

Assemblies of God

HERITAGE™

Pentecostal Pacifism
By Roger Robins

A Pioneer Missionary
By Eric Johnson

Maria B. Woodworth-Etter
By Wayne Warner

VOL. 6, NO. 4, WINTER 1986-87

**THIS
GOSPEL
SHALL BE
PREACHED**

By Gary B. McGee



Former Foreign Missions Field Directors. See page 2.

THE HERITAGE

LETTER Wayne Warner

In our fall issue we published a photo of the Frank Nicodem family in India, which was taken in 1935, a year before missionary Frank Nicodem died. The photo we used was provided by Frank, Jr., St. Charles, Illinois. We thought you would like to read excerpts from a letter Frank wrote to me regarding his parents' ministry in India.

The children all have fond memories of Mom and Dad, even though we didn't get an opportunity to spend a lot of time with Dad. He was always busy in the Lord's work and then passed on to Glory when he was only 40 years old.

Four years ago my wife and I had the opportunity to make a brief visit back to India. I was overwhelmed when I had the awesome privilege of preaching one Sunday morning in the church which Dad built with his own hands 55 years before in Rupaidiha. To walk around the mission compound and meet some of the old Christian friends we all loved so dearly was very traumatic.

Up in the Himalaya Mountains, to visit Dad's grave, we realized how he gave his best for Jesus. It was an emotional experience which my wife and I will never forget.

Please excuse these unsolicited comments on God's faithfulness. I guess I will never stop saying "Thank you" to Him for the Assemblies of God missionary heritage I have as an "M.K."

Speaking of missionaries, you'll find an article in this issue about the early missionary efforts of other gallant people like Frank and Ruby Nicodem. We have reprinted part of a chapter from Gary B. McGee's new book *This Gospel Shall Be Preached*. If you don't have a copy of Gary's book, by all means order one from the Gospel Publishing House. It is a history and theology of the Assemblies of God Foreign Missions to 1959—illustrated by dozens of rare photographs.

Missiologist Donald McGavran wrote, "This book is essential reading for all who wish to understand the tremendous worldwide growth of the Assemblies of God."

Dr. McGee is now working on a second book which will bring the history of Assemblies of God missions up to date.



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

Watch for this one in about 2 years.

Also in this issue, beginning on the next page, you'll find a thought-provoking article concerning early Pentecostal pacifism by Roger Robins. Unless you have read early issues of the *Pentecostal Evangel* and other periodicals, you probably will be surprised at Roger's discoveries and conclusions.

My 9-year book project on the life and times of Maria B. Woodworth-Etter finally reached the finish line in October when Scarecrow Press introduced *The Woman Evangelist*. A paper I read on her life at the 16th annual meeting of the Society for Pentecostal Studies (SPS) has been reprinted in this issue, beginning on page 11. I hope you enjoy reading about this great lady.

While in California to attend the SPS meeting, I had the distinct privilege of tape recording interviews with some very special people.

My first stop was on Tabor Drive, near Bethany Bible College, Santa Cruz. There the 91-year-old Lillian Merian Riggs told me about her life as a missionary in South Africa and later as the wife of General Superintendent Ralph Riggs (1953-59). Now one of her greatest pastimes is playing Scrabble with a Santa Cruz neighbor, Dorothy Ward (Mrs. C. M.). I have an idea that Mrs. Ward has her hands full when she challenges this very sharp lady on the Tabor slopes.

Also in Santa Cruz I met Bill Piper, 86, whose father, William H. Piper, was a leader in John Alexander Dowie's movement at Zion, Illinois, and in 1906 founded the famous Stone Church in Chicago. Bill, who is a retired patent attorney, reflected on the early days of the Stone Church.

When Bill was only 11, the family and the church suffered a great loss when William H. Piper died. Bill's mother, Lydia Piper, assumed the pastorate of Stone Church where she remained for 2 years before moving her children to California.

For 2 days I was with Eric and Helen Johnson in San Francisco, and for more than 2 hours Eric and I recorded accounts of his ministry as a pastor, missionary, and evangelist. At 85 he still preaches occasionally and is pretty good at dodging his Volkswagen through the San Francisco traffic. (For a man who wouldn't ride the *Ambassador* missionary plane for all the tea in China, he has little fear scooting up hill and down in San Francisco!) They took me on a sight-seeing trip to downtown San Francisco aboard the super fast BART subway.

Eric and Helen were married just 2 years ago following the deaths of their first spouses. (See page 7 for Eric's story on his missionary call to Africa.)

My last interview on this trip was with a dear couple, L. E. and Byrl Halvorson, charter members of the Heritage Society. He was a pastor and a Southern California

District official for many years, including 10 years as district superintendent. For the past 18 years he has managed Bethel Towers, a retirement complex operated by the Southern California District at Costa Mesa.

One of the interesting sessions of many held at the Society for Pentecostal Studies meeting was the opening night when four Pentecostals, who have connections with the first generation, were featured. They were Pauline Parham, daughter-in-law of Charles F. Parham; Loyce C. Carver, general overseer of the Apostolic Faith (Portland); Fred P. Griesinger, formerly real estate commissioner of California; and Harold Fisher, whose father was pastor of the Upper Room Mission in Los Angeles. Fred and Harold attended services at the old Azusa Street Mission when they were boys.

Dr. Edith Blumhofer, historian for the Assemblies of God, was elected president of the Society for the coming year. As program chairman for this year's meeting, she put together a great lineup of speakers who dealt primarily with the early history of the Pentecostal movement. Most of the papers are available in book form, and two of the sessions are available on audio cassette. Information on the papers and recordings is available by writing to Dr. Russell Spittler, Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, California 91101.

COVER PHOTOS

Group. Former field directors for the Assemblies of God Department of Foreign Missions, September 8, 1986. Seated, left to right, Charles Greenaway and Morris Williams; standing, Everett Phillips, Maynard Ketcham, Howard Osgood, and Melvin Hodges. Photo by James Allen. Inset. George Carmichael (deceased September 24, 1986) and H. C. Ball.

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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Our Forgotten Heritage

A Look at Early Pentecostal Pacifism

"From the very beginning, the movement has been characterized by Quaker principles. The laws of the Kingdom, laid down by... Jesus Christ... have been unqualifiedly adopted, consequently the movement has found itself opposed to the spilling of blood of any man, or of offering resistance to any aggression. Every branch of the movement, whether in the United States, Canada, Great Britain or Germany, has held to this principle."

By Roger Robins

Do you recognize the movement described above? Could it be Mennonite? Brethren? Guess again! With this paragraph, taken from the August 4, 1917, issue of *Weekly Evangel*, the editors of that paper described their own Pentecostal movement as they themselves understood it.¹

"Quaker principles?" we might ask. While Pentecostals today have no hard feelings toward their Quaker brothers and sisters, they would hardly consider them to be their closest spiritual kin. Yet this was precisely the observation made by Pentecostal patriarch B.F. Lawrence, who in his 1916 history of the Pentecostal movement called Quakers "our true fathers in the faith."² This is certainly a novel twist for the study of Pentecostal origins! Children of Nazarenes and Methodists we may be, but of Quakers? Have we a forgotten heritage?

It is my contention that we do have a forgotten heritage. It consists, however, not in an obscure historical link with another faith tradition, but rather in the ardent pacifism that marked much of Pentecostalism in its emergent years. The comparison with Quakerism, invoked by our Pentecostal forbears, was based on several shared values and beliefs, but it was used primarily to define and legitimate their own commitment to peace. As early as 1915 the editors of *Weekly Evangel* appealed to this parallel when declaring their pacifist stance:

"The Pentecostal people... are uncompromisingly opposed to war, having much the same spirit as the early Quakers, who would rather be shot themselves than that they should shed the blood of their fellow men... Indeed, some have already urged us to arrange for a great peace council among the Pentecostal saints, to

*"War is wrong, and no Christian should go who can honorably and lawfully keep out of it."
—E. N. Bell, 1917*

put ourselves on record as being opposed to war at home or abroad."³

Frank Bartleman, well-known early Pentecostal evangelist, spoke for the majority of his contemporaries when he averred that "there is no greater inconsistency extant than for the Church of Jesus Christ to go to war."⁴ While the Quaker connection should not be pressed, the pacifist reality cannot be denied.

Jay Beaman has indicated that at least 30 Pentecostal groups, including all the largest and most influential ones, have authored explicit pacifist statements at one time or another.⁵

The outbreak of World War I and the conscription policy that soon followed provided the occasion for the Assemblies of God to formally articulate their position on this matter. The abhorrence many Pentecostals felt toward this war was eloquently expressed by Bartleman:

Patriotism has been fanned into a flame. The religious passion has been invoked, and all the national gods called upon for defense... What blasphemy! Men who before lived in peace and satisfaction now hate one another unto murder... Truly all beautiful theories about the rapid development of the human race... are now fallen. They are using all progress and development in science, etc., to blow men into hell."⁶

In April 1917, the Executive Presbytery of the General Council met to frame a resolution stating the official position of the Assemblies of God toward military service. They did so in compliance with State Department regulations, hoping to secure the right of conscientious objection for their constituency. While the General Council did not intend to prevent the enlistment of any of its members who were not genuine conscientious objectors, they did intend to pro-



How did early Pentecostals respond to World War I posters such as the above selection? The answers Roger Robins gives in this article could surprise you. Photos courtesy of Liberty Memorial Museum, Kansas City, Missouri.

duce a resolution that reflected the majority sentiment of the body they represented, and that would allow military exemption for those who desired it.⁷ The resolution was forwarded immediately to President Woodrow Wilson and was published 4 months later in *Weekly Evangel*, where it was accompanied by the paragraph with which this article began. The resolution read as follows:

While recognizing Human Government as of Divine ordination and affirming our unswerving loyalty to the Government of the United States, nevertheless we are constrained to define our position with reference to the taking of human life.

