

Assemblies of God

HERITAGE™

Vol. 6, No. 1, Spring 1986

Three Notable Women

By Gary B. McGee

Mother Mary Moise of St. Louis

By Wayne Warner

The Role of Women in Pentecostal Ministry

By Edith L. Blumhofer

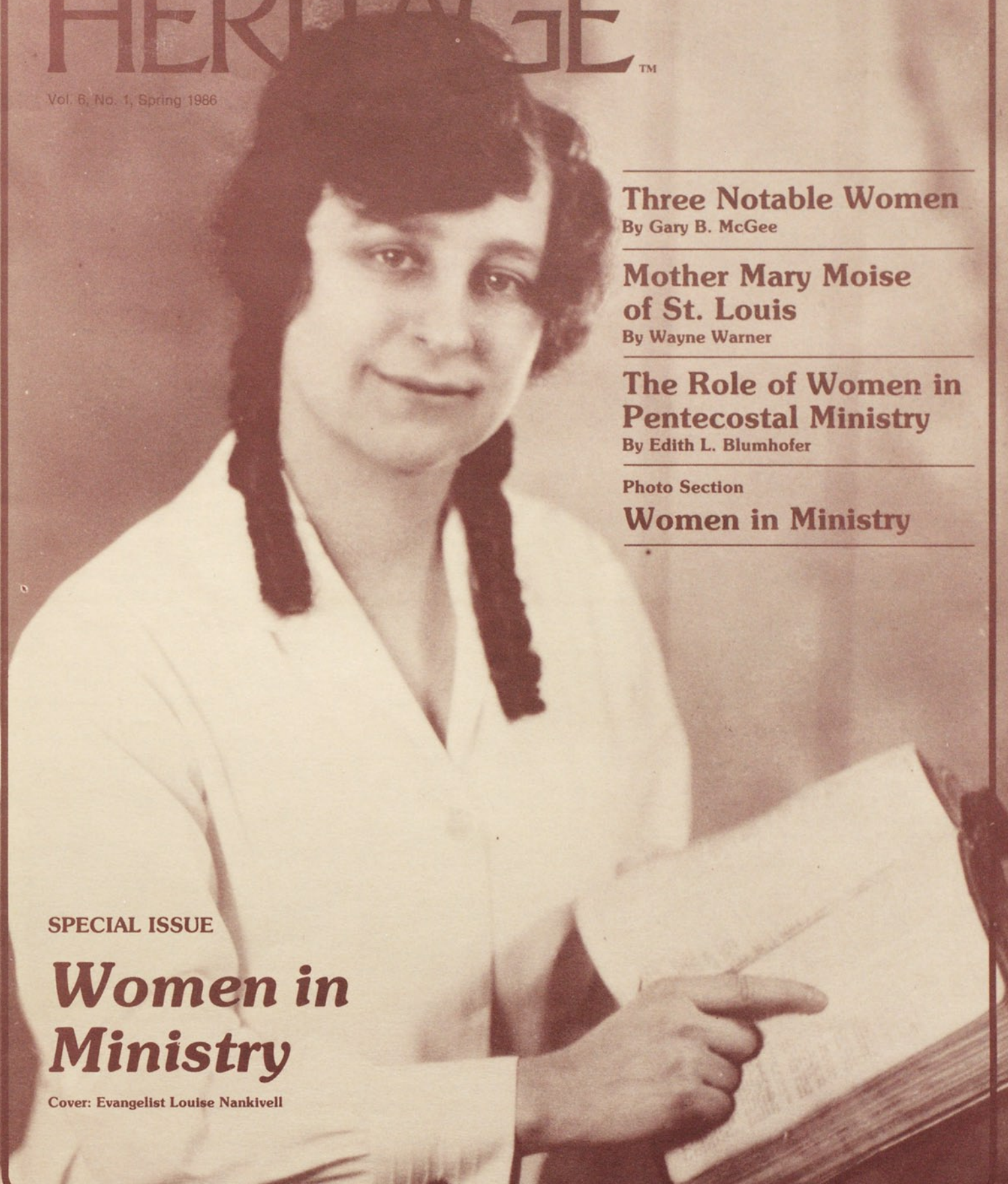
Photo Section

Women in Ministry

SPECIAL ISSUE

Women in Ministry

Cover: Evangelist Louise Nankivell



THE HERITAGE

LETTER *Wayne Warner*

With this spring issue and its emphasis on women in the ministry, we welcome 861 new members to the Heritage Society. A telephone marketing crew signed up 753 of you during January and February, and 108 of you returned the postcard which was mailed with the January Ministers Letter. Thank you.

Our circulation has now reached the lofty record of more than 2,300. Now, if we can just sign up 297,700 more, *Heritage* circulation will match the *Pentecostal Evangel's* 300,000. Maybe we had better set a more realistic goal, say 3,000 for right now.

Part of your membership fee goes toward your subscription to *Heritage*, and the remainder is used to help finance your National Archives at the Assemblies of God headquarters.

Here we continue to collect and preserve important documents, photographs, recordings, minutes, movies, books, interviews, and many other items relating to our history.

We recognize the great value of these items and take excellent care of them—maybe even better care than you give to your own family heirlooms.

The items we receive are accessioned, cataloged, and placed in a fire-proof vault, where they are not only preserved but also made available to researchers. So you see, you are not just subscribing to a quarterly magazine. You are also supporting your official National Archives.

We appreciate your support and hope you will help us regularly.

And speaking of preserving historical items, I want to tell you about two hymnals that were sent to us earlier this year.

Brad Walz, project representative for the Assemblies of God Bible School in Argentina, called and asked if we would have use for the hymnals which he found in South America.

They were once the property of our first missionary to Argentina, Miss Alice Wood. Sister Wood's first missionary service began in 1898 when she went to Venezuela with the Christian and Missionary Alliance. Later in 1910 as a Pentecostal missionary she went to Argentina.

She became a charter member of the



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



Argentine believers say goodbye to veteran missionary Alice Wood as she leaves for the United States in 1960. Shaking hands with Miss Wood is Ernest Diaz; Mrs. Diaz is seated; and on the right is Ruben Ortiz. Photo by Louie W. Stokes.

Assemblies of God in 1914, but she was unable to attend the organizational meeting. In fact, she stayed in Argentina until 1960—50 years of missionary service without a furlough!

At the age of 89 she went on a 10-day evangelistic tour of Argentina. She wrote that many were at the altars seeking God. "My last days," she said, "it seems are my best!"

And someone calls them the weaker sex!

She returned to the United States in 1960 and died the next year at the age of 91.

Now, to get back to the hymnals. I told Brad that we would like to have them, and he kindly donated them to the Archives where they will be kept with Sister Wood's journals.

Maybe you too have something you would like to donate, something that should be preserved and will be helpful to researchers. Go ahead. Make our day!

Remember the story "Evangelizing and Pioneering Throughout the Southwest" (Spring 1985), by Jewell Nicholson Cunningham? We took excerpts from Mrs. Cunningham's book *Look at Your Hand*, The inspiring story of the Nicholson family, pioneer ministers in the Southwest beginning in 1913.

Recently I picked up a book review on *Look at Your Hand* by Larry Christenson, the Lutheran Charismatic minister, and I want to share it with you.

"Here is a book of history, biography, teaching, and inspiration all wrapped up in one! You will come away from reading it with a warm appreciation for those pioneers who blazed the Pentecostal trail in the early years of this century. You will chuckle, you will cheer, and from time to time you'll find

a tear in the corner of your eye as you follow the adventures of the amazing Nicholson family. Above all, the praise of God will come singing through your heart, for this is a book which above all else glories in what He has done!"

I can't improve on that!

To order the book (\$3.75), write to Mrs. T. C. Cunningham, P.O. Box 4489, Tyler, Texas 75712.

Many of our other pioneers have written their stories. Please let us know whenever you see a new one. And there are probably many older ones that we do not have in the Archives. We don't want just a few. We want every biography and autobiography that has been written.

Thanks for remembering the Archives.

ASSEMBLIES OF GOD HERITAGE

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

Wayne E. Warner, Editor

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Three Notable Women in Pentecostal Ministry

Early in this century Minnie T. Draper, Elizabeth V. Baker, and Virginia E. Moss established institutions which had worldwide influence. □ By Gary B. McGee

Women ministers? Theologians and church officials have wrangled over this subject for years. The precedent for it on the American scene reaches back into the 19th century when several movements afforded women significant roles in Christian ministry. The holiness movement, the evangelical healing movement, and the foreign missions enterprise all provided them significant participation. This also characterized the emerging Pentecostal Movement.

