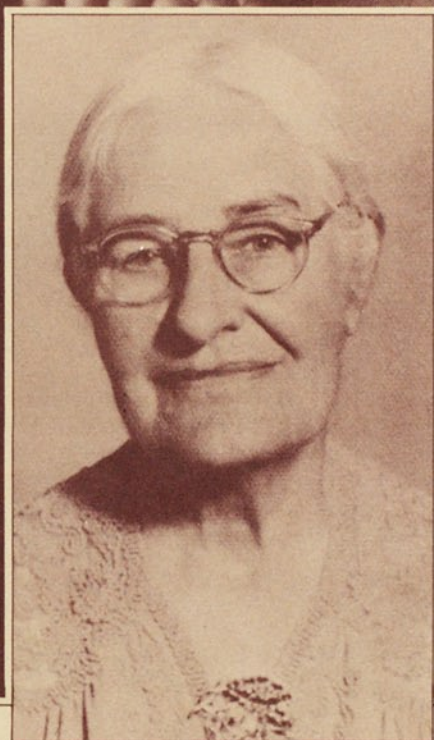
By Gary B. McGee

THE STORY OF

El Evangelio Pentecostal

ORIGIN AND DEVELOPMENT

Ministry Among Hispanics



Cover: Alice E. Luce and H.C. Ball

THE HERITAGE

LETTER *Wayne Warner*

You've heard the old saying, "We've never done it that way before."

We had never tried a bilingual publication until this issue. This summer issue — our General Council issue — is a first for *Heritage*, and you'll see what we're talking about by looking to the next page. In this story, and the one beginning on page 5, we have English and Spanish side by side.

So if you feel more comfortable reading Spanish, you'll enjoy this issue — especially with its Hispanic emphasis.*

We had been thinking about a bilingual issue with Hispanic emphasis for many months. Now it is a reality.

We especially appreciate the help of Dr. Gary McGee, an associate professor at the Assemblies of God Theological Seminary, and Leroy and Elaine Atwood, publishers of *El Evangelio Pentecostal*. Dr. McGee wrote the feature on Alice E. Luce and Henry C. Ball, and the Atwoods translated and set type for the Spanish used in this issue.

You'll also find a story about the Atwoods and *El Evangelio Pentecostal* on page 13.

Extra copies of this issue are being printed for distribution at the General Council in San Antonio. This city, by the way, is home for the Gulf Latin American District, whose superintendent is Josue Sanchez; and the Latin American Bible Institute, whose president is A.O. Martinez.

And of course the founder of the Hispanic ministry in the Assemblies of God, Henry C. Ball, lives in San Antonio with his wife of 67 years, Sunshine. They are known and loved by people throughout the Western Hemisphere.

We enjoyed producing a video interview with the Balls last spring while they were in Springfield. Harold Carpenter, a missionary to Latin America, is the interviewer on the tape. The video will be shown on Evangel College's cable 19 and will be shown several times during the General Council at the Archives booth (#610).

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



First Graduating Class Latin American Bible Institute, 1928. Standing, left to right, Benito Mendez, Ruben Arevalo, Horacio Menchaca, Juan C. Orozco, Samuel Robles, Enrique Rosales, and Dario Lopez. Seated, Josue Cruz and Manuel Bustamante. Courtesy of Josue Sanchez, superintendent, Gulf Latin American District Council.

Also in this issue is the story of the dramatic liberation of civilian internees at the Los Banos internment camp. This liberation on February 23, 1945, brought to an end much suffering and sorrow for more than 2,000 civilian internees at the camp some 40 miles south of Manila.

Two of the internees were veteran Assemblies of God missionaries, Blanche Appleby and Rena Baldwin (later Lindsay). Unfortunately, neither lived to see the publication of their story in *Heritage*. Blanche died in 1968 and Rena in June of this year as we were preparing the story.

They did, however, write their accounts of the liberation which were published in earlier issues of the *Pentecostal Evangel*.

After you read the Los Banos story, you'll understand why General Douglas MacArthur said in his report of the liberation, "God was certainly with us today."

Do you enjoy reading about people who were involved in the origin or the development of the Assemblies of God?

Maybe this is the first issue of *Heritage* that you have seen. I hope it is not the last and that you will want to join with us in this tremendous responsibility to preserve and promote our great heritage.

All we need are people like yourself who are willing to support the Archives. It doesn't take much in terms of money — just \$10 a year will give you a membership in the Assemblies of God Heritage Society. And you'll have the satisfaction in knowing that you are helping in our efforts

here at the Archives.

As a member of the Heritage Society, you'll receive this unique magazine for a year and a free copy of the book *China Call*.

Before you forget it, please send your \$10 check to the Assemblies of God Archives, 1445 Boonville, Springfield, Missouri 65802.

Together we will help preserve and promote our Pentecostal heritage.

*For more information on the history of Pentecostalism among Hispanics, see Victor De Leon's *The Silent Pentecostals*. Philip H. Pedroza wrote "Ministering to Hispanics," an article published in the *Pentecostal Evangel*, June 30, 1985.

ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

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The Origin and Development Ministry Among Hispanics

A Bilingual Article
ENGLISH-SPANISH

The late Victor de Leon, Jr. traces the origin of the Hispanic ministry of the Assemblies of God to January 10, 1915.

That was the day H.C. Ball, a former Methodist, was ordained at Kingsville, Texas.¹

Not a single Assemblies of God congregation was set in order among Spanish-speaking Pentecostals at the time. In 1918 Ball and others established the Latin American Conference of the Texas District. In 1925 this wing of the Lone Star District became known as the Latin American District.

But the Pentecostal message was not to be fenced in among Hispanics in Texas. Soon other believers across the nation received the Pentecostal experience, and the growth and development of the movement has been nothing less than phenomenal.

The expansion brought about a need for a division in 1956. That is when the Spanish Eastern District was formed. The new geographical area included most of the territory east of the Mississippi River plus Puerto Rico. Most of the territory west of the Mississippi was retained by the Latin American District.

Again in 1972 there came the need for reorganization. Five districts were formed to serve the growing Hispanic ministry: Central Latin American, Gulf Latin American, Midwest Latin American, Pacific Latin American, and Spanish Eastern. Puerto Rico was a part of the Spanish Eastern District until 1975 when it became a separate district.

The most recent division came in 1981 when the Southeastern Spanish District was organized.

It is easy to look back and see the tremendous progress of the Hispanic ministry in the Assemblies of God. But many believe it is only the beginning. As our Spanish-speaking population continues to multiply, it is almost certain that the Assemblies of God Hispanic ministry will increase as well. This will mean more converts, more churches, and probably more districts.

No two people can be any more pleased with the Hispanic phenomenon in the Assemblies of God than Anglo pioneers, Henry C. and Sunshine Ball.²

¹ Victor De Leon, *The Silent Pentecostals* (published by author, 1979, p. 43). Other pioneers among Hispanics include Ball's wife Sunshine, Alice Luce, Demetrio Bazan, Sr., Jose Giron, Juan Lugo, Francisco Olazabal, and M.M. Pinson.

² These revered pioneers are both 89, have been married for 67 years, and make their home in San Antonio, Texas.

El difunto Víctor de León, hijo, traza el origen del ministerio hispano de las Asambleas de Dios desde Enero 10, 1915.

Esa fué la fecha en que E. C. Ball, antes metodista, fué ordenado en Kingsville, Texas.¹

No existía ni una congregación organizada entre los pentecostales de habla-española en aquel tiempo. En 1918 el Hno. Ball y otros establecieron la Conferencia Latino Americana del Distrito de Texas. En 1925 esta zona del Distrito de Texas fue llamada el Distrito Latino Americano.

Pero el mensaje pentecostal no se restringió a Texas. Dentro de poco, otros creyentes en toda la nación recibieron la experiencia pentecostal, y el crecimiento y desarrollo del movimiento no ha cesado de ser extraordinario.

El crecimiento dió lugar a la necesidad de una división en 1956.

Fuó en ese año que se formó el Distrito Hispano del Este. Esta nueva área geográfica incluyó el territorio al este del Río Mississippi y Puerto Rico. La mayor parte del territorio al oeste del Mississippi permaneció en el Distrito Latino Americano.

Nuevamente en 1972 se vió la necesidad de una reorganización. Cinco distritos fueron formados para servir al ministerio: Distrito Latino Americano Central, Distrito Latino Americano del Golfo, Distrito Latino Americano Este Central, Distrito Latino Americano del Pacífico y el Distrito Hispano del Este. Puerto Rico formaba parte de este último hasta 1975, año en que llegó a ser un distrito aparte.

La división más reciente ocurrió en 1978 cuando el Distrito Hispano Sur-este fue organizado.

Es fácil dar una mirada hacia atrás y contemplar el tremendo progreso del ministerio hispano en Las Asambleas de Dios. Pero muchos creen que esto es solamente el principio. Mientras nuestra población hispana continúe multiplicándose, es casi cierto que el ministerio hispano de las Asambleas de Dios crecerá como en el pasado.

Esto resultará en más convertidos, más iglesias, y probablemente más distritos.

Nadie puede gozarse más que los Hnos. Enrique C. y Sunshine Ball² pioneros anglos, por el fenómeno hispano en las Asambleas de Dios.

