

VOL. 12, NO. 2, SUMMER 1992

Assemblies of God

HERITAGE™



MISSIONARY FAMILY
CAUGHT IN WW II



SUNDAY SCHOOL CONVENTIONS 1940-1960

See story and photographs beginning on page 15.

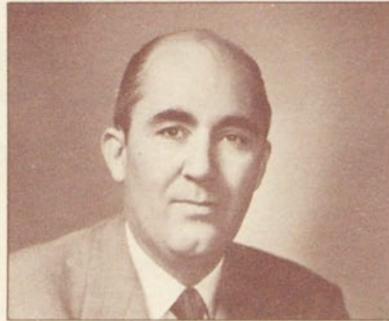
HERITAGE™

SUMMER 1992

VOL. 12, NO. 2



PAGE 7



PAGE 4



PAGE 15

4 HE WAS FOUND FAITHFUL

A profile on N. D. Davidson, pastor and superintendent of two districts. By Glenn Gohr

7 THE SANTA CRUZ CHEERBRINGERS

How a local girls group sparked national interest in beginning the international Missionettes. By Ferne H. Murray

9 THOMAS F. ZIMMERMAN

Final in 4-part series, this one on T. F. Zimmerman's leadership in evangelical cooperation. By Edith Blumhofer

13 A 4TH OF JULY SUNDAY SCHOOL PICNIC

Reflecting on the joys of a rural Wisconsin Sunday School picnic 50 years ago. By Marie Dissmore

15 SUNDAY SCHOOL CONVENTIONS

A look at the world's biggest Sunday School Conventions, sponsored by the A/G, 1940-60. By Sylvia Lee

20 MISSIONARIES IN SITUATIONS OF CONFLICT AND VIOLENCE

Beginning a 2-part series on the dangers in taking the gospel to other lands. By Gary B. McGee

24 DAYLIGHT PUSHES BACK THE NIGHT

Final part of the G. Herbert Schmidt saga: reunited with his daughters after World War II separation. By Wayne Warner

DEPARTMENTS

- 3 Heritage Letter
- 23 Letters From Our Readers
- 28 Archives Activities

ARCHIVES STAFF—WAYNE E. WARNER, EDITOR AND ARCHIVES DIRECTOR; JOYCE LEE, ASSISTANT ARCHIVIST; GLENN GOHR, ARCHIVES ASSISTANT AND COPY EDITOR; CINDY RIEMENSCHNEIDER, SECRETARY. ARCHIVES ADVISORY BOARD—CHAIRMAN JOSEPH R. FLOWER, J. CALVIN HOLSINGER, GARY B. MCGEE, EVERETT STENHOUSE.

Assemblies of God Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, Missouri 65802-1894. This magazine is free to members of the Assemblies of God Heritage Society. Yearly memberships are available for \$10; lifetime memberships are \$100. Membership fees are used to publish the magazine and support the Archives.

Assemblies of God Heritage is indexed in *Religion Index One: Periodicals*, published by the American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201. This index is part of the ATLA Religion Database, available on the WilsonDisc CD-ROM from H. W. Wilson Co. and online via Wilson-Line, BRS Information Technologies, and DIALOG Information Services.

Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), 5420 N.E. Glisan, Portland, OR 97213.

Persons wishing to donate historical materials to the Archives—such as correspondence, photographs, recordings, films, magazines, books, minutes, diaries, etc., are urged to write to the above address or call (417) 862-2781. Information about the Archives Building Fund is also available on request.

Copyright ©1992 by the General Council of the Assemblies of God, 1445 Boonville Ave., Springfield, Missouri 65802-1894.

ISSN 0896-4394

POSTMASTER: Send address changes to *Heritage*, 1445 Boonville Ave., Springfield, MO 65802-1894.

COVER. "The Good Ship S.S. Evangelism," 9th National Sunday School Convention, Springfield, Missouri, 1951.

HERITAGE LETTER

In this issue of *Heritage* you'll find the concluding parts of two series of articles which I hope you'll find helpful in your understanding of the Assemblies of God. They focus on the ministries of two very different personalities and ministries: former General Superintendent Thomas F. Zimmerman and an early missionary to Eastern Europe, G. Herbert Schmidt. The articles demonstrate once again the variety of gifts and talents God uses to advance His Kingdom.

Other features in this issue should catch your attention, and you might even shove back other publications or turn off the television so you can read about our grand heritage. I hope so.

Now, allow me to say something about the Zimmerman and Schmidt features.

Dr. Edith L. Blumhofer, project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College, began the four-part series on Brother Zimmerman in our winter 1990-91 issue. That first part, "A Look at the Indiana Roots," came off the press the week of Brother Zimmerman's memorial service in January 1991, and the issue was distributed at the close of the service.

Dr. Blumhofer added "Preparation for Leadership" (Spring 1991) and "Pentecostal Statesman" (Fall 1991). Now she concludes the series with a look at Brother Zimmerman's important role within the Evangelical community.

Blumhofer reminds us that Billy Graham views Thomas F. Zimmerman as the man who led "the entire Pentecostal movement into fellowship with the mainstream of evangelism."

And his influence augured well for the Assemblies of God, Blumhofer notes, as now denominational leaders occasionally visit the White House and are invited to serve on task forces and evangelical committees.

"People like Leighton Ford valued Zimmerman's advice and perspective on which Pentecostals to invite into their circles," Blumhofer adds, "and in his capacity as counselor, Zimmerman influenced the continuing voice of Pentecostals in the larger arena."

I began the G. Herbert Schmidt story after reading his books and articles and other sources relating to the very difficult but effective ministry among the countries of Eastern Europe following World War I. The two previous titles are "An American Missionary in Nazi Hands" (Winter 1991-92) and "A Refugee in Sweden"

(Spring 1992). The concluding part in this issue ends on a happy note as Brother Schmidt is reunited with his daughters Ruth and Karin after a painful and frustrating 3-year World War II separation.

Brother Schmidt, like so many of his contemporaries—Americans and nationals—who ministered in Eastern Europe beginning in about 1920, knew what it was like to preach in a hostile environment.

Often violent opposition and government restrictions turned their preaching points into persecution zones.

Alphonse Mittelstaedt, for example, knew the dangers of ministering in Poland. Gary B. McGee tells of an incident when German troops rescued Mittelstaedt from his neighbors who were plotting to lynch him because his name was German ("Historical Perspectives on Pentecostal Missionaries in Situations of Conflict and Violence," *Missiology: An International Review*, January 1992).

One who was not so fortunate was missionary Ivan E. Voronaev. From America he and his wife returned to their native Russia, after setting a gospel prairie fire in Bulgaria, but fell victim to Stalin's reign of terror. They were arrested and imprisoned for years. Mrs. Voronaev was later released, but he died in a slave labor camp.

Many others, like front-line troops, also fell in the heat of the battle—never living to see the replacement troops raise the victory flag. Most of them will never receive recognition in this life and are like the Civil War dead at our national cemeteries

whose graves are marked simply "Unknown." But because of their sacrificial service they inspired others to take up the torch. And the torch continues to burn.