For many, the prophecy of Joel, cited by Peter on the Day of Pentecost, justified these activities. Joel's word from the Lord stated: "I will pour out my Spirit on all people. Your sons and daughters will prophesy . . ." Thus, the Holy Spirit had authorized women to participate in the ministry of the Church. Since that time, they have been involved in virtually every phase of ministry. However, their prominence has declined in recent decades.

Generally unknown today except to historians, the ministries of Minnie T.

leadership. All three were instrumental in the founding of Bible institutes which produced significant numbers of men and women who assisted in the growth and development of several Pentecostal organizations, particularly the Assemblies of God. Ironically, none of them ever held credentials with the latter. The last of the three died in 1921. Since the role of women in ministry is an important issue in our time, their contributions deserve examination.

Minnie T. Draper

Born in Waquit, Massachusetts in 1858, Minnie T. Draper grew up in Ossining, New York. She never married and for a time supported herself and her mother through teaching. A Presbyterian, she faithfully attended a local church.

The strain of overwork broke her health and for nearly 4 years she lived as an invalid. Physicians were consulted but could not relieve her suffering. Hearing about the doctrine of faith healing, she was anointed with oil and prayed for at A. B. Simpson's Gospel Tabernacle in New York City. Miraculous healing followed and at the same time, the Lord also "definitely sanctified and anointed her with the Holy Ghost and power."¹ Convinced as a result that Christ is the healer for every believer, she never again went to a physician or took any form of medicine. Her views on faith healing were shared by Simpson and others in the Christian and Missionary Alliance.

Successful evangelistic work followed her healing and for many years she served as an associate of A. B. Simpson, assisting him in conventions that were held at Rocky Springs, Pennsylvania; New York City; and Old Orchard, Maine. A report on the latter, in the summer of 1906 noted that "the inquiry meetings on Divine Healing were led by Miss Draper and Miss Lindenberger, and thronged by earnest seekers, who



Minnie T. Draper



Elizabeth V. Baker



Virginia E. Moss

**They were
contemporaries with similar
experiences and ministries.**

Draper, Elizabeth V. Baker, and Virginia E. Moss extended far beyond the states of New Jersey and New York where they lived. They were contemporaries with remarkably similar experiences and ministries. Following conversion, each received healing from a serious physical ailment. When news of the Azusa Street Revival reached them, each sought for and received the Pentecostal baptism. These experiences propelled them toward a ministry of evangelism, faith healing, education, and the promotion of foreign missions.

Their efforts in ministry consequently led them into positions of executive

frequently kept the leaders engaged through the entire afternoon."²

It was through prayer for the sick that she was best known. However, she also chaired various committees and served as a member of the executive board of the Alliance until it was reorganized in 1912.³

When news of Pentecostal happenings reached her in 1906, she was initially cautious. At the same time, however, she earnestly desired a deeper work of the Spirit in her own life. One night in her room, the Lord appeared to her and "hours elapsed wherein she saw unutterable things and when she finally came to herself she heard her tongue

Her greatest achievements involved the Bethel Pentecostal Assembly of Newark.

talking fluently in a language she had never learned."⁴ As a result of this experience, some of her colleagues who disagreed with the claim of tongues as the initial evidence for the baptism in the Spirit viewed her with suspicion and limitations were placed on her preaching ministry.⁵ Undaunted, she remained in the Alliance until 1913, long after many other Pentecostals had chosen to leave.

Draper, nevertheless identified with Pentecostal believers and participated in the development of several important ministry enterprises. She assisted in the organization of at least two churches: the Bethel Pentecostal Assembly, Newark, New Jersey (1907), and the Ossining Gospel Assembly, Ossining, New York (1913).⁶ A virtual "who's who" served at the Ossining church during these early years including Frank M. Boyd, Christian J. Lucas, Harry J. Steil, William I. Evans, Ernest S. Williams, David McDowell, Robert A. Brown, and Allen A. Swift (some as interim pastors).

Her greatest achievements in Pentecostalism resulted from her involvement with the Bethel Pentecostal Assembly of Newark. In 1910 the Executive Council of the Bethel Pentecostal Assembly, Inc., organized "to maintain and conduct a general evangelistic work in the State of New Jersey, in all other states of the United States and any and all foreign countries."⁷ People often referred to the Council as the "Bethel Board."

Most of the institutions founded by the board at Newark remained independent due to a restriction in the constitution and bylaws. (The local congrega-



Bethel Bible Training School was founded in Newark, New Jersey, in 1916. The above picture was taken in 1920. Seated in the second row from the left are faculty members W. I. Evans, Mr. and Mrs. Frank Boyd, and Mr. and Mrs. Ernest S. Williams.

tion joined the Assemblies of God in 1953.) The personnel, however, often held credentials with the Assemblies of God. Men who pastored the church included Allan A. Swift and Ernest S. Williams. By the 1920s this church had become widely known for its missions conventions and generous financial support. In a series of articles in *The Latter Rain Evangel* on the major churches in the Pentecostal Movement, one writer observed that at the Bethel Pentecostal Assembly "it was a common thing to receive as much as seven to eight thousand dollars in a single missionary offering."⁸

Draper served as the president of the board until her death in 1921, even though she was a member of the Ossining church. The agency directed a missionary society and eventually a Bible institute; the relationship to the local congregation remains unclear. Among others, the board included several wealthy members of the Newark church (a banker, a lumber merchant, an heiress, and others). Their contributions remained in a trust fund which helped to finance the missionary enterprise until the stock market crash of 1929.⁹ A publication, the *South and Central African Missionary Herald* (later the *Full Gospel Missionary Herald*), publicized the activities of the organization.

While not the first Pentecostal missions society established in the United States, the Bethel agency, known as the South and Central African Pentecostal Mission, was second only to the General Council of the Assemblies of God in sponsoring, financing, and directing overseas evangelism before 1929.¹⁰ By 1925, it had a budget of \$30,150 derived from offerings and interest from the trust fund.¹¹

The board sent missionaries to South Africa as well as China, India, and South America. Missionaries, such as Ralph and Lillian Riggs (the former served as general superintendent of the Assemblies of God: 1953-1959), George and Eleanor Bowie, and Edgar and Mabel Pettenger, went to foreign fields under its direction.

Another segment of the work at Newark envisioned by Draper and her colleagues, Swift and Lucas, was the establishment of the Bethel Bible Training School (1916). They patterned the institution after Simpson's Missionary Training Institute at Nyack and partially staffed it with graduates from there. The deans of the school included William W. Simpson (former Alliance missionary to China and Tibet who joined the Assemblies of God), Frank M. Boyd and William I. Evans. Graduates who joined the ranks of the Assem-

blies of God included Thomas Brubaker, Howard Osgood, and Paul and Dorothy Emery.

The school merged in 1929 with Central Bible Institute in Springfield, Missouri. Two faculty members and a number of students took up residence on the new campus. William I. Evans, the dean at Bethel, assumed this role at CBI; Ralph Riggs, an instructor at Bethel, continued this ministry and became dean of men.¹²

Elizabeth V. Baker

Another important center for early Pentecostalism, established in Rochester, New York, resulted from the efforts of Elizabeth V. Baker, the eldest daughter of Methodist pastor James Duncan, and her sisters, Mary E. Work, Nellie A. Fell, Susan A. Duncan, and Harriet "Hattie" M. Duncan. From their ministry activities, spearheaded by Baker, came the Elim Faith Home, Elim Publishing House, Elim Tabernacle, and the Rochester Bible Training School.

Baker's early life indicates a great deal of personal grief. Her first marriage, entered into before she was 20 years old, ended in divorce due to an abusive husband. Some time after this, she attended a lecture on the Ohio "Women's Crusade," a forerunner of the Women's Christian Temperance Union. She felt little interest until the speaker referred to the women who in the power of Christ courageously entered saloons to protest the sale of alco-

her condition worsened. Finally she was anointed and prayed for by C. W. Winchester, pastor of the local Asbury Methodist Episcopal Church, who had come to believe in faith healing. Immediately after his prayer she was able to swallow and her illness ended.

