

Assemblies of God

HERITAGE™



George and Carrie
Montgomery
by Jennifer Stock

Pentecost in My Soul
by Edith Blumhofer

Milwaukee's Wannemachers
by Glenn Gohr

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VOL. 9, NO. 1, SPRING 1989



Philip and Virginia Hogan

**MISSIONS IN
THEIR BLOOD**

See page 6

Opera House, Hot Springs, Arkansas, site of organizational meeting of the A/G, April 2-12, 1914

By Wayne Warner

Hello!

Is this sample copy your first look at *Heritage* magazine? If it is, I hope this issue whets your reading appetite for more — especially during this 75th anniversary year of the Assemblies of God.

(If you're a regular subscriber, you might wish to skip to "Overheard in the Editor's Office at Hot Springs.")

This sample copy is being sent to the Assemblies of God ministers list — all 30,000 of you — to introduce you to *Heritage* and the ministry of the Archives. We hope you will want this unique publication in your mailbox every quarter.

Nearly 8 years ago when this magazine was conceived and introduced at the St. Louis General Council, we aimed at dealing with historical themes interesting enough to keep people awake when they opened its pages. From what our readers say, I think *Heritage* accomplishes that lofty goal most of the time.

More than anything else, our purpose has been to weave our grand heritage into features that inform, entertain, and inspire. And we prepare each issue with the idea that there will be something for everyone — whether it is an inspirational story out of our past or a more serious doctrinal theme.

In every issue we honor the people who have pioneered and laid the foundation for what we enjoy today in the Assemblies of God (you are either in that honored number or treasure the memories of those who are). This magazine will keep the accounts of their ministries alive, taking our cue from God's charge to Joshua after the monument was built at the Jordan River: "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

The good news about the charge we are keeping is that you too can get involved with a minimum of effort and expense. Your support, and that of your church, can come in two ways: you can subscribe to

Continued on next page



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



Art from *Old Times in the Print Shop*

"We have neither time nor space to give to a religious organization that won't amount to anything 2 hours after they sweep out the Opera House."

Overheard in the Hot Springs Editor's Office

Once in a while I like to let my imagination spin freely on a given historical event simply because we don't have all of the facts available. The organizational meeting of the Assemblies of God at Hot Springs, Arkansas, in April 1914 is no exception.

Because there was only a brief news item in the local paper concerning the 10-day meeting, the following conversation could have taken place in the offices of the Hot Springs, Arkansas, *Sentinel* 75 years ago this month.

A reporter enters the office of the editor and asks about writing a story on the religious meeting taking place in the Opera House. "Quite a crowd down there, Chief, and they say people are here from at least 20 states. Don't you think we ought to do a big feature on the Pentecostals?"

The editor looks up from a pile of newspaper galleys he is proofreading, eyes the reporter, puckers his lips, and shakes his head. "Naw, it's just another religious gathering." He puffs on a stubby cigar, turns back to his galleys and adds, "Besides, if we publish stories on every religious gathering in town, we wouldn't have room for anything else. Try explaining that to the horse-racing crowd!"

"But, Chief," the reporter protests, "they had a parade a little bit ago that everybody in town saw. Why, you should have heard that band play 'When the Saints go...'"

"I don't care if they played loud enough for

Little Rock to hear," the editor interrupts. "We have neither time nor space to give to a religious organization that won't amount to anything 2 hours after they sweep out the Opera House."

The reporter knowing that the editor means what he says, picks up his pad and scribbles a brief note to the effect that the "Saints" were meeting in the Opera House. He drops the story on the editor's desk and turns to leave.

A smile creases the editor's face as he looks with satisfaction at the story which will be all of 2 column inches in the *Sentinel*. "Don't forget that other story," the editor reminds the reporter, "on the two new Tin Lizzies over at the Ford garage. Now, there's a real story!"

Standing in the doorway, the reporter cocks his head toward the Opera House from where he can hear enthusiastic singing of "The Comforter Has Come." Tempted to try his boss once more, he thinks better of it, walks out the door onto the sidewalk, and ambles toward the Ford garage.

The *Sentinel* editor no doubt would have given more space to that religious meeting in town had he only been given an opportunity to see the Assemblies of God as you know it today. Had he been given that look into the future, he would have called the reporter back to his office and told him to write a big front-page story.

But how was he to know he was sitting on probably Garland County's biggest news story? None of the 300 people in the Opera House had any idea what would happen following 10 days of candid discussions and fervent prayer and preaching.

If the people who had called the meeting couldn't predict that the Assemblies of God would become one of the fastest-growing church groups in the world, how would an editor have any idea the meetings deserved more than a 2" news story?

this magazine, and you can watch for historical materials to add to our growing collection here in the Archives.

So often we hear someone say that they used to have photographs, magazines, correspondence, recordings, etc., relating to our history, but they threw them away because they didn't think anyone wanted them. You can imagine our disappointment when we hear of important documents rotting in a landfill.

Heritage magazine serves to let readers know what we are collecting, thus to preserve valuable materials that otherwise would be destroyed.

Someone asked recently if we were fearful that we would run out of feature stories for *Heritage* magazine. On the contrary. If *Heritage* were a weekly publication rather than a quarterly, there still would be little danger of running out of material for this magazine.

If this is your first issue of *Heritage*, you have missed a lot of important stories which are not found in any other publication.* Just to list a few, here are articles you have missed:

Pentecost at Azusa Street
Preserving Your Local History
The 1910 Revival at Thayer, Missouri
Publishing the Pentecostal Message
Pentecostal Revival in India
1913 Worldwide Camp Meeting
Early Pentecostal Missionaries
The Finished Work of Calvary
Pioneers in A/G National Radio
Persecution in Maryland
Pentecost In the Upper Midwest
When Pentecost Came to Alabama
The Great Oneness-Trinitarian Debate
Ministry Among Hispanics
Missionaries Imprisoned During WW II
The *Ambassadors* (Missions Planes)
Women in Ministry
Pentecostal Pacifism
Black Ministers in the A/G
Pentecost in the Northwest
The New Order of the Latter Rain
The Sinking of the *Zamzam*
The Old Central District
Glad Tidings Temple (San Francisco)
Danzig Bible Institute
Holiness-Pentecostal Movement
Features on pioneers: P. C. Nelson, Howard and Edith Osgood, Leonard Bolton, Lillian Trasher, H. C. Ball, Alice Luce, M. M. Pinson, John Alexander Dowie, Herbert Buffum, Maria B. Woodworth-ETter, Edith Mae Pennington, Morris Plotts, J. Narver Gortner, the Light Bearers Quartet, George W. Hardcastle, Alice Reynolds Flower, the Steinle sisters, and many more.

When you finish reading this sample issue, I hope you will agree that it

Continued on page 20

*All 30 back issues are available to new lifetime members (\$100); yearly memberships are available for \$10.

Assemblies of God HERITAGE™

VOL. 9, NO. 1, SPRING 1989

- 4 George S. Montgomery:
Businessman for the Gospel
by Jennifer Stock
- 5 Carrie Judd Montgomery and the
Home of Peace
- 6 J. Philip Hogan: 31 Years as
Director of DFM
by Gary B. McGee
- 8 Fleeing Shanghai
by Virginia Hogan
- 10 Archives Requesting
Books/Magazines
- 10 Malachuks Donate Valuable
Logos Collection to Archives
- 11 Profile: Milwaukee's Joseph and
Helen Wannemacher
by Glenn Gohr
- 13 Pentecost in My Soul: Probing the
Early Pentecostal Ethos
by Edith Blumhofer
- 16 Time Frame. A quick look into
Assemblies of God history
- 18 Heritage Photo Quiz
- 19 From Our Readers

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Persons wishing to donate historical materials to the Archives—such as correspondence, photographs, tapes, films, magazines, books, minutes, diaries, etc., are urged to write to the above address or call (417) 862-2781.

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A word from G. Raymond Carlson

"One of the very important magazines that comes to my desk is Heritage. I read it with great interest. The stories of the great men and women who pioneered our Movement never cease to thrill me. And we owe so much to them. I strongly urge you, my fellow minister, to become a subscriber to Heritage. I believe your ministry will be enriched by your reading its pages."

G. Raymond Carlson
General Superintendent



George S. Montgomery Businessman for the Gospel

Market Street, San Francisco, before the 1906 earthquake. George S. Montgomery was a familiar figure here, operating Dennett's Restaurant about a block away (near the Sanborn sign). Courtesy of California State Library

A recently discovered 1900 prayer diary offers a new perspective on the Christian businessman George S. Montgomery, perhaps best known as the husband of the dynamic Carrie Judd Montgomery.

By Jennifer Stock

PART 1

In 1900 Dennett's Restaurant at 749 Market Street in San Francisco was the "Denny's" of the religious community. A temperance restaurant, it became the unofficial meeting place for Salvationists, for they could buy meals there at discounted prices. Dennett's had a "club" atmosphere — where one could hope to meet a friend and engage in a conversation — on politics, religion, or politics in religion. Major John Milsaps, the editor of the Salvation Army's *Pacific Coast War Cry*, ate nearly all his meals at Dennett's and knew well its principal owner, George S. Montgomery.

Milsaps kept very descriptive diaries of the events of the early Salvation Army activity in San Francisco, which now provide context and perspective to understand the life of George Montgomery. For Monday, October 1, 1900, Milsaps recorded in his diary: "While at Dennett's eating dinner Adjutant George Montgomery sat down alongside of me, pulled out a gold bar (about \$75) and said it showed one day's run up at his 'La Trinidad' mine."

For Milsaps, who economized on \$1.30 per day, this could have seemed a flaunting gesture by Montgomery. But Milsaps knew that this gold bar was the first-fruits of Montgomery's dream — to operate profit-making mines to support missionary work.¹

George S. Montgomery is perhaps best known as the husband of the dynamic faith healing advocate and teacher Carrie Judd Montgomery. After having been dramatically healed from her deathbed in 1879, Carrie wrote *The Prayer of Faith* (1880), a book which thrust her into the inner circle of the famous divine healing proponents of the late 19th century. Her monthly journal, *Triumphs of Faith*, which she owned and edited from 1881 until her death in 1946, provided an interdenominational forum for the principle teachers of the Holiness and Pentecostal movements in America and Europe. Carrie's 70 years of active ministry secured a position for her in the denominational histories of the Christian and Missionary Alliance, Assemblies of God, and the Salvation Army.²

While scholars have recognized the contribution Carrie Judd Montgomery has made to the fabric of American religious history, little has been written about her husband, George. He has generally been portrayed as little more than a wealthy miner who financially supported his wife's ministries. George Montgomery would probably still be an obscure figure in the shadow of his wife if it were not for a recently discovered diary that offers a new perspective on the man and his ministry.

In 1900, George Montgomery and Samuel R. Break coauthored a prayer diary in which they recorded the meetings of a small group of San Francisco businessmen who met together at Montgomery's downtown office in the Parrott Building. They met daily to pray and seek counsel

from God on how they could use their mines, restaurants, and other businesses to advance the Kingdom of God.

The diary is short, covering the period between July 12 and October 9, 1900, and may be read in its entirety in 10 minutes. At first glance the diary seems uninteresting — it records who attended, what they prayed for, and the decisions made. But a closer examination makes one aware of how intimate it really is. For the diary is a record of the *prayers* of very committed men who were serious about evangelization, especially in Mexico, and who eagerly sought God to know how they, as businessmen, could bring it about. In a sense, this diary "re-introduces" George Montgomery. We see him not as the George we have come to know — the man "raised up of God to 'take care of the Lord's little ambassador.'" Instead we see this talented layman as a professional businessman who, because of his vision for evangelism, used his proven business acumen for that purpose. The diary is important because it provides a context within which we can interpret his life and work.

George Simpson Montgomery was born in Tyrone County, Ireland, January 14, 1851, to Hugh and Jane (Money-penny) Montgomery. George was the youngest son of a large Scottish Presbyterian family of five boys and two girls. All of the Montgomery children immigrated to America, beginning as early as 1863. In 1866, at the age of 15, George sailed alone via Cape Horn to San Francisco. There he joined his two older brothers, Charles and William.