¹Victor De León - *The Silent Pentecostals*

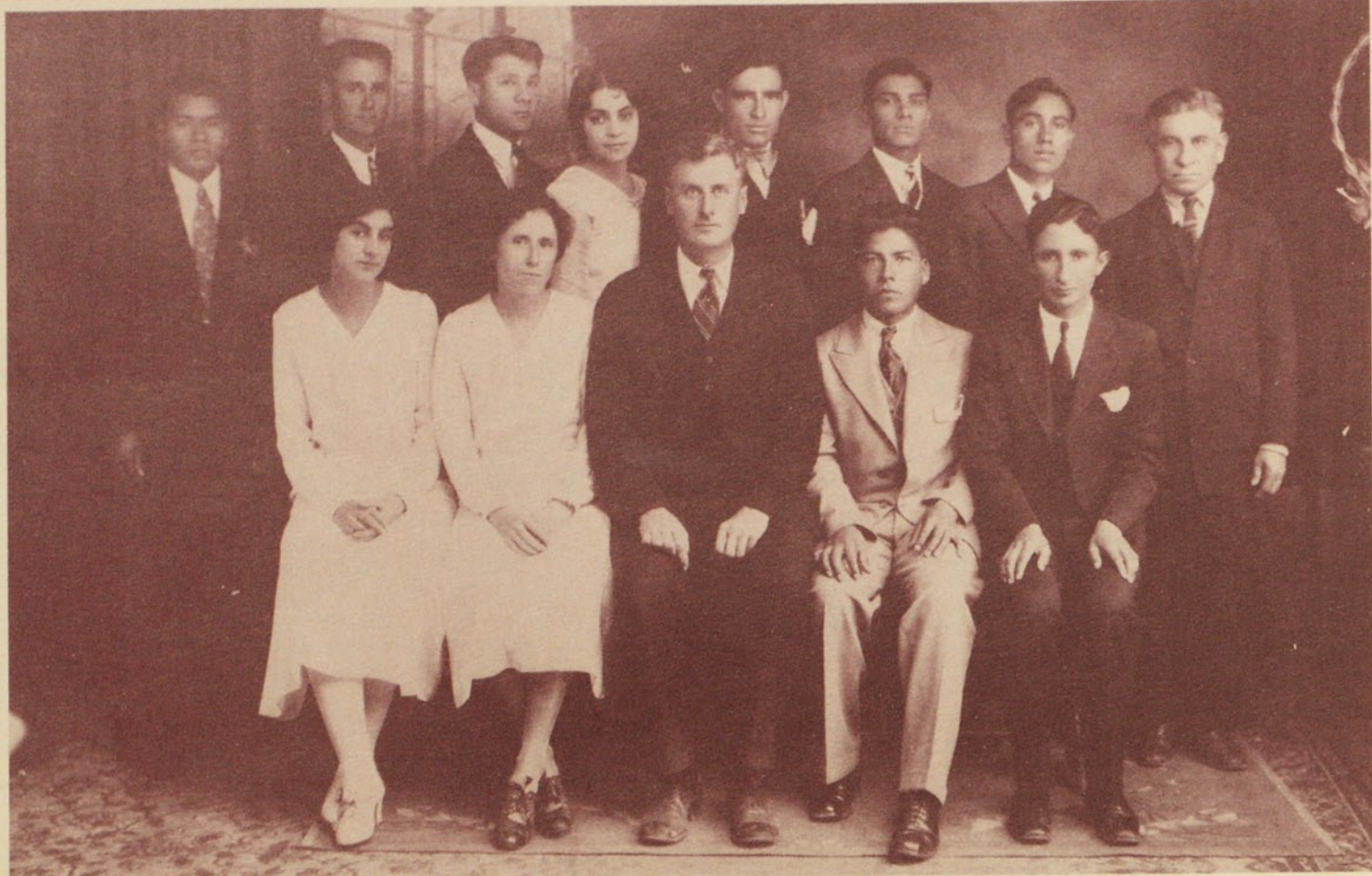
Otros pioneros entre los hispanos incluyen la esposa del Hno. Ball, Sunshine, Alicia Luce, Demetrio Bazán, padre, José Giron, Juan Lugo, Francisco Olazábel, y M.M. Pinson.

²Estos pioneros respetados han cumplido 89 años, han sido casados por 67 años, y residen en San Antonio, Texas.

LATIN AMERICAN DISTRICTS*

DISTRICT	CHURCHES	MEMBERSHIP
Central Albuquerque, NM Frank Trevino, Supt.	106	6,559
Gulf San Antonio, TX Josue Sanchez, Supt.	280	27,450
Midwest Aurora, IL Daniel B. Enriquez, Supt.	47	3,036
Pacific La Habra, CA Jesse Miranda, Supt.	258	24,172
Puerto Rico Bayamon, PR Rafael Miranda, Supt.	176	17,721
Southeastern Plant City, FL Gustavo A. Jimenez, Supt.	60	4,089
Spanish Eastern Bronx, NY Adolfo Carrion, Supt.	198	22,381
	1,125	105,408

*Statistics are from 1984 reports



Above, one of the early graduating classes at Latin American Bible Institute. Standing, left to right, Dario Solis, Nicanor Menchaca, Severiano Menchaca, Bertha Esturke, Melecio Menchaca, Arturo Ramirez, Ventura Flores, Sr., and Ramon Porras. Seated, Laura Kritz, Sunshine Ball, Henry C. Ball, Ruben Arevalo, and Josue Cruz. Courtesy of H.C. Ball.



Mack M. Pinson



Alice E. Luce



Henry C. Ball

El Salvador Assembly, San Antonio, which H.C. Ball started in 1961. Courtesy of H.C. Ball.



Books published by Alice E. Luce (1927), Henry C. Ball (1921), and Victor De Leon (1970).



Pioneers of Pentecost: Alice E. Luce and Henry C. Ball

By Gary B. McGee, Ph.D.

The growth of the Pentecostal faith among Hispanics in North America is usually associated with the pioneer ministries of Henry C. Ball, Alice E. Luce, Juan L. Lugo, and Francisco Olazabal. The early efforts of these individuals paralleled the organization of the Assemblies of God in 1914. Their ministries constituted one of the earliest endeavors by Council members to evangelize an ethnic minority at their own doorstep.

Two of them, Henry C. Ball and Alice E. Luce, were lifelong friends and colleagues who fulfilled particularly significant roles.

"They shared a common goal: the evangelization of Hispanics in the Western Hemisphere through the establishment of strong indigenous churches."

In many ways, they were opposites. Luce had been well-educated in England, served as a missionary to India, spoke five languages (English, French, Hindi, Urdu, Spanish), remained single and focused her later ministry in California. Ball never attended a Bible school, struggled to learn Spanish, married Sunshine Marshall in 1918 and devoted a large share of his ministry in Texas. Here the differences end.

Even though they worked variously as pastors, evangelists, writers, educators and administrators, they shared a common goal: the evangelization of Hispanics in the Western Hemisphere through the establishment of strong indigenous churches. Although the year 1985 marks the 70th anniversary of their ordinations by the Assemblies of God, their successful efforts at evangelism and perspectives on building a strong indigenous work still deserve careful consideration.¹

Alice E. Luce (1873-1955)

With a French Protestant (Huguenot) ancestry, Alice Eveline Luce was born in Cheltenham, England, in 1873. Her father, the Reverend J.J. Luce, served as vicar of St. Nicholas Church (Anglican) in Gloucester, England. She was converted to Christ at 10 years of age and felt a strong inclination to the Christian ministry. Following high school she was educated at the Cheltenham Ladies' College and later studied nursing and theology.²

Her intense desire for ministry led her to journey in 1896 to India as a missionary under appointment with the Church Missionary Society (CMS). She settled in Azimgarh, United Provinces, and worked in a school there and among women isolated in harems or "zenanas."³

With the emergence of the Pentecostal Movement early in this century, news of the baptism in the Holy Spirit finally reached her in India. Hearing of two women who had received this experience, she visited them to find out more about this baptism. Convinced

El crecimiento de la fe pentecostal entre los hispanos de la América del Norte suele ser asociado con los ministerios pioneros de Enrique C. Ball, Alicia E. Luce, Juan L. Lugo, y Francisco Olazábal. Los esfuerzos tempranos de estos individuos fueron paralelos a la organización de las Asambleas de Dios en 1914. Sus ministerios constituyeron uno de los esfuerzos más tempranos de los miembros del Concilio por evangelizar una minoría étnica dentro de nuestras fronteras.

Dos de ellos, Enrique C. Ball y Alicia E. Luce, eran amigos constantes y colegas quienes cumplieron una parte muy significativa. En muchas maneras eran opuestos. La Hna. Luce había gozado de una buena educación en Inglaterra, había servido de misionera en la India, hablaba cinco idiomas (inglés, francés, indostánico, urdu, y español), había permanecido soltera y concentró su ministerio posterior en California. El Hno. Ball nunca asistió a un instituto bíblico, luchó para aprender el idioma español, se casó con Sunshine Marshall en 1918 y dedicó la mayor parte de su ministerio a la obra en Texas. Aquí terminan las diferencias.

Aunque trabajaban individualmente como pastores, evangelistas, autores, profesores y administradores, compartieron un mismo propósito: la evangelización de los hispanos en el hemisferio occidental por medio del establecimiento de iglesias fuertes e indígenas. Aunque el año 1985 marca el septuagésimo aniversario de sus ordenaciones por las Asambleas de Dios, sus esfuerzos productivos en el campo de la evangelización y sus propósitos de edificar una obra fuerte e indígena todavía merecen la consideración cuidadosa.¹

Alicia E. Luce (1873-1955)

De linaje francés protestante (Hugonote) Alicia Evelina Luce nació en Cheltenham, Inglaterra, en 1873. Su padre, el reverendo J.J. Luce, servía de vicario en la iglesia de San Nicolás (anglicana) en Gloucester, Inglaterra. Ella se convirtió a Cristo a la edad de 10 años y sintió una fuerte inclinación hacia el ministerio cristiano. Después de terminar la instrucción media, se educó en el Colegio de Cheltenham para señoritas, y más tarde estudió enfermería y teología.²

Su vivo deseo de trabajar en el ministerio cristiano la llevó a la India en 1896 como misionera nombrada por la Iglesia de Sociedad Misionera (CMS). Allí estableció su residencia en Azimgarh, Provincias Unidas, y trabajó en una escuela allí; también entre las mujeres recluidas en los harenes "zenanas."³

Con la aparición del primer movimiento pentecostal en este siglo, las noticias del bautismo en el Espíritu Santo llegaron a la India. Al saber de dos mujeres quienes habían recibido esta experiencia, ella las visitó para averiguar más acerca de este bautismo. Convencida de que era de Dios, ella oró hasta recibirlo (ca. 1910).⁴

Dentro de corto tiempo, se enfermó como resultado de beber agua contaminada. Después de un período de convalecencia volvió a su hogar en 1912. En el año siguiente su iglesia la envió a la Misión Zenana Bíblica, (ahora conocida como la Confraternidad Bíblica y Misionera de Servicio Médico.) Su asignación al trabajo de secretaria le obligó a viajar a Vancouver, Columbia Británica, Canadá. Allí en 1914 renunció a su iglesia por causa de una diferencia de opiniones médicas.⁵

Mientras servía en Canadá, sintió el llamamiento de Dios para ir a Méjico como misionera. La revolución mejicana, sin embargo, cambió sus planes y con el tiempo ella se cambió



Dr. Gary B. McGee is an associate professor of theology and church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He is the author of This Gospel Shall Be Preached (to be published by the Gospel Publishing House in 1986), the story of the Assemblies of God Division of Foreign Missions (to 1959). He is co-editor of the Dictionary of American Pentecostal and Charismatic Movements (which will be published by the Zondervan Publishing House).

that this was from God, she prayed until she received it (ca. 1910).⁴

Before long, illness struck as a result of drinking contaminated water. After a period of convalescence she returned home in 1912. In the following year the CMS loaned her to the Zenana Bible and

“Alice Luce believed that apostolic methods would be followed by the power and demonstration of the Holy Spirit.”