If these godly Eastern European missionaries and national pastors of the 1920s and 30s could return to their places of ministry today, they wouldn't recognize the turf. For the most part, the old religious repressions of the Ukraine and Warsaw and Sofia and Bucharest have changed.

To think that the Russian government has invited the Assemblies of God to open an office in Moscow. To think that Life Publishers is distributing Scripture portions in Russia's classrooms. To think that religious programming is authorized and open-air gospel meetings are unopposed.

It all boggles the mind. Christian people everywhere are praying and giving to see that a great harvest will result in these countries while the doors are open.

Continued on page 22



T. F. Zimmerman



G. Herbert Schmidt



Pastor N. D. and Mamie Davidson (arrow) and their congregation, Phoenix First Assembly, during a revival meeting with Clyde Henson (on Mamie's left), about 1942. Inset, N. D. and Mamie Davidson on their 50th wedding anniversary, 1973.

He Was Found Faithful

A Profile of N. D. Davidson

By Glenn Gohr

N. D. Davidson is esteemed for his leadership qualities and for many years of faithful service to the Assemblies of God, especially through his wide range of activities in California, Arizona, and the Northwest. Obedient to the call of God in his life, he is remembered for his determination in the face of hardship, his good sense of humor, and his compassionate heart.

Remembering his father's ministry, his son, Wayne, eulogized that "whether a town was small or large, the church struggling or successful, the person right or wrong, he cared. He encouraged, cared for, and helped build up others."¹ Davidson was also a great organizer and strived for achievement. One of his favorite statements was "It doesn't matter which way you go as long as it is forward!"²

Normal D. Davidson was born in Doxey, a small community near Carter, Oklahoma Territory, on November 4, 1904, the son of James Virgil and Hester Irene (Renfro)

Davidson.³ He was brought up in the Church of Christ, and his grandfather was a Church of Christ minister. Although he grew up in church, he did not make a commitment to Christ until after his marriage. Davidson was reared on a farm and attended high school, but did not graduate.

At about age 17, he was passing by a Pentecostal church in McAlester, Oklahoma, near where

He gave up his position with Southern Pacific and entered the ministry.

he lived. He scratched the paint off the window and took a peek inside. There he saw a pretty girl whom he wanted to meet. After the service was over, he managed to speak to this girl, Mamie Tennessee Heard, and a courtship began.⁴

In 1922, at age 18, he decided to seek his fortune out West. Having little money, he boarded a freight train, riding rods and hopping box cars each step of the journey, and

headed for Southern California to work for the railroad.

A year later he returned to Oklahoma to marry his sweetheart, Mamie Tennessee Heard, in 1923. He was able to secure free passes on the railroad for himself and his new bride, and he brought her to Santa Paula, California, where he had begun a promising career with the Southern Pacific railroad.⁵ At first he worked odd jobs. Then he was hired as clerk in the freight office and advanced to chief clerk, becoming the general agent for both passenger and freight trains.⁶

Davidson's four brothers and parents later came to California, and eventually he persuaded Mamie's mother also to move there.

Always a hard worker, Davidson, over the next couple of years, moved up the ladder of success and planned to make the railroad his career. But God had other plans, for in 1925 he attended a tent campaign held on the main street of Santa Paula and was converted to Christ.

A few days earlier, his wife,

Mamie, took a stand for Christ and was baptized at Fillmore, California. Davidson stood by and made fun of this event, but as he would tell the story, God spoke to him and said, "Davidson, you're a sissy. That ought to be you and not her. Davidson, what's wrong with you? Why can't you stand up like she is?"

He couldn't answer that question, but later that week he attended a tent meeting led by a group of students from L.I.F.E. Bible College. He decided, "I wasn't going to be a sissy any longer, and I went forward."⁷

Grandmother Heard, Mamie's mother, had prayed for him for many years, and his life was totally changed after he went forward in that service. Because the meetings were conducted by some young people from Angelus Temple, the Davidsons soon became active members of the Foursquare congregation in Santa Paula.

Before long, Davidson felt a calling to the ministry. He became committed to spreading the gospel and began looking for opportunities to preach, teach, lead singing, and witness. One of the places he was welcomed was Warren Fisher's church, the Victoria Hall Mission, in Los Angeles. Fisher believed in helping young men to get started in ministry and let them take part in all aspects of his church.

Driving his family in a Model T Ford, Davidson would leave from Santa Paula early on a Sunday morning and return late in the evening after ministering at the Los Angeles church. He led in singing and also did some preaching. He received ordination from Victoria Hall in 1927.⁸

By 1931 Davidson felt a burden to start a new church in Santa Paula. He purchased an old Christian



Left, N. D. and Loretta Davidson at Camp Davidson in the Oregon mountains. Right, N. D. and Trudy Davidson presenting check to missionary Tom Hayes for 1976 Guatemala earthquake victims.

Science church with his own money and wanted to have it dedicated. He went to Angelus Temple to have some of the Foursquare brethren dedicate the church, but they were too busy. Then he found an Assemblies of God pastor who was willing to dedicate his church. This led him to join the Assemblies of God, and this pioneer congregation formed the beginning of what is now First Assembly of God.

At this time, he was still working part-time for the railroad. He resigned as pastor of the Santa Paula church in 1933 when the railroad company transferred him to El Centro in the Imperial Valley.

In 1934 he was elected pastor of the church in El Centro and decided to quit his job with the railroad to serve full-time in the ministry. At El Centro he started a radio program called "The Gospel Train" in which he used some of his railroad experiences to help share the gospel. On the program Davidson also played the guitar and Mamie played the accordion. He was ordained by the Southern California-Arizona District A/G on July 31, 1936.⁹

Three years later, in 1939, the Southern California District sent him to Phoenix where he became the 9th pastor in 8 years to serve that congregation. Heartily accepting this challenge, he was able to give the church stability and pastored

First Assembly for 8 years. This church is now pastored by Tommy Barnett and is the largest A/G congregation in the United States.

In 1940, while pastoring at Phoenix, Davidson was elected as the first superintendent of the newly formed Arizona district and served for 3 years. Before that time Arizona had been a section of the Southern California District.¹⁰

Next he was called in 1947 to pastor Portland Gospel Tabernacle (now Portland Christian Center) in Portland, Oregon. He helped the church to purchase new property, build a new facility, and changed the name to First Assembly. The congregation moved into the new building in about 1950. Pastoring First Assembly at Portland was one of his biggest joys. His son, Guy, was his assistant during those years.

While pastoring he also served as Oregon district secretary for 8 years (1948-56). He edited the district magazine (called *Fellowship Monthly*) in 1950 and 1952. Then he was elected Oregon district superintendent and served for 20 years (1956-76). He lived at Brooks, Oregon, from 1956 to 1961 and in Salem from 1961 until his death in 1990.

Davidson served on a number of committees and boards. He was a general presbyter for 40 years and served as executive presbyter for 23 years. In 1981 he was elected as an



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

honorary general presbyter. He was a board member of Central Bible College and the Assemblies of God Theological Seminary and served on the board of directors for Bethany College and Northwest College. He was also president of Canyonville Bible Academy, a district-sponsored Christian high school at Canyonville, Oregon, from 1961 to 1968.