At first, George waited on tables for Charles who owned The Montgomery, a temperance hotel on Second Street. Although George was eventually able to buy into the American Exchange Hotel

with Charles and another brother, Hugh, the hotel industry did not long interest him. He, like so many others in San Francisco at that time, caught "gold fever" and headed for Mexico to make his fortune.⁴

In 1891, George recounted the early years of his life in California and Mexico to John Milsaps for a story in the Salvation Army's *Pacific Coast War Cry*. He stated that by 1880, at the age of 29, he owned part of a gold mine in Mexico and several silver mines in Nevada, estimating his assets to be \$60,000.

George did not return to the toil of the gold mines, but instead tried his hand at a more "genteel" occupation — as a stockbroker. With his partner, William B. Moore, he formed Moore and Montgomery. At the firm's offices at 324½ Montgomery St., he began to speculate in mining stocks. Now George, as a broker with a seat on the Pacific Stock Exchange, had the power to make quick money. A year later, his new career ended suddenly after one wild day on the stock exchange floor. He lost his own \$60,000 fortune and the fortunes of his friends. In his room at the American Exchange Hotel that night George felt ruined and depressed. He drank a bottle of brandy and put a gun to his head three times, but could not pull the trigger. Instead, he decided to return to Mexico, where he hoped to retrieve his loss.

George worked hard as a mining superintendent for a company in Mazatlan for several years before he recouped his fortune. During this period he repeatedly contracted various tropical fevers — including

yellow fever. He survived, somehow, the yellow fever epidemic which killed one-third of the native population. So when Montgomery finally returned to San Francisco, he indulged in a high-society lifestyle. The social register, the *San Francisco Blue Book* (1888), listed him as living at the world-famous Palace Hotel and as holding membership in the exclusive Bohemian Club. As a San Francisco aristocrat, George frequently traveled abroad and was introduced to some of the most elite clubs in Europe. It did not, however, take him very long to discover that although his money could buy him respect, prominence, and good times — it could not buy him his health.⁵

By the end of 1888, the effects of the tropical fevers, compounded by his dissipative life-style, had taken their toll. He sought out more than a half-dozen doctors in San Francisco and Europe and tried every form of treatment. He testified that he "doctored with the Allopathic School, the Homeopathic School; tried Hydrotherapy, electric treatment, [and] magnetic treatment, and all to no avail." Because he found traveling to be the only respite from his chronic pain, he set sail on the *S.S. Gaelic* for Japan on September 29, 1888.⁶

Montgomery kept a small diary of this trip, but one very significant event was not recorded — his conversion. He later testified that while he was alone in his stateroom, he believed God called him for the last time saying, "My Spirit shall not always strive with man. If you do not yield

Continued on page 17

Carrie Judd Montgomery and the Home of Peace



Carrie and George Montgomery pose for this 1896 photograph in their Salvation Army uniforms.

The well-known wife of George S. Montgomery, Carrie Judd Montgomery (1858-1946), was a gifted minister-teacher, writer, editor, director of faith homes, and social worker whose ministry spanned 65 years. Worldwide, she was best known for her magazine *Triumphs of Faith* which she edited from 1881 until her death. (The Assemblies of God Archives recently took delivery on copies of the magazine.)

She was an integral part of several organizations, including the Episcopal Church, the Holiness movement, Christian and Missionary Alliance, Salvation Army, and as a charter member of the Assemblies of God.

The Montgomery's one child, Faith Berry, 97, lives in Santa Rosa, California.

The Home of Peace, which Carrie and George founded in Oakland, still operates in the same three-story Victorian house which George built in 1893. Fredolf B. Sondeno, former Assemblies of God missionary, is director of the organization.

The house has 18 guest rooms for the use of itinerating missionaries. Apartments for retired missionaries are also available.

Today the primary function of the 96-year-old Home of Peace is the packing and shipping of supplies for missionaries serving with about 100 organizations.

This missionary service began after the Montgomery's learned that two missionaries returning to China lost everything they owned because of poor packing. Getting involved was characteristic of George and Carrie's everyday concern.

Since that time hundreds of ships, trucks, and planes have left Oakland transporting precious cargo for mission fields around the world. Today the Home of Peace staff approaches its centennial with the same zeal and concern seen in its founders.

George and Carrie Montgomery would be proud of their ongoing ministry. ♦

Right, George Montgomery and his business-prayer partner Samuel Break in front of the Home of Peace about 1920. Below, the Montgomerys hosting a camp meeting crowd at Cazadero Camp in 1893. Carrie is third from right; George is on ground (right).



31 Years as Director of DFM

J. Philip Hogan

By Gary B. McGee

The 1959 General Council of the Assemblies of God held in San Antonio, Texas proved to be a watershed in the history of the organization. The departure of Ralph M. Riggs as general superintendent and the retirement of J. Roswell Flower and Noel Perkin signaled an important change in leadership. The elections of Thomas F. Zimmerman as general superintendent and J. Philip Hogan as executive director of foreign missions (with the additional designation of assistant general superintendent, a title held by four other executives as well) reflected that a new generation of leaders had moved to the helm to pilot the denomination in the coming decades.

Within a few months of taking office, Hogan began to make major changes in the office staff of the Foreign Missions Department. The new appointments of Wesley R. Hurst, Harold Mintle, Raymond T. Brock, and Charles E. Greenaway were balanced by the continuing leadership of the field secretaries from the Perkin administration; Maynard L. Ketcham (Far East), Everett L. Phillips (Africa), and Melvin L. Hodges (Latin America and the West Indies).

Victor G. Greisen, a former district superintendent and missionary, became the first new field secretary in the Hogan administration. The revamped office of foreign missions secretary went to Robert



This article is adapted from This Gospel Shall Be Preached, A History and Theology of Assemblies of God Foreign Missions from 1959, by Gary B. McGee (Gospel Publishing House, July 1989). Dr. McGee is an associate professor of theology and history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds masters degrees in religion and history and a Ph.D. from Saint Louis University. The first volume of This Gospel Shall Be Preached covered the history to 1959 and was published in 1986.

T. McGlasson, a veteran administrator of the department's New York City office. Noel Perkin himself continued serving in a new capacity as consultant and dean of the School of Missionary Orientation (later renamed School of Missions). A long-time employee in the department, Gladys Newbill became financial secretary. Thus the transition team reflected considerable experience and stability as well as the important presence of younger men devoted to aggressive promotions for the enterprise. The crucial roles which they played at this juncture of Assemblies of God mission history warrants an examination of their backgrounds.

His election at age 43 may have surprised some, but closer analysis reveals that he was a natural choice to follow Noel Perkin.

The election of J. Philip Hogan to the top post of the Foreign Missions Department constituted one of the most significant events at the San Antonio General Council. Coming from the third echelon of departmental leadership and at a relatively youthful age of 43, his selection may have surprised some, but closer analysis reveals that he was the natural choice to follow Noel Perkin.

James Philip Hogan was born on a ranch near Olathe, Colorado, in December 1915. The Morton sisters (Bessie Bell and Eva Edith), traveling evangelists from Florence, Colorado, brought the Pentecostal message to that part of the state around 1920. A short time later, the ministry of other evangelists led to the establishment of a permanent body of believers with services initially conducted in the homes of members (including that of the Hogans). In this atmosphere of revival in 1922, he surrendered his life to Christ and received the baptism in the Holy Spirit two years later.¹

His parents, recognizing the call of God on both of their sons, Phil as well as Gene, moved to Springfield, Missouri, in 1933 to enable them to enter Central Bible Insti-

tute to prepare for the ministry. In addition to his studies, Phil became heavily involved in practical ministry, pastoring the Assembly of God in the nearby city of Republic. While at CBI, he also met and became engaged to Mary Virginia Lewis, the daughter of Gayle and Mary Lewis; at that time Gayle F. Lewis served as superintendent of the Central District Council.² After graduation in 1936, Hogan traveled for a year as an evangelist. With Virginia's graduation the following year, they were married in Youngstown, Ohio, on December 28, 1937. Itinerant ministry continued, and for a brief period, the Hogans evangelized in the mountains of Kentucky. He received ordination from the Central District in 1938.

A more permanent ministry developed when Bert Webb, pastor of Springfield's Central Assembly of God, invited them to pastor a new church which it was mothering in the same city, Eastside Assembly. Other pastorates followed in Painesville, Ohio, and River Rouge, near Detroit, Michigan. These early years of ministry reflected the energy of his personality. Never content with the status quo, he constantly looked for more effective means to expand the work of God. When they moved to River Rouge, the church was located on a dead-end street, housed in the basement of a proposed building, and close to the river. Recognizing that growth would be severely limited because of the church's location and facilities, Hogan gradually won the confidence of the congregation and suggested they move to a better site. By the end of his 3-year pastorate, the church had prepared to purchase property and erect a new building in Lincoln Park (Bethel Assembly of God).

The Detroit pastorate proved to be a turning point in their lives. During a missions convention to the church in 1944, two missionaries, Leonard Bolton (China) and Willis G. Long (North India), were the featured speakers.³ After Bolton preached, a woman in the congregation offered to take care of the Hogans' young daughter Phyllis Lynn in the church nursery in order to give Virginia the opportunity to pray at the altar (a son, Richard, had been born to them in 1938; he later died in an automobile accident in 1956). While praying she heard the Lord say to her, "This [China] is the place." She responded with some hesitation, hoping that her husband would hear the same call. On the way home in the car, Phil talked with Bolton, who was staying in their home, about

China, indicating that he had been stirred toward missionary service as well.

In the following months, Hogan avidly read every book on China that he could find in the Detroit public libraries, including books by Edgar Snow and Madame Chiang Kai-shek. He was also fascinated with biographies on the lives of such missionary heroes as J. Hudson Taylor, C. T. Studd, and John G. Paton.⁴ For a time he also ministered on Sunday afternoons in a Chinese mission in downtown Detroit.

At Christmastime (1945), they journeyed to Springfield to visit his parents and while there to consult with Noel Perkin. After meeting with him for less than 30 minutes, they were tentatively appointed to China. Howard C. Osgood, the recently appointed Field Secretary for China, was also on hand to endorse the need for them on his field. After returning home, the Hogans soon resigned from their church and enrolled at the Chinese language institute at the University of California at Berkeley. There, with other prospective missionaries (e.g., the Garland Benintendis) and military officers, the Hogans studied Mandarin and Chinese culture. While they had raised some support by itinerating in churches, they nevertheless depended on the standard missionary allowance of \$150 per month from the Foreign Missions Department.

Notice of their formal appointment finally arrived on December 15, 1946, and in February 1947, they sailed to the Far East aboard the *Marine Lynx* (a troop ship) with their final destination to be Ningpo, China, a coastal city. The Pentecostal work there had been pioneered by Nettie Danks Nichols (1875-1940). Nichols had been trained at A. B. Simpson's Missionary

Philip and Virginia Hogan began their missionary service to China in 1947.

Training Institute at Nyack, New York, and opened the Bethel Mission in Ningpo, in 1912. In her later years, a national minister, Joshua Bang, assisted her in administration and pastored the church. When she died, the work included a church, 10 outstation ministry endeavors, a Bible institute, and an orphanage.⁵ However, in the years immediately following her death, the mission began to suffer from lack of effective leadership.

The arrival of the Hogans in March 1947 was designed to bring about changes at the Bethel Mission and the Bible Institute. While they received a tumultuous welcome (firecrackers were exploded and several city officials were on hand), problems stemming from the dependence on Amer-



These two men were the only directors of the Division of Foreign Missions between 1927 and 1989 — a 62-year period. Seated is the late Noel Perkin, who served in the office from 1927 until his retirement 1959; J. Philip Hogan's tenure began in 1959 and will end this year.



Peter Kuzmic interprets for J. Philip Hogan at Yugoslavia Bible school graduation in 1975.



Above, J. Philip and Virginia Hogan, center, join Mark and Huldah Buntain for a school dedication in Calcutta, 1986. Right, the Hogans receive gift from Sumardi Stefanus at Indonesian National Church Conference in 1970.



ican financial assistance and the failure to firmly follow indigenous church principles soon became apparent.⁶ Ministry in Ningpo proved to be difficult and disillusioning for the reasons just cited and the communist menace in the vicinity. Nevertheless, the Hogans supervised the construction of a new church building, taught in the Bible institute, and engaged in evangelistic ministry in the region.