Medical Mission (now known as the Bible and Medical Missionary Fellowship). Secretarial work with this agency required her to move to Vancouver, British Columbia, Canada. In 1914 she resigned from the CMS on medical grounds.⁵

While serving in Canada she felt called of God to go to Mexico as a missionary. The Mexican Revolution, however, altered her plans and eventually she moved to Texas. It was there that she became acquainted with Henry C. Ball, Sunshine Marshall, Mack M. Pinson, and Lloyd Baker. This association with other Pentecostal believers led to her ordination in 1915 by Pinson into the newly organized General Council of the Assemblies of God.

Luce had journeyed from England, to India, Canada, and finally to the United States to begin the most significant part of her ministry.

Two years later Luce and Sunshine Marshall traveled to Monterrey, Mexico, for missionary work. Because of the Revolution, however, they were forced to return to the United States. Following this disappointment, she moved to Los Angeles, to begin evangelistic work among the Hispanics living in that city.

Realizing that the best way to evangelize this population was through training pastors and evangelists, she founded the Berean Bible Institute in 1926 and served at that school until her death in 1955. The school is currently known as the Latin American Bible College and is located in La Puente, California.

The significance of Alice E. Luce in the history of the Assemblies of God and Hispanic evangelism is threefold. First, her efforts at Bible institute training prepared the way for many young people to minister effectively to their own people. The school in La Puente and its graduates are a monument to her vision for training an indigenous clergy.

Her second area of influence resulted from her many publications. Victor De Leon, late assistant superintendent of the Pacific Latin American District and historian of Hispanic Pentecostalism, noted that in the first 20 years of the Bible institute where she served, most of the curricular materials (books and notes) were prepared by her.⁶ The Gospel Publishing House published three of her books: *The Messenger and His Message* (1925), *The Little Flock in the Last Days* (1927), and *Pictures of Pentecost* (n.d.). Other Latin American institutes also used her materials.

Luce's literary output was enormous. She regularly contributed to the *Apostolic Light* published by Henry C. Ball. Writing in English for the Gospel Publishing House, she wrote lesson comments for intermediate and senior Sunday school teachers' quarterlies for many years.

Assemblies of God church members, like other Pentecostals, believed that the Spirit had been outpoured in “the last days” as an endowment of power for the evangelization of the world. Identification with the beliefs and practices of the Early Church characterized their preaching and perspectives on ministry. As early as the second meeting of the General Council in November 1914, the new organization committed itself to the evangelization of the world according to New Testament principles.⁷ However, these did not receive careful definition until the General Council met at St. Louis in 1921. The articulation of a missionary strategy

a Texas. Fue allí donde conoció a Enrique C. Ball, Sunshine Marshall, Mack M. Pinson, y Lloyd Baker. Esta asociación con otros creyentes pentecostales resultó en su ordenación en 1915 por el Hno. Pinson en el Concilio General recién organizado de las Asambleas de Dios.

La Hermana Luce viajó a Inglaterra, a la India, al Canadá, y finalmente a los Estados Unidos para principiar la parte más importante de su ministerio.

Dos años después, las Hnas. Luce y Sunshine Marshall viajaron a Monterrey, Méjico, para hacer la obra misionera. Sin embargo, por causa de la revolución se vieron obligadas a volver a los Estados Unidos. Después de este contratempo, la Hna. Luce se trasladó a Los Angeles, para principiar la obra evangelística entre los hispanos de aquella ciudad.

Comprendiendo que la mejor manera para evangelizar este pueblo era por el entrenamiento de pastores y evangelistas, ella fundó el Instituto Bíblico Berea en 1926 y sirvió en esa escuela hasta su muerte en 1955. La escuela actualmente conocida como el Colegio Bíblico Latino Americano se encuentra en La Puente, California.

La importancia de Alicia E. Luce en la historia de las Asambleas de Dios y el evangelismo hispano es triple. Primero, sus esfuerzos por el entrenamiento en el instituto bíblico preparó el camino para que muchos jóvenes pudieran administrar efectivamente entre su propio pueblo. La escuela en La Puente y sus graduados son un monumento a su visión de entrenar un clero hispano.

La segunda área de su influencia resultó de sus numerosas publicaciones. Víctor De León, difunto superintendente asistente del Distrito Latino Americano del Pacífico e historiador del pentecostalismo hispano, notó que en los primeros veinte años del instituto bíblico donde ella sirvió, casi todos los materiales y estudios (libros y notas) fueron preparados por ella. The Gospel Publishing House publicó tres de sus libros: “The Messenger and His Message” (1925), “The Little Flock in the Last Days” (1927), y “Pictures of Pentecost” (fecha desconocida). Otros institutos latinoamericanos usaron sus materiales.

La producción literaria de la Hna. Luce era enorme. Regularmente contribuía a “La Luz Apostólica” publicada por Enrique C. Ball. Escribía también en inglés para The Gospel Publishing House, principalmente comentarios sobre las lecciones de escuela dominical en los expositores para los maestros de intermedios y adultos durante muchos años.

Los miembros de las iglesias Asambleas de Dios, como otros pentecostales, creían que el Espíritu había sido derramado en “los últimos días” como revestimiento de poder para la evangelización del mundo. La identificación con las doctrinas y prácticas de la Iglesia primitiva caracterizaba su predicación y perspectivas de ministerio. Tan temprano como la segunda reunión del Concilio General en Nov 1914, la nueva organización se comprometió a la evangelización del mundo conforme a los principios del Nuevo Testamento. Sin embargo, estos principios no fueron muy bien estudiados hasta que se reuniera el Concilio General en St. Louis en 1921. La articulación de la estrategia misionera constituye su tercera contribución y explica la dirección de su ministerio.

Temprano en el 1921, antes de que se reuniera el Concilio General, la Hna. Luce contribuyó con una serie de tres artículos para The Pentecostal Evangel intitulada “Los Métodos Misioneros de Pablo.” Esto representaba la primera exposición de los principios de una iglesia indígena para aparecer en aquella publicación aunque anteriormente se habían publicado breves referencias a su obra. Así que 32 años antes de la publicación de The Indigenous Church, escrita por Melvin L. Hodges, la Hna. Luce había, aclarado los mismos principios tratando del establecimiento de iglesias pentecostales que fuesen auto-suficientes en su sostenimiento, gobierno, y propagación. Estos principios guiaron el programa misionero de las Asambleas de Dios durante los

Continued on page 12



H. Charles McBarron, American Soldier Series

Paratroopers of 11th Airborne jump at Los Banos. Inset, Rena Baldwin and Blanche Appleby.

STORY UPDATE

The spring issue of *Heritage* carried the first part of the Philippines liberation story, "1945 Philippine Liberation Creates Emotional Scenes."

It was the story of the U.S. Army 1st Cavalry's liberation of 3,700 civilians and nurses at Santo Tomas University in Manila. The next day the 37th Division rescued another 1,300 civilians and POWs at Old Bilibid Prison, about 10 blocks from Santo Tomas.

Being held at Bilibid were Assemblies of God missionaries, Leland and Helen Johnson, and their children Constance, Sammy, and Margaret-Joy; Robert and Mildred Tangen, and their son Robert; Elizabeth Galley (now Wilson); Gladys Knowles (now Finkenbinder); and Doris Carlson.

This final part of the Philippine rescue took place at the Los Banos internment camp, about 40 miles south of Manila, February 23, 1945. Two other Assemblies of God missionaries, Blanch Appleby and Rena Baldwin (later Lindsay) were among the 2,145 civilians interned at Los Banos.

On June 11, while this story was being prepared, Rena Baldwin Lindsay, 93, died at Maranatha Village, Springfield, Missouri. Blanche Appleby died in 1968 at the age of 80.

The author is indebted to several organizations, individuals, and written accounts for information and photographs used in the stories. These include the 1st Cavalry Division Assn., the 11th Airborne Division Assn., the 37th Division, individual veterans and internees, the Assemblies of God Division of Foreign Missions, the Library of Congress, and the National Archives.

The Dramatic 1945 Liberation at Los Banos, Philippines

2,147 civilians were starving, and it was rumored that they would be killed. Then 130 "angelic" paratroopers floated out of the sky. □ By Wayne Warner

The Los Banos concentration camp on the 60-acre campus of the University of the Philippines College of Agriculture was just beginning to stir that morning, February 23, 1945. Little could the 2,147 civilian internees and the nearly 250 Japanese guards imagine what would happen within the next few minutes.

They were to be involved in one of the most dramatic military raids in history — one that would be overshadowed that day only by a story coming from Iwo Jima. There the U.S. Marines planted the American flag on Mt. Suribachi.

For the emaciated internees the situation was becoming desperate. They had been told the day before that there would be no further food rations issued. Rumors were circulating that the enemy planned to exe-

cute the entire camp on the day of the raid.

Questions were racing through the minds of internees that morning while 40 miles away the fierce battle for Manila was finally winding down.

Questions such as:

What is Lt. Kinishi planning?!

Will we starve to death?

Will we be shot?

Where is General MacArthur?

When will we be set free?

The answers would come within minutes from a force composed of the 11th Airborne Division, Filipino guerrillas, and other military units.

Two of the internees who were slowly dying of starvation were veteran Assemblies of God missionaries, Blanche Appleby and Rena Baldwin. Originally they had served in China, but when the Japanese invaded China they were moved to Baguio, Luzon. There they taught in the newly opened Bethel Bible Institute.

When the Japanese forces occupied Luzon in December 1941, the missionaries, other civilians, and American military personnel were imprisoned. An internment camp was set up at Camp John Hay

near Baguio, where the missionaries remained for 5 weeks. Then they were released and told they could return to their homes.

In the fall the missionaries were re-interred at Camp John Hay. But Rena and Blanche were overlooked. For nearly 2 years they were permitted to live in their small tin house and conduct services at Bethel Church. Among those who attended services were Filipino soldiers who had been captured on Bataan and imprisoned for many months.