Whereas . . . we plainly declare the Holy Inspired Scriptures to be the all-sufficient rule of faith and practice, and

Whereas the Scriptures deal plainly with the obligations and relations of humanity, setting forth the principles of 'Peace on earth, good will toward men' . . . and

Whereas we, as followers of the Lord Jesus Christ, the Prince of Peace, believe in implicit obedience to the Divine commands and precepts which instruct us to 'Follow peace with all men,' . . . 'Thou shalt not kill,' . . . 'Resist no evil,' . . . 'Love your enemies' . . . and

Whereas these and other Scriptures have always been accepted and interpreted by our churches as prohibiting Christians from shedding blood or taking human life;

Therefore we, as a body of Christians, while purposing to fulfill all the obligations of loyal citizenship, are nevertheless constrained to declare we cannot conscientiously participate in war and armed resistance which involves the actual destruction of human life, since this is contrary to our view of the clear teaching of the inspired Word of God, which is the sole basis of the our faith.⁸

Early Pentecostalism, like its modern counterpart, was nothing if not diverse. Not all Pentecostals, even within the ranks of the General Council, were strict pacifists—this in spite of the sweeping claims made by those who framed the resolution. E. N. Bell, for instance, allowed certain conditions under which a Christian might go to war, including legal compulsion or the defense of one's family. But even Bell warned that "war is wrong, and no Christian should go who can honorably and lawfully keep out of it."⁹ Despite the presence of diversity, pacifism was clearly the predominant view.

The pacifism of first generation Pentecostals was part of a broader worldview that allowed, and even demanded, a stronger critique of society's power structures than is common among Pentecostals



A Kansas City enlistment poster, World War I. Photo courtesy of Liberty Memorial Museum, Kansas City, Missouri.

today. A typical perspective was that of Charles Parham, who believed that

The past order of civilization was upheld by the power of nationalism, which in turn was upheld by the spirit of patriotism . . . The ruling power of this old order has always been the rich, who exploited the masses for profit or drove them en masse to war, to perpetuate their misrule. The principle teachers of patriotism . . . were the churches, who have lost their spiritual power and been forsaken of God.¹⁰

In reference to America's role as the world's military hardware store, Bartleman wrote:

We are fattening on the blood of other nations, profiting by their murder and their ruin. It is 'blood money.' We are killing innocent wives and children.¹¹

This "Pentecostal populism" of the first generation souls is hardly compatible with the conservative politics espoused by many of their grandchildren!

The pacifist conviction of early Pentecostalism is indeed a largely forgotten heritage. It is a heritage, however, that we must redeem from forgetfulness. Change is inevitable for any historical body. But if we are to change wisely, we must do so knowingly, aware of where we are headed and where we have been. Change must not be born of inattentiveness or inertia or pressure to conform. If Pentecostals have moved from pacifism to militarism, we must ask, has this been accomplished by careful, discerning

attention to Scripture and the Holy Spirit—that is, by attention to the same authorities early Pentecostals claimed for their position of peace? Or has the tran-

"The Pentecostal people . . . are uncompromisingly opposed to war, having much the same spirit as the early Quakers."
Weekly Evangel, 1915

sition simply been a part of our general assimilation into mainstream American culture? Whatever our answer may be, we do well to reconsider our historical roots, and to examine how those first pioneers, moved by the same Spirit which we claim as an inheritance, dealt with the questions of war and peace.

Notes

1. The editors at this time were J. W. Welch, Stanley Frodsham, and J. R. Flower. The name of the periodical changed as follows: *The Christian Evangel* (1913-15), *Weekly Evangel* (1915-18), *The Christian Evangel* (1918-19), *Pentecostal Evangel* (1919 to present).

2. B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis: Gospel Publishing House, 1916), p. 36.

3. "Pentecostal Saints Opposed to War," *Weekly Evangel*, June 19, 1915, p. 1. Editors at this time were J. R. Flower and E. N. Bell.

4. Frank Bartleman, "Christian Preparedness," *Word and Work* (date unknown), p. 114. To my

knowledge the most comprehensive arguments for pacifism carried in Assemblies of God publications were: S.H. Booth-Clibborn, "The Christian and War: Is it too Late?" *Weekly Evangel*, April 28, 1917, p. 7; Booth-Clibborn, "The Christian and War," *Weekly Evangel*, May 19, 1917, p. 4; and Burt McCafferty, "Should Christians Go to War?" *The Christian Evangel*, January 16, 1915, p. 1. The Gospel Publishing House also marketed copies of "a powerful book titled *Blood Against Blood*, by Arthur Booth-Clibborn" which advocated "a complete opposition and protest against war and the shedding of blood." See the June 19, 1915, and the July 10, 1915, issues of the *Weekly Evangel*.

5. Jay Beaman, "Pacifism and the World View of Early Pentecostalism" (unpublished paper presented to the Society for Pentecostal Studies, November 1983), pp. 1-2. See also his "Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief Among Pentecostals" (unpublished masters thesis, North American Baptist Seminary, 1982).

6. Frank Bartleman, "The European War," *Weekly Evangel*, July 10, 1915, p. 3. Compare Stanley Frodsham: "Is any child of God going to side with these belligerent kings? Will he not rather side with the Prince of Peace under whose banner of love he has chosen to serve?" "Our Heavenly Citizenship," *Weekly Evangel*, September 11, 1915, p. 3.

7. For a more detailed discussion of circumstances attending the framing of the 1917 resolution, see my article, "A Chronology of Peace—Attitudes Toward War and Peace in the Assemblies of God: 1914-1918," *Pneuma* (Spring 1984), pp. 17-21.

8. "The Pentecostal Movement and the Constitution Law," *Weekly Evangel*, August 4, 1917, pp. 6-7.

9. E. N. Bell, "Questions and Answers," *Weekly Evangel*, April 14, 1917, p. 9.

10. Charles Parham, *Everlasting Gospel*, quoted in Beaman, "Pacifism and the Worldview of Early Pentecostalism," pp. 27-28.

11. Bartleman, "The War—Our Danger," *Word and Work*, (November 1915), p. 300. See also his comments in "In the Last Days," *Word and Work*, (date unknown), pp. 393-4: "In single week recently thirty million dollars worth of ammunition and shells was shipped from New York to the allies. Millions of men have been sent suddenly to account to their Maker in hot blood through this infernal trade of ours. . . . Shall we not also account for this? Has the dollar become almighty to us?"



Roger Robins received the M. Div. degree from Harvard Divinity School in 1984. He is the pastor of the Filer Mennonite Church, Filer, Idaho. For a more detailed article on the subject of pacifism, see author's "A Chronology of Peace: Attitudes Toward War and Peace in the Assemblies of God: 1914-1918" (*Pneuma*, Spring 1984, pp. 3-25), and Jay Beaman's "Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief Among Pentecostals" (unpublished masters thesis, North American Baptist Seminary, 1982).

LETTERS FROM OUR READERS

More Information on Bell and Collins

I appreciate the good work you are doing, and always look forward to receiving my copy of *Heritage*.

I am enclosing historical material on E. N. Bell and A. P. Collins [the first two chairmen of the Assemblies of God]. As you can readily see, they were both highly active in the Southern Baptist Convention. It is also interesting to note that both of the churches they pastored are still in existence.

I would appreciate any information you could provide me on my uncle, William Jethro Walthall. He edited *The Beacon Light* during the 1890s and early in this century. The magazine became the *Pentecostal Gleaner*, the Arkansas District paper.

Andy Harris
Administrative Assistant
to Jimmy Swaggart
Baton Rouge, Louisiana

Perhaps one of our readers might have copies of the old Beacon Light. If so, please send them (or photocopies) to the Archives, and we'll see that Harris gets copies. Bell pastored the North Fort Worth Baptist Church, and Collins was the founding pastor of Riverside Baptist Church, Fort Worth. The latter recently celebrated its 75th anniversary.

New Lifetime Member Identifies Missionaries on Ambassador

Thank you for the great work you are doing. The years go so fast I get tired of writing checks. So I've opted for a lifetime membership.

Vol. 5, No. 4 [which featured the *Ambassador* missionary planes] was especially interesting to me because I came home for my first furlough from Nigeria in December 1949 on the *Ambassador II*. It was a wonderful and delightful trip.

I was surprised that no one identified for you the women sitting across from the A. E. Wilsons in the picture on page 4. They are Matilda Birkland and Martha Jacobson.

I was in Port Harcourt along with many other missionaries when the plane came there. I guess it was the largest plane that had ever landed. A British official said, "There's one thing about these Americans; when they do something, they do it in a big way!"

Irene Crane
Gig Harbor, Wash.

Remembers Pentecost in the East

I believe every time I receive *Heritage* I cry as I read about all those dear old saints who blazed the trail in my days (I will be 81 on my next birthday). I was a child when dear old Brother Boddy came from England to Pennsylvania and launched a camp meeting near Philadelphia on our friend's farm. Following that meeting dear Sister Woodworth-Etter held a meeting. This was before World War I. She gave a prophecy of America getting involved in the war. The crowd on the outside booed her, but in a short time it came to pass.

I praise the Lord for all the memories from childhood to old age and can truly say, "Jesus has grown sweeter as the years have rolled by." Maranatha!

Ida (Mrs. Rolland) Gerhart
Ambler, Pennsylvania

Thanks for Archives' Help

Let me express in behalf of the district brethren our sincere appreciation to the Assemblies of God Archives for the loan of Jodie Loutzenhiser. Jodie was a big help in getting me started on the Ohio District Council Archives. She answered a lot of questions and helped set up a coding system. If I have any more questions, I know where to go.

Howard R. Davidson, Director
Ohio District Archives

See page 16 for more letters



Above, first row, Matilda Birkland and Martha Jacobson aboard the first flight of the *Ambassador I*, September 1948. At right is Irene Crane, missionary to Nigeria (1946-81).