One event in particular made a lasting impression about the meaning of commitment. Since the area of Ningpo had been heavily overrun by communists, the Nationalist Chinese authorities, prior to their defeat on the mainland and hasty departure to Taiwan, summarily executed many Chinese youths who were known sympathizers. Observing the executions, Hogan later recounted, "I saw them stacked up like cordwood beside the road. I saw their bodies strewn across the green rice fields. As I stood over them, moved with great emotion, I said to myself, 'What is the strange god of these young people that will cause them to make this kind of sacrifice? It is going to cost us something to preach Jesus around the world in this hour.'" In Hogan's later writings and preaching ministry, the need for the church's total commitment to the Great Commission constantly comes to the fore.

After 18 months, the Hogans retired to the missionary rest home in Shanghai

where they enjoyed the company of the Howard Osgoods and Garland Benintendis. Hearing of believers in Taiwan and the opportunity to begin a Pentecostal work, the Hogans and Benintendis embarked in mid-1948 for ministry there. A physical problem required Virginia to return to Shanghai for surgery at the China Inland Mission hospital; meanwhile the political and military situation worsened on the mainland and required the evacuation of foreigners. Her perilous return to Taiwan is a remarkable account of suffering and faith.⁸

Protestant missions on Taiwan had originally been sponsored by English and Canadian Presbyterians. Dr. James and Lillian Dickson, distinguished American Presbyterian missionaries working in Taipei, gladly helped the two families get settled and locate interpreters.⁹ Through street preaching and tract distribution, a small nucleus of believers emerged. Notwithstanding, the threat of an imminent communist invasion disrupted the new venture. After prayer, Phil and Virginia Hogan agreed that she and their two children would accompany the Benintendi family home to the states in November 1949. Hoping for 6 more months on the island, Phil stayed behind to train a national minister to shepherd the new body of believers.

During these few months Hogan ministered in the little chapel which the church

used, trained the secretary of the YMCA to carry on the work after his departure, baptized about 15 believers, and witnessed firsthand some of the political upheavals on Taiwan.

The efforts of the Hogans and Benintendis represented the first Pentecostal efforts at evangelism on the island. When the Benintendis later returned to Taiwan, they discovered that the church and its pastor had persevered in their faith. Virginia and the children returned to Springfield where her mother and father (now an assistant general superintendent) resided. She and the children made their home in Mission Village. Six months later when Hogan finally arrived in Springfield and was reunited with his family (on a Wednesday), he visited the office of the Foreign Missions Department only to learn that meetings had been arranged for him for the next 6 months, the first service to be on the following Sunday!

After a year of itinerant ministry on behalf of missions, the strain of his new agenda, following the previous 6 months of separation, took a heavy toll on the family. In June 1951, the Hogans accepted the pastorate of Bethel Temple Assembly of God in Florence, South Carolina. While there he supervised the building of a new church edifice, but exhibited a certain restlessness, taking advantage of every

Continued on next page

Fleeing Shanghai

A Miraculous Escape from War-Torn China in 1948

By Virginia Hogan

We had gone to China as missionaries in 1947, but our term there would be less than 2 years because of the war between the Communists and General Chiang Kai-shek's forces.

As the Communists gained more control of China in 1948, we were encouraged to establish a ministry on Taiwan.

After we had moved to Taiwan, I developed a condition that required minor surgery. At my doctor's suggestion, I took the family passport and flew back to Shanghai for surgery.

The night before my surgery at the China Inland Mission Hospital, I fell, breaking a bone in my back. This condition pinched a nerve which would have eventually paralyzed me and which required additional surgery later.

In Taiwan we had become acquainted with officers of the American 7th Fleet, including the Protestant chaplain. When I arrived in Shanghai, the 7th Fleet was in the harbor.

While I was in the hospital, Phil received an emergency one-way pass from Taiwan to Shanghai. While in Shanghai, he contacted the

Protestant chaplain, who also visited me in the hospital. The chaplain advised us that the political situation was getting worse and that Phil ought to take the family passport and return to Taiwan. Then he could mail the passport back to me. The chaplain added, "I will take care of your wife."

Little did we know how complex this normally routine procedure would become. And little did we know that God was about to show His loving care and deliverance in an extremely dangerous situation.

Later in the day, after Phil returned to Taiwan, hospital officials suddenly made us aware that the war was closer than we thought. "We are preparing to evacuate," they told us. "We cannot be responsible for you." Despite the pain I was experiencing, I had to leave the hospital and return to the Assemblies of God rest home in Shanghai, not knowing what the next few hours would bring.

When I went downstairs for breakfast the next morning, I learned that the 7th Fleet had moved into international waters, 3 miles outside of Shanghai, because some Chinese had fired on the ships.

The situation grew worse by the hour. We had no phone. I had no passport or ticket to return to Taiwan. We were told to be ready to evacuate at a moment's notice. I could contact no one, not even the American Consulate. And the chaplain who promised to take care of me was 3 miles out to sea.

Later that evening I was told to be at the airport at 6:30 the next morning. Verent Mills, a Canadian missionary, volunteered to drive me to the airport. When we neared the airport, we found the road choked with vehicles and people, all trying to reach the airport. Mills worried that he would get trapped in the jam while I worried that we would never reach a plane so I could return to my husband and two children.

When we finally arrived at the airport, an

She was trapped in Shanghai with no ticket, no passport, and no hope of getting to Taiwan.

American attache, by the name of Sheets, met us with our family passport. You can imagine my relief as he handed me the passport. (It was later that I would learn of the miraculous way it had arrived from Taiwan.)

But my relief over getting the passport was shortlived because of the terrible pain I was suffering. Mills and Sheets knew I had to get

Continued on page 15

opportunity to preach at missions conventions in other churches.

After meeting with Noel Perkin in Atlanta at a convention, he accepted an invitation to return to Springfield to serve as a field representative for the Promotions Division beginning in 1952, later becoming the secretary (head) of the Division (1954-1959). Hogan recognized that many churches in the Assemblies of God failed to support the program and that missions conventions were often only sponsored by larger churches. Clearly, the need for missions education in the churches was acute.

During these years, Hogan and his associates traveled widely across the country promoting Assemblies of God missions in local churches, district gatherings, regional missions conventions, and General Council meetings. Whether through showing missionary films, writing his influential "Call to Action" column in the *Pentecostal Evangel*, or his preaching ministry, he attempted to correct the imbalance and energetically stressed the imperative of world evangelization for all. In addition, he assisted in formulating the "Global Conquest" strategy that caught the imagination of the General Council membership in 1959.¹⁰

With the announced retirement of Noel Perkin, the General Presbytery recommended three names to the General Council for the office of executive director of foreign missions: Emil A. Balliet, a respected pastor and then administrative assistant to Perkin; Melvin L. Hodges, field secretary for Latin America and the West Indies and author on indigenous church principles; and not surprisingly, J. Philip Hogan, whose name had circulated as a possible successor to Perkin as well.

Apparently many of the missionaries who attended the council wanted a leader who had been a missionary, and one who would aggressively promote world missions and protect the department from any influence which might attempt to compromise its objectives and prominence. Balliet, however, had never been a missionary and the quiet and gentle demeanor of Hodges may have precluded his selection for the post. After Hogan's election, Balliet returned to pastoring and later served with distinction as president of Southern California College, Costa Mesa, California (1970-1975).¹¹ Hodges continued his work as field secretary and missiologist.

Although his election as executive director of Assemblies of God missions came as somewhat of a surprise to Hogan, he willingly accepted the new challenge.¹² Having been a pastor, evangelist, and missionary, as well as an enthusiastic promoter of world evangelization, he brought important leadership gifts to the enterprise at a pivotal time in its history.

The 14 re-elections of J. Philip Hogan

Hogan's contributions as director centered on his pragmatic willingness to consider new and creative initiatives in evangelism, discipleship training, and leadership training.



Missionaries John Hurston (left) and Aaron Rothganger confer with J. Philip Hogan during conference on Vietnam in 1972.

to the post of executive director at the biennial general council gatherings (always on the nominating ballot), reflected the confidence of the grassroots constituency of the Assemblies of God in his leadership. With his long tenure came recognition as a leader in evangelical mission circles. On three occasions, Hogan served as president of the Evangelical Foreign Missions Association (EFMA; 1968-70, 1976-78, 1983-85), the second Pentecostal leader to hold this office and the only one to be honored by re-election. In later years (mid-1980s), however, Hogan exhibited a certain disenchantment about participation in what he considered to be an unnecessary multiplication of consultations and gatherings of mission executives, with the exception of EFMA meetings. His concern to follow the leading of the Holy Spirit for strategic planning has reflected his activism for fulfilling the task of evangelization, over that of merely theorizing about Christian missions.¹³

The 31-year tenure of J. Philip Hogan as Executive Director of Foreign Missions for the Assemblies of God (1959-1989) has had a profound influence on the course of the agency's development and activities. As the longest-serving Pentecostal since Noel Perkin to shepherd a mission agency, he became the dean of Pentecostal mission executives.

Deeply committed to the dynamics of Pentecostal spirituality, Hogan's contributions as director centered on his pragmatic willingness to consider new and creative initiatives in evangelism, discipleship training, and leadership training. Always striving to follow where the Holy Spirit seemed to be guiding, it is hardly incidental that four international ministries were birthed during his administration and have had far-reaching consequences on the entire effort. His firm commitment to indi-

genous church principles and selection of associates equally committed to them accelerated the building of fraternal ties to national church organizations.

As an administrator, he exhibited the concerns of a practitioner, but nevertheless encouraged and appreciated the missiological labors of Melvin L. Hodges and others who explored the theoretical dimension of the task. A keen student of history, he readily acknowledged the value of historical investigation. During his years in office, the program made great strides in understanding and articulating its objectives and methodologies, fostering continuing education for missionaries, and effectively promoting the endeavor before the supporting constituency, while maintaining a remarkable consistency with the original objectives of the enterprise.

NOTES

1. William W. Menzies, *Anointed to Serve* (Springfield, Mo.: Gospel Publishing House, 1971), pp. 167-168.

2. For further information, see "Gayle F. Lewis 1898-1979," *Pentecostal Evangel*, October 21, 1979, p. 7.

3. For an account of his life and ministry, see Leonard Bolton, *China Call* (Springfield, Mo.: Gospel Publishing House, 1984).

4. "Application for Appointment as Missionary," (January 1, 1945), p. 3. J. Philip Hogan File, Editorial Office Files, Assemblies of God Division of Foreign Missions, Springfield, Mo.

5. "A Life of Faith," *Pentecostal Evangel*, August 24, 1940, p. 8; for further information, see Nettie D. Nichols and Joshua Bang, *God's Faithfulness in Ningpo*. The Assemblies of God in Foreign Lands (Springfield, Mo.: Foreign Missions Department, 1938).

6. J. Philip Hogan, "Ningpo Enjoys Blessings In Spite of Hardships," *Pentecostal Evangel*, April 26, 1947, p. 6; Letter from J. Philip Hogan to Noel Perkin, 18 November 1947.

7. J. Philip Hogan, "Our Mission in the Mid-Century Crisis," *Pentecostal Evangel*, November 18, 1951, p. 7; J. Philip Hogan, "I Visited the United Nations," *Pentecostal Evangel*, January 14, 1951, pp. 3-4.

Continued on page 15

Archives Needs Book and Magazine Donations

The Assemblies of God Archives is building a collection of books and magazines so they can be preserved and made available to researchers.

Readers of *Heritage* can help in the on-going project by donating needed publications.

Periodicals on the wanted list include those published by Pentecostals during the 20th century (especially those published before 1950). This includes periodicals published by ministries (evangelists, missionaries, etc.), districts, individuals, local churches, or denominations.

The book collection focuses on publications with Pentecostal themes (pro or con) and those written by or about Pentecostals. A privately published autobiography is a good example of the type of books needed. The accompanying list on various themes contains titles needed.

Many books which fit these categories are available in used book stores, but the Archives can save hundreds of dollars if *Heritage* readers donate materials no longer needed.

Before sending publications, donors should write to the director with a list of available periodicals or books: Wayne Warner, Director, Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802.

Unpublished materials, including newsletters, correspondence, photographs, diaries, movies, recordings, etc., are also being collected; readers having historical materials of this type should write to the director for more information.