After completing his term as Oregon district superintendent, Davidson served from 1976 to 1986 as president of the Church Extension Plan, a plan for raising funds for church building construction. From 1976 to 1982 he also served as foreign missions secretary of the Oregon District. From 1985 to 1987 he was director of the Oregon District senior citizens. An ardent supporter of world missions, he visited and ministered in more than 50 countries during missionary tours he conducted in the 1960s and 70s. Northwest College, in 1975, honored Davidson by conferring him with the doctor of divinity degree.¹¹

One of Davidson's greatest interests was the development of the Oregon District campgrounds, and he looked forward to the annual district camp meetings. According to his widow, Loretta, he really loved camp meetings and was often known as "Mr. Camp Meeting."

In 1959 he was instrumental in purchasing 33 wooded acres in the Suttle Lake area in the Cascades of Central Oregon to be used as a district campground. He put down \$400 as the earnest money toward purchasing the camp property. Land was cleared for a lodge and ball field. Later cabins, a dormitory, chapel, and a pool were added. Originally it was called Camp Santiam because it was close to Santiam Pass, but in 1974 the Oregon District changed the name to Camp Davidson in honor of Superintendent and Mrs. Davidson.¹² Davidson also founded Camp Willow Creek near Butte Falls in Southern Oregon. And he worked heavily in developing Bethel Park at Salem which was founded earlier by Atwood Foster.

After 52 years of marriage, his wife, Mamie, died suddenly with a heart attack in 1976. Together the Davidsons had raised six boys. One son, Rex, died in World War II, and the other sons are Wayne, Guy, Clark, David, and John Mark.¹³

Davidson married Gertrude "Trudy" Wellman, in 1977. She was the widow of Edward Wellman, a California and Oregon pastor who had been a missionary to Pakistan and later worked for World Vision. N. D. and Trudy had 8 happy years together before she passed away with cancer in 1984. Trudy was mourned by her husband, N. D., her five stepsons, and her own children: Trudy Henderson, Denise Nelson, Susan Pfau, and Mark Wellman.

In 1985 Davidson found another helpmeet in Loretta Hootman, and

The Oregon Campground he worked hard to buy was later renamed in his honor.

they had 5 good years together. She was the widow of Lewis Hootman, who had served 14 years under Davidson as sectional presbyter and as an executive presbyter in Oregon. Loretta's four children are Laurie McBride, Sherri Edwards, Sally Powers, and Anita Robinson.

Davidson loved horses, and his dream was to have a few acres on which to keep horses. In 1976 he purchased 5 acres and built a home southeast of Salem to live out his retirement years. The property had a nice barn and corral where he kept two horses which he rode daily until shortly before his death.

He always had a vision, was a hard worker, and tried to challenge others. He said, "Where there is no vision and no work, the people perish."¹⁴ Davidson also preached with the hope of the soon return of Jesus Christ. He wanted to live until the Lord returned and often said, "I hope the *Upper-taker* comes before the *Under-taker*."¹⁵

But on March 2, 1990, in Salem, Oregon, at the age of 85, his life came to a close. At the time of his

death he was survived by his wife Loretta, five sons, eight stepchildren, 35 grandchildren, and 12 great-grandchildren.

Following in Davidson's footsteps is son, Guy, who is an ordained minister and works with Franklin Graham's ministry, the Samaritan's Purse and World Medical Mission, in Boone, North Carolina. Also Loretta Davidson's three sons-in-law are in the ministry. Dale Edwards is pastor of Christian Center in Salem, Oregon; Boyd Powers is pastor of Dallas Assembly of God and is missionary secretary for the Oregon District; and Mark Robinson is an associate pastor in Bellingham, Washington.

Davidson's widow, Loretta, confides that "he was so loved here at the Oregon District. He had this special way of making everyone feel loved, and he was loved by thousands from all over."¹⁶

Atwood Foster, who preceded Davidson as Oregon district superintendent and served on many committees with him, recalls that Davidson was "a very excellent gentleman, a great preacher, and a very capable leader. He also did a fine job of chairing meetings."¹⁷

Earl Book, followed Davidson as district superintendent, and says:

I was pastoring in Portland when Davidson first came to the Oregon district. Later when he was in the district office I held several part-time positions while pastoring. Then I followed him in office and he served as missions secretary part-time and later as senior citizens director. Davidson loved people, particularly young people. He was witty, humorous, and fun-loving. He was also a hard worker and had seemingly endless energy. He was a people person.¹⁸

A memorial service was held at People's Church in Salem, and Davidson's earthly remains were laid to rest at Lincoln Memorial Park in Portland, Oregon. It is fitting that inscribed on his tombstone is the epitaph, "He was faithful."¹⁹ Shortly before his death, he had requested that as a witness to the life he sought to live, these words should be placed on his tombstone.

Continued on page 19

The Santa Cruz Cheerbringers

Today's Missionettes Has Its Roots in This Club

By Ferne H. Murray

It was the spring of 1949 and Willard C. Peirce, dean of Glad Tidings Bible Institute, had just concluded a sectional Sunday school convention. His words kept tugging at my mind, "The greatest leaking valve of the Sunday school is in the intermediate department (ages 12 to 15 years) with a loss of three-fourths of the boys and two-thirds of the girls."

Peirce had challenged us by reminding us that this so-called "difficult age" is often overlooked in our churches. We have children's church and young people societies, but in many churches the intermediate age has no concentrated effort cast in their direction.

My late husband Raymond P. Murray and I were pastoring First Assembly of God in Santa Cruz, California (now Christian Life Center). We were completing the first phase of our new church building which was the educational wing. Raymond had a burden for the children and youth of the community and had decided to build this wing

Raymond and Ferne Murray were pastoring First Assembly in Santa Cruz when the idea originated for the Cheerbringers.



first. The new building with its 31 enlarged classrooms and extra facilities meant we now could concentrate on increased Sunday school growth. But was Sunday school enough? The Scripture says, "Train up a child in the way he should go, and when he is old, he will not depart from it." This is a great promise—but how much teaching does it take to train?

A little research revealed that Protestant youth lacked training by the church in comparison to other religious bodies. The Jew required their children to train no less than 325 hours a year. Catholics required 200 hours a year. Public schools have 25-30 hours a week. The average Protestant child received 17 hours a year. A little bit of computation revealed to us that it would take one year of *actual* teaching in our Sunday schools to equal one week in public schools.

If we added at least one full hour of training during the week and concentrated on our teenagers, perhaps we could help stop the distressing loss of our youth at their most critical age.

It was a couple of years before the idea was brought to fruition to organize boys and girls clubs. They would meet every Wednesday night while the parents were at Bible study—thus starting what we called "family night."

The need for adequate adult directors was crucial and had to be someone with an intense burden for the youth. We knew the success of this outreach depended upon the leaders.

God had already sent the ideal leader for the girls. Miss Goldie Olson had recently moved to Santa Cruz from Calvary Temple in Seattle, Washington. She had been in charge of the children's work for 11 years and also in charge of their

missionary work for 8 years prior to her move to California.