THIS GOSPEL SHALL BE PREACHED

The Beginning Years for Pioneer Assemblies of God Missionaries

BY GARY B. MCGEE

In the months that followed the adjournment of the first General Council in April 1914, several hundred ministers joined its ranks. About 27 of them were missionaries.¹ The number of missionaries and records of its meetings illustrate that from the beginning foreign missions commanded the Council's attention. Some missions agencies at the time, such as the China Inland Mission founded by J. Hudson Taylor, were strongly identified with well-known personalities; the foreign missions program of the newly formed General Council of the Assemblies of God, however, had no single figure to direct its overseas enterprise and marshal support from the member churches in the United States.

The early leaders faced both strong antiorganizational sentiments at home and the often desperate needs of a mushrooming missionary force abroad. Years of instability followed the Hot Springs meeting and earnest efforts were made to bring order out of chaos.

In spite of these obstacles, a strong ideal of establishing indigenous churches overseas, based on a New Testament pattern, persisted from the earliest years. While not shared by everyone and only occasionally realized, this ideal would,

nevertheless, eventually dominate the enterprise.

The period from 1914 to 1926 represents the most unstable years in the history of the Assemblies of God missions program. To understand this era, it is necessary to study the missionaries, their theology, the slow development of a few organizational structures, and General Council policies.² (For this article, we will limit the study to the missionaries.)

The enthusiasm of the earliest General Council missionaries for world evangelization before the return of Christ took them largely to the traditional sites of Protestant missionary endeavor: China, India, and Africa. Others were scattered from the Fiji Islands to Mexico.³ Many reported that distinct calls from God to specific geographical regions propelled them overseas. Blanche Trotter, an early missionary to Liberia, West Africa, reported that she saw the word *Africa* spelled out in letters of fire during a time of prayer.⁴

At least four groups can be distinguished in the early missionary lists of the General Council. The first group consisted of those who felt the urgency of the hour but were not prepared for the actual requirements of the foreign fields: language and cultural studies, dependable financial support from the home churches to meet expenses and expand activities, and a long-term strategy. Many of these individuals failed overseas and returned home when their zeal faded.

A second group was made up of those who lacked any formal theological and missiological training but persevered in their ministries. These men and women recognized the need to study the language and culture of their fields and learned as they continued their efforts. One outstanding representative of this group was Henry C. Ball of Kingsville, Texas. Converted in a Methodist church and later receiving the Pentecostal baptism, Ball spearheaded missionary endeavors among Hispanics in the United States and Latin America for many years. (For another representative of this group, see the accompanying story by Eric Johnson.)

A third group represented a considerable number of veterans from other missionary agencies who had received the baptism in the Holy Spirit and then joined the ranks of the Assemblies of God. Many of these veterans provided stability in the early days: Gottfried Bender (Venezuela), Laura Gardner (India), Christian Schoonmaker (India), and Alice M. Wood (Argentina) came from the Christian and Missionary Alliance; J.M. Perkins (Liberia) from the Methodist Episcopal Church; and Susan C. Easton from the

The early leaders faced both strong antiorganizational sentiments at home and the often desperate needs of a mushrooming missionary force abroad.

American Women's Board of Missions in India.

Unlike many in the early part of this century, the Pentecostal missionaries, including those of the Assemblies of God, had rarely received training in universities and Christian colleges. Shorter than the traditional program of ministerial preparation, the new Bible institute approach to theological education quickly gained favor. The Bible institute offered the student an intense training in Biblical studies, a dynamic spiritual atmosphere through daily chapel services and prayer meetings, and, of course, a speedier entry into the ministry. These institutions produced a fourth group of missionaries: those who received Bible institute education.

Missionary Training

Several Bible institutes supplied missionary candidates for the Assemblies of God in the early years: Berean Bible Institute, founded in 1923 (San Diego, California); Bethel Bible Training School, 1916 (Newark, New Jersey; independent, but closely associated with the Assemblies of God until its merger with

This article is an excerpt from This Gospel Shall Be Preached, by Gary B. McGee, © 1986 by the Gospel Publishing House, pages 85-93. Used by permission.

Central Bible Institute in 1929); Beulah Heights Bible and Missionary Training School, 1911 (North Bergen, New Jersey); Glad Tidings Bible Institute, 1919 (San Francisco, California); Rochester Bible Training School, 1906 (Rochester, New York; independent, but also closely related with the Assemblies of God);

The path to overseas ministry began with the sense of an intense call from God.

Southern California Bible School, 1921 (Highland Park, California; founded by Harold K. Needham, an Assemblies of God pastor and 1909 graduate of Nyack, Daniel W. Kerr, and Willard C. Pierce); and Central Bible Institute, 1922 (Springfield, Missouri).

For decades Central Bible Institute stood as the most significant missionary training school in the Assemblies of God.⁵ Modeled extensively after A. B. Simpson's Missionary Training Institute at Nyack by its early, former Alliance faculty members, Central Bible Institute strongly promoted the cause of overseas missions. The faculty desired a distinctively Pentecostal atmosphere. Frank M. Boyd, principal (dean) at the school from 1923-1929, believed that

the purpose of the Bible school was not to turn out a lot of dried up students; . . . that he expected all the students to be more filled with fire and love and zeal and more filled with the Spirit when they left than when they came. He said that when men had the Word without the Spirit they were often dead and dull and dry; and when men had the Spirit without the Word there is always a tendency towards fanaticism. But where men had the Word and the Spirit, they would be equipped as the Master wants His ministers equipped.⁶

Student life at the school largely revolved around its missionary activities. The following news item from *The Pentecostal Evangel* (formerly *The Christian Evangel*) described daily life at the school:

The students organized into a missionary society and the following were elected officers: Mr. Arthur Wilson, president; Mr. Meyer [sic] Pearlman, vice-president; Miss Nina Mayfield, treasurer; Mr. Finis Dake, gentleman curator [i.e., noon prayer leader]; and Mrs. J. Arthur Wilson, lady curator. Then began daily noon intercession for missionaries and mission fields at 12 to 12:30. On Monday, the field for prayer is China; on Tuesday, India, Persia, Arabia; on Wednesday, Africa; on Thursday, Europe; on Friday, South America; and on Saturday, the Jews. The names of 21 students were placed on the board at the missionary meeting

A Pioneer Missionary Tells His Story

A Call To the Congo, Hardships, Sacrifices, Victories

By Eric Johnson

When I arrived in San Francisco from Sweden in 1919, I was only 18 years old, but I had lofty dreams of a great future. I was a backslidden believer, but out of courtesy to my uncle and aunt I attended the Swedish Baptist Church.

A short time later we heard that a woman evangelist was preaching in San Francisco and that several languages had been spoken in the meetings. Often, we were told, the languages were understood by the audience.

Since I didn't know anything about English, I wanted to go and maybe I would get something out of the meetings. As it turned out, the evangelist was Aimee Semple McPherson. When we arrived at the old mission on Ellis Street, we found a full-blown Pentecostal revival in progress. It was beyond my wildest imagination!

I was under deep conviction for a week and fought against it. One night I went out of the mission but couldn't seem to leave. Finally, at about 11 p.m., I went back into the meeting and stood at the door twisting my cap. A Swedish brother came to me and lovingly pointed out my need of Christ. It seemed that I heard an inner voice telling me that it was "now or never."

I did not go to the altar but dropped to the floor where I was. Jesus gloriously saved me, and I went home that night and read the entire book of Revelation.

I felt God's call on my life so I enrolled at Glad Tidings Bible School (now Bethany Bible College, Santa Cruz) and graduated in 1922.

Sister McPherson returned to San Francisco, this time to the Colliseum which seated

as having received a definite call from God for a special field and 34 gave their names as being particularly interested in some special field. In solemn meetings such as these it is certain that God is speaking to hearts and that consecrations to God's service are being made.⁷

Unfortunately, Central Bible Institute and the other schools listed above provided little actual academic preparation for missionaries. The 1922-1923 school catalog, for example, listed only one missions course: "Missions and Missionsaries." The course description read: "In this course is covered the history of Christian Missions up to and including the present efforts being made under the various Boards and by independent missionsaries on the world-wide field. The Home Missionary work necessary in our own land is also given due prominence."⁸ More extensive preparation for missionary candidates would not be seriously undertaken until near the close of World War II.



Eric and Pearl Johnson on the way to the Congo for their first term, 1927.

11,000. And it was packed night after night. The street cars were packed with people who

Continued on page 9

THIS
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Missionary Turnover

The years from 1914 to 1919 represent the period of greatest instability among the missionaries. The accompanying chart illustrates the rapid turnover with three different groups of missionary personnel:

Missionary Turnover in the General Council

Group 1	In 1914 27 new missionaries were added	By 1918 13 of them remained 14 had withdrawn
Group 2	In 1915 43 new missionaries were added	By 1919 20 of them remained 23 had withdrawn
Group 3	In 1918 56 new missionaries were added	By 1921 39 of them remained 17 had withdrawn

The rapid turnover would decline sharply after 1919, the year in which the General Council set up its Foreign Missions Department. However, many factors account for the personnel changes before that year. First, some of the individuals may have died from old age since several

who joined the new organization were veteran missionaries. Second, many early missionaries died from tropical fevers and diseases contracted while on the field. Henry B. Garlock, an early Assemblies of God missionary to West Africa, for example, recalled that "during the first 25 years of the Pentecostal work in Liberia, no less than a missionary a year died of malaria or some tropical disease. And many others were sent home because of serious illness."⁹ Third, occasionally missionaries married or remarried on the field, thus leading to changes on the missionary rosters.