Baker and her husband eventually separated. This partially resulted from her embrace of the doctrine of faith healing and subsequent activities in that ministry.¹⁴

By the time Baker and her sisters opened a mission and the Elim Faith Home in 1895, she had been influenced by the advocates of faith healing, the writings of George Muller which depicted his life of faith, and the premillennial teachings of Adoniram J. Gordon. The faith home opened to meet the needs of those who sought physical healing and provide a place "where tired missionaries and Christian workers could for a time find rest for soul and body."¹⁵ A newspaper later reported that "the work was established on the faith principle, which means that it has been supported by free-will offerings, having no endowment fund, instead of the usual manner of raising funds by subscription. It was believed that the free-will offerings came in answer to prayer."¹⁶

Feeling directed by the Holy Spirit to visit India, Baker traveled there in 1898 and met the famous Pandita Ramabai, director of the Mukti Mission.¹⁷ This trip heightened the missionary vision of the sisters and their followers in Rochester. By 1915, \$75,000 had been contri-

buted to foreign missions—a considerable sum for that time.

Other activities followed. In 1902, the sisters began to publish *Trust*, a periodical edited by Susan A. Duncan devoted to teaching the doctrines of salvation, faith healing, the Holy Spirit, premillennialism, and foreign missions. Several years later the Elim Tabernacle was constructed and in 1906 the Rochester Bible Training School opened "for the training of those who felt His call to some special work, but lacked the educational fitness."¹⁸

The news of the Welsh Revival in 1904-1905 had impressed Baker and her sisters of the need for a similar occurrence in Rochester. When word of the Azusa Street Revival reached them, they pondered for a year the Pentecostal baptism accompanied by speaking in tongues. Through study and prayer, they concluded that it was valid. At their summer convention in 1907, the participants sought for this experience and a Pentecostal revival followed.

The Duncan sisters were sensitive to the criticisms made by many about the legitimacy of women preachers. Baker justified her ministry because of a direct calling from the Holy Spirit.¹⁹ With the construction of the Elim Tabernacle, they prayed that God would send the right man as pastor. When no one suitable appeared, however, their leader-

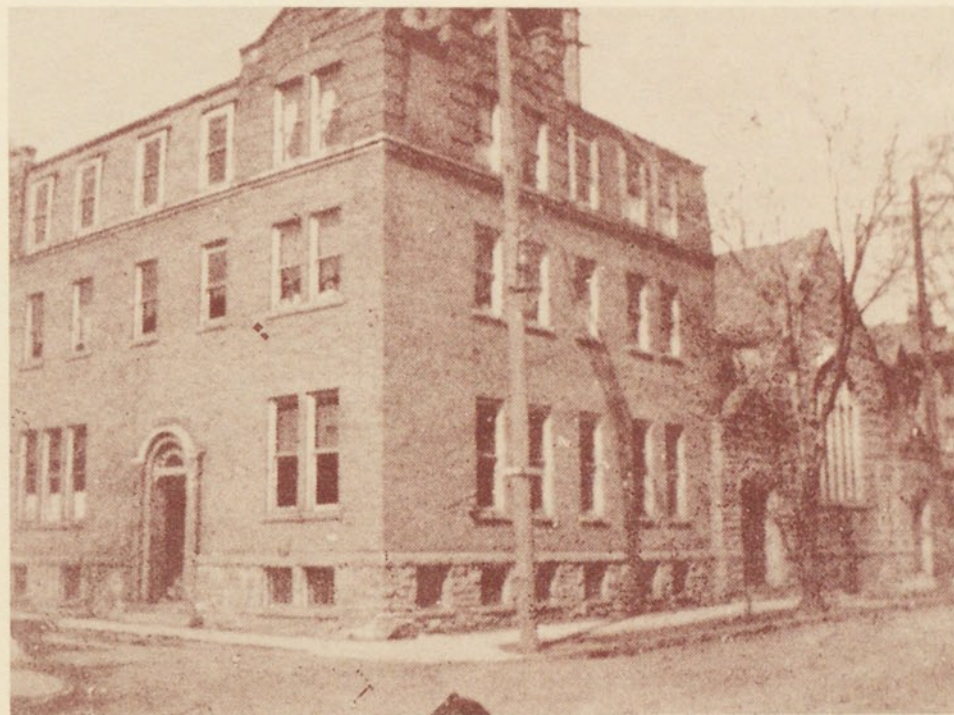
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She and her sisters published *Trust*, built Elim Tabernacle, and operated Rochester Bible Training School.

holic beverages and knelt in the sawdust and on the sidewalks to pray. More than the temperance issue, Baker was confronted by the living Christ. She recounted that "I knew they could not have done it of themselves, and for the first time in my life I saw the power of Christ to transform and lift one out of the natural, enabling one to do what was impossible to nature. . . It seized and held me in a grip such as I had never known."¹³

Several years later (ca.1881), a severe throat condition threatened her health. Her second husband, a medical doctor, called in specialists to treat her, but

The building at the left is the Rochester (N.Y.) Bible Training School. The Elim Tabernacle can be seen at the right.



Mother Mary Moise of St. Louis

A Pioneer in Pentecostal Social Ministry

By Wayne Warner

If A. Wellborne Moise would single out the outstanding quality in his grandmother, Mary "Mother" Moise, it would be living by faith. People around St. Louis between 1900-30 would probably agree.

Living by faith was essential if Mother Moise was to keep her ministries operating, ministries which supported no fewer than four separate buildings in St. Louis at different times.¹

Wellborne's parents would often take him to visit Mother Moise at her com-

mother Moise's prayers. They saw it happen too often. "There never seemed to be a doubt in Grandmother's mind," Wellborne added.

Maria Christina Gill Moise was reared in Virginia and never lost

that her parents entertained in their home Confederate President Jefferson Davis and General Robert E. Lee.

Reared in this noble southern environment, Mary was an unlikely mission worker candidate. However she devoted half of her lifetime to rescuing and lov-

Her work with wayward girls won for her a first prize in the 1904 World's Fair.

ination rescue mission, faith home, Bible training school, and Pentecostal motel at 2829 Washington in St. Louis. Many times he watched as his grandmother and others literally prayed in meals for a group of social outcasts and aspiring Pentecostal ministers.

"The table would be set," Moise recalled last fall in an interview in his Webster Groves apartment, "and then they would say, 'Now we have to pray for lunch.' Everybody would get down and pray."

Moise, who is a retired Ralston Purina executive, laughed as he fondly recalled the answer to the prayer. "Before long somebody would bring a lunch, and it was always a good meal."

This faith lifestyle always astounded Wellborne's staid Episcopal family, but they didn't doubt the power of Grand-

The author is indebted to many people who provided information for this story. Some of these deserve special recognition: Virginia Rigdon, Historical Center, United Pentecostal Church, International; Betty Burnett, St. Louis; James G. Sissom, Hazelwood, Missouri; Alice Reynolds Flower, Springfield, Missouri; and Mother Moise's grandson, A. Wellborne Moise, Webster Groves, Missouri. They have contributed essential information to help us in this effort to recognize the gallant ministry of Mother Mary Moise.

PRONUNCIATION. The Moise name should be pronounced 'Mo-,es.

her southern charm and pleasant accent. Born in Richmond in 1850, her childhood was spent amid talk of state's rights, the slavery question, and later the actual Civil War. She used to recall

ing the less fortunate in St. Louis.

Mary's family belonged to the Episcopal Church, and she was still an active member when she and her husband A. Wellborne Moise, moved to St. Louis in



the 1880s.

Her mission work began under the famous Episcopal Bishop Daniel S. Tuttle. Young girls who were in the city without funds or who had fallen into prostitution gripped the heart of this southern lady. Her start as a volunteer worker in the Episcopal mission effort eventually led her to operate her own places of mercy.

Mother Moise's husband, however, did not share his wife's enthusiasm and concern for this ministry. Albert Wellborne Moise was also from Richmond and had served as a lieutenant in the Confederate army. In St. Louis he established a collection agency and practiced law.

When Mother Moise began devoting most of her spare time to her rescue ministry, an amicable separation between the two seemed inevitable. This was sometime after 1905 and after their children were reared. Their grandson, who was named after his grandfather, said, "She felt a call to the ministry, but he didn't. She went one way, and he went another."

One way led to the city's more fashionable addresses, high society and the good life. The other way led to drunks, prostitutes, other social outcasts in St. Louis, and the lightly regarded Pentecostals.

But the couple continued to talk, their grandson recalls, and Mother Moise's mission work benefited from business people who had contacts with her husband. One firm which Moise represented, the Lambert Pharmacy, often donated funds to the mission.