She was now the superintendent of our intermediate department. In spite of the fact she had not been too well, she accepted the challenge with the words, "as long as God gives me strength." (Henning Moe and Stan Scott headed up the Boys Christian Brigade, but that is another story.)

The Cheerbringers Missionary Workshop was organized in February 1951 in our new facilities. Their stated aim was to present themselves before God and fellow-



The author said that God had already sent the ideal leader in Goldie Olson.

man as faithful Christians in word, work, and example.

This dual goal of serving both God and man would determine their activities. The girls elected officers, and they set the rules: each week the roll call would be answered by a memorized Scripture verse; there would be time at each meeting for devotions, personal testimonies, and prayer time. Dues were set at 5 cents a week—thus encouraging spiritual stewardship. On joining the girls were required to sign the following pledge:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will pray and read the Bible every day, and that, just so far as I know how I will try to lead a Christian life. I will be present at every meeting of the organization when I can, and will take part in every meeting.



The Cheerbringers chorus and ukulele band ready to sing Christmas carols at nursing homes in 1951. Seated are Delight Harlan and Patricia Muench; from the left in middle row are Sharon Toumajian, Glenda Craig, Anna Colas, Carol Suter, Belle Muench, and Flora Mae Maxwell; back row, Director Goldie Olson, Christine Rowton, Tommie Maxwell, June Lewis, and Elsie H. Crosby, art director. Sentinel Publishing Co. Photo



Georgina Wong, reared in a non-Christian home, credits the Cheerbringer group as having an important part of her young life. Here as a fifth grade teacher she is receiving an award following a school play presented earlier this year. She has been active in Christian Life Center, Santa Cruz, as a Sunday school teacher and officer, church board member, choir member, and currently serves as the church treasurer.



Cheerbringer officers displaying some of the 1,000 cards which the group made for missionaries and shut-ins. Photos by Goldie Olson



R. A. and Beryl Busby, center, missionaries to Indonesia, receiving baskets and handkerchiefs from Cheerbringers.

Their spiritual emphasis was evident when after the first year all the officers had been filled with the Holy Spirit. After two years had elapsed, the Cheerbringers tripled in attendance.

Their outreach for others would be ministering to missionaries by letter writing and by sending them their artwork for distribution to the native children. They would also

minister locally by singing in nursing homes and wherever needed.

The art department for the construction of materials for the missionaries was set up under the capable direction of the late Miss Elsie Crosby. Elsie was an artist with exceptional high standards of perfection. She also had a heart for missions. In her early years she had wanted to be a missionary to India,

but her ailing parents had prohibited her pursuing that goal.

The materials the girls made were in much demand by missionaries returning to the field. In 1951, 1,648 pieces of artwork including scrapbooks, baskets, bookmarks, crosses, shields, etc., to be given as awards, were presented to missionaries Mr. and Mrs. Harland Park in Hong

Continued on page 14

NAE-MRB



CONCLUDING PART

Thomas F. Zimmerman in Strategic Places and Critical Times

By Edith L. Blumhofer

In the years since Pentecostalism's emergence at the turn of the century, competing views of Pentecostalism's place on the American religious landscape have fueled heated debates and seriously divided this community. Is there an essential relationship between Pentecostalism and Christian orthodoxy? Are Pentecostals fundamentalists? Are they evangelicals? Are they a "third force," neither Catholic nor Protestant? Is Pentecostalism essentially an evangelistic enterprise? Or is it a call to Christian unity that—at least potentially—transcends the rifts forged by the church's turbulent history?

Each of these alternatives—and many others—have enlisted eloquent Pentecostal champions and occasional powerful role models. In the Assemblies of God, perhaps no one has influenced perceptions of identity both inside and outside the constituency more than did Thomas F. Zimmerman. His career was made possible by a mounting inclination within the Assemblies of God to affirm that Pentecostals were evangelicals. Like others, he both occasioned and reflected that persuasion. What made him exceptional was the ease with which he moved among non-Pentecostals.

During his tenure as general superintendent, the Assemblies of God gained visibility in the voluntary associations that clustered

around the National Association of Evangelicals and the Billy Graham Evangelistic Association. That visibility resulted from Thomas Zimmerman's personal acceptance of and by this part of the evangelical subculture. Specifically, as characterized by the people historian Joel Carpenter, these "card-carrying" evangelicals welcomed Thomas Zimmerman into their ranks. Zimmerman counted as his friends people like Billy Graham, Leighton Ford, and Bill and Vonette Bright. He attested his reputation as an able administrator and a leader with a vision by his assiduous efforts in this arena and, after his retirement from Assemblies of God office, he found in it a satisfying role as elder statesman.

Zimmerman's rise to leadership in the agencies that marked the emergence of the new evangelicals during the 1940s paralleled his rise in the Assemblies of God. He was barely 30 years old when he attended the organizational meeting of the National Association of Evangelicals and just 32 when the National

“What made him exceptional was the ease with which he moved among non-Pentecostals.”

Religious Broadcasters was formed. In the same decade during which he began his long association with the Assemblies of God headquarters in Springfield, Missouri, then, he also began winning notice in the larger world of the motivated young men who intentionally set out to reassert their brand of evangelical Christianity as a powerful culture presence.

The National Association of Evangelicals was the culmination of the efforts of numerous seminary-trained evangelical males to create a forum through which to promote united evangelical action. Organized in 1942 in St. Louis, this voluntary association set out to enlist the support of evangelicals across the nation for its program of witness and service.

Thomas Zimmerman was the pastor of a thriving congregation (Sunday attendance hovered at 500) in Granite City, Illinois and assistant superintendent of the Illinois District Council when he attended the organizational meeting of NAE. The next year, he helped establish a regional conference of NAE, working with men from more than 15 denominations. With a Presbyterian pastor as president, Zimmerman as vice-president, and a Christian and Missionary Alliance pastor as secretary-treasurer, the regional conference promoted cooperation through monthly business meetings and luncheons.

Such cooperative action suited Thomas Zimmerman's style of

United Evangelical Action

Official Publication of the National Association of Evangelicals
Boston, Mass., Monday, July 2, 1945
Vol. VI, No. 10—Issued Twice Each Month

Gordon College Institutes Its Summer School
Special to Evangelical Action

BOSTON, Mass., June 16—Gordon College of Theology and its summer school, an innovation for Gordon, on Tuesday, three courses were instituted, including June 12, and the second to begin July 17 will continue for six weeks. Entrance requirements duplicate those for regular Gordon courses. Persons who were unable to register the first session may enroll the second if desired. Members of the college faculty who will teach the courses include President T. L. Dean Bertram Goddard; Edwin K. Gedney; Prof. Carl A. Tarbell; Dr. Roger R. Nicolson; Kenneth Kantzer; and Alfred W. Eppard of Westhillton, returned missionary from Korea; Rev. Joseph T. Bavin, instructor at Kingsport, Tenn., representing the Christian Church, and Rev. Edward J. ... covered ... Euro ... Mr. Kant ... and Regl ... e; Miss ... bell; Co ... and Lectu ... mistry, ... session, ... and Abnorm ...