"Wanted" List

Anderson, Robert Mapes. Vision of the Disinherited
 Bach, Marcus. The Inner Ecstasy
 Baker, E.V. and Duncan. Pentecost or the Latter Rain Outpouring
 Barratt, T.B. In the Days of the Latter Rain
 Barrett, C.K. 1. The Signs of An Apostle 2. The Holy Spirit and the Gospel Tradition
 Bartleman, Frank. Around the World by Faith
 Beatty, Jerome. Americans All Over
 Boggs, Wade H. Jr. Faith Healing and the Christian Faith
 Booth-Clibborn, William. The Baptism in the Holy Spirit
 Branch, Robert. So Your Wife Came Home Speaking in Tongues? So Did Mine!
 Brewster, P.S., ed. Pentecostal Doctrine
 Buckingham, Jamie. O Happy Day
 Buntain, D. Mark. There's Healing For You
 Buntain, D.N. Helps for Young Converts Vol. 1
 Campbell, Joseph E. The Pentecostal Holiness Church
 Carter, Charles W. The Person and Ministry of the Holy Spirit.
 Carter, John. Howard Carter, Man of the Spirit

Cerullo, Morris. Why Do the Righteous Suffer?
 Coe, Jack. Baptism by Fire
 Crawford, Mattie. On Mule Back Thru Central America with the Gospel
 Culpepper, Robert H. Evaluating the Charismatic Movement
 Davidson, C.T. Upon This Rock
 Drummond, A.L. Edward Irving and His Circle
 Duffield, Guy P., and N.M. Van Cleave. Divine Healing
 Duggar, Lillie. A.J. Tomlinson
 Ewart, Frank J. The Name and the Book
 Farah, Charles Jr. 1. From the Pinnacle of the Temple 2. Filled With the Fulness of God
 Fowler, Charles J. Back to Pentecost
 Godbey, W.B. Current Heresies
 Harris, Thoro. Full Gospel Songs
 Haywood, G.T. 1. Before the Foundation of the World 2. The Marriage and Divorce Question in the Church 3. Ezekiel's Vision 4. "The Resurrection of the Dead" 5. The Old and New Tabernacle Compared 6. Divine Names and Titles of Jehovah
 Hicks, Tommy. 1. Capturing the Nations in the Name of the Lord 2. Millions...found Christ

3. The Eternal Flame
 Humbard, Rex. Miracles in My Life
 Jenkins, Leroy. How I Met the Master
 Kelsey, Morton T. 1. Tongue Speaking 2. Healing and Christianity 3. God, Dreams and Revelation 4. Encounter with God
 Kenyon, E.W. Jesus the Healer
 Kinghorn, Kenneth Cain. Gifts of the Spirit
 Koch, Kurt. 1. Charismatic Gifts 2. The Strife of Tongues
 Kolenda, J.P. I Heard From Heaven
 Lawson, James G. Deeper Experiences of Famous Christians
 Lennon, T. Bingham. Holy Ghost Missionaries
 LePers, Ruth E. Living in the Land of the White Man's Grave
 Lillie, D.G. Tongues Under Fire
 MacArthur, John F. Jr. The Charismatics
 McAlister, R.E. Pentecostalism: What Saith the Scriptures?
 McCrossan, T.J. Speaking with Other Tongues
 McPherson, Aimee Semple. 1. Give Me My Own God 2. The Holy Spirit 3. The Second Coming of Christ
 McPherson, Ian, ed. Like as of Fire
 Mahan, Asa. The Baptism of the Holy Ghost
 Martin, Sandra Pratt. Bite Your Tongue
 Mieir, Audrey. The Laughter and the Tears
 Mills, Watson E. Speaking in Tongues: Let's Talk About It
 Missen, Alfred F. The Sound of a Going

Continued on page 14

Malachuks Donate Logos Collection

Daniel and Viola Malachuk, founders of Logos International in 1966, recently donated to the Assemblies of God Archives the largest single collection of Pentecostal publications ever received by the Archives.

Included in the 13-box collection are hard and soft cover first editions of more than 350 titles which Logos published between 1966-81. Also included in the gift are the complete collections of the *Logos Journal* magazine and the *National Courier* newspaper. In addition, the Malachuks donated video tapes of two significant meetings Logos sponsored and cosponsored. The first, *Jerusalem 2*, attracted 5,000 people to Jerusalem in 1974; the other tape is the CBS coverage of *Jesus 78*, a charismatic ecumenical meeting which was held in Giants Stadium, Meadowlands, New Jersey, in 1978.

Wayne Warner, director of the Archives, said the Malachuk donation will greatly enhance the existing collections and will no doubt encourage others to donate materials for preservation and research purposes. "Logos International was the outstanding publisher of charismatic materials during the movement's maturing years," Warner said, "and we are thrilled to have Dan and Viola's generous gift." Warner added, "Dan and Viola Malachuk's vision for getting the Pentecostal-charismatic message published became an



Dan and Viola Malachuk

invaluable service to the Kingdom and is unequalled in the total number of books published and distributed worldwide."

Dan and Viola Malachuk admit that they were naive about publishing in 1966 when they founded Logos International as a Pentecostal-charismatic book publishing firm in Plainfield, New Jersey. "We felt that God wanted us to discover new authors and make their books acceptable in supermarkets as well as in bookstores," Dan said.

Continued on page 19

Profile: Joseph and Helen Wannemacher

Two Pioneers of Pentecost in Milwaukee

by Glenn Gohr

Anyone who has been around the Assemblies of God for very long has heard the names of Joseph and Helen Wannemacher. Sixty-eight years ago they pioneered a Pentecostal work in Milwaukee, Wisconsin, which is still prospering today as Calvary Assembly. Joseph Wannemacher was a district official and later superintendent of the Hungarian Branch of the A/G.

Also well-known in our fellowship are the Wannemachers' three children. John Wannemacher is a minister to seniors at Calvary Temple in Naperville, Illinois, where Robert Schmidgall is senior pastor. He formerly pastored Calvary Assembly in Milwaukee for more than 40 years. Philip Wannemacher at one time served as the national representative for the Sunday School Department. Since 1970 he has pastored Central Assembly in Springfield, Missouri. The Wannemachers' daughter, Lois, is married to Robert Graber, who has pastored Bethel Temple in Canton, Ohio, for close to 30 years. Two of the seven grandchildren are in ministry. Joy (Wannemacher) Sorbo is

While kneeling in the church, he was instantly healed of consumption.

married to Keith Sorbo, and they serve as missionaries in Jakarta, Indonesia. Another granddaughter, Beth Wannemacher, works in the national Music Department.

Joseph Paul Wannemacher was born to a devout Catholic family in Hungary on April 29, 1895. His mother died of tuberculosis of the lungs when he was but 3 years old. Four of the children inherited the sickness of consumption from their mother. By the time he was 5 years old, Joseph also was afflicted with the incurable disease.

In 1909, Joseph urged his family to immigrate to the United States where he planned to support them by working as a

mechanic. The family took his advice and settled at Milwaukee, Wisconsin, where Joseph found work as a mechanic and toolmaker, soon becoming foreman of a tool shop. But shortly afterwards his foot became swollen with consumption, and he was unable to continue as a mechanic. Doctors wanted to amputate his foot, but Joseph decided to trust God for whatever might come.

For a time, he turned to Christian Science for a possible cure for his condition, but this did not work. One night as Joseph was praying, he saw a vision of Jesus with His hands outstretched. He said, "Fear not." Later he had another vision of Jesus carrying the cross up the hill of Golgotha. Blazing words appeared which read, "Whosoever believes in me shall not perish but have everlasting life." Because of these two visions Joseph became persuaded that he should live his life by the teachings of the Bible, so he began diligently searching the Scriptures. In the meantime, he had turned to music for a livelihood. He began playing the violin in various restaurants and music halls and eventually became an orchestra director in a concert theater.

One morning in May 1917, a neighbor told Joseph's stepmother of a church in Milwaukee which believed in divine healing. It was a German-speaking Pentecostal mission pastored by Hugo Ulrich. (This mission was the root of Bethel Tabernacle, Milwaukee's oldest Assembly of God.) That afternoon Joseph visited the church

and readily accepted the message. As the altar call was given, he went forward for both salvation and healing.

While kneeling at the front of the church, the power of God fell on him, and he saw a vision of two beautiful white hands touching his body from head to toe. He was instantly healed of the disease which had plagued him for 17 years of his life!

A few weeks later, after hearing a sermon about the baptism of the Holy Spirit, Joseph went to his music studio to pray. He cried out, "Lord, give me what you gave to Peter on the Day of Pentecost." The Spirit of God came upon him in a downpour, and he began to speak in tongues as the Spirit gave utterance. Saved and delivered from his bondage and fear of death, and now filled with the Spirit, Joseph began playing the violin and giving his testimony everywhere he went.

A few years later, Wannemacher decided to attend the faith homes at Zion City, Illinois, to prepare for the ministry. While at the faith homes, he met his wife-to-be, Helen Innes. By today's standards, it was an unusual courtship. Joseph found Helen doing her chores in the laundry room and immediately announced that God had told him that she would become his wife. Helen was shocked, as she had no previous knowledge of his interest in her. After a season of prayer, she was convinced that this was indeed God's will for her life. After a courtship of exactly 2



months, Joseph and Helen were married on May 4, 1921.

Helen, the daughter of John and Marie Innes, was born June 13, 1890, in Cincinnati, Ohio. Although her mother passed away soon after Helen was born, her father became a godly influence on her life. Seeking to fully consecrate his family to God, he joined John Alexander Dowie's movement in 1898 in Cincinnati. Helen was baptized by Dowie when she was 9 years of age.

In 1901, when Dowie opened up a religious community on Lake Michigan north of Chicago, the Innes family joined the first group of settlers in what became known as Zion City, Illinois (now Zion). Helen attended schools in Zion City and later went to Wayland Academy in Beaver Dam, Wisconsin. She received a scholarship to Chicago University and graduated with a teaching degree in 1915.

Thereupon Helen signed a contract to teach in a school on the south side of Chicago. But before the school year began, she went to visit her father at Zion City. During her stay she felt impelled to attend a worship service at a Pentecostal faith home there. A message in tongues came forth at the meeting. The interpretation given was that someone present truly needed to repent for this might be their last opportunity to do so. Helen believed the message was for her. With great tears of repentance she met the Master. The following weekend she received the baptism of the Holy Spirit at another meeting at this faith home. The result was that instead of fulfilling her contract to teach in Chicago, Helen decided to enter a training program for Christian workers sponsored by the Pentecostal faith homes in Zion.

Before her marriage, Helen ministered at the faith homes for 6 years. As part of her practical work assignments, she assisted in opening Pentecostal missions both in Kenosha, Wisconsin, and Waukegan, Illinois. One of her primary ministries was to start Sunday schools for the children in these two congregations.

Shortly after the Wannemachers were married, they moved to Milwaukee and pioneered a Hungarian mission on Winnebago Street which became known as the Full Gospel Church. They began holding street meetings in the heart of the city and conducted both Hungarian and English services in the same meeting hall. Though this hall was located among the large breweries which "made Milwaukee famous," souls daily were added to the mission congregation. The couple shared responsibility for the services. They also published Hungarian literature which was distributed to thousands of Hungarians throughout the country. Joseph and Helen were both ordained by the Assemblies of God in 1923.

As the English-speaking and Hungarian



Joseph Wannemacher and his ever-present violin in 1940s.

Their concern for fellow Hungarians led to the formation of the A/G Hungarian Branch

congregations outgrew the store-front mission on Winnebago Street, a little frame chapel on the corner of 12th and Madison was purchased from a Swedish Lutheran congregation in May 1925. By 1929, a parsonage was added to the church, and the little chapel was rebuilt, which doubled its size. A brick church with Gothic architecture was erected at 12th and Walker in 1937. The English-speaking congregation moved to the new facility, with the Hungarian church still meeting at the old location. The Wannemachers, assisted by their oldest son John, continued to pastor both congregations.

From 1934 to 1944, Joseph Wannemacher served as assistant superintendent of the Wisconsin-Northern Michigan District. Then Wannemacher's concern for his fellow Hungarians led to the formation of a Hungarian Branch of the Assemblies of God. He served the group as its first

superintendent from 1944 to 1957. Because of his many duties as superintendent of the Hungarian Branch, he resigned from his Hungarian congregation in Milwaukee in 1944. Garfield J. Unruh, former superintendent of the Wisconsin-Northern Michigan District, succeeded him as pastor. By 1960 the Hungarian Branch dissolved and was assimilated into the mainstream of the denomination.