Fourth, the eruption of the New Issue from 1913 to 1916 caused a small number of missionaries to leave the Council. Beginning with a camp meeting at Arroyo Seco, California, a number of Assemblies of God believers accepted a Oneness, or Modal Monarchian, view of the Trinity and consequently began to baptize or rebaptize believers in the name of Jesus to the exclusion of the Trinitarian formula of Matthew 28:19.¹⁰ After the issue caused considerable confusion and debate, the General Council meeting at St. Louis in 1916 condemned the view and adopted an official list of doctrines, including a lengthy Trinitarian position. Although the new doctrine spread to some foreign fields, notably China, perhaps as few as two missionaries left the Council because of this matter.¹¹

Fifth, furloughed missionaries traveling or living in the United States may not have been placed on the active missionary list. Sixth, many of these individuals who went overseas were not adequately trained and may have had only a naive view of what to expect. Disillusioned by harsh realities, they soon returned home. Such conditions undoubtedly discouraged others from remaining overseas.

Finally, the early missionaries who persevered on the foreign fields were rugged individualists who often remained skeptical of growing organizational structures at home. Some movement from the ranks of the organization may possibly be attributed to an intense desire to be governed exclusively by the Spirit's leading, unhampered by organizational restraints.

Missionary Support

The path to overseas ministry began with the sense of an intense call from God, followed by the pledged support of prayer and money on the part of friends, relatives, and local churches. After this, the prospective missionary then headed for the foreign field with or without the approval of the Foreign Missions Department of the new organization based in Springfield, Missouri. Many missionaries who followed this course enlisted the endorsement and financial support of the General Council after arriving at their field of ministry.

The support from the General Council in these early years was minimal, some-

times \$20 or less a month from undesignated funds that had been received.¹² All designated funds were sent overseas to the intended recipients. Many of the early missionaries maintained correspondence with various publications, such as *The Christian Evangel* (later *The Pentecostal Evangel*) and *The Latter Rain Evangel*, to publicize their spiritual and financial needs.¹³ Correspondence by Assemblies of God missionaries with non-Council periodicals, such as *The Bridegroom's Messenger* (Atlanta, Georgia), also continued for many years in an era when organizational restrictions remained in an embryonic stage.

Assurances that friends at home were praying for them also played a vital role in the minds of the missionaries. Indeed, some felt spiritual support was more important than financial assistance. William W. Simpson stated:

Beloved, the Lord's time has come for me to return to China... and I want to be sent forth with the hearty coopera-

*From 27 missionaries in 1914,
the force rose to 206
in 1919 and 250 in 1925.*

tion, sympathy and prayers of the Church of God following me. I don't care for a Mission Board to back me up with pledged financial support, but I must have the people of God who are of like precious faith with me, to uphold me with their prayers and fellowship if I am to do the work the Lord expects of me in China.¹⁴

In spite of hardships, financial needs, and disillusionment and retreat by some, the number of applicants willing to minister on foreign fields mushroomed. From 27 in 1914, the missionary force rose to 206 in 1919 and 250 in 1925.¹⁵

The missionaries' length of stay overseas was not predetermined. Some missionaries thought Christ's return was so imminent that they never expected to see the United States again once they had left. A few, such as Mabel Dean (Egypt) and Alice M. Wood (Latin America), never took furloughs and spent decades overseas. For most however, the hardships of the mission fields forced them to return occasionally to the homeland, sometimes having served overseas as long as 9 years or more. Getting money for the return trip, however, was not always easy, so the readerships of the various magazines were appealed to in one way or another. One such appeal represented the plight of Mr. and Mrs. Thomas Hindle, missionaries to Mongolia: "Brother and Sister Hindle are much in need of a furlough. They have been on the field for eight years, and

recently passed through the sad experience of losing their little daughter. Pray for them that their return fare may be forth-coming."¹⁶ On their return to the United States, missionaries often took up residence at various missionary homes, provided by the General Council or interested individuals.

Women in Missions

In spite of those hardships, foreign missions in the Assemblies of God afforded women a wide opportunity for ministry. For couples, both the husband and wife were considered missionaries; this usually meant many responsibilities in ministry for the latter. Although the percentage of *single* women missionaries remained about the same from 1914 to 1925 (37 to 38 percent), they played notable roles and increased their number from 10 (of 27) to 95 (of 250) by 1925. The *total* number of women missionaries (single and married) to men increased by 9 percent (to 161) between 1914 and 1925. Twenty-one years later they had gained only 1 percent but they numbered 329 of a missionary force of 503.

Women could not receive ordination as an elder (i.e., pastor) during the early years of the Assemblies of God. In addition, they were not permitted to vote at the General Council meetings; they served instead as advisory members. (The restriction on voting was removed in 1920.) However, besides serving as evangelists, women could also be ordained as missionaries. But when pressed by Hattie Hacker and Jennie Kirkland, former missionaries to India, the Executive Presbytery, the highest administrative board in the General Council, had granted them the privilege of performing "the functions of the Christian ministry, such as baptism, marriage, burial of the dead and the Lord's Supper, when a man is not available for the purpose, and [having] a certificate to that effect... attached to the credentials as special privilege in the case of emergency only."¹⁷ The large number of women involved in missionary service and the unusual circumstances of the foreign field evidently overcame any hesitations about ordaining them, at least for this type of service.

Women did not generally serve in decision-making positions. When the Council approved a Foreign Missions Committee in 1917, Susan C. Easton, a missionary to India since 1885, was appointed to serve. She was the last woman to serve as a full-fledged member. Her time on the committee amounted to only one year when its responsibilities were transferred to the Executive Presbytery.¹⁸

As the missions program developed, numerous articles appeared in *The Pentecostal Evangel* appealing for more men, presumably married, to serve overseas. J.

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Missionaries Attending 1931 General Council, San Francisco

Front row, left to right, Elizabeth Weidman, Esther Harvey, Mrs. H. W. Cragin, Mrs. E. Knoll, Miss A. Aston, Noel Perkin (Secretary), Mrs. C. Jackson, Mrs. A.M. Heetebry, Mae Mayo, and Mrs. Eric Johnson. Second row, Mrs. W.W. Simpson, Mrs. Leif Erickson, unidentified, Evangeline Cragin, Mrs. V.G. Plymire,

Alice E. Luce, Roy Scott, Cecil Jackson, A.M. Heetebry, Ralph Phillips, H. C. Ball, and Eric Johnson. Third row, W.W. Simpson, Leif Erickson (holding Willis), H. W. Cragin, Charles Personeous, V.G. Plymire (holding David, now a missionary to Taiwan).

□ Eric Johnson/from page 7

sang the songs of Pentecost. A little Scandinavian mission got its start from these meetings; and after preaching to an Indian congregation during the summer of 1922, I returned to San Francisco as the mission pastor. (This church is now the large Bethel Temple.)

While I attended Glad Tidings I felt a strong call to the Belgian Congo, and more than once found myself in deep prayer and intercession.

Later I accepted a call to pastor a church at Wasco, California. It had been a German Baptist congregation but had become Pentecostal after members had received the Baptism at Sister McPherson's meeting in Fresno. I was single when I accepted the pastorate; but when I saw Pearl Betker at the piano, I told myself, "That's the girl for me." We were married in 1925.

One Sunday night after a glorious service, my wife and I were sitting in our living room. Suddenly a heavy burden for the Congo came upon both of us. After a long period of intercession, we felt that the time had come for us to prepare for the Congo. We itinerated for several months and then sailed May 14, 1927, aboard the *Gripsholm*. We stopped over in Sweden for a few weeks where we held some good revival services with many being saved.

After studying French in Belgium, we sailed to Port Sudan on the Red Sea, then by train to Khartoum, and then 16 days on a stern wheeler, traveling a thousand miles on the White Nile.

The trip by boat was extremely difficult because I had a bad case of dysentery which just about killed me. After we finally arrived at Reaef, we rode in a truck for another day to Aba. There the Africa Inland Mission had a doctor who was able to help me.

Alva Walker, an Assemblies of God missionary, came to Aba to take us to Gombari. But I was not able to travel for another week. On November 7, 1927, we arrived in Gombari, Belgian Congo, where Alva and Mary Walker had already served for 2 years. Fred and Lulu Leader joined us later.

One of the greatest attractions for the Africans was Pearl's accordion. Whenever she began to play, Africans would come running by the hundreds, giving us a great audience to preach the gospel.

Many sacrifices were made in those early years, including the lives of several missionaries. Fred Leader died in 1930 and Mary Walker too laid down her life for Christ in the Congo during their second term. Our own family was touched with deep sorrow when our baby Jimmy died in the Congo.

Looking back over many years in Africa, I remember the many faithful and dedicated fellow missionaries, most of whom are now with the Lord. Names that come to mind besides the Walkers and

Leaders include Henry and Ruth Garlock, Lloyd and Margaret Shirer, Harold and Naomi Lehman, and many others.

I am now in my 85th year, and I am still somewhat active. Time is running out but memories linger. One of those memories precious to my heart was the night in an old mission in San Francisco when Christ came into my heart and transformed me and called me to preach His gospel in Africa. ✠



Eric and Helen Johnson, 1986

Eric Johnson is one of thousands who answered a missionary call and served in the Assemblies of God foreign missions force. He and his wife Pearl served in the Belgian Congo (now Zaire) and Gold Coast (now Ghana) between 1927-38 and 1948-52. They also pastored in Washington, California, and Oklahoma. He and his present wife, the former Helen Hanke, live in San Francisco.

THIS GOSPEL SHALL BE PREACHED

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Roswell Flower, the missionary secretary from 1919 to 1923, wrote:

The crying need on every mission field which has been opened by consecrated Pentecostal missionaries is for MEN. There is not one field but what is suffering for the want of men. Young women have volunteered in far greater numbers than men for pioneering in China, India, and Africa and South America. They have struggled with the building projects, the management of stations, the supervision of native workers, etc., and have been called upon to perform a

A far greater number of women than men volunteered for missionary service.

multitude of tasks which should have been placed upon the stronger shoulders of men. They are compelled to assume these burdens as there were *no men* to take them. They have struggled and suffered, and many of them have been compelled to come home broken in body and spirit because of the heavy tasks which were laid upon them.¹⁹

Flower, always practical in his administrative approach, expressed concern for



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the welfare of the single women missionaries and the future of the enterprise.