Mother Moise's ministry was recognized by the city. Often when police officers picked up prostitutes on the street they would parole them to Mother Moise. Her work with wayward girls won for her a first prize in the 1904 World's Fair which was held in St. Louis.

But people who were close to Mother Moise knew she wasn't working for the temporary recognition of society. She believed her call came from the Lord who said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); and who also said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40).

In 1905 Mother Moise established the Door of Hope rescue mission at 215½ N. 13th Street and remained director until 1908. Its inner-city location is not far from the New Life Evangelism Center which serves down-and-outers and homeless today.

Just when Mother Moise switched from the Episcopal Church to the Pentecostal faith is not clear. More than likely it was after Seeley Kinney established the first Pentecostal work in St. Louis, which was in 1907.



The Moise Faith Home at 2829 Washington, St. Louis, which is now the Price Funeral Home. Inset is Mother Moise's grandson, A. Wellborne Moise, a retired executive with the Ralston Purina Company.

In 1909 Mother Moise moved into a big two-and-a-half-story brick house at 2829 Washington, which was still a fairly fashionable neighborhood.

Also about this time Leaneore O. Barnes and her husband Victor moved into the Washington house. Nobody knew Mrs. Barnes by Leaneore. Everybody called her Mother Mary Barnes,

Mother Mary Barnes's fiery preaching helped bring down-and-outers off the street and into the Moise faith home.



Her home in St. Louis was a combination rescue mission, faith home, Bible training school, and Pentecostal motel.

and she is even listed this way in the first Assemblies of God ministerial directory.

A fiery evangelist, Mother Barnes did "some powerful praying and literally brought women in off the street."²

Mother Moise was actually the super-intendent but apparently welcomed this new evangelistic voice for her mission. It was part-time help at best because Mother Barnes was frequently on the road in revival meetings. One of her more successful meetings was held in Thayer, Missouri, in 1909, when that area of southwest Missouri was "turned upside down" and a Pentecostal church was planted.³

About 1910 when Mother Barnes was holding a tent meeting in St. Louis, she commented on those who would try to stop the Pentecostal revival. She said, "They are like a little yellow dog barking at the moon, but that old moon just keeps shining."

The illustration brought conviction to a man sitting in the audience. He stood to his feet and interrupted the service: "Lady! Lady!" he cried, "I'm that little yellow dog."

Then the stunned congregation watched as Ely Fox Cunningham, a criminal lawyer, made his way to the crude altar at the front.

That night the drunken Cunningham

Continued on page 13

PHOTO SECTION

Women have played an important part in the origin and development of the Pentecostal movement. These pages contain only a sampling of that involvement. How many of these women can you identify without reading the captions? Photos from the Assemblies of God Archives.



Elsie Nash Elmendorf, driver, taking supplies to her Kentucky Mountain Mission ministry in 1930s. Other two unidentified.

Missionary to India



"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."—Matt. 4:16.

Foreign Address	Home Address
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KATHRYN B. VOGLER **Have you prayed today?**

A missionary prayer reminder from Kathryn Vogler.

Evangelist Hattie Hammond, left, speaks to 10,000 people at All Finland Conference, 1952. Woman at right is interpreter.



Olga Olsson has served as an evangelist and missionary.



Above, Evangelist Zelma Argue, who traveled with her family for years and later by herself.



Right, Evangelist Mabel Harrell attracted thousands to her gospel tent.



Violet Schoonmaker reared six children in India after her missionary husband Christian died in 1919. Here she is in 1917 with their first five children. She served in India for 49 years.



Lyda Pains was an evangelist and co-pastor with her husband Tom in Indianapolis.

Helen Wight, who was widowed in 1951, and her daughter Ruth Esther, 1953. She pastored church at Lawrence, Massachusetts, which her husband founded, for 30 years.



Evangelist Louise Nankivell's advertisement.

REVIVAL FOR AMERICA AND HEALING SERVICES

Preaching in Sackcloth
IN FULFILLMENT OF A VOW
symbolical of the sacrifice of kneeling and repentance so greatly needed by America in this crisis hour.

—+—

LOUISE NANKIVELL
of Chicago

Every LITTLE MESSENGER OF THE CROSS AND GOSPEL SONG WRITER ministering under a mighty anointing of the precious Holy Spirit.

His power mighty dressed in sackcloth. Many will find it hard to understand why a person should make such a vow. One received revelation from the Lord when kneeling here and there. Days and weeks in prayer and after a long waiting period, through it was necessary she could see well, was miraculously healed when—

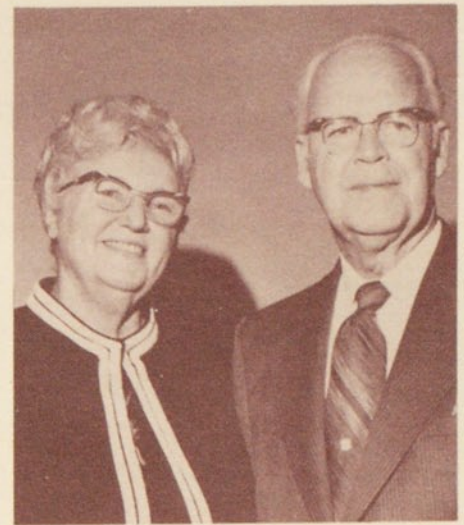
CHRIST APPEARED TO HER
IN A VISION OF THE NIGHT

LAKESIDE ASSEMBLY OF GOD
2409 E. PARK PLACE AT PROSPECT AVE.
MILWAUKEE, WIS.

ALL CHURCHES INVITED	JANUARY 13 to 20 Every Night at 7:30	BRING THE SICK
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REV. DAVID M. CARLSON, Pastor
THE REVIVAL CENTER OF MILWAUKEE'S EAST SIDE

Hazel Fairchild Forrester was a pastor and Bible college instructor.



Rev. and Mrs. Charles W. H. Scott.

Don't forget our pioneers

They established churches, went to the mission fields, evangelized, nurtured fledgling congregations, and often suffered frightful persecution for their faith. The Pentecostal movement is a testimony of their sacrificial service.

You probably know one of these spiritual sobbusters who would welcome a gift membership to *Heritage*. Maybe it's a former pastor, a missionary, your parents, or another friend who belongs to this great pioneer family.

Here is your opportunity to do something nice for a great person. You can send a gift membership and a free copy of Edith Blumhofer's *The Assemblies of God, A Popular History*—all for only \$10.

Your gift membership will help them to know they have not been forgotten.

Clip and mail today—We'll bill you later.

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Yes, I know a Pentecostal Pioneer who would enjoy *Heritage* (1-AH-1Y, \$10) and the free book (750-032). Please send gift membership to:

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Please bill to:

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TIME FRAME

A QUICK LOOK INTO THE PAST

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

10 Years Ago—1976

The devastating earthquake in Guatemala has destroyed 50 of the 487 Assemblies of God churches. A national pastor and his daughter were killed. Many other members lost their lives, and others were left homeless.

Paul G. Trulin, pastor of Trinity Assembly of God, Sacramento, has been named the 1976 chaplain of the California State Senate.

20 Years Ago—1966

Charles E. Butterfield, president of Northwest College of the Assemblies of God for 18 years, is retiring. D. V. Hurst, Springfield, Missouri, will succeed Butterfield.

Chaplain (Maj.) Talmadge F. McNabb reports from near the 38th parallel in Korea that he has discovered a morale lifter for servicemen. He visits the men during off-duty hours and conducts a songfest with his guitar. Later he shows religious films.

30 Years Ago—1956

Three Assemblies of God leaders were invited to Liberian President Tubman's 3rd inauguration and then to conduct a campaign in Monrovia. Mr. and Mrs. Ralph Byrd and Glenn Horst report that God gave them an outstanding series of meetings, with many healings and conversions.

Simultaneous revival meetings are scheduled throughout the Assemblies of God on the 50th anniversary of the Azusa Street revival which started in April 1906.

40 Years Ago—1946

The Assemblies of God Foreign Missions Department is helping agencies to feed the hungry in Europe. Noel Perkin, Missionary Secretary, is calling on church members to manifest practical Christian love.

The new national radio program, "Sermons in Song," was awarded the Churchill Trophy by the National Religious Broadcasters, an award presented

to the program which "introduces techniques which are novel and not of the stereotyped pattern."