In the late 1940s, Wannemacher's English-speaking congregation bought a building at 18th and Bow which had previously been a Christian Science church. At that time, the name was changed from the Full Gospel Church to Calvary Assembly. After a year-long building program, the congregation moved to its present quarters at 82nd and Bluemound in 1963 under the direction of son John Wannemacher who was pastor from 1962 to 1987.

In addition to his ministry in the U.S., Joseph Wannemacher made nine evangelistic trips to Eastern Europe. His first missionary journey was in 1930, under the direction of the Russian and Eastern European Mission (REEM). Although he never was an instructor at the Bible school located in Danzig, Germany, as an officer of REEM, Wannemacher ministered overseas with G. Herbert Schmidt, Paul Peterson, and others associated with the organization.

During that first missionary trip, Helen was left in charge of the English and Hungarian services and took care of their three children while he was away. Feeling a definite call to hold evangelistic meetings at the church, she brought an evangelist to the church, and two young men of the congregation began to give themselves to continuous intercession. As a result, the Holy Spirit began to fall in mighty outpourings so that in 3 weeks' time 122 had received the baptism in the Holy Spirit.

Meanwhile, God had led Joseph to Riga, Latvia, where a Pentecostal conference was in session. About 600 people were present. After the message one evening, a mighty outpouring of the Spirit came, and many were "slain in the spirit." The owner of the hall, seeing so many people prostrate on the floor, called the hospital. Two ambulances arrived with two doctors and four nurses. After checking the pulses of these people who were prostrate under the power of God, the doctors found them all normal. Declaring that the people were not sick, they returned to the hospital. God had His way with His people, and despite outside intervention, their joy was unspeakable. During the rest of his stay in Europe, Wannemacher preached extensively and established contacts with a number of German- and Hungarian-speaking Pentecostals in Latvia, Estonia, and Bulgaria.

Immediately following World War II, Joseph Wannemacher felt a burden to

Continued on page 20

“Pentecost in My Soul”: Probing the Early Pentecostal Ethos

By Edith Blumhofer

On October 18, 1906, Marie Burgess, Jean Campbell and Fred Bosworth lingered after the dismissal of a house meeting in Zion City, Illinois, eager to “tarry” as long as possible for the baptism with the Holy Spirit. As midnight approached, they spoke in tongues. The experience initiated them into a growing community of local believers who had experienced Spirit baptism as evidenced by tongues speech.

The local community of “baptized saints,” in turn, was part of a movement that had been spreading in small towns and large cities across America since 1901. What happened to Burgess, Campbell and Bosworth that night was repeated in an ever widening arena around the world as people prayed for their “personal Pentecosts.” This coveted religious experience, whether claimed by migrant Mexican farm workers in Texas, immigrants in Chicago, blue collar workers in Indianapolis, poor black sharecroppers in the south or professionals in northern cities, gradually forged a distinct religious movement known as Pentecostalism.

Early participants were those who had experienced Spirit baptism evidenced by tongues and who understood such baptism to have dispensational meaning. That is, they believed that Pentecostalism was a prophesied “great outpouring” of the Holy Spirit that would immediately precede Christ’s return. Forged by the conviction that the concluding years of human history would be marked by a restoration — in intensified form — of New Testament power and practice, Pentecostalism heralded the arrival of the restored apostolic faith. Pentecostals offered any who would listen an opportunity for “real experience” of God’s presence and power

in the mundane details of everyday life. They firmly believed that their experience was a divine encounter that infused the present with cosmic significance, offered tangible solutions for every pressing problem, and introduced meaning and mission into even the most humble existence. Theirs was a primitivist urge, driven by a promise of perfect Christian experience, a message of restoration, and an apocalyptic vision.

Early Pentecostals, then, were people who had had a profound religious experience they called the baptism with the Holy Spirit. Certain expectations typically surrounded this experience: first, tongues speech was its evidence; second, empowered Christian service was part of its purpose; third, it culminated a process of “seeking” and initiated the believer into a new dimension of Christian living, and it enhanced spirituality.

Early Pentecostals regarded Spirit baptism as a transition point.

The conclusion that tongues speech always evidenced Spirit baptism was publicized first by Charles F. Parham and a group of students at his Bible school in Topeka, Kansas in 1901. Parham had claimed that tongues speech was a divine gift to facilitate the endtimes evangelization of the world. He had expected that he and others would speak human languages they had never learned and, thus supernaturally equipped, would proclaim the gospel around the world. The larger movement, however, soon shed such expectations and often promoted the experience rather as a necessary endowment for effective evangelism.

Spirit baptism was widely assumed by

prominent early Assemblies of God adherents to have another purpose, however: it was understood to empower the individual to *be* as much as (perhaps more than) to *do*, to foster a Christ-centered spirituality, to herald the “reign of Christ” within believers. This conviction of the meaning of Pentecostal experience for *being* over *doing* has been obscured over the years by the movement’s ever expanding commitment to world evangelization, by the growing tendency to define the movement’s purpose as evangelism, and by a penchant in the burgeoning independent Pentecostal subculture for affirming apostolicity by promoting “signs and wonders.”

Prominent early Pentecostals regarded Spirit baptism as a transition point in a process which involved gradual spiritual transformation. John Lake, an early Pentecostal missionary, called the process “spiritualizing the personality.” This happened both in prolonged “tarrying” sessions and in relentless daily self-discipline and continued, Lake explained, until the Holy Spirit gained “a degree of control sufficient to give God control of the tongue.” Tongues speech, popularly acknowledged as evidence of Spirit baptism, then, attested “God’s control.”

Assemblies of God pastor Carrie Judd Montgomery agreed: When “King Jesus” had taken full control, Spirit baptism marked by tongues speech proclaimed His reign. “Since He has taken full control, I’ve Pentecost in my soul,” exulted Thoro Harris, a black Pentecostal songwriter. “God had launched the Pentecostal movement,” Pentecostals in Zion City, Illinois were told, “to make way for the presence of Jesus to be revealed, for Jesus Christ to be received by His people as King.” For such people, the challenge of Pentecostal experience was the quality of Christian life that followed the moment of Spirit baptism. This, rather than an ecstatic experience accompanied by tongues speech, was what truly distinguished Pentecostal believers.

It is not surprising that this stress on Christ’s reign within individual believers nurtured a fascination with “being like Jesus” and living in constant, conscious and ever intensifying communion with Christ that was expressed in countless songs, tracts, testimonies and sermons. Words by holiness songwriter Johnson Oatman became a favorite Pentecostal chorus: “Jesus is now and ever will be sweeter than all the world to me.” Pentecostals sang, “All that thrills my soul is Jesus” and “Jesus is my all in all.”



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicalism and assistant professor of history at Wheaton College. She was commissioned to write the new two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*. A second commissioned book is *Pentecost in My Soul: Explorations in the Meaning of Pentecostal Experiences in the Early Assemblies of God* (biographical sketches and writings of J. Roswell and Alice Reynolds Flower, Carrie Judd Montgomery, E. S. Williams, Fred Vogler, Mary Anna Arthur, Alice Luce, Noel Perkin, Zelma Argue, Joseph and Helen Wannemacher, Charles Price, William W. Simpson, Victor G. Plymire, and P. C. Nelson). All three volumes will be introduced at the 75th anniversary General Council in August.

The accompanying article introduces the subject matter of *Pentecost in My Soul*.

Spirit baptism not only culminated the process of enthronement of Christ within the soul, but it also initiated the believer into a new dimension of Christian experience that early Pentecostals typically described in rich Old Testament imagery. Like the promised land, the spiritual Canaan introduced by Spirit baptism was characterized by flowing streams, rich resources and the ownership of God. Those who "pressed through" to Spirit baptism had "left Egypt" (the world), conquered giants, defeated spiritual foes, and entered a realm of spiritual victory few Christians attained. Spirit baptism, then, was "crossing Jordan" and entering Canaan. "Cross over, and enter fair Canaan's land," they admonished one another. They referred to "higher" and "deeper" experiences in language that the holiness and higher life movements had popularized. Early Pentecostals constantly pressed on to "higher ground" even as they yearned to go "deeper in the love of Jesus." The Spirit-baptized believer had attained fullness yet pursued it: the experience was "perfect," yet it "flow[ed] fuller every day;" "perfect," yet it [grew] "deeper all the way."

Pentecostal experience initiated the individual into a community of pilgrims who referred to one another as "saints." Vigorous handshaking accompanied by the typical greeting, "Praise the Lord, sister (or brother)." "How are you?" might be replaced with "How is it with your soul?" "Is the fire still burning?" "Are you in victory?" Exclamations like "glory," "hallelujah" and "praise the Lord" punctuated ordinary conversations as well as testimonies, prayers and songs. In faith-charged early Pentecostal settings, prayer for the healing of the sick — "the prayer of faith" — was as common as grace before meals.

Pentecostals recognized that the holiness and higher life movements of the 19th century had provided useful metaphors to convey their sense of meaning. Their spirituality was not unique; the Spirit-filled life, whether from a holiness, Keswickian, pietist or Pentecostal perspective nurtured similar spirituality. It was "feasting with the Lord;" it made people "happy and free;" its characteristics were "peace," "rest," and "joy." In short, Spirit baptism made life a foretaste of heaven: "I have found a heaven below," they sang, "living in the glory of the Lord." They reminded themselves that the experience compensated for lack of worldly recognition: "I am poor and little known, but I'm living in the glory." But Pentecostals believed their experience enhanced or intensified this broadly rooted and widely shared spirituality.

By binding believers into a tightknit community of saints who considered themselves "pilgrims and strangers" on earth, Pentecostal experience promoted cultural insularity. For early Pentecostals, ongoing

spiritual conflict was intensely vivid, and life was understood as "us" against "them," or, more specifically in cosmic terms as part of the conflict between God and Satan. They ventured into the world primarily to call others out of it.

The schedule of virtually any Pentecostal mission illustrates how Pentecostals reminded themselves they were pilgrims. Frequent meetings on weekdays, five or six week nights and three times on Sunday kept them absorbed in their faith and left them little time for diversions. Their songs acknowledged that people failed to understand their motivation, but they also reassured the faithful that being "a peculiar people" was God's call. And they forged a sense of pride in the chosen community:

Though these people may not
learned be,
Nor boast of worldly fame,
They have all received their
Pentecost through faith in
Jesus' name...
And I'm glad that I can say
I'm one of them.

In defining appropriate conduct for people convinced that their life "in the heavenlies" had already begun, Pentecostals tended to blur distinctions between the sinful and the frivolous. Deadly serious

They considered themselves as pilgrims and strangers on earth.

about nurturing their heavenly life, they denounced a long and varied list of practices that they regarded both as incompatible with the supreme purpose of being ready for Christ's anticipated return and as disruptive of the spiritual sensitivity which nurtured the manifestation of Christ in and among the saints. Those who spent their days expecting to be raptured at any moment could hardly afford to be found diverting their time, resources or energies from preparation for history's climax. And anyway, their "life in the heavenlies" created, they claimed, a profound distaste for "empty" "worldly" pursuits: "Take the world, but give me Jesus; all its joys are but a name."

For them, the climax involved a simple, everyday act — "going home:" "Jesus may come today! Glad day, glad day...I may go home today!" Their anticipation was jubilant: "Glory! Glory! Joy to my heart 'twill bring." "Oh, I want to see Him, look upon His face," they yearned.

Later generations rejected as "legalism" this blurring of the lines and asserted a sharp difference between sin and what their forebears had labeled "worldliness." The muting of the apocalyptic vision made earlier definitions of "worldliness" seem irrelevant and even silly. But early Pentecostals were driven by the belief that their experience provided them something of

infinite, eternal value that made all else pale in contrast. The certainty that Christ might, at any moment, burst through the clouds fueled their determination to live every day as if it were their last — and, they would have insisted, freed them to pursue things that were nobler, purer and infinitely more meaningful. Living with "eternity's values in view" made them shun practices that later generations adopted, claiming they could find no Biblical proscriptions. By then the movement's mood as well as its rhetoric had changed, and most participants failed to comprehend the reasons for early Pentecostalism's blurred distinctions.