The Effect of War on Missionaries

Since the Assemblies of God organized just before World War I, events naturally affected the work of foreign missions. The new organization advocated loyalty to the government, but opposed participation in the war effort "because of the unswerving conviction that this holocaust was the unmistakable prelude to the Second Coming."²⁰

Numerous difficulties faced prospective missionaries who attempted to leave the United States for foreign missions service during the war years. Often passports took months to get. Young male missionaries needed draft exemption and clearance from their district boards before leaving the country. Departure times for ships were often changed and guarded with secrecy. (Once a ship left port, many prayed that it would not be torpedoed.) All this red tape led to additional expenses, which had not been anticipated.

Difficulties did not diminish after the war ended. Rising prices, high rents, difficulties in getting homes for missionaries abroad, and new restrictions on independent missionaries in the territories of the British Empire served only to increase the pressures on the infant Assemblies of God Foreign Missions Department. (The restrictions on independent missionaries led several Pentecostal missionaries to seek General Council endorsement to reach India.) By 1920, 50 newly endorsed missionaries waited for sufficient funds to go overseas. Because of the increased financial strain on the organization, further endorsements were withheld until "our offerings measure up with the consecration of the workers."²¹

Notes

1. It is difficult to determine the exact number of missionaries who entered the Council that year. J. Roswell Flower, the elected secretary, listed on the rolls 17 persons with addresses outside the United States and Canada as missionaries. However, other individuals listed with addresses in the U.S. were probably also engaged in missionary activities at the time. Two possible explanations: home on furlough, they joined the Council and gave their current addresses, or their exact status at the time was unclear to Flower.

Later publications reflect the uncertainty over the precise number. Noel Perkin and John Garlock cited 15 missionaries at the first General Council (*Our World Witness: A Survey of Assemblies of God Foreign Missions*. Springfield, Mo.: Gospel Publishing House, 1963, p. 29); a year later Perkin enlarged this number to 32 ("Our First Five Years [1914-1919]," *Missions Vignettes*, no. 1, *Pentecostal Evangel*, October 25, 1964, p. 14). A more recent study by Joyce Wells Booze followed the later Perkin estimate (*Into All the World: A History of Assemblies of God Foreign Missions*. Springfield, Mo.: Assemblies of God Division of Foreign Missions, 1980, p. 12). A lower figure of 27 may be more precise.

2. The General Council is the highest constitutional authority in the Assemblies of God and acts as a policy-making body. It is a legislative

assembly composed of all ordained ministers and one delegate from each recognized assembly. This body met twice in 1914 and annually until 1921. After that the General Council meetings took place biennially. The denomination is sometimes referred to as the "General Council." For further information, see Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, Mo.: Gospel Publishing House, 1961), pp. 87-88.

3. The early General Council lists of missionaries included those in the territory of Alaska as well as those in the continental United States ministering to American Indians and Hispanics.

4. H. B. Garlock, *Before We Kill and Eat You*, ed. Ruthanne Garlock (Dallas: Christ for the Nations, Inc., 1974), p. 12.

5. By 1946, about 134 missionaries had been trained at Central Bible Institute; Southern California Bible School, 44; Bethel Bible Training School, 34; Glad Tidings Bible Institute, 33; North Central Bible Institute (founded in 1930 at Minneapolis, Minnesota), 30; Beulah Heights Bible and Missionary Training Institute, 27; Northwest Bible Institute (founded in 1934 at Seattle, Washington), 23; Southwestern Bible Institute (founded in 1927 at Enid, Oklahoma), 22; Rochester Bible Training School, 21. These statistics are only approximate since a small number of missionaries studied at more than one school. For further information, note the biographical data in *The Prayer Fellowship*, (Springfield, Mo.: Foreign Missions Department, ca. 1946).

6. "Opening of the Central Bible Institute," *Pentecostal Evangel*, October 25, 1924, p. 8.

7. "Day by Day at Central Bible Institute," *Pentecostal Evangel*, December 20, 1924, p. 8.

8. *First Annual Catalog, Central Bible Institute: 1922-1923*. (Springfield, Mo.: Assemblies of God, Inc.), p. 14.

9. Garlock, *Before We Kill*, p. 24.

10. "Modalistic monarchians... maintained that of the Godhead, 'Father,' 'Son,' and 'Spirit,' were but descriptions of the successive modes or manifestations of God's coming to man, thus proclaiming the full divinity of Jesus, but doing so at the expense of individuality within the eternal God." *The Westminster Dictionary of Church History*, 1971 ed., s.v. "Monarchians." For the impact of this gathering on missions, see C. W. Doney, "Journal of Missionary Travels and Experiences," n.d., pp. 6-8. (Typewritten.)

11. For further information, see Menzies, *Anointed*, pp. 106-121; Arthur L. Clanton, *United We Stand: A History of Oneness Organizations* (Hazelwood, Mo.: The Pentecostal Publishing House, 1970), p. 44; Frank J. Ewart, *The Phenomenon of Pentecost* (Hazelwood, Mo.: World Aflame Press, 1975), pp. 117-118.

12. Personal interview with Noel Perkin, Executive Director Emeritus of the Assemblies of God Division of Foreign Missions, Springfield, Missouri, 16 August 1979; Noel Perkin, "Highlights of the 20's (1920-1924)," *Missions Vignettes*, no. 2, *Pentecostal Evangel*, November 29, 1964, pp. 17-18.

13. For a brief history of the *Pentecostal Evangel*, see "Spreading the Pentecostal Message Across America and Around the World: A Brief History of 'The Pentecostal Evangel,'" n.d. (Typewritten.)

14. W. W. Simpson, "Bro. W. W. Simpson's Plans," *Weekly Evangel*, January 5, 1918, p. 7.

15. General Council Minutes, 1914, pp. 13-16; 1919, pp. 44-48; 1925, pp. 96-102.

16. *Pentecostal Evangel*, December 5, 1925, p. 18; see also J. Roswell Flower, "Coming Home on Furlough," *Pentecostal Evangel*, October 1, 1921, p. 12.

17. Executive Presbytery Minutes, November 23, 1914; also see "Rights and Offices of Women," Gen-

Continued on page 16

By Wayne Warner

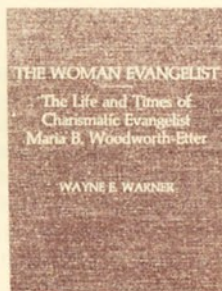
Just as it is difficult to single out a founder of the Pentecostal movement, so it is difficult to say that one person is the forerunner of this movement. Several leaders articulated doctrines which would later become a part of Pentecostal theology, including Charles G. Finney, John Alexander Dowie, A. B. Simpson, A. J. Gordon, Charles Cullis, Asa Mahan, Phoebe Palmer, and R. A. Torrey. They were in what we might call the vanguard of the Pentecostal movement.

Another important minister in this 19th century vanguard is Maria B. Woodworth-Etter.¹ Although Woodworth was not a theologian, she was probably the best-known 19th century minister who

She was probably the best-known 19th century minister who embraced Pentecostalism.

embraced and became an integral part of the 20th century Pentecostal movement.

Woodworth began her dynamic evangelistic ministry in Ohio about 1880 and had gone coast to coast at least three times by 1894. In her early preaching in the midwest she emphasized conversions and was very successful in meetings sponsored by Methodists, United Brethren, Churches of God (Winebrenner), and other groups. Then in 1883 people in her meetings began to go into trances similar to what happened in the Early Frontier meetings. She was soon dubbed the "Trance Evangelist." Woodworth looked at the experience as the baptism in the Holy Spirit, or "receiving the power." No doubt she picked up her theology from



Wayne Warner is the director of the Assemblies of God Archives and editor of Heritage. This article is adapted from a paper he read at the 16th annual meeting of the Society of Pentecostal Studies, held at Southern California College, November 13-15. His book *The Woman Evangelist: The Life and Times of Charismatic Evangelist Maria B. Woodworth-Etter* was recently released by Scarecrow Press.

Maria B. Woodworth-Etter and the Early Pentecostal Movement

A Powerful Voice in the Vanguard of Pentecostalism

Mahan, Finney, Simpson, and others—but only gives credit to God and the Bible. During the spring of 1885 she said God told her to begin praying for the sick, which she reluctantly began to do.

So by 1885 she had developed her theology to include salvation, holiness, the baptism in the Spirit, healing, and the imminent return of Christ. She was also big on prophecies, including a doomsday for the San Francisco Bay area in 1890. The prophetic utterances—along with her other teachings and practices—filled tents and church buildings across the country. Take for an example a meeting she held in a field near Alexandria, Indiana, in 1885. A newspaper reporter estimated the crowd at 25,000. Five years later she owned a tent which would seat 8,000, and often the tent was too small to accommodate the faithful and the curious.

Before looking at Woodworth's influence on the early Pentecostal revival, I believe it is important to look at her role in the vanguard. I believe I can show Woodworth's 19th century ministry as having all of the later Pentecostal elements with the exception of speaking in tongues. The sources I will use in this section are from sources published before 1900.