Writing about that 2-year period later, Rena noted that many were converted and healed, and about a dozen received the Pentecostal experience.²

But then the dreaded day arrived. Soldiers knocked on their door one day in July 1944 with an internment order. This time, however, they were sent south to Los Banos, located on the southern end of Laguna de Bay.³

At Los Banos Rena and Blanche found a camp of more than 2,000 internees. Most of them were American civilians who had been working in the Philippines when the war came.

Civilian internees imprisoned at Santo Tomas University in Manila dubbed the Los Banos camp "the country club," be-

cause gardens were permitted at Los Banos, and the internees received three meals a day.

But then in September 1944 the situation changed. The three meals a day were cut to two and gardens were restricted.

The diet became very meager. It included a small portion of rice and corn gruel — which was wormy and musty — in the morning, and then at 4:30 another small portion of rice gruel and sweet potato leaves and "a wee bit of sweet potato." Blanche Appleby's weight had dropped from 115 pounds to 79.⁴

The internees foraged for leaves, snails, grass, or anything else that would help supplement their starvation diet. By the end of their long night of captivity they were given only hot water.⁵

This apparent deliberate plan of malnutrition was suspended for one week in January 1945. Blanche later recalled that she was in a gully picking weeds, tears streaming down her face, but then something happened. "Suddenly the Spirit of God came upon me, and I began to sing, 'I know the Lord will make a way for me.'"⁶

The next day the enemy guards deserted Los Banos.

The Japanese had no sooner left the internment camp when hungry internees

rushed to their captor's quarters and raided the food storage area and looted personal items that belonged to the guards.

Wiser heads among the internees prevailed, and the food was distributed so that they would have some left in case the guards returned.

Patty Croft Kelly, who was a teenage internee, said her mother had concealed an American flag during their imprisonment. She brought it out after the guards left, and men in the camp erected a flag pole. Soon the American flag was raised over the camp. And then the British internees brought out their own flag, and it too went up a second pole.⁷

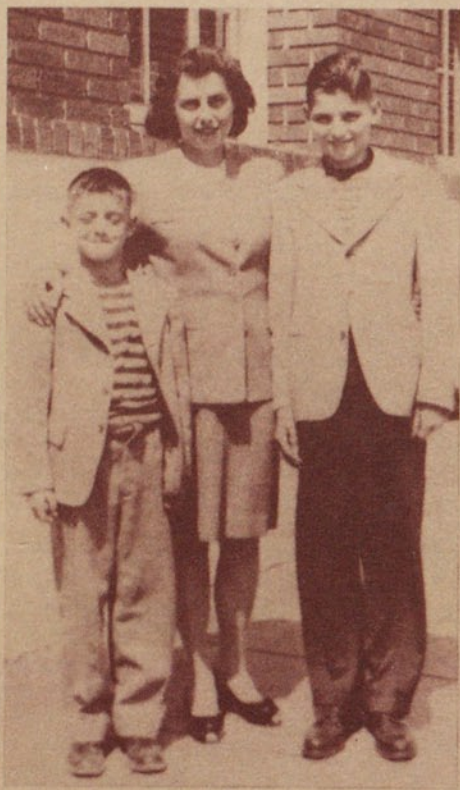
But the week of freedom came to an end when the Japanese guards moved back into the camp. Fortunately the internees were able to remove the flags before the enemy spotted them.

Conditions after the week of freedom grew steadily worse. People who had had a glimmer of hope were now despondent, thinking perhaps MacArthur's forces would never free them in time.

One writer described Los Banos as a place "peopled by a gaunt, haggard crew of spectators who dragged themselves

Continued on page 10

A Teenager Growing Up at the Los Banos Camp



Helen Blackledge with her sons in California after the Los Banos rescue. On the left is 9-year-old Bob and on the right is 15-year-old David. Courtesy of David Blackledge.

David Blackledge lived with his mother and brother Bob at a place called Los Banos during the 1940s. David was almost 15, and his brother was 9.

Los Banos was hardly an ideal place in which to grow up. For you see, Americans knew Los Banos best as an internment camp for civilian prisoners in the Philippines.

While most American teenagers were going to school and thinking about the possibility of going away to war, David was already in the middle of the war. Internment camp had been his way of life for 3 years, ever since the Philippines fell to the invading Japanese in 1942.

David's father was a teacher and a U.S. Army reserve officer in Manila when the war broke out. Mr. Blackledge left the family on Christmas Eve 1941 to help defend the Philippines. He gave his life in the heroic American-Filipino stand on the Bataan Peninsula.

That's when Helen Blackledge and her two sons were placed in an internment camp, first in Manila and then later at Los Banos.

David, a retired U.S. Army colonel and now director of admissions and financial aid at the Dickinson School of Law, will never forget the day of liberation at Los Banos, February 23, 1945.

They were miles behind the enemy lines, but their fears left them when the raid began. "Once we saw those husky paratroopers with their guerrilla allies, I know of no internee who didn't feel in safe hands."¹

Later that day the 2,147 rescued internees were moved across the nearby lake Laguna de Bay to the New Bilibid Prison. Some skirmishes were still taking place around the prison, so planes were used for air drops.

"I well remember the excitement," Blackledge added, "about noon the day after we were rescued when the C-47s flew over dropping chutes of food."²

As David Blackledge looks back on his difficult early teen years in internment camps, one quality among the internees stands out. "My overall recollection as a young teenager is of the impressive cooperation and an ecumenical spirit prevailing among the various religious groups, young and old, male and female, singles and families."³

No doubt this prevailing spirit which young David Blackledge saw behind the barbed wire was a key to their survival at Los Banos.

¹Letter to editor, June 24, 1985.

²Ibid.

³Ibid., June 22, 1985



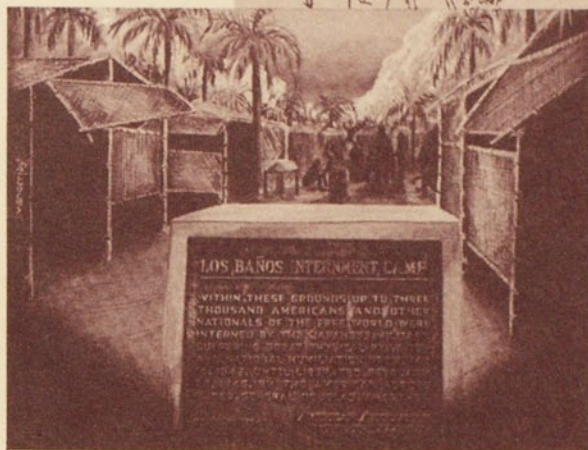
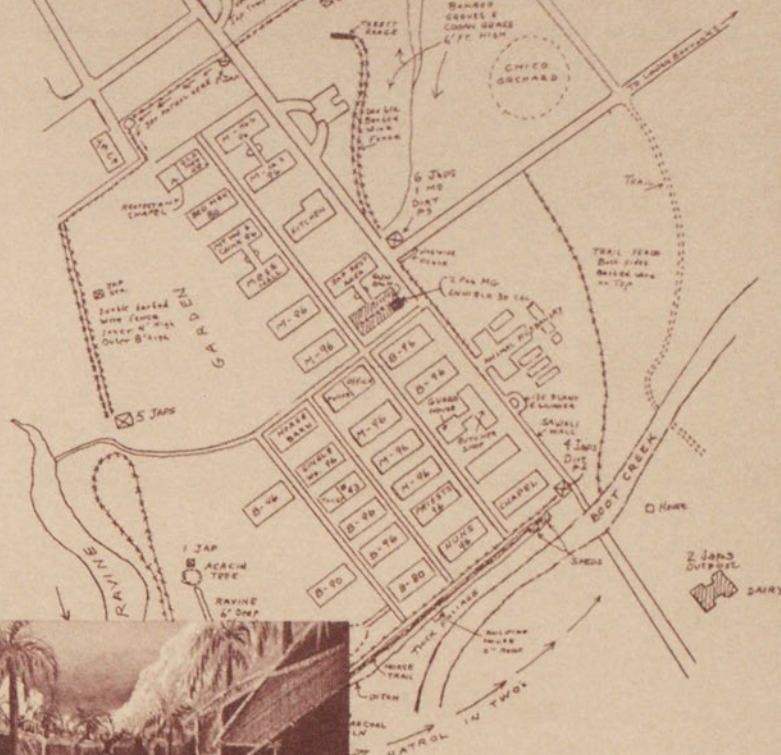
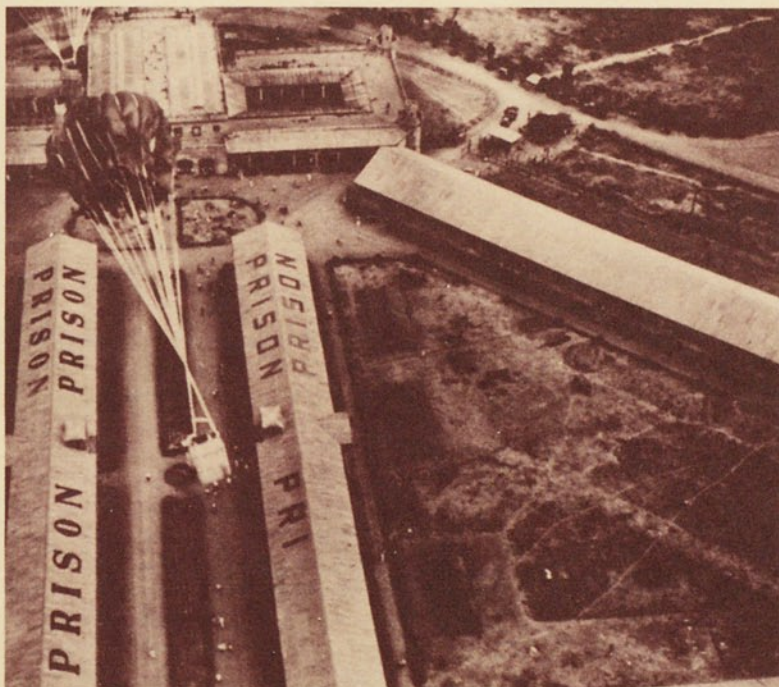
John M. Ringler, commander of the paratroopers who jumped at Los Banos. He is now a retired colonel and lives in Fayetteville, North Carolina. Courtesy of John M. Ringler.



The Raid at Los Banos

February 23, 1945

A food drop to internees at New Bilibid Prison after the rescue from Los Banos. Courtesy of National Archives.