The waning of the "blessed hope" and the fading of the restorationist vision combine with a preoccupation with evangelism to obscure the power of this call to "enthroned King Jesus" within as an essential component of the experience of Spirit baptism for early Pentecostals. The replacing of the metaphors communicated in the movement's early popular music with scripture choruses and contemporary Christian music has contributed as well to a shift in perception of the personal and public meaning of Spirit baptism. At the outset, however, the experience's potential for *being* as well as for *doing* brightly illumined the Assemblies of God horizon and helped forge its convictions about meaning, purpose, history and the future. It energized the experience of "Pentecost in [the] soul." ♦

Book List/from page 10

- Myland, D. Wesley. The Book of Revelation
Offiler, W.H. The Majesty of the Symbol or Bible
Astronomy
Parham, Charles F. The Everlasting Gospel
Patterson, J.O.; Ross; Atkins. History and Formative
Years of the Church of God in Christ with Excerpts
from the Life and Works of its Founder—Bishop
C.H. Mason
Pethrus, Lewi. Secret of Success
Reed, David Arthur. Origins and Development of
the Theology of Oneness Pentecostalism in the
United States
Rice, John R. The Charismatic Movement
Richards, W.T.H. Pentecost is Dynamite
Robinson, Wayne A. Saved to Serve: The Life of
Raymond R. Crawford
Simpson, A.B. The Four-Fold Gospel
Squire, Fred H. The Healing Power of Christ
Stewart, Don. 1. How You Can Have Something
Better through God's Master Plan 2. How to
Receive Your Healing
Sumrall, Lester. 1. My Story to His Glory 2. Run
With the Vision
Torrey, R.A. The Person and Work of the Holy Spirit
Turner, W.H. Pentecost and Tongues
Underwood, B.E. The Gifts of the Spirit
Unger, Merrill F. 1. The Baptism and Gifts of the
Holy Spirit 2. New Testament Teaching on
Tongues
Warfield, Benjamin B. Counterfeit Miracles
Wead, Doug. The C.M. Ward Story
White, Alma. 1. Looking Back from Beulah 2. The
New Testament Church
Williams, J. Rodman. 1. The Era of the Spirit
2. The Pentecostal Reality ♦

□ Escape From Shanghai/from page 8

out of Shanghai — pain or no pain. They practically dragged me to the terminal as tears rolled down my face.

Before Sheets left to return to the city, he gave me a ticket that had a Mr. Thompson's name on it. Thompson's name was scratched off and replaced by Sheets'. He also handed me a box and asked me to take it to the American Consulate in Taiwan. Little did I know then the importance of that box.

When Sheets and Mills left, I was alone and continued to suffer excruciating pain.

Before noon someone took the Consulate box, my luggage, and all my money (a tip for taking care of my luggage). By late afternoon I hadn't gone any place. I was hungry, but with no money, I could buy nothing to eat. And I was still in great pain.

Finally, a little Chinese girl who could speak some English, came to me and said, "Hurry, get bus, go Shanghai." But there were no buses to Shanghai. Nobody could tell me anything. There were no planes. Nothing was moving.

I was in so much despair, I dropped down on someone's belongings and drifted in and out of consciousness. I remember praying, "Lord, you are the only One who knows I am here. If this is the end, I don't want to suffer any more."

Then I sobbed a final note to let the Lord know I really meant it: "Just let me die."

Toward evening, a Chinese man tapped me on the shoulder and motioned for me to follow him. I didn't know whether he was a friend or

an enemy, but I rolled off of my temporary bed and followed him into an empty room.

He locked the door after us, crossed the room, and went through another door, which

"The last man was booted in and was still sprawled on the floor when the plane gunned down the runway."

he also locked, leaving me completely alone. I looked around at the cement walls and floor and high windows. Gripped by fear, I leaned against the bare wall. Later I realized that it was this fear that gave me the strength I needed.

After I had been in the room about an hour, the second door opened, and someone motioned for me to enter the next room, which was filled with Chinese. I tried to read the expressions on their somber faces, but I saw nothing and still didn't know what was happening. The room was locked, but at least I was with other people.

Finally a man opened the door, and a Chinese woman barked a few words in Chinese and then pointed toward a plane and yelled, "Run!"

Suddenly in my painful condition, a precious verse from Isaiah came to me: "They shall run and not be weary, they shall walk and not faint." I repeated it over and over as I started to run. I wasn't the first to reach the plane, but neither was I the last.

We were quickly pulled onto the plane, and the last man was booted in and was still sprawled on the floor when the plane gunned down the runway.

A Chinese girl squatted near the canvas seat in which I was seated, and asked, "How you get here?"

"I don't know," I replied. "Where am I going?"

"Where you want to go?" she asked.

When I answered that I wanted to go to Taiwan, she half smiled at me. Then I asked if my luggage and the Consulate box was on. She said, "Yes," nodded her head and left.

It's a wonderful feeling to escape from a war zone, yet distressing when you're not sure where you are going. But when we landed, I happily learned that we were in Taiwan. And the best surprise of all was when I spotted Phil at the airport!

We took my luggage and delivered the box to Mrs. Sheets who was worried about her husband. When he got out later, we asked him what was so important in the box which he asked me to hand deliver.

To our surprise, we learned that it was only a carved horse which he had bought in Shanghai!

But because it was addressed to the American Consulate in Taiwan, the authorities in China gave me a special status and passage on that plane.

Now, you're probably wondering how our

family passport arrived in Shanghai, just in time for my departure. Mr. Sheets wouldn't tell us anything about the passport or how I managed to get on the plane.

Later we learned that an American military plane, on a routine flight between Hong Kong and Japan, landed at Taiwan to refuel. Learning of my plight, the pilot offered to take our passport to Shanghai, despite the increasing danger in that area. Apparently, the plane just touched down long enough to drop off the passport and then took off for Japan.

As I thought about the manner in which my passport arrived, I thought that only in America is a life — especially a woman's life — of so much value that the air force would run the risk of flying a passport into a hostile land to save one life.

That's a comfortable feeling. ♦



Virginia Hogan is the wife of Phil Hogan, director of the Division of Foreign Missions. She is the daughter of Mary and the late Gayle Lewis. Her father served as superintendent of the old Central District, as an assistant general superintendent, and as general superintendent (1952-53). Mrs. Lewis lives at Maranatha Village, Springfield, Missouri.

□ Hogan/from page 9

8. Virginia Hogan, unpublished MS., April 30, 1979. J. Philip Hogan File, Editorial Office Files, Assemblies of God Division of Foreign Missions, Springfield, Mo.

9. For information on their distinguished ministry, see Clarence W. Hall, "Littlest Lady with the Biggest Heart," *Reader's Digest* (July 1962), 81:159-164; Ruth A. Tucker, *Guardians of the Great Commission* (Grand Rapids: Zondervan Publishing House, 1988), pp. 211-214; Lillian Dickson, *These My People* (Grand Rapids: Zondervan Publishing House, 1958).

10. Among other resources, biographical data on his life can be found in Raymond T. Brock, "Making of an Executive Director," *The Missionary Forum* 32 (January-February 1960), pp. 1-3; "TAIWAN—James Philip and Mary Virginia Hogan—November 16, 1978," unpublished MS. J. Philip Hogan file, Editorial Office Files, Assemblies of God Division of Foreign Missions, Springfield, Mo.; Burgess and McGee, *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Publishing House, 1988), s.v. "Hogan, James Philip," by G. B. McGee.

11. For information on Emil A. Balliet, see "With Christ," *Pentecostal Evangel*, October 30, 1977, p. 7.

12. For the election results, see General Council Minutes, 1959, pp. 22, 32, 40.

13. J. Philip Hogan, "The Holy Spirit and the Great Commission," *World Pentecost*, No. 1, 1972, pp. 4-5; this article is a significant representation of Hogan's missiological perspectives. For his perspective on his long-term service as executive director, see General Council Minutes, 1975, p. 37. His attitude about unnecessary mission consultation can be found in J. Philip Hogan to "Dear Fellow Missionaries," 1 October 1985. ♦

ARCHIVES ACTIVITIES

Books, Other Publications, Articles, and Photographs: Donated by or purchased from Cornelis Van der Lan: Clancy Hayes; Zondervan Publishing House; Stan Ingersol, Nazarene Archives; Christine Carmichael; William Menzies; Pastor Ron Snider, Fallbrook (Calif.) Assembly; Mrs. Charles Weston; Louis Weston; William Snyder, bookseller; John Sawin; Anthony Vigna; Josie Netzel; Homer Brooks; the George Brinkman family; Gary Flockstra; Kenneth Clopine; Lloyd Colbaugh; Edith Blumhofer; Glad Tidings Tabernacle (New York); Nettie R. Owen; Leatha Perkins Dahlgren; Rhema Bible Training Center; Ruth L. Fox; James and Kenneth Corum.

Music: Jewell Tucker; Edward J. Granholm.

Records and Journals: early Southern California District, donated by Doug Green; A/G 50th anniversary and 1975 General Council, accessioned from *Pentecostal Evangel*; 1988 Society of Pentecostal Studies papers; Ruth Schmidt Barclay; Edith Blumhofer.

Videos and News Stories: PTL and Jimmy Swagart; and Oral Roberts 1954 tent meeting, from Karen Jernyn, ORU Holy Spirit Research Center; "God's Generals," donated by Harrison House.

Guest Book (copy): Maranatha Home, London, donated by Cornelis Van der Laan.

Catalogs: GPH catalogs accessioned from Merchandise Sales.

Oral History: Louis Weston, narration; Edwin Anderson, interviewed by Wayne Warner.

TIME FRAME

10 Years Ago — 1979

Veteran missionary to China, Mary Buchwalter Lewer, died February 2 at the age of 91. She was one of the first Pentecostal missionaries to Southwest China.

Newspapers called it a miracle when none of the 37 people aboard a chartered bus which rolled down a mountainside were killed or seriously injured. Youth from Bethel Temple, San Jose, California, were on their way to a weekend ski trip when the accident occurred.

20 Years Ago — 1969

R. G. Bowman has succeeded Homer Menzies as manager of Gospel Publishing House. His responsibilities include supervision of the entire publishing and mailing operation.

Assistant General Superintendent Howard S. Bush, 60, died March 26 following a short illness. He served as pastor, D-Cap, district official, president of South Eastern Bible College, and was elected as an assistant general superintendent in 1959.

30 Years Ago — 1959

The Mississippi District dedicated its new headquarters building in Meridian on March 19. J. C. Burks is the superintendent.

According to Superintendent Andrew Stirling, the North Carolina District has opened about 60 new churches during the past decade. The growth has almost tripled the size of the district.

40 Years Ago — 1949

Noel Perkin, director of the Division of Foreign Missions, and Gayle Lewis, assistant general superintendent, arrived in Springfield on March 28, ending a 3-month missionary trip to the Far East, India, Africa, and South America. While crossing the Atlantic with missionaries aboard the *Ambassador* missionary plane, turbulences dropped the converted C-46 from 8,000 to 4,000 feet. Nobody was hurt in the sudden descent.

What is being called the "New Order of the Latter Rain" revival has stirred much controversy in Canada and the U.S. A/G officials

published a strong reaction to what they call excesses of the revival in the spring issue of the ministers letter. [See fall 1987 Heritage for article on Latter Rain.]

50 Years Ago — 1939

Plans are being made for the 25th anniversary of the Assemblies of God. The observance at

meeting in 1903, which started the great Galena revival.

60 Years Ago — 1929

J. Nelson Parr, editor of *Redemption Tidings*, England, reviewing Donald Gee's new book *Concerning Spiritual Gifts*, wrote, "If published a few years ago, it would have saved many meetings from unfortunate mistakes and excesses."

H. Wesley's report of the Dr. Charles Price meetings in Glad Tidings Temple, San Francisco, was one of victory. One of the outstanding messages was titled "Prophecy in the Light of Current Events." Nearly 50 believers were baptized in water on the last night of the campaign.

70 Years Ago — 1919

Now that the war has ended, missionaries are free to travel to their fields. This includes Mr. and Mrs. J. J. Mueller (India), Miss Ada Buchwalter and Blanche Appleby (China), Ruth Erickson, William H. Johnson, and Macie Boddie (Liberia).