N. R. B. Moves Against Radio Discrimination At Buffalo Meeting



BUFFALO, N. Y., June 8. Discriminatory practices against evangelical Christian broadcasting will be met with vigorous action by National Religious Broadcasters, Inc., following the recent executive meeting in Buffalo. A new executive secretary, Rev. Arthur House Stainback, was chosen to give full time to the work after July 15. Regional conferences will be held to organize evangelicals everywhere to secure a lobby will be established to secure Amicable relations with the broadcasting industry. ... will ... de res ... led or ... ny wo

Executive committee of the National Religious Broadcasters met at Buffalo, N. Y., June 8, at the ... ed left to right are: Rev. Charles M. Glenn V. Tingley, Birmingham, Ala. Mich.; Dr. James DeForest Murr ... d W. Ferrin, Providence, R. I. D. C.; Dr. Clinton H. Church ... erterman, St. Louis, Mo.; ... ty; and Rev. Thomas F. Z



Thomas F. Zimmerman, right, with Harold John Ockenga, one of the principal architects and first president of the National Association of Evangelicals. Top, Zimmerman can be seen closest to the camera in this 1945 National Religious Broadcasters executive meeting photograph published in *United Evangelical Action*.

“He did not make Pentecostal distinctives a test of fellowship, but he unashamedly testified to their reality in his life.”



T. F. Zimmerman, fifth from left in back row, participating in Lausanne Committee for World Evangelization, Atlanta, 1976.

ministry. His roots in and loyalties to the Pentecostal movement ran deep, but his passion for evangelism had long prodded him to a hearty interest in the activities of missionaries and evangelists outside the circumscribed world of classical Pentecostalism.

He did not make Pentecostal distinctives a test of fellowship, but he unashamedly testified to their reality in his life. He held personally to both the basic theological tenets and the view of America that the new evangelicals shared. He also benefitted from the fact that several of them had roots in sectors of the popular evangelical subculture which had intermingled with early Pentecostalism.

Among the principal architects of NAE, Harold John Ockenga had been nurtured in a Wesleyan tradition strongly influenced by holiness currents and J. Elwin Wright had been shaped by a proto-Pentecostal setting in Rumney, New Hampshire. These men made Zimmerman welcome, and his own abilities soon carved out for him

a permanent place, at first in regional leadership and later in national offices.

Shortly after forming the St. Louis regional conference of the National Association of Evangelicals, Zimmerman accepted a call to Central Assembly of God in Springfield, Missouri. Except for three

He helped organize the National Religious Broadcasters in 1944.

years during which he served a church in Cleveland, Ohio (1951-53), Springfield would be his home for the rest of his life.

During this first stint in Springfield, Zimmerman accepted the challenge of heading the first Assemblies of God denominational radio department. He had long been interested in media technology and had taken his turn with a group of local pastors in Granite City, Illinois at broadcasting sermons. Such experiences contributed to his interest in the development of an association

ancillary to the NAE which, it was hoped, would represent the interests and concerns of the growing number of evangelicals who wanted to assure their rights to broadcast media.

In 1944, during the second annual NAE convention, some 150 religious broadcasters met to form the National Religious Broadcasters (NRB). Later that year, an organizational committee framed a constitution and code of ethics. Zimmerman served on the first executive committee of NRB, and he attended every NRB convention in a leadership capacity until his death in 1991.

Through such voluntary associations, then, Zimmerman came to know and admire—and to be admired by—men whose educational backgrounds, ministries and contacts linked them to a broader constituency than that to which American Pentecostals typically had access.

Although evidence suggests that the boundaries dividing constituencies were far less rigid than stereotypes indicate—and were

sometimes so fluid that they blurred—it seems apparent that many Pentecostals perceived the new evangelicals as possessing a cultural legitimacy for which Pentecostals yearned. Acceptance by these people who seemed better educated, better socially adapted, better culturally and theologically equipped, and more likely to gain a hearing in the public arena became important to status hungry Pentecostals.

Many Assemblies of God people had considered themselves evangelicals all along. Non-Pentecostals were not equally convinced that Pentecostals belonged in their ranks. People like Thomas Zimmerman did much to diminish the distrust nurtured by long-cherished stereotypes. He was capable, articulate, responsible, friendly, with an unmistakable aura of piety—and he was forthrightly Pentecostal.

The breadth Zimmerman acquired through his administrative responsibilities in NAE and NRB naturally influenced his perceptions about procedure in the Assemblies of God. Through these associations, he came to know personally many of the leading players in a variety of highly publicized causes. Through the 1950s, as evangelicals across the nation opted to relate—or not to relate—to NAE, it became increasingly apparent that, rather than enabling the expression of true evangelical unity, NAE facilitated cooperation among a specific segment of evangelicals.

As fiery independent evangelists like John R. Rice and Bob Jones pulled away and influential Bible college presidents were influenced by political realities to curb initial enthusiasm, it became apparent that NAE would not achieve its founders' vision.

It did, nonetheless, mobilize and nurture people whose influence would soon far exceed its purview, people who tend to identify themselves more as evangelicals than as members of particular denominations. It empowered them: for example, it enhanced Thomas

Zimmerman's stature within the Assemblies of God as well as among non-Pentecostal evangelicals. And when, in the 1950s, NAE found its hero in Billy Graham, it established a relationship that would sustain it for decades.

The networks working outward from NAE to NRB, the Billy Graham Evangelistic Association, *Christianity Today*, and activities they spawned defined much of Thomas

In 1960 he became the first Pentecostal to serve as NAE president.

Zimmerman's role in American evangelism. And in 1960, Zimmerman became the first Pentecostal to serve as President of the National Association of Evangelicals.

Late in 1959 he had begun what would become a 26-year tenure as general superintendent of the Assemblies of God. During those years, the denomination experienced impressive growth, established its seminary, opened a retirement complex and other social agencies, modernized its publishing arm, and reorganized its administrative structure. Accomplishing such goals demanded the strong leadership and carefully honed political skills that Zimmerman had developed over the years. His rapid rise to leadership in the Assemblies of God was facilitated by both the goodwill of other Assemblies of God leaders and his remarkable influence outside the constituency. Overarching all of his accomplishments in the Assemblies of God was a firm commitment to evangelism, which he acted out by clarifying denominational aims and establishing programs.

Despite administrative responsibilities which were a full-time job, Zimmerman spent most weekends speaking at Assemblies of God churches, camps and special events. His facility for remembering names and his willingness to spend himself entirely in ministry endeared him to people across the country who considered him their friend. When

in Springfield, he prided himself on being as accessible as his busy schedule of committee meetings allowed. His steadily growing responsibilities in the evangelical world would have been a full-time job in themselves in anyone else's portfolio. Zimmerman simply drove himself harder and fulfilled a demanding schedule with little noticeable effect on his Assemblies of God activities.