Artwork of Los Banos camp used on book *That We Might Live*, by Grace C. Nash. Courtesy of author.

Hq 11th AB Div, APO 468, 20 Feb 1946
Appendix No. 2 to accompany Annex No. 1.
Sketch Map
INTERNMENT CAMP No. 2
Los Banos, Luzon
Scale 1:2500 Approx
B----- Bachefer
M----- Married

Copy of map used by military personnel in raid. Courtesy of 11th Airborne Association.

Two 11th Airborne officers receive decorations in the Philippines after the Los Banos raid. On the left is General Joseph Swing, division commander, and Major Henry Burgess. Swing is deceased; Burgess is an attorney in Wyoming. Courtesy of Henry Burgess.



Los Banos/ from page 8

around attending to the business of living through sheer courageous will power."⁸

Time was running out. Nobody knew it any better than the internee police chief, a Seventh-Day Adventist educator, Dr. Lawrence M. Stump. Stump, who is now 86 and living in Sonoma, California, and other internee leaders met with the Japanese officers to request more food.

They were told in so many words that it was tough all over: Japan, America, and in the foxholes. Lt. Kinishi, the cruel officer in charge of food rations, told the internee council and the other Japanese officers, "We have all the food we will need."⁹

Stump recalled a touching story of a Presbyterian missionary who lost the will to live. "I helped Brother Blair to the hospital when he got sick, and that is where his spirit broke." He had waited 3 long years but then lost all hope for a rescue. "We tried to encourage him," Stump added, "but he gave up and died."¹⁰

On the same day that Blair died, Blanche Appleby became so weak and — like Blair and so many others in the camp — thought she could not go on. She lay on her bed on the verge of giving up. That is when Julia Hodge, a Presbyterian missionary, came by and opened the Bible to the Psalms.

"As she read," Blanche wrote later, "the words of the Scripture were just life to me, and I became wonderfully revived in spirit and soul and body."¹¹

The next day was Friday, February 23, 1945. The day of liberation for Los Banos.

But before the American forces could arrive the internee leaders knew something had to be done. Someone had to get word to General MacArthur. It was an extremely risky mission, but two young men — Ben Edwards and Peter Miles — volunteered to escape and go for help.

Their intelligence reports proved invaluable to the raiding forces in the next few days.

General Joseph Swing's 11th Airborne Division had earned a well-deserved reputation as a disciplined, courageous outfit in battles before it landed on Luzon. The division was known unofficially as "Joe Swing and his 10,000 bandits."

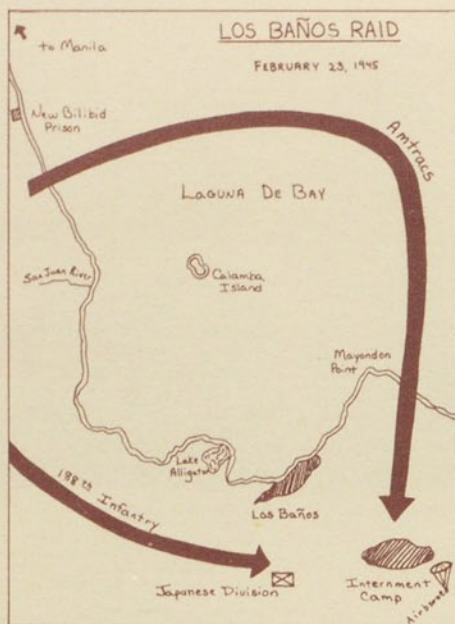
After the raid at Los Banos they would be known as "The Angels."¹² The reason is that internees who looked into the sky and saw the paratroopers floating to their rescue thought at first they were indeed angels from heaven.

Tokyo Rose, the radio propagandist during World War II, supposedly reported that the 11th Airborne was destroyed. But the division's death was

exaggerated, for it was the first American unit to set foot on Japan and was chosen as a guard of honor for General MacArthur.

On Sunday, February 18, 1945, several key officers of the 11th Airborne were pulled out of the battle for Manila and ordered to report for a secret meeting. This included Colonel Robert Soule, Major Henry Burgess, Lt. John Ringler, and Lt. George Skau. Here for the first time officers of the 11th Airborne heard about Los Banos and the raid.

General Swing told his officers that the assignment would be most difficult and would require absolute secrecy and per-



fect timing. Otherwise the units participating as well as the internees could be wiped out.

Colonel Soule would be overall commander; Major Burgess would be in charge of the ground forces; Lt. Ringler would command the approximate 130 paratroopers who would make the jump; Lt. Skau would be in charge of a reconnaissance platoon which would arrive at Los Banos the night before the raid.

The officers had a lot to think about as they poured over maps and intelligence information. The biggest concern was that the raid would be made several miles behind enemy lines and that within 2 hours marching time there were 10,000 Japanese troops.

The plan for evacuating the internees had two options.

Colonel Soule's 188th Regiment would open the highway from Manila along the west side of Laguna de Bay. They would take trucks for the evacuation of the internees. In the event Soule's force could

not get through to Los Banos, the assignment to evacuate the internees would fall on the shoulders of the 26-year-old major, Henry Burgess.¹³

Burgess would command 59 amphibious vehicles, called amtracs or alligators, which would cross Laguna de Bay during the early morning hours of February 23. The amtracs and their drivers would be borrowed from the 672nd Amphibian Tractor Battalion. They were slow and would be a last resort for the evacuation.

A sober John Ringler left the meeting that Sunday "knowing I had 80 men that could go down the drain."¹⁴

An encouraging note in the plan was that General Swing promised air cover in the raid. Another important factor was that the 188th Regiment's line of travel would cause a diversionary attack, drawing the enemy away from Los Banos.

George Skau, who would later lose his life in a plane accident on Okinawa, would be responsible for marking the beach with colored smoke for the amtrac landing, mark the drop area for the paratroopers, organize Filipino guerrillas, and attack the guards when Ringler's men began their jump on the morning of February 23.

Ringler's paratroopers, about 130 in all, were to be flown to Los Banos from Manila in nine C-47s. Their plan was to jump just before 7 o'clock when the enemy guards would be at their calisthenics and unarmed.

The plans were laid. Time would tell whether they could be executed.

Friday, February 23 began as most days in Los Banos. Hungry and sick internees began to stir for another weary day. This day would be different, however, and the first indication came when early risers noticed nine planes approaching the camp.

One of the many Catholic priests interned at Los Banos, George J. Willmann, saw the planes but paid little attention because American planes frequently

"Girls, look! An American soldier!
Oh, how good he looked to us." —
Rena Baldwin

flew over the area. Then he saw the paratroopers, but he thought the objects falling from the planes were leaflets.

Then he learned a few moments later that this was no leaflet drop; it was the 11th Airborne floating out of the sky and landing just outside the Los Banos internment camp.¹⁵

Sister Patricia Marie Callan also saw the planes approaching the camp, and she will never forget what happened next.

"In the face of the rising sun, parachutes started tumbling out of the planes, and we were all screaming, 'Parachutes! Parachutes!'"¹⁶

Blanche Appleby and Rena Baldwin were in their bamboo barracks when they heard shooting and excitement outside.

Rena looked outside when the firing eased somewhat and cried, "'Girls, look! An American soldier!' Oh, how good he looked to us."¹⁷

The raid could not have been executed more perfectly. Fifteen minutes after the action began, the roaring amtracs crawled through the gate. By this time the paratroopers and the Filipino guerrillas were in charge of the internment camp. Casualties for the allied forces were light: two of the guerrillas had been killed and a few had been wounded. But the entire enemy force had either been eliminated or driven off.

Not even the seasoned military people could believe that the raid had been so successful. For some GIs it was their first experience being closely associated with the heroic guerrillas — an undermanned force which contributed greatly to the success of the raid.

"I am deeply grateful [for successful raid]. God was certainly with us today." — General Douglas MacArthur

The internees began to realize that they were not dreaming, that their long-awaited liberators had come.

Emotions could not have been running any higher for the McCarthy family. Frances McCarthy, a United Press war correspondent, accompanied the amphibious force for something more than a story. His brother and sister were internees, and it was the end of a long and trying separation.¹⁸

Another internee, William Henry Donald, an Australian and a close friend and adviser to General and Madam Chiang Kai-Shek of China, was especially happy to be free. He had been interned in Manila 5 days after the war began. For 3 years the Japanese military had looked for him, not realizing that he was already in their hands. War correspondents for the *Chicago Daily Times* said Donald "was breathing easy for the first time in years of hide and seek."¹⁹

Now the only problem facing the military force was to get the internees out of the area before enemy infantry and tanks surrounded them. The first plan was to evacuate by trucks furnished by the 188th Infantry Regiment, but that unit was engaged in heavy fighting and had not broken through to Los Banos.

Major Burgess waited as long as he

dared and then ordered the loading of the amtracs. Out of necessity, plan two would be used.

The internees were not used to the care and concern demonstrated by their liberators. Father Willman said the soldiers "tumbled over each other to carry the stretcher cases."²⁰

Blanche Appleby was one of the last to get in one of the 59 amtracs. She had to crouch beneath a machine gun. When

nearby enemy forces began to fire on the retreating amtracs, the gunner on their amtrac opened up with his machine gun. Suddenly the hot spent shells began to fall on the crouching Blanche, burning her back. Finally someone put a coat over her for protection.

Paul Kucik, a soldier in one of the amtracs, said he gave one of the internees a

Continued on page 16

LETTERS FROM OUR READERS

Philippines Liberation

In behalf of the First Cavalry Division Association, I would like to thank you for the copy of your spring issue.

It was very interesting to read Mr. Warner's account of the liberation of internees in which our Division took part.

I am passing the publication on to some of our members who participated in the "Flying Column" which liberated Santo Tomas.

Robert F. Litle, Jr.
Col. USA (Ret)
Executive Director
1st Cavalry Division Assn.
Copperas Cove, Texas

More on the Nile Mother

Greetings from Egypt!

We were very delighted to find the write-up on the "Nile Mother" in the winter 84-85 *Heritage*. Would it be possible for you to mail us 10 more copies of this issue? This being the 75th celebration year of the Lillian Trasher Orphanage, these publications have an extra meaning to us.

Thank you for all your help and also your interest in the heritage of our Lillian Trasher Orphanage.

Dwight R. Dobson
Missionary
Lillian Trasher Orphanage
Egypt

We are happy to have a small part in the 75th anniversary of the orphanage. Ten copies of the winter Heritage are on the way.