50 Years Ago—1936

Two states in the west have formed their own districts. They are Oregon (Charles G. Weston, superintendent) and Montana (W. Paul Jones, superintendent). Oregon was formerly a part of the Northwest District, and Montana had been a part of the North Central and Northwest Districts.

Claiming that President Roosevelt's liberal social legislation erodes American's freedom, liberty, and individualism, the Republicans are backing Alfred M. Landon for president.

60 Years Ago—1926

At first the reports from Los Angeles said Evangelist Aimee Semple McPherson had drowned in the ocean. Later reports, however, revealed that she was alive and had been kidnapped. (*She told authorities in June that her kidnappers had held her in Mexico and released her a month after she disappeared.*)

Dr. Charles Price's meetings in Minneapolis have attracted great crowds in the Arena. During the campaign 8,500 persons responded to the invitation to receive Christ.

70 Years Ago—1916

A fire completely destroyed the building which housed the editorial office of the *Grace and Truth* magazine in Memphis. Editor L. P. Adams's living quarters were also destroyed. Adams is also pastor of the Pentecostal Tabernacle.

Missionary George Bowie, who has been the pastor of the Bethel Pentecostal Assembly, Newark, New Jersey, for the past few months, is returning to South Africa.

80 Years Ago—1906

A Latter Rain revival is continuing at an old building on Azusa Street, Los Angeles. A report in *The Apostolic Faith* says, "God makes no difference in nationality, Ethiopians, Chinese, Indians, Mexicans, and other nationalities worship together."

A medical doctor who knows several languages attended an Apostolic Faith meeting in Melrose, Kansas, to prove that speaking in tongues was a fake. He fell to his knees and cried out for mercy after a Miss Tuthill began to tell him about his life in the Italian language, which she does not know.

Chaplain McNabb conducting a songfest in Korea, 1966.



The Role of Women in Pentecostal Ministry

By Edith Blumhofer

The religious world in which American Pentecostalism emerged had been debating appropriate roles and models for women in church ministries with increasing vigor for nearly a century. The discussion was closely related to the experience of the revivals which, especially before the Civil War, had poured vitality into the enthusiastic drive for social reform. The opposition women had encountered in their efforts to lead reform causes had helped spark the women's movement.

The opposition was formidable. Long-held assumptions about women's essential inferiority and subordination, rooted in both the order of creation and the deception of Eve, made it difficult—and sometimes impossible—for women to speak in gatherings attended by men and closed to women many opportunities for higher education and professional careers. Denied the vote, and, in the case of married women, deprived of most rights of property, women began to reassess the values and assumptions of the culture that seemed to deny them expression.

Before the Civil War, revivalism had introduced new opportunities for women to participate publicly in religious activities. Both Charles Finney and the emerging Holiness movement stressed an encounter with the Holy Spirit in a "baptism." As attention was drawn to Pentecost as a paradigm, Joel 2 and Acts 2 became the basis for an assertion that women had Biblical sanction for proclaiming the gospel at home as well as on the mission field (where they already did it successfully). Women missionaries on furlough were often denied the right to report on their work in mixed assemblies. The Pentecost-based assertions challenged that. Woman's "right" was rooted in the work of the Holy Spirit.

This approach characterized the more "liberal" attitude toward women in ministry throughout the 19th century. In the virtual silencing of women in America's churches, Holiness leader Phoebe Palmer asked, "Has not a gift

of power, delegated to the church on the day of Pentecost been neglected?"¹

In a pamphlet titled "Women's Right to Preach," Catherine Booth concurred: "If she have the necessary gifts, and feels herself called by the Spirit to preach, there is not a single word in the whole book of God to restrain her, but many, very many to urge and encourage her."²

The Society of Friends, too, rooted its advocacy of woman's equal right to proclaim the gospel in the Pentecost event. Quaker women contributed leadership skills learned in their meeting-houses to a wide spectrum of reform causes throughout American history. Communitarian and utopian groups had occasionally incorporated into their radical espousals a doctrine of the equality of the sexes. But the most powerful argument for women's rights to religious leadership rooted the case in the ministry of the Holy Spirit.

Antoinette Blackwell, the first woman to be ordained by a recognized

denomination, received Congregational ordination in 1853. Luther Lee, a Wesleyan Methodist, defended her ministry by insisting that there were women in the Upper Room, and all who were there received the Holy Spirit. Thus, "in his first descent," [the Holy Spirit] "crown-[ed] females as well as males with tongues of fire, to speak the wonderful works of God."³ Writing toward the end of the century, Baptist A.J. Gordon concurred: the prophecy of Joel outlined the "characteristic features" of the "new economy" ushered in at Pentecost. Among them was a new status for women.⁴

In the fervor of the early Pentecostal revival, adherents claimed that their movement was a fuller realization of Joel's prophecy. Thus, support for woman's ministry on that basis seemed to many to be appropriate. Some women joined the Pentecostal movement after recognized ministry in other denomina-

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Two Women on the Sawdust Trail

Two women evangelists made a major impact upon the Pentecostal Movement. The first, *Maria Woodworth-Etter*, whose ministry was at its height during the first 15 years of the Pentecostal outpouring. Countless assemblies sprang up in communities across the nation after a visit from Mrs. Etter, who "looked just like your grandmother," but who exercised tremendous spiritual authority over sin, disease, and demons.

Aimee Semple McPherson was a member of the Assemblies of God for only three years (1919-1922), but it was her great campaigns (before, during, and after these years) which placed innumerable "Council" churches on the map. Before "Sister Aimee" came, many of the assemblies were but small, struggling missions in city after city: Washington, D.C., Baltimore, Philadelphia, Rochester, Akron, Dayton, Canton, Tampa, Miami, Jacksonville, St. Louis, Chicago, Wichita, Tulsa, Denver, Dallas, San Diego, Los Angeles, San Francisco, Montreal, and Toronto. Everywhere Mrs. McPherson preached mammoth crowds were attracted and the attention of churches and ministers was drawn to the Pentecostal message.*

Aimee Semple McPherson was a dynamic and dramatic individualist, and it is doubtful that she could ever have been a permanent member of any organization except her own. It might have been mutually beneficial for her to remain in the Assemblies of God: her evangelistic ministry could have possibly tripled its growth, and, in turn, she would have benefited by the moderating influences of a conservative organization. Nevertheless, the splendid organization which she founded, The International Church of the Foursquare Gospel, has been wondrously blessed of the Lord, and is one of our staunchest allies.

*Dr. Charles S. Price and Dr. Charles A. Shreve were two of many prominent Pentecostal evangelists who came into Pentecost through the ministry of Mrs. McPherson. Their city-wide crusades, camp meetings, and conferences gave a great impetus to the Assemblies of God.



Sister Etter



Sister McPherson

From *Suddenly...From Heaven*, by Carl Brumback

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□ Notable Women/ from page 5

ship continued. Nevertheless, they refused ordination because they were women.²⁰

After Elizabeth V. Baker died at 66 years of age on January 18, 1915, her two sisters, Susan A. Duncan and Harriet "Hattie" M. Duncan, directed the ministries until they were too advanced in age to continue. The legacy of Baker and her sisters lived on through the students who attended their school. By 1916, 17 of the students had traveled overseas as missionaries. Two of them, Beatrice Morrison and Karl Wittich, had died in Africa by this time.²¹ Other noteworthy Pentecostals attended, including Alfred Blakeney, John H. Burgess, Marguerite Flint, Ivan Q. Spencer, Ralph Riggs, Grace Walther, Charles W. H. Scott, and Anna Ziese.²²

Virginia E. Moss

With a great-grandmother who had been a country preacher and a mother active in Women's Christian Temperance Union crusades in the mid-1870s, the idea of feminine involvement in preaching and social work was not new to Virginia E. Moss.

Born in Susquehanna, Pennsylvania, in 1875, Moss suffered from frail health and various ailments for her entire life. With her husband, she moved in 1899 to the area of Newark, New Jersey, where most of her ministry activities eventually occurred, particularly in North Bergen.

A fall on ice when she was 13 years old left her with permanent spinal damage. By 1904 paralysis had spread from her waist to her feet. In that year she received a complete healing from this condition. With the healing came a consecration to Christian service. She recounted that from that moment she was "a new creature indeed—spirit, soul and body. I had crossed over Jordan and was in the land of Canaan, sanctified and filled with the Holy Ghost."²³

Her testimony was warmly received by many, but not by the pastor and members of the local Methodist church to which she belonged. Home prayer meetings with other believers led to the opening of the Door of Hope Mission on February 7, 1906. Although emphasizing evangelism and faith healing, the mission also cared for wayward women.