In the Vanguard 1880-1900

Woodworth's 1894 book *The Life, Work and Experience of Maria Beulah Woodworth* tells of a meeting she conducted in Fairview, Ohio, in 1883. She wrote that the people confessed sin and "prayed for a baptism of the Holy Ghost and of fire."² Fifteen people came to the altar screaming for mercy and fell over in trances. The trance experience was new to Woodworth, but she believed it was from God. So did the Fairview people. They called it "the Pentecost power," and Woodworth adds that "these outpourings of the Holy Ghost were always followed by hundreds coming to Christ."³

About the meeting in Alexandria, Indiana, Woodworth said

The power of God fell on the multitude and took control of about five hundred, many fell to the ground. Others stood with their faces and hands raised to heaven. The Holy Ghost sat upon them... I was overpowered.⁴

At Boiling Springs, Illinois, during a camp meeting in September 1887,

Woodworth criticized the church because many did not believe in healings as they once did. The Decatur *Daily Republican* covered the meetings and summarized Maria's views in its September 10, 1887, issue:

The power which was given to the apostles in their day had never been taken from the church. The trouble was, the churches had sunk to the level of the world and were without the unlimited faith that will heal the sick and make the lame to walk. She prayed for the return of the old days and more faith in Christ among the people.⁵

During Woodworth's meeting in Oakland through the winter of 1889-90 the San Francisco *Examiner* frequently published stories. When a reporter asked Woodworth about the trances, she answered that Carrie Judd (later Montgomery) and Elizabeth Sisson had been "under the power" several times. A few days later the same newspaper described one of Woodworth's sermons in which she explained that the experience people were receiving under the Oakland tent was nothing new; it was something that the church had lost. "The evangelist de-

In a meeting at Alexandria, Indiana, in 1885, 500 of the 25,000 people in attendance fell to the ground when the power of God fell. She said, "The Holy Ghost sat upon them."

scribed in a fervid manner the 'day of Pentecost,' and claimed that the power that caused her converts to act as drunken men was the same today as in that wonderful day."⁶

Ten years before Charles F. Parham's Pentecostal experiences in Topeka, Kansas, Woodworth wrote about a meeting she conducted there. The city was stirred, sinners were converted, and "a number of bodies were healed of different diseases, and a number laid out as dead under the power of God."⁷

Then during the winter of 1893-94 she conducted a meeting in Los Angeles. Here is a summary of that meeting as published in her 1894 book:

While we stood between the living and the dead, preaching the gospel on the apostolic line, earnestly contending for the faith once delivered to the saints, proving to the people that Christ is the same yesterday, today and forever, according to the Lord's promise, he was with us, confirming his word with mighty signs and wonders following.⁸

Numerous other examples of Woodworth's Pentecostal preaching before 1900 could be cited. Two more should be sufficient to show her role in this decade prior to the beginning of the 20th century Pentecostal movement.

"Instead of looking back to Pentecost, let us always be expecting it to come."

—Woodworth, 1894 book

When she held a meeting in Louisville during the summer and fall of 1888, the *Courier-Journal* reported that "Fifteen persons asked to be prayed for preparatory to fully receiving the Holy Spirit." In commenting on a meeting she held in Indianapolis in 1891, Woodworth wrote, "A number of God's children received the anointing for service. They obeyed the command of Jesus, 'Tarry ye in the city of Jerusalem, until ye shall be endued with power from on high.'"⁹

From the latter quotation, and others written in this 1894 book, it is evident that Woodworth looked at the experience as equipping believers with power for service.

Woodworth's sermon, "The Glory of the Lord," which is published in her 1894 book, gives us a sampling of one of her favorite themes of the period. If believers would meet God's conditions, as the 120 did on the Day of Pentecost, the 19th century church would have the same results and

a mighty revival would break out that would shake the world, and thousands of souls would be saved. The displays of God's power on the day of Pentecost were only a sample of what God designed should follow through the ages. Instead of looking back to pentecost, let us always be expecting it to come, especially in these last days.¹⁰

You are probably wondering how Woodworth determined who had received the baptism in the Spirit. What was the "initial physical evidence" she looked for? Obviously, it was the trance experience or—as later Pentecostals would call it—"slain in the Spirit" or "under the power." I have found only one reference to speaking in tongues in Woodworth's writings prior to 1900. In her 1885 book she writes about her husband's conversion in a Methodist Church. She said his con-



Maria B. Woodworth-Etter
(1844-1924)

version was "very bright and [he] seemed to speak with other tongues."¹¹ In her books published after the Pentecostal revival started, she states that people spoke in tongues in her meetings from the very beginning. I have not been able to document this claim.

For fear that I leave you with the impression that I believe Woodworth originated her theology on the baptism in the Spirit and faith healing and was the forerunner to the Pentecostal movement, remember that she was only one of many during the 19th century who helped prepare the way. Her impact was tremendous,

however, simply because of the thousands of people she reached face to face and through her books. Partly because of her fame prior to 1900, Pentecostals accepted her—beginning about 1912—as one of their leading evangelists.

The Early Pentecostal Movement

It is difficult to determine just when Woodworth found her place in the Pentecostal movement, but we do know she was very active by 1912. In the beginning she said she held back because of what she felt was false teaching in the movement. Some of the people went to extremes on speaking in tongues, and others wanted the Holy Spirit to work their way, not His. She said her rule was simple: "Let the Holy Ghost work in any way that agrees with the word of God."¹²

Apparently Woodworth was able to work out differences with other Pentecostals as she was accepted by most of them until her death in 1924. She looked at the Pentecostal movement as the greatest thing to happen to the church since the Day of Pentecost. There were many showers around the world beginning about 1880, she wrote, but then after the turn of the century there was a "great outpouring."¹³

Let us take a look at the role Woodworth played in the beginning years of the Pentecostal movement. I think you will agree with me that she was highly visible and was very influential during the last 12 years of her life.

Woodworth began to cite instances of speaking in tongues that took place in her meetings beginning with the 1904 St. Louis campaign. She was 60 years old that year and perhaps was even thinking about retiring. But it appears that she was only ready to get her second wind and move right into the many opportunities which were available in the Pentecostal movement.

A rather strange period in the life of Woodworth is from 1905-1912. Compared with her previous all-out campaigns and thorough reporting in her books, this 7-year period could almost be called her "silent years." Her *Acts of the Holy Ghost*, which was published in 1912, jumps from her 1905 Indianapolis meeting to another meeting in the same city in the spring of 1912. Maybe this is the period during which she did not fully accept the teachings and practices of the Pentecostals.

Whatever the reason for the silent years, she put them behind her in 1912, and for the next 12 years found an important place in the Pentecostal movement. By this time she was 68 years old, but she hit the sawdust trail with the vigor she demonstrated in her campaigns of the 1880s. Pentecostals were calling for her from all over the country to conduct meetings in their cities.

One of the calls she accepted came

from a young Pentecostal pastor in Dallas, F.F. Bosworth, who later became a well-known evangelist. Despite the fact that this 1912 meeting proved to be a key Pentecostal meeting, the Dallas newspapers almost ignored the thousands who were meeting daily and nightly for almost 5 months. Bosworth, however, wrote reports which were published in Pentecostal papers around the world. The list of influential Pentecostals who flocked to Dallas for this meeting reads like a "who's who" of the movement. Frank J. Ewart and Harry Van Loon represented Los Angeles; Andrew D. Urshan was there from Chicago; representing Winnipeg, Canada, were Archdeacon Phair and 12 others; Carrie Judd Montgomery and her husband George, who traced their friendship with Woodworth back to 1889, were there from Oakland; M. M. Pinson, who would preach the keynote sermon at the organizational meeting of the Assemblies of God, was there from Austin; A. P. Collins, who 3 years later became the general chairman of the Assemblies of God, was there from his pastorate in Fort Worth; a group visiting from England included Stanley and Alice Frodsham. Since the meetings ran from July to December, it seems only reasonable to think that the above Pentecostal leaders were joined by many others well known in the movement.

R. J. Scott, a Christian businessman associated with the Azusa Street Mission, traveled to Dallas to hear Woodworth. He invited her to be the main speaker at the World-wide Camp Meeting he was planning for the spring of 1913 at Arroyo Seco in Pasadena. That meeting was one of the key Pentecostal gatherings in the early years of the revival.¹⁴

M. M. Pinson described the camp at Arroyo Seco as a battlefield. They were at war with Satan, and the good guys (and women) were winning the battle. Of the 200 ministers gathered for the meeting, Pinson was especially impressed with the 69-year-old Woodworth and her prayers for the sick.

A. C. Valdez, Sr., was a teenager at the time of the Arroyo Seco meeting, and when he was in his 80s he fondly looked back to the meeting. Woodworth was sickly herself and sometimes had to be carried up to the crude platform. But Valdez added, "There was nothing sickly, pale, or weak about her ministering. Once her equally ill husband joined her, she raised her small hands and the power of the Holy Spirit electrified us all."¹⁵

Two children who never forgot Arroyo Seco became well-known Pentecostal evangelists, Watson and Zelma Argue. They were filled with the Spirit in a children's service held at Arroyo Seco. Zelma wrote that Woodworth was insistent that those who were prayed for lift their hands to praise and give glory to God. And when they did the power came down.¹⁶

A well-known and influential black Pentecostal, G. T. Haywood, published a report in his paper about the World-wide Camp Meeting, citing the many who were healed during the meeting "through the instrumentality of His humble servant, Sister Etter. . . . On one occasion many were healed as Sister Etter raised her hands toward heaven, while she was leaving the tent."¹⁷

Later in 1913 several Pentecostal missions in Chicago cooperated with the Stone Church in a Woodworth campaign. Anna C. Reiff, editor of *The Latter Rain Evangel* and former secretary to John Alexander Dowie, described the meetings as Chicago's "mightiest visitation of the supernatural she has ever known." A. H. Argue wrote that the Chicago meeting was the "mightiest visitation from God of these latter days."¹⁸

Many healing testimonies and reports of conversions filled the pages of *The Latter Rain Evangel* in the August 1913 issue which is devoted to Woodworth's meeting. Other Pentecostal papers picked

**A. H. Argue wrote that
Woodworth's 1913 meeting in the
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up the stories and echoed the Chicago meeting around the world.