Appreciates Their Pentecostal Heritage

We have been members of First Assembly in Memphis for some 30 years. My wife's grandfather, Richard Ervin Taylor, was one of the original A/G ministers during the early Pentecostal revival in Alabama and Florida. He pastored El Bethel (Alabama), Graceville (Florida), and numerous other churches.

We appreciate the ministry of the Archives and look forward to future issues of

Heritage. We thank God for our most richly blessed heritage. Your articles will keep us mindful of past years.

James and Lois Dazey
Cordora, Tennessee

Elva K. Stump 100 Years Old

I sure enjoy reading *Heritage*. I have memories of more than 55 years in Pentecost. I will be 100 years old May 30, 1985. I live with my son John and his family. They are pastors of Faith Chapel Assembly of God.

My life has been and is wonderful serving the Lord. I give Him all the glory.

Elva K. Stump
Boca Raton, Florida

The editor enjoyed visiting by telephone with Sister Stump on her birthday. She is a vivacious believer who encourages others wherever she goes.

ARCHIVES ACTIVITIES

Recent Acquisitions

Book Donors: T.C. Cunningham, Raymond T. Brock, Searl W. Stover, Alfred Worth, Michael Morris, Talmadge F. McNabb, Lee Shultz, Thomas F. Harrison, Dorothy Bostrom.

Music, books, tracts, missionary memorabilia, and other materials owned by the late Rena Baldwin Lindsay, donated by Mrs. Roger Hunt.

Tracts, books, and other items donated by Home of Peace, Oakland, California. Fredolf B. Sondeno, Director.

Interviews: Faith Montgomery Berry; Frank J. Hitchin; H.C. and Sunshine Ball; Ruth McKenney.

Sermon tapes (10) donated by Lorne F. Fox.

Photo album on Upper Midwest, on loan from Kay Trygg.

Photographs, Fred Griesinger.

Periodicals Wanted

Any Pentecostal periodical, local or national, will be useful in the Archives. *The Apostolic Faith*, edited by E.N. Bell is one of these needed. It was published prior to 1912.

Another early Pentecostal paper needed is *The New Acts*, published by Levi Lupton, Alliance Church, Alliance, Ohio, from about 1906 to about 1912. It eventually merged with *The Latter Rain Evangel*.

Luce and Ball/ from p. 6

for the Assemblies of God constitutes her third contribution and explains the direction for her ministry.

Early in 1921, before the General Council met, Luce contributed a series of three articles to *The Pentecostal Evangel* titled "Paul's Missionary Methods."⁸ This represented the first exposition of indigenous church principles to appear in that publication although brief references to them had appeared before. Thus 32 years before the publication of *The Indigenous Church*, authored by Melvin L. Hodges, Luce articulated the same principles aimed at the establishment of self-supporting, self-governing, and self-propagating Pentecostal churches. These principles have guided the Assemblies of God missions program over the years and also explain the remarkable success of Hispanic evangelism in the United States.

Like Hodges, Luce was influenced by the writings of Roland Allen, an Anglican missionary to North China. His first book, *Missionary Methods: St. Paul's or Ours?*, was published in 1912. She reflected that her work in India with the CMS had followed the old paternalistic approach to missionary evangelism which allowed the sending agency to retain control over the young churches and subsequently stifled their initiative. Luce and her colleagues initially felt that Allen's suggestions were visionary and impractical. But further study led her to realize "the diametrical distinction between our methods of working and those of the New Testament."⁹ This new approach changed her ministry.

As a Pentecostal however, she went beyond Allen in her view of New Testament evangelism. Luce believed that apostolic methods would be followed by the power and demonstration of the Holy Spirit. In her second article on "Paul's Missionary Methods," she asked: "When we go forth to preach the Full Gospel, are we going to expect an experience like that of the denominational missionaries, or shall we look for the signs to follow?"¹⁰

A clear attitude of humility is apparent in these three significant articles. The picture of New Testament ministry is the servanthood of Jesus Christ. She noted that the unconverted can easily sense an attitude of cultural or racial superiority on the part of Pentecostal missionaries if such a feeling exists. While foreign leadership may be necessary for a time, this must be based on greater experience or spirituality, not on nationality. Thus, "when the Lord raises up spiritually qualified leaders in the native churches themselves, what a joy it will be to us to be subject to them, and to let them take the lead as the Spirit Himself shall guide them."¹¹ Luce believed that this attitude of humility and obedience to the Holy Spirit would serve as a model to the converts and young ministers. Consequently, when they follow in the same footsteps, their ministries will bear much fruit because they are following the New Testament pattern.

Henry C. Ball (1896 —)

Henry Cleophas Ball was born in Brooklyn, Iowa, in 1896. However, he was reared in Ricardo, Texas, by his widowed mother. Converted to Christ under the preaching of a Baptist minister, he nevertheless followed the lead of his mother and joined the Methodist Church in Kingsville, Texas, in 1910. Inspired by the message of a missionary from Venezuela, Ball

"Ball's labors in evangelism, administration, Bible institute training, and Spanish literature production gained him widespread respect."

became burdened to minister to the Mexicans living in Ricardo.

His inability to speak Spanish did not deter his missionary impulse. Through inviting people to his services and relating his testimony in Spanish, Ball slowly began to master the language. Eventually he was able to preach in Spanish and give invitations at the end of the services for people to accept Christ. Such was the beginning of a lifelong ministry to Hispanics that would take him

años y también explican el tremendo éxito del evangelismo hispano en los Estados Unidos.

Como el Hno. Hodges, la Hna. Luce fué influenciada por los escritos de Roland Allen, misionero anglicano a la China del Norte. Su primer libro, "Missionary Methods: St. Paul's or Ours?" fué publicado en 1912. Ella consideró que su trabajo en la India con el CMS había seguido el antiguo principio de paternalismo en cuanto al evangelismo misionero el cual dejaba toda la autoridad sobre las nuevas iglesias a la sociedad misionera, y por lo tanto sofocaba su iniciativa. La Hna. Luce y sus colegas pensaban en el principio que las sugerencias de Allen eran imaginarias e imprácticas. Pero un estudio más amplio le hizo comprender "la distinción diametral entre sus métodos de trabajar y los del Nuevo Testamento."⁹ Este nuevo discernimiento cambió su ministerio.

Sin embargo, siendo creyente pentecostal, ella superó a Allen en su perspectiva del evangelismo del Nuevo Testamento. La Hna. Luce creía que los métodos apostólicos serían seguidos por el poder y la demostración del Espíritu Santo. En su segundo artículo sobre "Los Métodos Misioneros de Pablo," ella preguntó: "Cuando nosotros salimos para predicar el evangelio completo, ¿podemos esperar una experiencia como la de los misioneros denominacionales, o esperamos las señales?"¹⁰

Es evidente su humildad en estos tres artículos. El cuadro del ministerio del Nuevo Testamento es uno de sujeción a Jesucristo. Ella notó que los inconversos fácilmente pueden sentir la actitud de superioridad racial o cultural de parte de los misioneros pentecostales si en verdad existe tal sentimiento. Mientras pueda ser necesaria la autoridad extranjera en el principio, esta debe ser basada en la experiencia o espiritualidad mas bien que en la nacionalidad. Así, "cuando el Señor prepara líderes espirituales y calificados de entre las iglesias nacionales mismas, ¡cuánto será nuestro gozo someternos a ellos y permitir que el Espíritu Mismo les guía."¹¹ La Hna. Luce creía que esta actitud de humildad y obediencia al Espíritu Santo serviría como modelo a los convertidos y obreros jóvenes. Por consiguiente cuando ellos siguen en las mismas pisadas, sus ministerios producirán el mismo fruto porque ellos están siguiendo el modelo del Nuevo Testamento.

Enrique C. Ball (1896 -)

Enrique Cleofas Ball nació en Brooklyn, Iowa, en 1896. Sin embargo fue criado en Ricardo, Texas, por su madre viuda. Fue convertido a Cristo bajo la predicación de un ministro bautista, sin embargo siguió la dirección de su madre y se unió a la iglesia metodista en Kingsville, Texas, en 1910. Inspirado por el mensaje de un misionero de Venezuela, el Hno. Ball sintió un llamamiento a ministrarse entre los mejicanos que vivían en Ricardo.

Aunque no podía hablar español, esto no destuvo su impulso misionero. Al invitar gente a sus servicios y al relatar su testimonio en su pobre español, poco a poco comenzó a dominar el idioma. Con el tiempo llegó a predicar en español y a dar la invitación al final del culto para que la gente aceptara a Cristo. Tal fue el principio de un ministerio entre los hispanos que ha durado por toda su vida, y el cual le llevaría a Texas, a Centro y Sudamérica y a las Islas del Caribe.

Cuando Felix A. Hale, evangelista de las Asambleas de Dios, predicó en Kingsville, Texas, el Hno. Ball fue bautizado en el Espíritu Santo. Esto fue el fin de su afiliación metodista. En 1915, Arch P. Collins, E. N. Richey, y el Hno. Hale, le ordenaron como ministro de las Asambleas de Dios.¹² Sus actividades crecientes en el evangelismo hispano le llevaron a ser elegido como el primer superintendente del Distrito Latino Americano en 1918, puesto que él ocupó hasta 1939.¹³

Como la Hermana Luce, el Hermano Ball se dedicó a establecer una obra indígena. Sin duda ella le influyó en sus perspectivas. Sin embargo, es necesario recordar que muchos

from Texas to Central and South America and the West Indies.

When Felix A. Hale, an Assemblies of God evangelist, preached in Kingsville, Texas, Ball was baptized in the Holy Spirit. This signalled an end to his Methodist affiliation. In 1915, Arch P. Collins, E.N. Richey, and Hale ordained him as a minister of the Assemblies of God.¹² His increasing activities in Hispanic evangelism led to his selection as the first superintendent of the Latin American District in 1918, a post which he occupied until 1939.¹³

Like Luce, Ball was deeply committed to establishing an indigenous work. Undoubtedly she influenced his thinking on this perspective. It should be remembered, however, that many early Pentecostals had observed the self-supporting, self-governing, and self-propagating pattern of the churches in the Book of Acts. Nevertheless, Ball's perspectives were in harmony with those which Luce articulated in *The Pentecostal Evangel*.

Ball's "common sense" approach to missions constantly prompted him to seek new avenues for evangelism. He promoted annual conventions for the Mexican converts to provide fellowship and instruction. In 1916, while pastoring in Kingsville, he

de los pentecostales originales ya observaban el modelo de las iglesias autónomas en el libro de los Hechos.