Upon reading in a west coast publication, *The Triumphs of Faith* published by Carrie Judd Montgomery, that the "latter rain" was falling, she began to seek for a deeper work of the Holy Spirit. Moss and several others traveled to Nyack in the summer of 1907 because "there a meeting was being held for the purpose of seeking God, and the baptism of the Holy Ghost and fire, and speaking in tongues."²⁴ One member of their party received the baptism in the Spirit and spoke in tongues at the meeting. After this, others at the Door of Hope Mission sought for the Pentecostal baptism and consequently spoke in tongues; Moss also received after the Nyack visit. Nightly services were held through 1908 to assist other seekers; outstanding healings were also recorded.

Moss felt led to open a "rest home" (faith home) in 1909. This ministry, as well as her mission, enlarged in 1910 when property was purchased in North Bergen. There the work proceeded as the Beulah Heights Assembly. She consistently reported the Lord's prompting for each new phase of ministry and His miraculous financial provision.

A view of the world in need of the gospel was never far from her thoughts. Moss's mother had been called to go to India, but never went. Remorse over this failure haunted the mother, but the

daughter determined to aid the cause of world evangelization. She recounted that the Lord spoke to her and said, "I want witnesses of my Word and Spirit to go forth from a Missionary Training School at Beulah."²⁵ Aware that many Pentecostals viewed formal theological education with suspicion since the baptism in the Spirit supposedly made this unnecessary, she nevertheless heeded Paul's admonition to Timothy: "Study to show thyself approved unto God . . ." (2 Timothy 2:15) and opened the Beulah Heights Bible and Missionary Training School in 1912.²⁶

Many early graduates of this school distinguished themselves in Assemblies of God foreign missions. Two later field directors, Henry B. Garlock (Africa) and Maynard L. Ketcham (India and the Far East) had attended this school. Other notable graduates included Edgar Barrick (India), Frank Finkenbinder (Latin America), John Juergensen (Japan), Lillian Merian Riggs (Africa), Marie Stephany (North China) and Fred Burke (South Africa).

Virginia E. "Mother" Moss died in 1919 after directing the school for 7 years and the church for 13. Her zeal for ministry at home and abroad lived on in those persons she nurtured through her ministries. The church and school eventually became closely linked to the Assemblies of God. Later the school was renamed the Metropolitan Bible Institute and operated by the New York-New Jersey District of the Assemblies of God for several years.

It is noteworthy that all three women, Minnie T. Draper, Elizabeth V. Baker, and Virginia E. Moss, had been in-

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Alumni of Beulah included missionaries Henry B. Garlock, Maynard Ketcham, Edgar Barrick, Frank Finkenbinder, John Juergensen, Lillian Riggs, Marie Stephany, and Fred Burke.



Virginia E. Moss started the Beulah Heights Missionary Training School at North Bergen, New Jersey. Here are the student body and faculty in 1927.



was converted. He threw away his liquor bottles, sold his law books, broke with immoral men and women, and began preaching. Later he became a pastor in the Assemblies of God.

Some of the old-timers said Mother Barnes "talked too much for a woman," but Mother Moise was happy to have her help in a ministry that required convicting sermons, love for social rejects, and a holy life to go with it.

As a college student at Washington University, Wellborne Moise was shocked one day when his grandmother pointed out a woman in the home. "See that woman," she said, "that's Annie. I picked her up off of an ash heap. She was eaten up with syphilis."

Wellborne's initial reaction was of unbelief as he wondered what Annie was doing in his grandmother's house. "But that was the kind of people she helped," he concluded.

Wellborne also knew that his grandmother would do everything possible to help Annie's kind—spiritually and medically.

Mother Moise had no restrictions on the types of people who came through the doors at 2829 Washington. Her southern hospitality—coupled with a strong dose of discipline—awaited people down on their luck, prostitutes, people wanting prayer and help for various needs, preachers passing through the city, and future preachers.

The future preachers received ministerial training under Mother Moise's leadership. The training might have been heavy on street ministry and living by faith, but many would look back with appreciation for the time they spent at Mother Moise's faith home.

One of the future preachers who came to Mother Moise's home was Ben Pemberton, or "Brother Ben" as he

was widely known. He was reared on a farm in Illinois but was drawn to city life. A neighbor woman lent him \$5 and suggested that he look up Mother Moise when he arrived in St. Louis. He took her advice, met Mother Moise, and spent the next nine years at the Washington Street home.

Ben soon learned that Mother Moise prayed until the answers came. He also learned of the Moise policy of having everything in common.

Once during a prayer session, Mother Moise said that God was withholding His blessings because someone had failed Him. She seemed to know a confession was the next order of business.

"It's me, Mother Moise," Ben began to confess. "I've got 35 cents in my pocket" (which he had not reported and was keeping for himself). After Ben's confession, it was reported that the blessings came again.

Brother Ben and Mother Moise later

**Mother Moise befriended
literally hundreds of wayward
girls and anybody else
in need.**

teamed up at another prayer time. Brother Ben suddenly jumped to his feet and took Mother Moise's hands, saying, "Brother Urshan is going to be killed unless we pray."

It was his Persian friend, Andrew Urshan, who had returned as a missionary to his own country in about 1915—during the time of the Armenian massacre. Mother Moise and Brother Ben prayed until the burden seemed to lift. Later when they were able to compare notes with Urshan, he told them that he was in great danger at the very time the two mission workers huddled in prayer in faraway St. Louis.

Brother Ben learned his basics in living by faith from one who had few peers, Mother Mary Moise.

Pentecostal itinerants who came through St. Louis in the early years of this century knew they would be welcomed at 2829 Washington.

One of these was J. Roswell Flower, a young preacher from Indiana who had been praying for the Pentecostal experience. He had received an invitation to assist in a church in Kansas City in 1909. Enroute to Kansas City he stopped by Mother Moise's faith home, about which he later wrote was "a Pentecostal rescue work that was very wonderful to me."⁵

Flower spent an entire month at the home. One night he experienced the power of God on his life which he had

sought for several months. Five years later he became one of the organizers of the Assemblies of God and served as an executive officer for many years.

He would never forget that spiritual experience in Mother Moise's faith home.

When the Assemblies of God moved from Findlay, Ohio, to St. Louis in 1915, Flower and others at the Assemblies of God headquarters got better acquainted with Mother Moise and her work. Alice Reynolds Flower, J. Roswell's wife, used to go to the Bethany Christian Home with Mother Moise almost every week. At Bethany there were about 12 young women who were being helped by Mother Moise and her workers. "Dwelling in Beulah Land," Mrs. Flower remembers, was a favorite song at Bethany. No doubt these girls could sing this song with real feeling, especially the first verse:

*I know the sins of earth
beset on every hand,
Doubt and fear of earth
in vain to me are calling,
None of these shall
move me from Beulah Land.*

Mrs. Flower described Mother Moise—who was 65 years of age in 1915—as a "dignified elderly woman" and one she highly respected.⁶

Among Mother Moise's many friends was Evangeline Booth, daughter of the founder of the Salvation Army. Evangeline Booth was the director of the Salvation Army in the United States and then became general in 1934. Whenever she came to St. Louis, she would find a warm welcome at Mother Moise's faith home.

Neither of the women looked at the other as competition because they both knew there were more social outcasts than either could reach in their lifetimes.

One of these who was not reached in time was Dorothy Phillips. She was a girl in St. Louis who killed herself because she was alone and destitute. The girl's story aroused widespread sympathy, and Mother Moise named a mission in her memory.

Apparently Mother Moise's efforts were spread too thin at the time with the additional home. She could not raise enough money to pay off the mortgage and the home was sold.

Mother Moise was associated with Pentecostals for the last 25 years of her life. During that time she accepted two beliefs which raised some eyebrows and strained some friendships.

The first jolt came when she was rebaptized in "the name of Jesus," thus uniting with the Oneness wing of the Pentecostal movement. Later she accepted a strange fad which was being preached in the 1920s. It was the belief that Christians need never die; all a person needed was faith to live until Jesus

returned. This latter doctrinal deviation even strained the friendship she had enjoyed with Ben Pemberton.