A great number of people in the early years of the Pentecostal movement looked at Woodworth as a saint. Carl Brumback said she "looked just like your grandmother, but who exercised tremendous spiritual authority over sin, disease, and demons."¹⁹ Many who read her books put them next to the Bible in importance. F. F. Bosworth, for example, helped spread her fame and credibility by wishing that

all the saints in the Pentecostal movement had a copy of Sister Etter's book. It is such a help to faith! There has been no such record written since the "Acts of the Apostles" recording such continuous victories by the Lord in our day over sin and sickness.²⁰

Stanley Smith, a member of the famous Cambridge Seven which also included C. T. Studd, wrote a testimonial about Woodworth's *Acts of the Holy Ghost*—which was reprinted in Woodworth's 1916 book *Signs and Wonders*:

It is a book I value next to the Bible. In special seasons of waiting on God I have found it helpful to have the New Testament on one side of me and Mrs. Etter's book on the other. . . . I venture to think that this ministry is

unparalleled in the history of the Church, for which I give all the glory to the Lord Jesus Christ, as Mrs. Etter would, I know, wish me to do.²¹

Apparently many other people valued Woodworth's book "next to the Bible." W. J. Mortlock, a minister and editor for Woodworth, wrote in her 1922 *Marvels and Miracles* that her big books had sold 25,000 copies from about 1912 to 1921. In addition to this distribution, abridged editions and other book portions were published in French, Italian, Danish, Swedish, Egyptian, Hindustani, and other dialects of India and South Africa. Obviously the books are still in circulation because people in foreign countries occasionally write to Woodworth—more than 60 years after her death!²²

A Swiss woman, Mlle. Biolley, translated *Signs and Wonders* into French in 1919. Robert Lebel, a French Pentecostal minister who wrote the preface to the 5th edition of this French translation, commented that the Pentecostal revival in France can be attributed in a certain measure to the ministry of Woodworth's books.²³

The wide coverage Woodworth received in such periodicals as the *Word and Witness*, *Word and Work*, *The Pentecostal Herald*, *Confidence*, the *Pentecostal Evangel*, and *The Latter Rain Evangel* indicates how the movement regarded her ministry. These magazines seldom sent reporters to cover the Woodworth meetings but regularly published reports sent to them by local pastors and Woodworth's co-workers.

George C. Brinkman, a layman who edited *The Pentecostal Herald*, frequently published reports of Woodworth's meetings and advertised her books. When Woodworth returned to Muncie, Indiana, in 1920—35 years after she conducted a huge crusade there—Brinkman published an article with this lead paragraph:

Sister Etter, a most remarkable old lady [she was 76 at this time], is holding a 30 day campaign at Muncie. . . . Her voice is as strong today as it was more than 40 years ago when she first started in the evangelistic work.²⁴

M. M. Pinson praised Woodworth in a 1913 article published in the *Word and Witness*, stating that she is not trying to build up a "one-man" organization but is

trying to spread the full gospel as recorded in the book of Acts. She takes her stand with other leading Pentecostal preachers against false manifestations, which is right, and she takes her stand for the real Pentecostal outpouring of the Spirit with the signs following. . . . God is healing people in answer to prayer by this woman.²⁵

Another early Pentecostal leader, Robert J. Craig, pastor of Glad Tidings Temple, San Francisco, and the founder



A Woodworth baptismal service in the Mississippi River at St. Louis, September 1890. This drawing appeared on the front page of the *St. Louis Republic* along with a big story. The crowd was estimated at 10,000. Mrs. Woodworth conducted a 5-month meeting in St. Louis in her tent which would seat 8,000.

of what is now Bethany Bible College, Santa Cruz, wrote a report for the *Weekly Evangel*, urging ministers to use Woodworth's life and ministry as an example: "If the Pentecostal ministry would study her life and count on God, expecting the supernatural to be revealed in each meeting, what a mighty agency ours would be in the hands of God."²⁶

It is no wonder that Pentecostals around the world accepted Maria B. Woodworth-Etter when they read such positive and glowing reports in their periodicals from such respected men as Craig, Haywood, Pinson, Bosworth, Smith, Brinkman, and others. That is not to say that she did not receive opposition from leading lights of the evangelical and Pentecostal communities. The trances and the healing practices were often criticized by John Alexander Dowie, R. A. Torrey, and her own Churches of God. And some Pentecostals, men like Charles F. Parham and Frank Ewart, did not support her.

Woodworth's Affiliations

A few earlier Pentecostal histories stated erroneously that Woodworth was a member of the Church of God (Anderson) before the turn of the century. It was, however, the Churches of God (Winebrenner) which she joined in 1884. Her earliest ministerial affiliation apparently was with the United Brethren in Ohio.

It is interesting to note that Woodworth's association with the Winebrenner

group was one of almost constant conflict. Possibly as an appeasement to Woodworth's supporters within the church, the leaders tolerated her trances and faith healing. Then again, they saw that she was starting many churches for the denomination. One, for example, was founded in St. Louis following a huge campaign in 1890. Five years later this church had 500 members.

During another meeting Woodworth held in St. Louis in 1904, the Churches of God dismissed her because they claimed she was uncooperative and that there had been "some dissatisfaction" about her ministry.²⁷

I have found no record that Woodworth joined any other group after her dismissal from the Churches of God in 1904. Since the Assemblies of God often supported her meetings between 1914-24, one might wonder why she did not accept credentials. Apparently Woodworth was more interested in spiritual unity than organizational unity; this is evidenced in her meetings at Los Angeles and Chicago in 1913. Too, the Assemblies of God in its early years had little place for women in leadership positions. They could not pastor a church, they could not vote at General Councils, and they were ordained only as evangelists or missionaries. She knew that some men in the Pentecostal movement believed women belonged behind the scenes and with little authority. David Lee Floyd, who attended Woodworth's meeting in Hot Springs, Arkansas, in 1913, told me that the local leadership—which included E. N. Bell, D. C. O. Opperman, and Howard Goss—appreciated Woodworth's ministry but was careful not to give her "too much authority."²⁸

By 1914 Woodworth was 70 years of age, and she had preached more than 30 years as an ecumenical evangelist. No doubt she felt she could minister more effectively to the various groups as an independent than she could as a member of a single body. And she probably felt she could finish her course and do her own thing without a denomination to back her—or restrict her.

Maria B. Woodworth-Etter was a powerful force in both the 19th century vanguard of the Pentecostal movement and the actual revival which began after the turn of the century. She did not establish doctrines, but few people had as much impact during the period to popularize those doctrines at the grassroots level of the Christian church.

We should not forget her contribution to this worldwide movement.

Notes

1. Maria B. Underwood was married to P.H. Woodworth in the 1860s. She divorced him in 1891,

charging him with adultery. He died in 1892. She married Samuel Etter in 1902 and hyphenated her names. Etter died in 1914, and she died in 1924. For this article I am calling her Woodworth. Some of the material used in this paper has been adapted from my book *The Woman Evangelist: The Life and Times of Charismatic Evangelist Maria B. Woodworth-Etter* (Metuchen, NJ: Scarecrow Press, 1986).

2. Maria Beulah Woodworth, *The Life, Work, and Experience of Maria Beulah Woodworth* (St. Louis: by author, 1894), p. 54.

3. *Ibid.*, p. 55.

4. *Ibid.*, p. 202.

5. *Decatur Daily Republican*, Sept. 10, 1887.

6. *San Francisco Examiner*, Jan. 9, 1890. Woodworth added in this interview that "ministers who fall into line with the meetings are led out to seek more power." In their April 13, 1890, issue the *Examiner* told of people seeking the power, "ferrely praying to be baptized in it."

7. Woodworth, p. 364.

8. *Ibid.*, p. 428. This meeting in Los Angeles continued for 5 months.

9. *Louisville Courier-Journal*, Aug. 24, 1888; Woodworth, p. 359.

10. Woodworth, pp. 437-38.

11. Woodworth, *Life and Experience of Maria B. Woodworth* (Dayton, Ohio: by author, 1885), p. 28.

12. Woodworth-Etter, *Marvels and Miracles* (Indianapolis: by author, 1922), p. 501.

13. Woodworth-Etter, *Spirit-filled Sermons* (Indianapolis: by author, 1921), pp. 38-39.

14. In publicity for the camp meeting, Scott listed his name along with George B. Studd as contact person. They testified later that they were both healed during the meeting. Pentecostals remember this meeting more for the division—the promotion of the Oneness doctrine which resulted from a sermon preached by R. E. McAlister—than they do for the unity of Pentecostals which Scott was hoping for.

15. A. C. Valdez, *Fire on Azusa Street* (Costa Mesa: Gift Publications, 1980), pp. 41-42.

16. Zelma Argue, "Act Your Faith," *Pentecostal Evangel*, July 19, 1959, pp. 8-9.

17. Woodworth-Etter, *Signs and Wonders*, p. 253.

18. Anna C. Reiff, "The Day of Chicago's Visitation," *Latter Rain Evangel*, August 1913, pp. 2, 3.

19. Carl Brumback, *Suddenly... From Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 271.

20. F. F. Bosworth, "The Wonders of God in Dallas," *Word and Witness*, Aug. 20, 1912, p. 3.

21. Woodworth-Etter, *Signs and Wonders*, p. 7. This statement published previously in *Confidence*. Norman P. Grubb told me that Smith was "the predestined successor to Hudson Taylor." But according to Grubb, Smith came out strongly for the doctrine of ultimate reconciliation, which caused his dismissal from the China Inland Mission.

22. Interview with Thomas Paino, pastor of Lakeview Temple, Indianapolis, which is an outgrowth of the old Woodworth-Etter Tabernacle. Woodworth's 1916 book *Signs and Wonders* was reprinted by Harrison House in 1980.

23. George R. Stotts, "Mary Woodworth-Etter: A Forgotten Feminine Figure in the Late 19th and Early 20th Century Charismatic Revival," paper presented to the Church History Section, The American Academy of Religion, Oct. 26, 1974, p. 31.