No obstante, las perspectivas del Hermano Ball estaban en armonía con las que la Hna. Luce había articulado en *The Pentecostal Evangel*.

La manera práctica del Hermano Ball en cuanto a las misiones constantemente le obligó a buscar nuevas puertas abiertas para el evangelismo. El promovió las convenciones anuales, entre los convertidos mejicanos para proveer confraternidad e instrucción. En 1916, mientras estaba pastoreando en Kingsville, comenzó la publicación de "La Luz Apostólica", que más tarde llegó a ser la publicación oficial del Distrito Latino Americano del Concilio de Las Asambleas de Dios. Esta revista mensual, principiado como medio de evangelismo, hizo un impacto enorme. El Hno. Ball, como la Hna. Luce, llegó a ser un autor prolífico y sus muchas publicaciones dieron una dirección positiva al crecimiento del pentecostalismo hispano.

En aquellos tempranos años del ministerio, los sueños literarios del Hno. Ball a menudo sobrepasaban sus condiciones financieras. Publicó un himnario en español llamado

Continued on next page

El Evangelio Pentecostal Published For Spanish Believers

NEW BRAUNFELS, TEX. — Spanish-speaking people who cannot read the *Pentecostal Evangel* are finding many of the same articles in a quarterly magazine called *El Evangelio Pentecostal*, thanks to the tireless labors of Leroy and Elaine Atwood.

The Atwoods, former missionaries to Uruguay, operate a commercial printshop in this community to make a living, but they devote much of their time and means to sending out the Word through this Spanish magazine. It carries the imprint of the Gulf Latin American District of the Assemblies of God. The magazine is sent free. The Atwoods do the editing, printing, mailing, and all the other work of producing the magazine, with the help of concerned friends.

Beginning in 1972 they produced three editions a year. Now they do it quarterly, and the print run seems to grow longer with each edition. They sent out 100,000 copies of Number 43. They are mailing 106,000 copies of Number 44, the latest.

Besides writings by Spanish-speaking authors, Number 44 contains articles by Rafael Harris, Federico Smolchuck, Melvin Hodges, G. Raymundo Carlson, Roberto Cunningham, and Kenneth Barney, all translated and reprinted from the *Pentecostal Evangel*. Even the names of the authors are translated into Spanish.

The magazine is helping to meet a great hunger for spiritual literature, as evidenced by many letters of thanks from various countries. Recently the mail brought letters from Costa Rica, Peru, and Argentina, among other lands.



Leroy and Elaine Atwood load up for a trip to the post office with bundles of *El Evangelio Pentecostal* addressed to people all over Latin America.

A lady wrote: "Last month I was in Mendoza visiting my grandmother, and she showed me your magazine. I had not known of it before. My grandmother visits the sick in hospitals, and a patient showed her *El Evangelio Pentecostal* and loaned it to her. Now I would like to receive it, since

the articles serve as inspiration and encouragement."

A person confined to a penitentiary wrote: "I wish to thank you for the magazine. Because of it I have been able to walk more confidently in the ways of the Lord."

Another letter from South America said: "I would like to ask for 20 magazines so I can give them out in my place of work" (a motor company).

A man said a friend in the Assembly of God gave him *El Evangelio Pentecostal*. Now he enjoys it, and he wrote to ask two questions: What is the baptism in the Holy Spirit, and, Is speaking in tongues the only evidence?

A believer in Argentina wrote to tell the Atwoods he feels he owes them so much for the magazines. He said he was praying for the United States.

The Atwoods state that most of the people throughout Latin America do not have television, and many are without radios; so they have time for reading. The problem is that there is not enough gospel literature available in Spanish to satisfy their desires.

"We thank the Lord for this great opportunity to minister to Spanish-speaking believers," Mrs. Atwood writes. "People in these countries really believe what they read. Truly we must work, for 'the night cometh.' There is so much to be done, and so little time."

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began the publication of the *Apostolic Light*. It later became the official publication of the Latin American District Council of the Assemblies of God. This monthly magazine, designed as a tool for evangelism, made an enormous impact. Ball, like Luce, became a prolific writer and his many publications gave positive direction to the growth of Hispanic Pentecostalism.

In those early years of ministry, Ball's publishing dreams often ran ahead of his finances. He published a song book in Spanish called *Hymns of Glory*, which was printed without musical notation. The book was an instant success. In 1921, financed with money from his father's estate, Ball published a new edition with the music included. Both editions sold hundreds of thousands of copies. Other song books followed.

Another milestone passed with his establishment of the Latin American Bible Institute in San Antonio, Texas, in 1926, the same year in which Alice E. Luce founded a similar school in California. The graduates of this institution preached the Gospel in various parts of the United States, Mexico, Spain, Nicaragua, Puerto Rico, and Cuba. Thus the impact of Ball's school in San Antonio reached beyond the borders of the United States to Latin America and Europe.

Faced with the same lack of curricular materials that Luce faced in California, Ball wrote extensively to provide class notes for his students. These notes in turn were used in other Bible institutes in Latin America and are still highly valued.¹⁴

His activities eventually transcended educational, editorial, and district responsibilities to include a two-year period of missionary work in Chile from 1941 to 1943. In 1943 the Department of Foreign Missions appointed him to serve as the first overseas field secretary. Naturally his portfolio was for Latin America and the West Indies. After his installation, other field secretaries (now known as field directors) were appointed for various regions of the world. Ball traveled widely and visited all of the Latin American mission fields. He continued in this capacity until 1953.

His departure from this position afforded him the opportunity to devote his full attention to Spanish literature production. Ball had begun an agency for this purpose in 1946. It is currently known as Life Publishers International.¹⁵

Ball's labors in evangelism, administration, Bible institute training, and Spanish literature production gained him widespread respect. In many areas he proved to be one of the most far-sighted and creative missionary strategists that the Pentecostal Movement and the Assemblies of God in particular has produced.

While Henry C. Ball and Alice E. Luce came from radically different backgrounds, their common perspectives on New Testament evangelism and church-building have endured. Through their efforts and the work of many others, the Latin American ministry of the Assemblies of God represents the largest Protestant effort among Hispanics in the United States.¹⁶

References

¹ For a biographical history of Hispanic Pentecostalism within the context of the Assemblies of God, see Victor De Leon, *The Silent Pentecostals* (Taylors, S.C.: Faith Printing Co., 1979).

² Rosemary Keen to Gary B. McGee, May 1, 1985.

³ Rosemary Keen to Gary B. McGee, May 16, 1985.

⁴ De Leon, *The Silent Pentecostals*, p. 20.

⁵ Keen, May 1, 1985.

⁶ De Leon, *The Silent Pentecostals*, pp. 21-22.

⁷ General Council Minutes, November 15-29, 1914, pp. 9-10.

⁸ Alice E. Luce, "Paul's Missionary Methods," *The Pentecostal Evangel*, January 8, 1921, pp. 6-7; January 22, 1921, pp. 6, 11; February 5, 1921, pp. 6-7.

⁹ *Ibid.*, (Part 1), p. 6.

¹⁰ *Ibid.*, (Part 2), p. 6.

¹¹ *Ibid.*, (Part 3), pp. 6-7.

"Himnos de Gloria," el cual fué impreso sin música. Este libro fue un éxito instantáneo. En 1921, con el dinero de su difunto padre, el Hno. Ball publicó una nueva edición con música. Se vendieron cientos de miles de los dos libros. Luego siguieron otros libros.

Otro paso en su ministerio fue el establecimiento del Instituto Latino Americano en San Antonio, Texas, en 1926, el mismo año en que Alicia E. Luce fundó una escuela similar en California. Los graduados de estas instituciones predicaron el evangelio en diferentes partes de los EE.UU., Méjico, España, Nicaragua, Puerto Rico y Cuba. Así el impacto de la escuela del Hno. Ball alcanzó más allá de las fronteras de los Estados Unidos, hasta la América Latina y Europa.

Sintiendo la misma falta de materiales de estudio a que la Hna. Luce se enfrentaba en California, el Hno. Ball escribió mucho material para proveer notas de estudios para sus alumnos. Con el tiempo estas notas fueron usadas en otros institutos bíblicos en la América Latina, y todavía son apreciadas por su valor.¹⁴

Al paso del tiempo sus actividades trascendieron sus obras educacionales, literarias y responsabilidades distritales para incluir un período de dos años de trabajo misionero en Chile, de 1941 a 1943. En 1943 el Departamento de Misiones Foráneas le eligió para servir como el primer secretario de campo. Por supuesto su nombramiento era para la América Latina y las Islas del Caribe. Después de su nombramiento otros secretarios de campo (ahora llamados directores regionales) fueron elegidos para distintas regiones del mundo. El Hno. Ball viajó mucho visitando todos los campos misioneros de la América Latina. Siguió en este puesto hasta 1953.

Al dejar este puesto tuvo la oportunidad de dedicar toda su atención a la producción de la literatura en español. Comenzó un departamento con este fin en 1946. Actualmente se conoce como Life Publishers International.¹⁵

El trabajo del Hno. Ball en los campos de evangelismo, administración, entrenamiento de ministros, y la producción de la literatura en español le ganó el reconocimiento internacional. En muchas áreas él llegó a ser uno de los estrategas misioneros más perspicaces y creativos que el movimiento pentecostal, y en particular las Asambleas de Dios ha producido.

Aunque Enrique C. Ball y Alicia E. Luce se criaron en muy diferentes ambientes, sus ideas comunes en cuanto al evangelismo novotestamentario y la formación de iglesias han permanecido. Por sus esfuerzos y trabajo de muchos otros, el ministerio latinoamericano de las Asambleas de Dios representa el más grande movimiento protestante entre los hispanos en los Estados Unidos.¹⁶

Referencias

1. Para una historia biográfica del pentecostalismo hispano dentro del contexto de las Asambleas de Dios, vea Víctor De León, "The Silent Pentecostals" (Taylors, S.C.: Faith Printing Co.),

2. Rosemary Keen to Gary B. McGee, Mayo 1 1985.

3. Rosemary Keen to Gary B. McGee, Mayo 16 1985.

4. De León, *The Silent Pentecostals*, p. 20.

5. Keen, Mayo 1, 1985.

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7. General Council Minutes, Noviembre 15-29, 1914, pp. 9-10.