But not even Mother Moise's strong faith could prevent her own death. She died September 12, 1930, in her 80th year. A St. Louis newspaper gave considerable space in an article titled, "'Mother' Moese [sic] Dies Here, Widely Known as Mission Worker."⁷

Mother Moise's southern friends and relatives, who couldn't see themselves doing the kind of work she did the last half of her life, must have been proud as they read the opening paragraph:

"Mrs. Mary C. 'Mother' Moese [sic], one of the most widely known mission workers in the country, who had befriended literally hundreds of wayward girls, died yesterday morning at the Christian Rescue Home, 2829 Washington Avenue."⁸

The story went on to tell how she had founded a haven for homeless girls who could "come and find not only shelter but religious guidance."

And the story supported her grandson's assessment regarding her faith life: "She founded her home, relying upon 'faith' to support it, and her faith was justified. People of means, who heard of her work, gave liberally to support it."

When word reached Brother Ben that his spiritual mentor had died, he immediately

At her death in 1930 a St. Louis newspaper called Mother Moise "one of the most widely known mission workers in the country."

went to Mother Moise's sons and asked for the privilege of preaching the funeral message. Wellborne's father was a little apprehensive since he knew that Brother Ben was known to get emotional while he preached. But Ben assured the son that he wouldn't get carried away and embarrass the family.

The Episcopal Church also was invited to have a part in the service. But the part that Wellborne remembers is Brother Ben's sermon: "It was one of the best funeral sermons I have ever heard."

During her last illness Mother Moise had time to think about the future of the ministry she had established. She urged her friends and coworkers to continue the spiritual and social ministry after she was gone. The work was continued for a few years under the direction of Laura Weber. But by 1940 the old house at 2829 Washington had seen its last rescue work. It became the Gardner Funeral Home. Today it is the Price Funeral Home, and it is possibly the

only original Pentecostal building left in St. Louis.

Mother Moise and her husband never reconciled their differences in life, but in death they are buried side by side at Valhalla Cemetery in St. Louis.

Pentecostals like to remember Mary C. Moise as one of the first social workers in their history. Wayward girls and other social outcasts remembered her fondly as Mother Moise, a godly woman who loved them deeply when nobody else cared.

Notes

1. At different times she operated the Door of Hope, Bethany Christian Home, Dorothy Phillips Mission, the Pentecostal Training Home (which was later called the Christian Rescue Home). Her home on Washington Avenue was often referred

to as the "Faith Home."

2. Bertha Lawrence Schneider, interview by Betty Burnett, 1983.

3. Harry E. Bowley, "The Great Ozark Mountains Revival," *Assemblies of God Heritage*, Summer 1982, pp. 1, 3. One of the converts in southwest Missouri was Martha Childers who later traveled with Mother Barnes. Martha Childers became Mrs. A. E. Humbard, and is the mother of Rex.

4. Interview with Herman Rose and Carl O'Guin, 1986.

5. J. Roswell Flower, "Moved to Kansas City," *The Pentecost*, April-May, 1909, p. 6.

6. Telephone conversation, 1984.

7. "'Mother' Moese [sic] Dies Here, Widely Known as Mission Worker" ("Was 80 Years Old—Founded Rescue Home for Wayward Girls"), *Globe-Democrat*, September 13, 1930, sec. 2, p. 12.

□ The Role of Women/ from page 11

tions. The Assemblies of God generally accepted their credentials. But the fledgling fellowship made no provision to ordain women pastors when it organized, nor did it give women the right to vote at General Councils. There was considerable support for women evangelists and missionaries (the Assemblies of God ordained women to those offices), and lay women engaged in a wide spectrum of activities.

In 1920 the General Council granted ordained women the right to vote, and in 1935 it began to ordain them as pastors. Probably a majority within the fellowship held that "God gives ministry gifts to women." Actually, however, relatively few women have served the denomination's churches, and none has ever been given administrative leadership in the denominational structure except in the area of women's ministries. The number of well-known women evangelists has also declined.

It is perhaps significant that the Assemblies of God began ordaining women pastors during the administration of a general superintendent who, though he welcomed women's contributions, had a theological commitment to male headship. Ernest S. Williams

In 1935 full ordination was granted to qualified women ministers.

believed that "women may speak or expound truth under the guidance of elders, 'those that have the rule over them.'"⁵ Thus while a full range of rights to the pulpit were granted, the place of women in ministries involving denomination administrative leadership authority was ignored.

As the Assemblies of God acculturated, male leadership, which had always

dominated the administrative levels, became increasingly predominant in other areas. Barbara Zikmund has argued that a priority of preserving scriptural authority (which the Assemblies of God clearly exhibits) has tended historically to result in the justification of traditional (male) leadership patterns, while an emphasis on both free church polity and the Holy Spirit have typically encouraged women's fuller participation.⁶

The tension inherent in reconciling these approaches, both of which have strong advocates in the Assemblies of God, helps account for the varying attitudes in the denomination toward women in leadership.

Certainly church history cautions that an emphasis on the Spirit, without a focus on Scriptural authority, may result in doctrinal innovations. On the other hand, Assemblies of God history suggests that the appeal to authority should always be informed by a fresh conviction of the "new economy" the fellowship believes began at Pentecost. Without that balance, the full acceptance and extension of the fellowship's rich heritage of "woman's equal warrant with man's for telling out the gospel of the grace of God" is jeopardized.⁷

Notes

1. Phoebe Palmer, *Promise of the Father* (Boston, 1859), p. 19.

2. Catherine Booth, *Papers on Practical Religion* (London, n.d.), p. 111. See also F. Booth-Tucker, *The Life of Catherine Booth* (London, 1892), I, pp. 240-47.

3. Quoted in Rosemary R. Ruether and Rosemary S. Keller, *Women and Religion in America*, (San Francisco: Harper & Row, 1981), p. 216.

4. A.J. Gordon, "The Ministry of Women," *The Alliance Weekly*, May 1, 1948, p. 277.

5. See E.S. Williams, "May Women Preach?" Williams File, Assemblies of God Archives, Springfield, MO.

6. "The Struggle for the Right to Preach," in Ruether and Keller, *Women*, I, p. 193.

7. Gordon, "Ministry of Women," p. 277.

LETTERS FROM OUR READERS



Winter Heritage



Callentine, 1950

Remembering the Ambassadors

I listened to the tape you made of the *Ambassador* story and tears flowed freely as I thought back on those great days. It was a real blessing for me to hear of the missionary flights again. I only wish I could borrow somebody's eyes for just 30 minutes so I could see the photographs.

Gene Callentine
Springfield, Missouri

Callentine was a co-pilot and mechanic on the Ambassadors. In recent years he lost his sight.

In 1950 I took a flight to the Middle East aboard the *Ambassador II* which was destined to change my whole ministry. It happened as I knelt in prayer before retiring in a little hotel on the slopes of Mt. Olive. The experience revolutionized my life for missions, and my church quadrupled its support of missionaries in the first 12 months I returned.

I never cease to thank God for my privilege to be on that flight of *Ambassador II*. Whatever I have been able to accomplish for missions began on that trip.

T. C. Cunningham
DFM Deputation Rep.
Tyler, Texas

I was superintendent for Gold Coast when the *Ambassadors* were operating, and no one was happier than I was when the planes were sold. It was said that they flew "on a song and a gallon of gas."

I was responsible for booking flights in Africa, and they were always late. That meant entertaining missionaries for days while we waited for the plane.

Two days after we sent our boys home on the *Ambassador*, we received a telegram from Brother Perkin who asked if we had any news concerning the *Ambassador*. We learned that it had been sitting at Roberts Field in Liberia for 2 days!

I never rode the *Ambassadors* and wouldn't for all the tea in China.

Heritage is one of the most interesting

magazines published, and it never goes unread in this house.

Eric M. Johnson
San Francisco

Johnson founded Bethel Temple, San Francisco before he and his late wife Pearl became missionaries to the Congo in the 1920s.

Another retired missionary told the editor that he never rode the Ambassadors (but probably would have for half of China's tea). He said, "God was certainly with us on those flights!"

Enjoys Reading Pentecostal History

Just a few lines to let you know how much we appreciate *Heritage* each quarter. It is so thrilling to read about what has happened in the past, both in the Assemblies of God and other Pentecostal movements. Keep up the good work.

We also appreciate the bonus books which we have received when renewing our subscription each year. Being missionary kids we especially like the books about foreign missionaries.

George and Miriam Cook
Grand Junction, Colorado

George and Miriam Cook's parents served as missionaries in India: Mr. and Mrs. Robert Cook and Mr. and Mrs. J. Edgar Barrick.