Lillian Trasher, director of the Assiout, Egypt, orphanage, writes of Arabs looting and destroying buildings in Assiout. Missionaries were evacuated to Cairo.

80 Years Ago — 1909

Pastor W. E. Moody says his new Christian Apostolic Assembly building at 328 West 63rd, Chicago, is perhaps the best equipped Pentecostal tabernacle in the country. Seating 700, the building has a large prayer room, is well lighted and ventilated, and has a baptistry.

Earl W. Clark, missionary to Bolivia, is building an industrial school in an effort to reach Bolivians with the gospel. More conventional missionary methods have been blocked by Catholic priests.



Twenty-fifth anniversary medallion and name tag owned by a future general superintendent, Wesley R. Steelberg.

the General Council will be marked with a camp meeting; L. L. Riley, Russellville, Arkansas, will be the speaker.

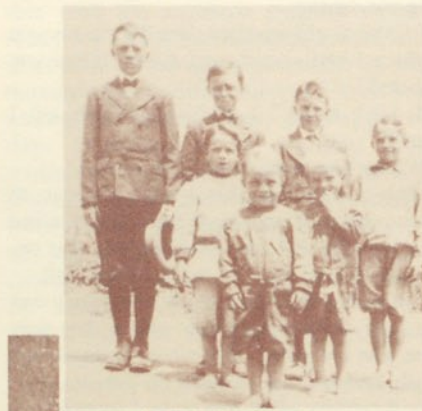
Word has been received of the death of Mary "Mother" Arthur, Galena, Kansas. She was healed of blindness during a Charles Parham

The Weston Brothers 1909 and 1966

Five of these seven Weston boys grew up to become well-known A/G ministers. In the 1966 photo below they are, from the left, Bruce (1895-1970), San Diego police officer; Arnold (1896-1975), missionary, Bible school teacher; Claude (1898-1988), dairyman; Charles (1900-88), pastor and teacher; Louis (1903-), pastor and teacher; Leonard (1904-69), pastor and teacher; Donald (1906-87) pastor. Louis, the only survivor, lives in San Diego. Note: Please let the editor know if you are aware of other families that sent at least five children into the A/G ministry.



75 Years Ago — 1914. This group of ministers and their families attended a D.C.O. Opperman short-term Bible school at Hot Springs, Arkansas. Front row, Mr. and Mrs. G.C. Mangum and Jesse, and William B. McCafferty; back row, Mr. and Mrs. Harry E. Bowley and child, and Mr. and Mrs. Willard H. Pope.



□ George Montgomery/ from page 5

now, I shall *never* come again." As he fell to his knees to confess his sins and his need for a Savior, he was reminded that the word "whosoever" of John 3:16 included him. Montgomery alluded to his conversion only once in the diary, when he expressed pleasure at meeting "amongst Christians once more who worship the true God — and who lift up the Name of Jesus as the only way of salvation to poor lost man."

While in Japan, George spent many of his days in bed, and was still very sick when his ship docked in the San Francisco harbor on December 22, 1888. His condition grew steadily worse until finally his physicians pronounced his illness incurable. Two friends, Dr. George Smith, himself a physician, and his son, Sydney, begged George to attend one of the healing meetings then being conducted in Oakland by John Alexander Dowie. George attended the last two meetings of Dowie's 8-month mission and became convinced of the scriptural promise of divine healing. On behalf of George, the Smiths requested Dr. Dowie to visit him, but Dowie, tired from his long mission, declined to come. The impertunity of the Smiths eventually convinced Dowie to pay George a private visit, a rare occurrence, where he prayed and laid hands on him. Montgomery later testified, that while he did not feel anything at the time, by the next morning he felt like he could run like a boy.⁸

The following June, 1889, George attended the "Summer Convocation of Christian Workers" held at Western Springs, Illinois. At this healing convocation George met one of the conference speakers — Carrie Frances Judd. They were engaged by Christmas, and married by Carrie's friend, A.B. Simpson, the following May in Buffalo, New York. George was 39 years old and Carrie 32.⁹

The newlyweds immediately sought ministry opportunities. Within a few weeks



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

after arriving in San Francisco, George suggested to Carrie that they open a rescue mission. The very next day he rented the run-down Silver Star House at the corner of Pacific and Sansome Streets. Called "The People's Mission," it was perfectly situated in the center of San Francisco's infamous hellhole — the "Barbary Coast." Their friend, Charles N. Crittenton, preached the inaugural services, from September 2-12, 1890. The Montgomerys, both ardent believers in what they called "aggressive Christianity," enlisted help from the local churches to sing hymns and preach beneath the torchlights on the street in front of the mission. They operated the mission for a year at which time they turned its management over to the Salvation Army. It was renamed and dedicated anew on August 2, 1891, as San Francisco V, "christened" by the street denizens with "showering fruit, stones and vegetables."¹⁰

By this time, the aggressive work of the Salvation Army had greatly impressed the wealthy Montgomerys, and on Thanksgiving Day 1891, George and Carrie both enlisted as soldiers in the ranks of the Army. Their decision to bear the reproach of the uniform was prompted, in part, by an incident George had on the ferry boat one day on his way to San Francisco. George had been talking to a Salvationist friend, when a backslidden man approached them and interrupted their conversation with a question about his soul. Together, the Salvationist and Montgomery led the man to Christ. Montgomery was convinced that it was the Salvation Army uniform that initially placed the man under conviction. General Booth later made the Montgomerys honorary officers, a non-commissioned status that allowed George to keep his businesses.¹¹

The real estate that George purchased before his conversion and marriage became an important aspect in his later ministry. Land deeds indicate that he had made at least three major purchases of property before 1890. In three successive transactions, he bought the thousand-acre Lytton Springs resort in Sonoma County. George purchased this property, complete with a fully-equipped hotel and twelve cottages, for a total of \$20,000 in gold from his brothers Charles and Hugh in 1885-86. In 1887 he sold the property for \$165,000. But records indicate that, sometime before 1894, he regained this property and co-owned it with a business partner, Alfred W. Dennett.¹²

In January 1888, shortly after he returned from Mexico, he bought Ingram's, a small town in Sonoma County nestled in 1,300 acres of beautiful redwood forest on the Russian River, 79 miles north of San Francisco. Ideally located at the terminus of the Northern Pacific Railroad,



Passenger trains brought campers right to the front doors of Montgomery's Elim Grove Hotel at Cazadero, California.

George leased it to the Bohemian Club for its annual "high jinks" ritual where they cremated an effigy called, "dull care." George renamed the town Cazadero (Spanish for "hunting ground"), and intended to develop it as a resort for San Franciscans. The following year he purchased "Park Place" for \$30,000 in gold in October 1889, shortly before his engagement. This 67-acre tract of land located at the base of the Alameda foothills near Mills College, is now a part of Oakland.¹³

After their marriage, the Montgomerys consecrated these properties to God. They used the Lytton Springs property for camp meetings and missionary conferences. An attempt to open a Missionary Bible School there failed, and the property was sold eventually to the Salvation Army in October 1904 for use as an orphanage.¹⁴ After Montgomery's conversion, he refused to lease Cazadero to the Bohemian Club and even when they made a bid to buy Cazadero, George refused to sell. Instead, he built a new hotel — The Elim Grove, and used Cazadero as a Christian "camp meeting" ground. It was also the site for the World-Wide Pentecostal Camp Meeting in 1914.¹⁵

Carrie and George had a greater vision for the "Park Place" property. On October 9, 1891, the narrow-gauge train slowed to a halt in front of a newly-built railroad depot as the conductor shouted, "Beulah!" More than 100 friends arrived there that chilly and gloomy day to dedicate this property as a new temperance town site. The Montgomerys hoped that with strict temperance clauses in every deed and with the intention to sell, as much as possible, only to Christians, Beulah would be a city "populated by the redeemed" with walls [of morality] so high that the devil couldn't get in. In the ensuing years, it did become, as Carrie described it — a "'City of Refuge' for many of [God's] oppressed and helpless ones." George donated various lots of the Beulah property to the Salvation Army to establish its Rescue Home (1892), the Home of Rest (1892), and Beulah Orphanage (1895). In addition, Carrie built her healing home — the Home of

Peace (1893). George also provided a lot to establish the first Home for Aged and Infirm Colored People (1895) in California.¹⁶

George Montgomery's wealth and commitment to finding solutions for social problems put him on the board of several Christian institutions in San Francisco and Oakland in the early 1890s: the Florence Crittenton Home of San Francisco (1893-94); Mills Seminary [now Mills College], Oakland (1894-1901); Pacific Rescue Home (1891); and Beulah Orphanage, Oakland (1895). He was also an honorary vice-president of the Christian and Missionary Alliance for many years. One source indicated that Montgomery's name provided the needed "security" in financial matters. Many of the names listed on the charitable board memberships of these small missions also appear on the Articles of Incorporation documents of the various Montgomery businesses, which implies the likelihood that many of Montgomery's business partnerships were forged within the context of Christian ministry.¹⁷

TO BE CONTINUED

NOTES

1. John Milsaps, unpublished diary, 1900. Circle "M" Collection, Houston Public Library, Mss. 33, Vol. 12; George S. Montgomery and Samuel R. Break, unpublished prayer diary, 1900. September 22 entry states the value of the gold bar at \$72.00. Gold value in 1900 was \$20.67 per Troy oz. which indicates that Montgomery's gold bar weighed 3.48 oz. t. At the current price (12/15/88) of \$425.50 per oz. t., Montgomery's gold bar would be worth approximately \$1,545.00 today.

2. Daniel E. Albrecht, "Carrie Judd Montgomery: Pioneering Contributor to Three Religious Movements," *Pneuma: The Journal of the Society for Pentecostal Studies* 8:2 (Fall, 1986), 101-119; Wayne Warner, "Carrie Judd Montgomery," *Dictionary of Pentecostal and Charismatic Movements*, Stanley M. Burgess and Gary B. McGee, eds. (Grand Rapids, MI: Zondervan, 1988), 626-628.

3. "In Memoriam," *Triumphs of Faith* (hereinafter *TF*) 50 (September 1930): 205.

4. "Vast Fortune Given Away by Montgomery," *Oakland Tribune*, 9 September 1930; "Mr. and Mrs. Geo. Montgomery," *Pacific Coast War Cry* (hereinafter *PCWC*) (December 24, 1892): 12-13, 16; "Mr. and Mrs. Montgomery," *The War Cry* (New York ed.) (June 11, 1892): 1-4; George S. Montgomery, "What Hath God Wrought!" *TF* 12 (December 1892): 265-267; Death Certificate #2255: George S. Montgomery, State of California, Department of Public Health.

5. *PCWC*, (December 24, 1892): 12-13, 16.

6. *PCWC* (December 24, 1892): 12-13, 16; Rev. John Alexander Dowie and Mrs. Dowie, *American First-fruits: Being a Brief Record of One Divine Healing Mission of the State of California* (Chicago: Zion Publishing House, 1895), 140-141; George S. Montgomery, unpublished "Notes of Trip to Japan," (1888).

7. Montgomery, "Notes," November 4, 1888; *TF* 12 (December 1892): 265-267.

8. Dowie, *First-fruits*, 140-141.

9. Carrie Judd Montgomery, "Under His Wings": *The Story of My Life* (Oakland, CA: Office of Triumphs of Faith, 1936), 125-134; Anna W. Prosser, "Wedding Bells," *TF* 10 (June 1890): 121-124.

10. "Chat," *PCWC* (August 15, 1891): 4; "Under His Wings," 141; Carrie Judd Montgomery, unpublished diary, 1 September 1890; Charles N. Crittenton, *Around the World With Jesus* (San Francisco: California Publishing Company, 1893), 61.

11. "An Interesting Incident," *PCWC* (November

PHOTO QUIZ

How many people in this A/G gallery can you identify? If you can identify all of them, you have been around for a while. Check your answers below.



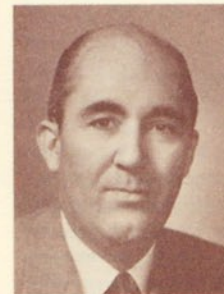
1. _____



2. _____



3. _____



4. _____



5. _____



6. _____



7. _____

Answers

1. Alice Reynolds Flower and T. E. Gannon, General Council, 1971. 2. Arvid Ohnell, national prison chaplain, 1950. 3. The Couriers: Duane Nicholson, Neil Entice, Don Baldwin, and Dave Kyllonen, at General Council, 1959. 4. N. D. Davidson, former superintendent of Arizona and Oregon Districts. 5. Howard Bush, former general superintendent; 6. Chaplain John Lindvall. 7. Missionary to India, Anna Tomasek.