His friendships and abilities among the "card-carrying evangelicals" that clustered around NAE made Zimmerman a logical participant in the expansion of the American evangelical agenda onto the international scene that occurred under the general auspices of Billy Graham. In 1966, a World Congress on Evangelism met in Berlin. Five years later, Graham began exploring the advisability of holding another international congress on world evangelization. Graham announced late in 1972 that the Congress would convene in Lausanne in 1974. Its purpose would be to convene evangelical Protestant leaders for strategic planning, inspiration, and fellowship. He named Dr. Donald Hoke, an American missionary and educator with experience in Japan, as director.

Planning and finance committees involved hundreds of people. The Congress opened on July 15, 1974 with an address by Billy Graham. Under the theme, "Let the Earth Hear His Voice," hundreds of people met for Bible studies, reports, group discussions, instruction in evangelistic methods, and consideration of appropriate strategies for different nations.

The meeting concluded on July 25 with the signing of a covenant, a document describing the necessity and responsibilities of proclaiming the gospel. An alternative document, "A Call to Radical Discipleship," was signed by some participants who wished to emphasize addressing social needs in the context of evangelism.

From the beginning, Zimmerman played a leadership role in the many

Continued on page 30



The Fourth of July Sunday School picnic near Whitewall, Wisconsin, 1942. The author, Marie Phillipson, is seated on the grass, 5th from left; next is her future husband, Roger Dissmore. Both were six at the time. Pastor A. F. Sandell is standing on the far left in the third row; in the same row, 6th from the left, is the late Avalone (Rasmuson) Cavaness, former missionary to Singapore. Many of the young people in the photograph are now pastors, deacons, or deacons' wives.

A Fourth of July Sunday School Picnic

How One Wisconsin Church Celebrated 50 Years Ago

By Marie Dissmore

It was the fourth of July 1942. This day was set aside for the annual picnic of the Assembly of God, then known as The Gospel Tabernacle, Whitehall, Wisconsin.

How well I remember that day 50 years ago this summer!

As families began arriving at the Edwin Phillipson (my parents) farm in their Model T and Model A Fords, chairs and benches were set up in the yard. The women busily began spreading the table with covered dishes of every sort while the farmers relaxed for the day.

We children, dressed sparkling clean and with neatly combed hair, played in the yard as we awaited what we knew would be a delicious meal and a fun-filled day. When the meal was finally ready, Pastor A. F. Sandell asked the blessing and then everyone began loading their plates with large helpings of potato salad, hot dishes, chicken, and desserts. The soft grassy yard made a com-

fortable carpet for the children to sit and devour their food and quench their thirst with lemonade.

When the food was put away and the tables were cleared, the benches were arranged to form an outdoor chapel. Lucille Dissmore began playing her red and white accordian—which always intrigued the children—and soon Clinton and Sidney Dissmore, Mr. Miller, and Edwin Phillipson (my dad) joined in with their violins.

Pastor Sandell led in, “When the Roll Is Called Up Yonder” and “Since Jesus Came Into My Heart,” which soared to the skies above the towering elm and maple trees lining the yard.

After the service ended, it was time for fun and games to begin. Each of the women was given five nails and a try at pounding them into a board. Ready, set, go! And the hammers began to fly. “Ma’s ahead!” the children shouted as

each encouraged their mother to win.

Then the men were given a chance to do something in which they had little experience. Their assignment was to sew buttons on a piece of cloth. Excitement ran high as the men clumsily began sewing. How fun it was to see men doing something together besides pitching hay or sawing wood.

The children always looked forward to their own friendly competition, and this picnic was no exception. After our races we were given candy bars.

“Can you walk on top of those trees?” a small girl asked me, pointing to the woods which lined the horizon near our orchard.

“No!” I answered. “You would fall down.”

“The trees look so close together and thick. It looks as though you could walk on top of them,” the girl added.

Continued on next page

"They are not that close together when you are in the woods," I explained, remembering my many delightful hours roaming and playing among the trees.

The day quickly sped by and soon it was time for the last delightful treat of the day, ice cream cones. What a cool and refreshing treat for the climax of a hot Fourth of July Sunday school picnic!

But nobody could leave yet. Reuben Dissmore, a professional photographer, called, "Time for pictures!" Quickly everyone followed Reuben's instructions as he set up his large camera on a stand. Looking at the group photograph, I can now almost hear Reuben say, "Smile!" as he clicked the shutter.

Our Sunday school friends then got into their cars and soon only the Phillipson family remained. The Sunday school picnic was over, and it would be a whole year to wait for another one. A long time for the children you see seated on the ground in the photo.

I'll always remember the Fourth of July picnics as a very special part of growing up in the Assembly of God in Whitehall, Wisconsin. Being a Pentecostal Christian, we children discovered, was filled with happy and delightful experiences outside the four walls of the church. ♦

Author of this 50th Anniversary Sunday School picnic story is Marie Dissmore, shown here with her husband Roger, pastor of the Bloomer (Wisconsin) Assembly of God. Marie is a feature writer and photographer for the *Bloomer Advance* newspaper.



☐ Cheerbringers/ from page 8

Kong and to Eileen Edwards in India. In the ensuing years hundreds and hundreds of pieces were sent to various parts of the world.

The musical department was headed by Mrs. Edna Mae Steinberg. The girls were taught to play ukeles and soon a band of 15 ukelele singing girls were ministering to nursing homes, the county hospital, individual sick members, and on occasion at downtown department stores.

The girls wore uniforms of black skirts and yellow blouses with black ties. At Christmas the girls wore red capes with green ties and little red hats. The impact on our small community was gratifying as the local paper followed their activities. Letters were received from individuals who had been blessed and also from administrators of the health facilities.

In 1952 at the Northern California and Nevada District Council, Goldia Anderson was elected district Women's Missionary Council president, and I was elected secretary-treasurer.

The president at that time was not a full-time position. The previous president had been Mrs. R. J. Thurmond, wife of the district secretary-treasurer, who had been extremely active in organizing Women's Missionary Councils throughout the district.

Goldia Anderson and I were both pastors' wives, and the sectional rallies and local WMC meetings required that Goldia and I share in speaking at the rallies.

I began to share the activities of our "Cheerbringers." The requests for "how to organize" became voluminous, and to fulfill this need I published a little pamphlet "Organizing Girls' Groups," and Elsie Crosby and Goldie Olson wrote the directions for the artwork with the girls making the samples. These packets were distributed throughout the district.

I had previously sent a report

and samples of artwork to Edith Whipple, national Women's Missionary Council secretary at Springfield, Missouri, in December 1951.

Sister Whipple responded December 29, 1951, and stated that she planned to make an attractive poster of our girls work and would display it at the WMC booth at the National Sunday School Convention in March 1952.

In February 1952 Sister Whipple wrote that the WMC's would have one afternoon during the Convention. She wanted to present four different programs of which one would be "girls missionary councils" and invited me to present this subject. I accepted and took along my pamphlets, and the interest was keen. Filling the requests from various districts for our 25-cent packets kept us busy.

Sister Whipple issued another invitation to me in August 1953 to present "girls missionary councils" at the General Council at Milwaukee, Wisconsin. At this meeting I showed colored slides that Goldie and Elsie had prepared, showing our girls in action in various ministries of the singing group. We also showed samples of their artwork. We had reports from missionaries telling that native children would memorize Scriptures; have perfect attendance; and participate in other activities to receive the awards made by the girls.