24. *The Pentecostal Herald*, June 1920.

25. *Word and Witness*, Dec. 20, 1913.

26. *The Weekly Evangel*, Dec. 16, 1916.

27. *The Church Advocate*, March 30, 1904, quoted in "Maria B. Woodworth-Etter and the Churches of God," by Jon R. Neely, *The Church Advocate*, Aug. 1975, p. 4.

28. My taped interview with Floyd, Feb. 26, 1981.

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

Seventeen Assemblies of God Sunday schools led their respective states as the fastest growing, according to *Christian Life* magazine. In addition, Westside Assembly, Davenport, Iowa, led the nation as the fastest growing Sunday school (1,825 to 3,116).

The Assemblies of God has appointed its first woman chaplain for the military. Gloria J. Orengo is in the Air Force Reserve. (*Chaplain Orengo is now a major and serving at Maxwell AFB, Alabama. See photo.*)



Chaplain Gloria Orengo

20 Years Ago—1966

One of the pioneer ministers of the south, William F. Hardwick, 79, died in November. Ordained in 1910, he became a charter member of the Assemblies of God and was superintendent of the old Southeast District (1922-26).

The Word of Life Bookstore, which has been located in Pasadena for the past 10 years, is now in new quarters in Santa Ana. L. B. Keener is the manager.

30 Years Ago—1956

Three veteran missionaries recently passed away. Victor Plymire, a missionary to Tibet and China, died December 8; Mrs. Lawrence Perrault, Cuba, died of illness, January 9; Emil Chastagner, missionary to French West Africa, was killed in a car accident on December 28.

The Arkansas District has dedicated a new office building in Little Rock. The District was formed in 1914, a few weeks after the General Council was formed. G. W. Hardcastle is the superintendent.

40 Years Ago—1946

George and Christine Carmichael received a rude awakening when they arrived in Palestine for their missionary duty. Three bombs exploded a few blocks from the mission. Later the railroad station just three blocks away was destroyed by a bomb.

H. E. Waddle, former superintendent of the Tennessee District, has had cataracts removed and now is able to see again.

50 Years Ago—1936

Pastor Marvin Smith, Bloomington, Indiana, reports that meetings conducted by Lydia Paino and Blanche Rogers and later Evangelist and Mrs. Clyde Goree stirred the church. About 30 were saved, at least 20 received the baptism in the Spirit, and 25 people joined the church.

The Assemblies of God sent 44 new missionaries to 13 fields during 1936, which is a new record for 1 year. Another record was set in the amount of money received for foreign missions: \$335,016.01. (*The 1986 total giving was \$71,628,433.*)

60 Years Ago—1926

The church in Booker, Texas, is too small to hold the crowds wanting to hear the Morton sisters in an old-time Pentecostal revival. People from as far away

as a hundred miles are attending the meetings in this small Panhandle community.

Smith Wigglesworth, the English evangelist, has been conducting meetings across the country. He closed a very successful meeting in Oakland and is now on his way to Australia. His daughter Alice Salter is traveling with him.

70 Years Ago—1916

The South and Central Africa Pentecostal Mission is now publishing its own magazine, the *Pentecostal Herald*. George Bowie is president of the organization.

A new Pentecostal organization has been formed at Eureka Springs, Arkansas. According to a story in the *Weekly Evangel*, The General Assembly of Apostolic Assemblies has no written statement of truth and is practically unanimous in its stand against the General Council's position on the Trinity. Officers are D. C. O. Opperman, chairman; Lee Floyd, secretary; and Howard Goss, treasurer.

80 Years Ago—1906

T. B. Barratt, a Methodist minister visiting New York from Norway, has received the Pentecostal experience. In a letter to Pentecostals in Los Angeles, he wrote that he had been speaking and singing in tongues wherever he went. (See photo below.)

Two ministers of the World's Faith Missionary Association, W. H. Durham and H. L. Blake, went to Los Angeles to investigate the happenings at the Azusa Street Mission. They were both baptized in the Spirit.



T. B. Barratt (center) meets with other Scandinavian leaders. From the left, Lewi Petrus (Sweden), Mrs. Barratt, and Mr. and Mrs. L. Bjorner (Denmark).

All in a Day's Work for a Missionary

From a Letter Everett Phillips Wrote to Noel Perkin

Editor's Note. The following is an excerpt from a letter former Field Secretary Everett Phillips wrote to the late Noel Perkin in 1957. Perkin, who was missionary secretary at the time, had heard stories like this before. He had been a missionary himself and had been director of A/G missions since 1927. Phillips, to keep things in a positive vein, could have added, "Other than these little problems, everything is going great." Phillips lives in Springfield, Missouri.

Hello Brother Perkin:

After arriving in Jos, Nigeria, I made a trip to Togo and Dahomey [now Benin] where I had been invited to speak at their annual convention. I flew to Lagos and then rode by bus to Lome on the coast where our mission plane in Togo-Dahomey was to pick me up. I cabled the brethren there that I would be a little late, inasmuch as I had to stop in Lagos and wait over until Monday morning to get a re-entry visa into Nigeria. Vernon Metz cabled telling me that he would wait for me.

The all-night bus ride is an experience I would just as soon forget.

We went into the ditch twice, as some part of the steering kept breaking. We had to go through customs and immigration, leaving Togo and entering Dahomey, and there simply was no rest during the night. I even got fleas, which didn't make that night's journey very pleasant. (Incidentally, I have gotten rid of the fleas.)

When I arrived after the all-night trip from Lagos to Lome, I saw our plane flying overhead. When I got to the airport

about 20 minutes later, the airport manager told me that Vernon had just left to return to Natitingu. He had waited from the evening before and then decided that I wasn't coming and left. You may be sure that I wasn't too happy about it, especially after that very hard trip by bus.

There wasn't anything for me to do but to turn around and head back to Lagos because there was absolutely no way to get to Natitingu. So I had to rent a taxi and go back to Lagos, which in itself is a terrific ride.

Again, we went into the ditch on the way back. Our lights failed; the brakes failed; and I just about failed. We got back to Lagos about 1 a.m. but found the hotels filled. I finally got to one stinking hotel in downtown Lagos. I simply walked in with my suitcases and told them I was spending the night. There was no room, but I sat up in the vestibule with my feet on a chair and was literally chewed alive by mosquitoes all that night.

In the morning I went out to the S.I.M. resthouse and got a room. For 2 days I was very sick. I had a fever and just everything went wrong all at once. I suppose a lot of it was nerves in addition to the mosquito bites.

Anyway I got back to Lagos and eventually back to Jos and took up our work again.

Everett Phillips

LETTERS FROM OUR READERS

Enjoy Reading Heritage

I do appreciate getting *Heritage*, and the fall issue was superb. The photo quiz is interesting; my wife and I quickly identified all of them except Bob Harrison; I know who he is but could not recall his name. I know 10 of the 137 ministers who are 90 years and older. And we entertained Mrs. Buffum in our home in 1938.

My dear mother was filled with the Spirit at Mother Moise's Faith Home in

St. Louis (see "Mother Mary Moise of St. Louis," Spring 1986).

I entered full-time ministry in 1933. For 4 years I worked with the Home Missions Department in Springfield. For 10 years I was the administrator of Hillcrest Children's Home. I am now assisting in a pioneer effort here in Perryville.

Herbert Bruhn,
Perryville, Missouri

Congratulations on another great issue of *Heritage* (Fall 1986). The article on John Dowie was especially excellent. Keep up the good work.

A Charter Member,
Terry Pool, Pastor
Lighthouse Assembly
Eufaula, Alabama

You really put out a fine publication. It's one that provides a unique contribution to Pentecostal awareness.

Roger Robins, Pastor
Filer Mennonite Church
Filer, Idaho

See Robins' article on pacifism in this issue. We hope to have other articles in future *Heritage* issues.

This Gospel/from page 10

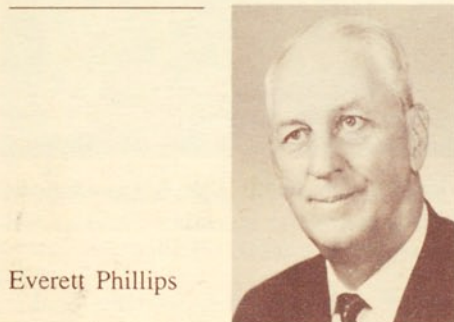
eral Council Minutes, (Combined Minutes), 1914-1917, p. 8.

18. On May 6, 1935, the Foreign Missions Committee invited Eleanor Bowie, a former missionary to South Africa and then supervisor of women students at Central Bible Institute, to serve as an auxiliary member of the Committee "in order to assist in dealing with matters particularly pertaining to lady candidates." Foreign Missions Committee Minutes, May 6, 1935; "New Member of Missions Committee," *Pentecostal Evangel*, June 22, 1935, p. 9. For a limited study of the later problems of primarily married women missionaries in the Assemblies of God, see Eleanor Guynes, "The Place of Women in Assemblies of God Foreign Missions," 1977. (Typewritten.)

19. J. Roswell Flower, "Men Wanted," *Pentecostal Evangel*, April 7, 1923, p. 12.

20. Roger Robins, "Attitudes Toward War and Peace in the Assemblies of God: 1914-1918," 1982, p. 6 (Typewritten.); for a more comprehensive study of the changing attitudes of the General Council of the Assemblies of God toward war, see Jay Beaman, "Pentecostal Pacifism: The Origin, Development, and Rejection of the Pacific Belief Among the Pentecostals" (M. Div. thesis, North American Baptist Seminary, 1982).

21. J. Roswell Flower, "Report of Missionary Treasurer for Year Ending September 1, 1920," *Pentecostal Evangel*, October 16, 1920, p. 9



Everett Phillips