8. Alice E. Luce, "Paul's Missionary Methods," *The Pentecostal Evangel*, Enero 8, 1921, pp. 6-7; Enero 22, 1921, pp. 6, 11; Febrero 5, 1921, pp. 6-7.

9. *Ibid.*, (No. 1) p. 6.

10. *Ibid.*, (No. 2), p. 6.

11. *Ibid.*, (No. 3), pp. 6-7.

Continued on next page

¹² H.C. Ball, "I Remember," *The Pentecostal Evangel*, March 22, 1964, p. 7.

¹³ H.C. Ball, "Forty-three Years of Progress in the Latin American District," *The Pentecostal Evangel*, January 25, 1959, p. 14.

¹⁴ James E. Richardson, "A Study of the Leadership Training Programs of the Assemblies of God in Spanish America," 1974. (Typewritten.)

¹⁵ Inez Spence, *Henry C. Ball: Man of Action*, Heroes of the Conquest Series, No. 13 (Springfield, MO: Foreign Missions Department, n.d.), pp. 11-12.

¹⁶ De Leon, *The Silent Pentecostals*, p. 52.

12. H.C. Ball, "I Remember," *The Pentecostal Evangel*, Marzo 22, 1964, p. 7.

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16. De León, *The Silent Pentecostals*, p. 52. ❀

TIME FRAME A QUICK LOOK INTO THE PAST

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

10 Years Ago — 1975

The Orange County (California) Teen Challenge is the recipient of the top Disneyland Community Service Award of \$10,000.

Ruth LaBar Plymire, 79, an Assemblies of God missionary to China, Tibet, and Taiwan for 46 years died June 1. Her husband Victor preceded her in death in 1956.

20 Years Ago — 1965

Barbara J. Liddle, Ripon, Wisconsin, and Warren E. Combs, Nampa, Idaho, have been named Mr. and Miss CA-USA



26 Years Ago — 1959

Outgoing general superintendent Ralph M. Riggs, left, pauses with his successor Thomas F. Zimmerman at the 28th General Council in San Antonio.

for 1965. (Update 1985: Barbara is now a missionary to the Philippines, and Warren education consultant in Athens, Georgia.)

Arthur H. Graves has returned to Southeastern Bible College, Lakeland, Florida, as president. He previously served as president from 1946 to 1955.

30 Years Ago — 1955

Latin American Bible Institute, Ysleta, Texas, has graduated 27 Spanish-speaking youth. Superintendent Kenzy Savage reports that the graduates are from Mexico, Puerto Rico, and eight states.

About 2,000 people responded to appeals for salvation in meetings Robert and Lillian Watters conducted in Cuba. The meetings were conducted in several cities and communities over a 13-week period.

40 Years Ago — 1945

During the 5 months that James Hamill has pastored First Assembly in Memphis, the Sunday school has grown from an average of 114 to 310.

Missionaries returning to their places of ministry include the Paul Weidmans (Gold Coast) and the A.E. Wilsons (Ivory Coast).

50 Years Ago — 1935

The *Latter Rain Evangel* features the life and ministry of the well-known blind musician, Fred Henry. Henry has been blind since he was a baby but is in demand as a musician at evangelistic meetings, camp meetings, and other church services.

Plans are being made for the opening of a Bible school at Rocky Branch, Kentucky, in November. Kentucky is now a district, and O.E. Nash is the superintendent.

60 Years Ago — 1925

Dayton, Tennessee, was the scene of a 12-day trial in July of John T. Scopes, a young teacher who was convicted (later overturned) for teaching Darwin's theory

of evolution.

A group within the Pentecostal movement is calling for a unity of all Pentecostals, urging believers to discard denominational names and form but one church in each city. W.F. Carothers, Houston, Texas, is leading the effort.

70 Years Ago — 1915

The Stone Church, Chicago, has opened Mount Tabor Bible Training School. Pastor Andrew L. Fraser will serve as principal.

Reports are coming out of Turkey that the government is murdering thousands of Armenians. Missionary Andrew Urshan and his family have left Persia (Iran) because of the atrocities against the Armenians.

80 Years Ago — 1905

The great Welsh revival seems to have leaped the Atlantic. In the East thousands are being converted. In Philadelphia the Methodists alone are claiming 10,000 converts.

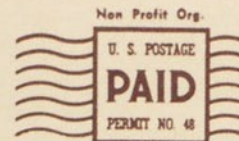
The Houston Chronicle is covering the meetings which Charles F. Parham is conducting in Brunner, a suburb of Houston. A long two-column story, "Houstonians Witness the Performance of Miracles," reports that people are being healed and are speaking in unknown tongues. ❀

Southeastern Needs Help; Collecting School History

Did you attend Southeastern College? Do you know pioneers who have historical information on the school?

The college is starting an Archives which will be a part of their new library. The collection will include taped interviews with former students, instructors, and staff members.

Perhaps you can assist the school in its efforts to capture some of its history on tape. If you are interested, the school will furnish information on conducting interviews. For more information, write or call Linda Jones, Librarian, Southeastern College of the Assemblies of God, 1000 Longfellow Boulevard, Lakeland, Florida 33801. Phone: (813) 665-4404, extension 45.



The Los Banos Liberation/ from page 11

razor while they were crossing the lake. "He was tickled to get it," Kucik recalled.²¹

As enemy snipers continued to fire at the amtracs, the air force furnished cover overhead, giving the amphibious parade protection to the Cabuyao landing place. From Cabuyao the weak but happy civilians were transported by trucks and ambulances to the New Bilibid Prison, which had just been captured the day before.

En route to New Bilibid, the internees were greeted by Filipinos lining the road, shouting "Mabuhay" and waving their fingers in a victory sign.²²

At New Bilibid the internees were checked in and given a small meal consisting of thick corned beef, vegetable stew, and tomato juice. But they were not permitted large rations for fear they would become sick.

Rena Baldwin looked back on the rescue at Los Banos, thanking God — and the liberators — for the freedom they enjoyed at New Bilibid. But not everyone shared her faith.

One of the freed internees told a soldier that other internees might give God credit for the rescue, but not him. "We know it was you brave fellows who saved us," he said.

The soldier answered, "Well, we know God did it."²³

General Douglas MacArthur seemed to echo the paratrooper's words in his announcement of the Los Banos raid. "Nothing could be more satisfying to a soldier's heart than this rescue," he said. "I am deeply grateful. God was certainly with us today."²⁴

More than 40 years have passed since the Los Banos raid. Each year the 11th



Placing flowers on the grave commemorating the heroism of the Filipino guerillas are former prisoner-of-war Patty Kelly and two of the rescuers of the 11th Airborne, Ray Laudenslager, left, and Sterling Gable, on a trip to the Philippines in 1979. Two Filipinos were killed in the raid. Courtesy of Patty Kelly.

Airborne and the internees get together to renew acquaintances and talk about what happened on February 23, 1945. In recent years participants have returned to the internment camp which is now a peaceful pasture for carabao. New Bilibid is now a federal prison.

At the 40th anniversary of Los Banos held in Las Vegas last February, one of the paratroopers — Skeeter Young — called the rescue one of the most beautiful things that happened in his life. He doesn't want to make another one, he admitted, "But I also would not have sold my seat on that plane for a million dollars."²⁵

More than 2,000 internees that day have something in common with Skeeter. It was one of the most beautiful things of their lives too.

Notes

¹Time magazine (March 5, 1945, p. 28) called Kinishi (or Konishi) "the darkly sinister commandant." He was actually second in command but was taking most of the blame for the poor conditions

at Los Banos. He escaped from Los Banos but was later tried for his crimes and apparently hanged. Colonel (Ret.) David Blackledge, who was a 15-year-old internee at Los Banos, told the author that it was reported that Kinishi was baptized a Christian a short time before his death.

²Rena Baldwin, "Peace in the Day of Trouble," *Pentecostal Evangel*, July 9, 1967.

³Civilians who remained at Baguio were later transferred to Manila's Old Bilibid Prison in December 1944. See *Heritage*, spring 1985.

⁴Blanche Appleby, "Our Remarkable Deliverance from Los Banos Internment Camp," *Pentecostal Evangel*, June 16, 1945.

⁵Sister Patricia Marie Callan, unpublished paper, "A Brief Account of the Concentration Camp Under the Japanese at Los Banos, Laguna, 1944-45."

⁶Appleby.

⁷General Leonard Wood had given the flag to Patty Kelly's father in Manila in 1919. Mrs. Kelly, who now lives in Oklahoma City, prizes the flag to this day.

⁸H.W. Lombard, "A Military Epic," in *Santo Tomas* (New York: Fred Stevens, 1946), p. 369.

⁹Lawrence Murphy Stump, tape narration, 1945, and telephone call with Mrs. Stump by author, February 1985.

¹⁰Ibid.

¹¹Appleby.

¹²The division was deactivated in 1958, but it has a very active 11th Airborne Assn. in Canyon Lake, Texas. General Swing, their World War II commander, died in 1984 at the age of 92.

¹³After World War II Henry Burgess returned to his native Sheridan, Wyoming, where he is a rancher and attorney. His experiences are recorded in a manuscript, "Reminiscences of the 11th Airborne Division Raid on Los Banos."

¹⁴Telephone conversation with author, June 19, 1985. Ringler is a retired colonel living in Fayetteville, N.C.

¹⁵Father George J. Willmann, "The Rescue Operation: Los Banos," n.d., reprinted in *Voice of the Angels*, Aug. 15, 1982.

¹⁶Callan.

¹⁷Baldwin.

¹⁸H.D. Quigg, "Los Banos Hit: Prisoners Free," newspaper story reprinted in *Voice of the Angels*, Aug. 15, 1982.

¹⁹C. Yates McDaniel and Dean Schedler, "Freed Friend of Chiang Sought 3 Years," *Chicago Daily Times*, Feb. 24, 1945.

²⁰Willmann.

²¹Telephone call with author, Feb. 1985.

²²Grace C. Nash, *That We Might Live* (Scottsdale, AZ: Shano Publishers, 1984), p. 222.

²³Baldwin.

²⁴"God With Us — MacArthur," *Chicago Daily Times*, Feb. 24, 1945.

²⁵Penny Levin, "Ex-Manila Prisoners Recall WWII Rescue," *Las Vegas Sun*, Feb. 8, 1985.

Coming in the Next Issue

G. Raymond Carlson, assistant general superintendent of the Assemblies of God, has written about the early years of the Wisconsin-Northern Michigan District. Watch for it in the fall issue of Heritage.