In December 1953 I wrote to Sister Whipple that we had felt the need to expand to a "full-rounded program." We used Luke 2:52: Jesus grew in wisdom (intellect), stature (physical), with God (spiritual), and with man (social). Goldie Olson and Elsie had initiated various social activities to complete a well-rounded program. They had taught table manners, demonstrated etiquette, and stressed "lady-like graces."

We had also seen a need for graded classes as younger girls joined the group. Awards were

Continued on page 32



Sunday School Conventions— A Quest for Quality

By Sylvia Lee

In February 1940, when 20 delegates to the first national Assemblies of God Sunday school conference gathered in the Gospel Publishing House library, probably the most visionary among them could not have imagined what they were beginning. These delegates from Oklahoma, Kansas, and Arkansas had responded to a call in the *Pentecostal Evangel* for representatives of General Council districts to come to Springfield, Missouri, for round-table discussions on "practically every phase of Sunday school." The planners promised this would be "an open meeting and any pastor, evangelist, or district worker may attend."¹

Over the next two decades national Sunday school conventions with their

dozens of workshops and mass evening rallies would have an immediate impact and leave a long-term impression on the Assemblies of God Sunday school movement.

Conferences for training Sunday school workers were not new to the Assemblies of God. Throughout the latter part of the 1930s the *Evangel* carried announcements and reports of section-wide Sunday school rallies. The 1940 national Sunday

Promoted as the World's largest Sunday School Conventions, they attracted an international audience.

school conference was called on the recommendation of the Sunday

school committee during the 1939 General Council meeting in Springfield, Missouri.

Following this national meeting, held in Springfield on February 13-15, eight regional conferences were held, and the highly successful Sunday school convention program of the Assemblies of God was underway. In 1942, the convention saw over 30 districts send representatives. The morning sessions met in the GPH library. Evening rallies, which were open to the public, were held at Central Assembly.

Observers of the early Sunday school conferences credit Marcus Grable as the moving force behind them. Grable was an Assemblies of God layman whom the executive presbytery had named to head the fledgling Sunday School

Text continues on page 18
Photos on next two pages



"Christ for the Homeland," was the theme for this Sunday School Convention held in February 1945 in Springfield, Missouri.



A happy couple at the 1949 Convention



SUNDAY S
CONVEN
PICTO



Above, National Sunday School Secretary Marcus Grable, center, with Sunday school enthusiasts, probably in the late 1930s. From the left, Ernest Sumrall, Clarence Benson, Grable, Ralph M. Riggs, and Willard Peirce. Right, First Assembly, Eugene, Oregon, with attendance trophy at 1953 Northwest Convention. In center is Pastor E. E. Krogstad, and on the right is Sunday School Superintendent Jack Kuykendall. Paul Copeland, makes the presentation.

Below, a district leadership convention, Springfield, January 1942.



11th National
Sunday School
CONVENTION

SET YOUR SUNDAY SCHOOL
a flame

MUNICIPAL AUDITORIUM
St. Louis Missouri
March 30 - April 2, 1954



New York-New Jersey Sunday School Director Phillip Barnard, second from left, receives the 1952 attendance award from Paul Copeland, left, National Sunday School Secretary, and Assistant General Superintendent Gayle F. Lewis.



Above, displays at one of the post-WW II conventions. Below, a 1953 seminar at the South Central Regional Convention, Fort Worth.



Department in 1935.

Immediately upon his appointment, Grable began holding weekend training conferences within driving distance of Springfield. Curriculum editors Dorothy Morris and Zella Lindsey traveled with Grable and his wife, training teachers to use the Gospel Publishing House's developing line of Sunday school curriculum.²

With this growing emphasis on quality training and curriculum, the 1939 General Council Minutes showed 1,080 Sunday schools had opened in 1938 and in 1939 there had been 1,000 new Sunday schools.

Although Assemblies of God Sunday schools were growing in an era of general decline among other denominations, Grable saw much work remained to be done if the growth were to continue. Keeping the focus on quality Sunday schools, he met with the Executive Presbytery to discuss the advisability of bringing the fifth national Sunday school convention to Springfield in February 1947.

His rationale was based on what he considered to be the three weakest points of the local Sunday school: (1) Pastors and Sunday school superintendents were not holding workers conferences. (2) They were not training their teachers. (3) They did not have home departments.

Discussion ensued regarding whether the conference should be open to include vacation Bible schools, released time, and children's church. Sentiment in favor of their inclusion prevailed. The executives voted to hold a Sunday school convention the first week of February.³

The 1947 convention was the last to be held in Central Assembly's facility. By 1948 the convention had to be moved to the Shrine Mosque to accommodate the growing attendance. By the next year, the number of workshops expanded to 40 making it necessary for the convention to secure space in the American Legion Hall, Grace Methodist, and St. Paul's Methodist to supplement the room in the Shrine Mosque.

The 1949 convention was the last one Grable would spearhead. After 14 years of service to the Sunday School Department, he resigned to become pastor of a church in Branson, Missouri. Paul Copeland, Oklahoma district Sunday school director succeeded him.

Before the opening service of the 1950 convention, a parade 2½ miles long wound through downtown Springfield. With 120 units representing 44 churches and 9 businesses, it was the largest parade in the city's history to that point. Heer's Garden Room menus carried the notation that Springfield was home of the "world's largest Sunday school convention."⁴ The 1950 registration exceeded 3000, verifying that assertion.

Assistant General Superintendent Gayle Lewis opened the convention

The 1950 convention sponsored Springfield's largest parade to that time.

that year by reading Genesis 1. This was the kick-off of a public Bible reading that continued throughout the convention. In Heer's store window, 160 volunteers from 30 churches read the Scriptures for 15-minute intervals between 6:30 a.m. to 12 midnight over a public address to passersby on the Springfield Public Square. Wesley Steelberg, general superintendent, concluded the project on the convention's closing night by reading Revelation 22.⁵

Such community support for the conventions was not incidental nor accidental. For years, Marcus Grable had actively courted Springfield civic leaders by inviting them to lunch with him at the publishing house on West Pacific. George Davis, a member of the Sunday School Department from the mid-1940s to the early '50s, remembers a staff member being dispatched to a nearby "greasy spoon" to carry back plate lunches to Grable and his guests.⁶ Over these meals, Grable shared his vision for the Sunday school conventions and

their potential for nation-wide impact.

Civic support could not guarantee good weather for the convention, however, and in 1951 the mayor of Springfield apologized to the convention delegates that the usually balmy Ozarks weather had not arrived in time for their meeting. Bad weather did not deter these Sunday school enthusiasts and 5,900 of them overflowed the Shrine Mosque and spilled into the facilities at St. Paul's Methodist Church. Special children's services were held at Central Assembly.⁷

"Christian Teachers in Every Community—In Every Nation" was the theme of the 10th Sunday School Convention in 1952. Delegates from every state, several foreign countries, and 30 denominations swelled attendance past the 10,000 mark. Three facilities—the Shrine Mosque, Southwest Missouri State field house, and Central High School auditorium—were required to hold the evening crowds. Private homes were opened when hotel rooms were taxed to limit.