7, 1891): 13; "Thanksgiving in Frisco," *PCWC* (December 12, 1891): 6-7; Carrie Judd Montgomery, "The Work and the Workers," *TF* 12 (January 1892): 16-18.

12. Property information provided by James Berry, Cazadero, Ca. Deed book and page numbers unknown.

13. "Under His Wings," 141; "Going the Rounds," *PCWC* (August 14, 1897): 2-3.

14. "Salvation Army has a New Orphanage," *San Francisco Chronicle*, 27 October 1904, p. 4; "Will Start a New Colony," *San Francisco Chronicle*, 6 October 1904, p. 7; Property Indenture, between The Salvation Army and George S. Montgomery, September 1, 1909.

15. "Under His Wings," 141.

16. "Dedicating Beulah Townsite," *PCWC* (October 24, 1891): 1; "The Work and the Workers," *TF* 13 (June 1893): 94-95.

17. *Articles of Incorporation: Beulah Orphanage*, April 30, 1895, California State Archives, Sacramento, Ca.; *Catalogue of Mills College and Seminary* (1894-1901), (San Francisco: C.A. Murdoch and Company); "The Work and the Workers," *TF* 11 (October 1891): 238-239; *The Florence Crittenton Record* 4 (August 1893): 1; Mary Grace (Charlton) Edholm, *Traffic in Girls and the Florence Crittenton Missions* (Chicago: Women's Temperance Publications Ass'n., 1893), 233-235; Manie Payne Ferguson, *T.P. Ferguson: The Love Slave of Jesus Christ* (Los Angeles, Ca.: Peniel Hall, n.d.), 227; "Friends of the Fallen," *PCWC* (August 5, 1892): 7.

FROM OUR READERS

Responding to Danzig Story

It was a great joy to receive *Heritage* with all the information on Danzig ["The Danzig Gdanska Institute of the Bible," fall and winter 1988]. This made a tremendous impact on my wife Lidia as she knew most of the students and pastors: Gustav Kinderman, G. Herbert Schmidt, Paul Peterson, John Zub Zolotarow (her step-father), Oskar Jeske, and John Vinnichek.

All of this is like a dream to my wife, and she is thankful for the excellent article.

My wife and I met in Argentina in 1939 when she came from Poland as a young



The above photograph ran with part 2 of the Danzig story. It is a church group in the Kovel District of Poland on the way to a baptismal service. Lidia Ciornei is on the right, and her step-father, John Zub Zolotarow, holding hat, is in center.

singing girl. Her family visited my father's small Rumanian church in Buenos Aires (our family had migrated to Argentina from Rumania in 1930). We were married in 1941. We moved to Winnipeg, Canada, in 1959 where we ministered in the music department of Calvary Temple. In 1966 we moved to California where we have ministered in music, a pastorate, and evangelism.

My wife and I speak several languages. God has blessed us with these languages so we can preach, sing, and testify for the salvation of others. We are going strong and want to keep in this way until Jesus comes.

Zac Ciornei
Roseville, California

Enjoying *Heritage*

Heritage is a very special magazine that carries many precious memories for so many people. I look forward with great expectations to each publication. God bless you in your work of preserving.

Lillie Belle Mundt
Waxahachie, Texas

Enclosed in Mrs. Mundt's letter was a folder advertising the 1-hour radio program which First Assembly, Dallas, sponsored over the 50,000-watt KRLD on Sunday nights at 10:45. Do any of our readers remember those broadcasts con-

ducted by the pastor Loren B. Staats and choir director Coy Holdridge?

I was very pleased with the article on the Steinle sisters (winter, 1988-89). It was so complete and well done. Please give my thanks to Glenn Gohr for the splendid article. *Heritage* is a great part of the Assemblies of God Archives.

Hannah Steinle Johnson
Dallas, Iowa

Searching for 1935 Book.

I want to express my appreciation for the good work you are doing. Having spent nearly three-quarters of a century in the printing and publishing business (I owned and published my first weekly newspaper at age 17), I understand fully the magnitude of the effort you are putting forth in the production of *Heritage*.

I preached a camp meeting in Texas in 1935, and published a book on the sermons (*The Coming World Government*). Because of a fire and flood, I do not have a copy of the book. If you should find a copy, please let me know.

Keep up the good work.

E. E. Manney
Fort Worth, Texas

E. E. Manney is 92 but still very active in his own recording studio. He is the father of Dorothy Kirschke, formerly secretary of the A/G Music Division and the widow of William Kirschke. If you have a copy of The Coming World Government by E.E. Manney, please drop us a note.

Began Preaching Before A/G Formed

You will never know the joy that filled my heart when I received the package of *Heritage* magazines. Just to look upon the faces [of A/G pioneers] after all these years caused memories to fill my heart. I could hardly lay the magazines aside for days.

S. W. and Docia Noles, 1940s



It was in 1908 when my companion was saved; then I was saved at age 16. We were married in 1909 and were in the ministry for 50 years. We were not able to attend the Hot Springs Council in 1914, but we prayed very earnestly.

I can truthfully say that God has been so good to me, as has my church, district, and headquarters.

Thanking you again and praying for the success of the Archives in a blessed way.

Docia M. Noles
Panama City, Florida

Malachuks/from page 10

One of their first publications did just that. *Run, Baby, Run*, the story of Teen Challenge convert Nicky Cruz, by Jamie Buckingham, sold millions of copies and was translated into 27 languages.

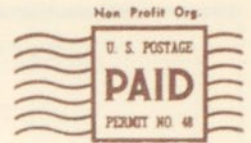
Run, Baby, Run was followed by more than 350 other titles—65 of which became best sellers—with distribution in the U.S. alone of 55 million. By the time the Malachuks retired in 1981, Logos had become the largest independent Pentecostal-charismatic publisher in the world.

Best-selling Logos book titles included Dennis Bennett's *Nine O'Clock in the Morning* and *The Holy Spirit and You*; Merlin Carother's *From Prison to Praise* and other praise titles; Jamie Buckingham's *Kathryn Kuhlman, Daughter of Destiny*; Pat Robertson's *Shout It From the Housetop*; Yongi Cho's *The Fourth Dimension*; Willard Cantelon's books on finances; reprints of Dr. Charles Price's books; and Mike Warnke's *The Satan Seller*—still on best-seller lists after 15 years.

After Dan and Viola retired, Logos filed bankruptcy (chapter 11), and Bridge Publishing took over the operation.

The Malachuks have Assemblies of God roots in one of the historic churches in the denomination, Glad Tidings Tabernacle, New York City. Dan's father, Stephen Malachuk, was an ordained minister in the Russian branch of the Assemblies of God.

Dan is coauthor of *Prophecy in Action*, the story of *Jesus-78*, and author of *Stained Glass Religion—Who Needs It?* His Inspirational Publishing Co., in Peterborough, New Hampshire, offers services to authors and publishers, and distributes a video tape on Kathryn Kuhlman. He is president of the Peterborough Chamber of Commerce, and Viola is president of the Peterborough Women's Club. They are both active in the Monadnock Congregation Church, an independent fellowship which they helped found last year.



HERITAGE LETTER

Continued from page 3

is informative, sometimes entertaining, and inspiring. What you do with the attached subscription card will let us know what you think of *Heritage* and our efforts to preserve and make available important historical documents.

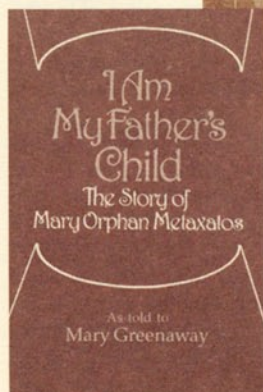
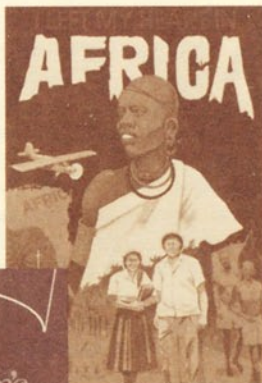
As a member of the Heritage Society, you'll not only receive this unique magazine, but you'll also be contributing to the ongoing history projects of the Assemblies of God Archives. In appreciation of your help, we will send the gift of your choice (see the return card).

I'll look forward to your membership card within the next few days. Your help and interest is sincerely appreciated.

Recommended Reading

All of us are becoming more aware of our challenging and exciting history as we observe the 75th anniversary of the Assemblies of God. The emphasis should make us want to read more about those who have "cut the trees and made the roads," to quote Pauline Parham.

Besides the books you will see in national advertisements, don't overlook those which are either self-published or released by smaller publishers.



Two of these crossed my desk recently.

I Am My Father's Child (\$10) is the story of Mary Orphan Metaxatos, daughter of Greek emigrants who was reared in New York's Glad Tidings Temple and was called to Greece where she ministered as an Assemblies of God missionary.

The story is told to Mary Greenaway, a former missionary and wife of Charles, a former field secretary for the Division of Foreign Missions. The book can be ordered from Vantage Press, Inc., 516 West 34th St., New York, NY 10001.

Another missionary book, *I Left My Heart in Africa* (\$8.50), is the story of Walt and Elsie Kornelsen's 30 years in

Africa, as told by Elsie.

The author, at age 70, is starting a new teaching career. She will complete her undergraduate work at Southwestern Assemblies of God College this spring and then enter the Assemblies of God Theological Seminary.

She wrote recently, "I pay my school bills from my book sales." If you want to help send an enthusiastic retired missionary into a new field of ministry and pick up some very challenging reading at the same time, order a copy of *I Left My Heart in Africa*. Write to Elsie Kornelsen, #8-9255 Portland Rd. N.E., Brooks, OR 97135.

Joseph and Helen Wannemacher/ from page 12

confirm the saints in Eastern Europe. He helped with relief work and was one of the first to go to Austria, Germany, and Switzerland interested in displaced persons. He also ministered in Hungary, Rumania, Lithuania, and Yugoslavia. During 1946-47, he preached in the D.P. (Displaced Persons) Camps, ministering for several months at a time as needed. His congregation in the U.S. greatly assisted devastated Pentecostal congregations by providing funds for rebuilding. During this time Wannemacher attended the International Pentecostal Conference held at Zurich, Switzerland, in 1947. Probably his most significant contribution to the Eastern Europeans was the compilation and distribution of thousands of copies of a paperback German hymnal which was widely used in evangelistic outreach as well as in the churches. Helen and son John pastored the congregation in Milwaukee during the times when Joseph was overseas.

The Wannemachers ministered for more than 60 years in Milwaukee, shepherding the flock at Calvary Assembly and pioneering at least a half-dozen other assemblies in the metropolitan area of Milwaukee. Helen was a faithful helpmeet and co-pastor of the Full Gospel Church and of Calvary Assembly. In later years she served as Sunday school superintendent and director of the annual Vacation Bible School at Calvary Assembly. She also was noted as a retreat speaker and wrote a monthly column for *Bread of Life* magazine. Helen passed away in 1985.

Joseph Wannemacher still lives in his

home at Milwaukee. Over the years he has testified countless times of God's healing in his life, and he has witnessed numerous healings of others throughout his ministry. Since 1962, he has served as pastor emeritus of Calvary Assembly of God, the congregation which he founded 68 years ago. After serving as associate pastor with his parents from 1942 to 1962, son John Wannemacher took over as senior pastor of Calvary Assembly in 1962. Ronald Dean Pennington succeeded him in 1987.

In observance of the 75th Anniversary of the Assemblies of God, Dr. Edith Blumhofer was commissioned to write a new two-volume history of the movement. This monumental work is dedicated to none other than Joseph and Helen Wannemacher.

Being an active member of the Assemblies of God for much of its existence, Wannemacher says, "God has surely blessed the Assemblies of God, but there is still much to be done." He says that prayer is the key to ministry. "People don't pray enough. They try to do things in their own strength. A lot of things could be solved by divine intervention. We need more intercessory prayer."



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