Heritage Best Magazine

I am enclosing my \$10 for another year of wonderful reading. I thoroughly enjoy reading *Heritage*. My reading includes *Heritage*, *Pentecostal Evangel*, *Advance*, and *Women's Touch*. That's about all I have time for, but the best is *Heritage*.

I came into Pentecost in 1928, coming from the Nazarene Church. Such a wonderful story and experience in God, and it continues. I know or have known many of the ones mentioned in *Heritage*.

May the Lord continue to bless your efforts.

Libia Triemstra
Durant, Florida

Enjoyed Stories on Philippines

I continue to be grateful for the good work you are doing. Recent issues of *Heritage* that dealt with the subject of our missionaries in the Philippines during World War II were extremely interesting and enlightening.

God's best to you and your staff!

James D. Wilkins
Superintendent
Nebraska District
Grand Island, Nebraska

Another Side of Oneness Controversy

I enjoyed reading Dr. Blumhofer's article on the Oneness controversy in the fall 1985 issue. I must, however, take exception to her analysis of the

origins of that debate. She blames the lack of organization and the widespread reliance on visions and revelations as sources of belief for the spread of the Jesus only doctrine.

As a student of the history of Christianity it has been my experience that church organization never stopped anything by itself. Only when it had the power of the state behind it has the church been able to prevent the spread of new doctrines. Usually people who are intent on spreading their teaching do so with or without the blessing of the ecclesiastical hierarchy.

This brings us to her second cause, visions and revelations. If we are to accept Howard Goss's testimony (and I believe that we should) that the early years of the movement were characterized by a constant seeking for new revelations by the ministry, we must then ask why, of all these countless revelations, did that of Frank Ewart make such an impact on the movement? What was it about Christocentric modalism that found such a ready acceptance among Pentecostals?

As I have argued elsewhere ("The Significance of William H. Durham for Pentecostal Historiography" *Pneuma* 1, 1979: 27-42) the piety of the early Pentecostal movement was characterized by an emphasis on Jesus. It was this Jesus piety that lay at the bottom of both the Finished Work and the Oneness controversies. Ewart's revelation, in other words, gained wide acceptance because it resonated with this piety. Far from being the "minor influence" Dr. Blumhofer considers it to be in the establishment of Pentecostal unitarianism, the unchecked emphasis on Jesus in the devotional life of early Pentecostalism was the major cause of both this division and the earlier one over sanctification.

Allen L. Clayton
Ph.D. Candidate, Graduate
Program in Religious Studies
Southern Methodist University
Dallas

While I agree that Jesus piety was a source of Oneness Pentecostalism, I do not feel that the other sources I cited should be neglected. Oneness teaching gained a following only among non-organized Pentecostals; within their ranks, some of its strongest opponents had religious roots in groups that certainly had a strong tradition of Jesus piety (like the Christian and Missionary Alliance). The insertion of the adjective "minor" in my article was unfortunate. I concur fully with David Reed's assessment of the role of Jesus piety as described in his dissertation, "Origins and Development of the Theology of Oneness Pentecostalism in the U. S. (BU, 1979).

Edith L. Blumhofer

□ Notable Women/ from page 12

fluenced by 19th century movements which allowed women significant participation. All three fulfilled executive positions of leadership. Draper's experience dated from her responsibilities and ministry in the Christian and Missionary Alliance. These undoubtedly prepared the way for her work as chief officer of the Executive Council of the Bethel Pentecostal Assembly. The leadership of Baker and Moss can be attributed to the fact that they forged their own ministries and naturally assumed the responsibility for their direction.

The biographical and autobiographical accounts of their lives reflect a deep spirituality. Prayer, faith, and the direction of the Spirit characterized their personal lives and ministries. The creative initiatives of these three women in ministry and the positive responses which they received, demonstrates the openness of many early Pentecostals toward a leadership role for women. Their impact, particularly on the Assemblies of God personnel which they influenced, testifies to the relevance of Joel's prophecy for 20th century Pentecostalism.

Notes

1. Christian J. Lucas, "In Memoriam," *Full Gospel Missionary Herald*, April 1921, p. 3.
2. "Old Orchard Convention," *The Christian and Missionary Alliance*, August 25, 1906, p. 125.
3. *The Fourteenth Annual Report of the Christian and Missionary Alliance*, by A. B. Simpson (May 30, 1911), p. 204.
4. Lucas, "In Memoriam," p. 4.
5. Burton K. Janes, *The Lady Who Came: The Biography of Alice Belle Garrigou* (St. Johns, Newfoundland: Good Tidings Press, 1982), 1:100.
6. For further information see *Proclaiming Christ Until He Returns* (Bethel Assembly of God—75th Anniversary) (Newark, NJ: Bethel Assembly of God, 1985), and "The Ossining



Dr. Gary B. McGee is an associate professor of theology and church history at the Assemblies of God Theological Seminary, Springfield, Missouri. His book This Gospel Shall Be Preached will be published later this year.



Above, Minnie T. Draper; above right, Elizabeth V. Baker; right, Virginia E. Moss.

All three of these women fulfilled executive positions of leadership.

Gospel Assembly," Ossining, NY, 1974. (Mimeographed.)

7. Harlan P. Beach and Charles H. Fahs, eds. *World Missionary Atlas* (New York: Institute of Social and Religious Research, 1925), p. 24.

8. "The Get Acquainted Page" (Presenting the story of Bethel Pentecostal Church, Newark, New Jersey), *The Latter Rain Evangel*, July 1936, p. 14; "The Home-Going of Sister Minnie T. Draper of Ossining, N.Y.," *The Pentecostal Evangel*, April 2, 1921, p. 7.

9. Helen Calvert Boyd, "History of Early Days of Bethel Bible Training Institute" in Theresa LeDuc Hartshorn, *Memoirs of Bethel* (Red Hill, PA: Paul and Dorothy Emery, 1979), pp. 3-4; Fred Burke to Gary B. McGee, December 14, 1985.

10. The most active Pentecostal missions society in Europe during these early years was the Pentecostal Missionary Union founded in Great Britain in 1909 by Cecil Polhill. For information, see Cecil Polhill, "P. M. U.," *Confidence*, November 1909, pp. 253-254.

11. Beach and Fahs, *Atlas*, p. 24.

12. For a discussion on the impact of the Bethel Bible Training Institute on Central Bible Institute, see Gary B. McGee, "For the Training

of . . . Missionaries," *Central Bible College Bulletin*, February, 1984, pp. 4-5.

13. Elizabeth V. Baker, et. al., *Chronicles of a Faith Life*, 2nd ed. (Rochester, NY: Elim Publishing Co., ca. 1926), p. 16.

14. For her later view on divorce and remarriage, see *Chronicles*, p. 19.

15. *Ibid.*, p. 51.

16. "Work Based on Faith in Prayer" (Founder of Elim, Mrs. E. V. Baker, Dies Suddenly), *Democrat and Chronicle*, January 19, 1915.

17. For further information, see William T. Ellis, "Have Gift of Tongues," *Chicago Daily News*, January 14, 1908; reprinted "Pentecostal Revival Touches India" in *Assemblies of God Heritage*, Winter 1982-1983, pp. 1, 5.

18. Baker, *Chronicles*, p. 132.

19. *Ibid.*, pp. 21-22.

20. *Ibid.*, p. 129.

21. For more information on Wittich, see Marian Keller, *Twenty Years in Africa (1913-1933)*. (Toronto: Full Gospel Publishing House, ca. 1933).

22. Marion Meloon, *Ivan Spencer: Willow in the Wind* (Plainfield, NJ: Logos International, 1974), pp. 22-24.

23. Virginia E. Moss, *Following the Shepherd* (North Bergen, NJ: Beulah Heights Assembly and Bible and Missionary Training School, 1919), pp. 17-18.

24. *Ibid.*, p. 22.

25. *Ibid.*, p. 32.

26. *Ibid.*, pp. 32-33; "Pentecostal Bible Schools," *The Latter Rain Evangel*, July 1912, p. 12.

ARCHIVES ACTIVITIES

RECENT ACQUISITIONS



The above two hymnals, once owned by Alice Wood, were recently given to the Archives by Brad Walz, project representative for the Assemblies of God Bible School in Argentina. Sister Wood served as a missionary in Argentina for 50 years. For more information and photo, see page 2.