Convention enthusiasm was still rising when it became obvious to the planners that as valuable as the national meetings were, regional conventions could take the training and inspiration to even more Sunday school workers. In 1953, a 15-member convention team loaded their exhibits and equipment onto a Mayflower moving van and traveled to Fort Worth, Texas; Fresno, California; Portland, Oregon; Cleveland, Ohio; Mobile, Alabama; and Minneapolis, Minnesota.

Estimates place attendance at the six meetings at around 26,000. More than 15,000 were officially registered. It was estimated that 75 percent of the delegates had never attended a large Sunday school convention before. The dream of taking the convention to the people was realized. Five more regionals were held, with the last one meeting in eight locations in 1965.

To anyone who attended the 1954 convention in St. Louis, Missouri, it ranks as the greatest Sunday school

meeting ever sponsored by the Assemblies of God. Attendance reached 11,000 with 50 delegates from foreign nations and representatives from various denominations. The program was highlighted by 33 conferences, panel discussions, dramatic visual presentations, and the theme itself, "Set Your Sunday School Aflame."

In May 1960, the Assemblies of God sponsored its first, full-scale international Sunday school convention in Minneapolis. Conservative estimates placed attendance at 8,500 with 124 foreign delegations and missionary representatives from 70 countries giving meaning to the theme, "Teach All Nations." Included among these was a group of pastors from Central America. They traveled by car to the convention, stopping to minister at churches along the way.

George Davis, who was Sunday school director in Latin America, wondered what kind of impression the beautiful, air-conditioned church buildings would make on these men and women. "Would it be too overwhelming, discouraging to them to think they could never have this? I saw one man, Juan Benavides from El Salvador, shaking his head.

"When we got back from the trip I heard him telling his people about the United States and especially his visit to these beautiful churches. Then he said, 'We may never have anything like some of the things we have seen like tables the right size for the children and beautiful pictures on the wall. But there is no reason we can't do the best we can with what we have. And if we use

everything that we have God will give us something more.'"⁸

Such was the impact of the great Sunday school conventions. Delegates came, saw, and returned home with inspiration and ideas to make their Sunday schools the best they could be. Charles Denton, Sunday School Department secretary from 1955 to 1966, attended his first Sunday school conventions as the district director for New York and New Jersey, sometimes bringing as many as 300 delegates with him. "When I toured the district (following a convention) it was amazing to see the growth taking place—numerically, new buildings—and a lot of the motivation came out of the national conventions."⁹

Why then were the Sunday school conventions discontinued? Some observers believe they fell victim to their success. The pressure for bigger and better wore out finances and personnel. Too, other Assem-

blies of God ministries were developing and calling for their share of emphasis. Also, district programs, with the national department's encouragement, were growing. While varying in size and format district-sponsored conventions are continuing to take Sunday school training to the grass roots, helping to ensure the quest for quality Sunday schools will not be lost.

Notes

1. "Nation-wide Sunday School Conference," *Pentecostal Evangel*, January 27, 1940, p. 5.
2. Interview with Dorothy Morris and Zella Lindsey, August 1984.
3. Executive Presbyters Meeting, November 11, 1946.
4. Interview with Billie Davis, August 1984.
5. *Notes of the 8th Sunday School Convention of the Assemblies of God*, March 15-19, 1950.
6. Interview with George Davis, August 1984.
7. *Notes of the 9th Sunday School Convention of the Assemblies of God*, March 13-16, 1951.
8. Interview with George Davis, August 1984.
9. Interview with Charles Denton, August 1984.

□ N. D. Davidson/ from page 6

This was in keeping with a thought he ingrained in his family and others:

The most important thing, whether it's in your marriage, whether it's in your work—whatever you do in life—there's one thing that's going to really count, and that is if you are faithful.²⁰

Even as N. D. Davidson's determined obedience to the cross led him into many avenues of service to others, so he was found faithful, and his life and ministry are a testimony to all of us who remain to serve in the Kingdom.

Notes

1. "Commissioned to Higher Service," *Forward (Oregon District Council)*, 90:3 (May-June 1990), p. 9.
2. *Ibid.* It is interesting to note that during Davidson's tenure as Oregon district superintendent, the district magazine's name was changed to *Forward*.
3. N. D. Davidson, death certificate. According to Davidson's widow, Loretta, he never liked his first name and didn't have a middle name. So when he became an adult he added "D" for a middle initial and just used his initials for his name. Son Wayne did not know his dad's name for many years as Davidson would often tell

people his name was "N" as in north and "D" as in Denver.

4. Guy Davidson, telephone interview, June 8, 1992.
5. Loretta Davidson, telephone interview, May 28, 1992.
6. Guy Davidson, telephone interview, June 8, 1992.
7. N. D. Davidson memorial service, March 6, 1990.
8. "N. D. Davidson," *Building For Tomorrow, 1936-1986* (50th Anniversary Book of Oregon District Council), edited by Ethel Berglund and Bernice Stangland, 1986, p. 45.
9. N. D. Davidson, ministerial file.
10. "Two New Districts," *Pentecostal Evangel*, July 20, 1940, p. 12.
11. "Former Executives Honored on Their Retirement," *Pentecostal Evangel*, January 24, 1982, p. 8.
12. "Camp Santiam" and "Camp Davidson," *Building For Tomorrow, 1936-1986* (50th Anniversary Book of Oregon District Council), edited by Ethel Berglund and Bernice Stangland, 1986, pp. 49-50, 75.
13. Incidentally, at one time the Davidson boys together weighed in at 1417 pounds!
14. N. D. Davidson memorial service.
15. "Commissioned to Higher Service," p. 9.
16. Loretta Davidson, telephone interview, May 28, 1992.
17. Atwood Foster, telephone interview, May 27, 1992.
18. Earl Book, telephone interview, May 27, 1992.
19. "Commissioned to Higher Service," p. 9.
20. N. D. Davidson memorial service.



Sylvia Lee, editor of the *Sunday School Counselor*, has been a member of the Sunday School Promotion and Training Department since 1967.

HISTORICAL PERSPECTIVES

Pentecostal Missionaries IN Situations OF Conflict and Violence

By Gary B. McGee

Early Pentecostal missions in this century resonated with the belief that the signs and wonders of the apostolic age had been restored for the evangelization of the world before the imminent return of Christ. By mid-century, permanent overseas ministries were beginning to flourish. To maintain freedom for ministry, Pentecostal missionaries have usually avoided taking sides on political, social, and economic issues. Even though preaching the gospel has sometimes jeopardized their safety, identification with Western powers frequently accounts for the turbulence they have experienced. Following an apolitical course has generally paid dividends, but in some circumstances only at the risk of creating a fundamental contradiction to the gospel itself.

PART I

The songs of the Pentecostal Movement early in this century resonate with the fervor of evangelizing the world through the power of the Holy Spirit.¹ Since the spiritual dynamics behind the growth of the New Testament church were believed to have been divinely restored "in the last days," as predicted by the prophet Joel (2:28-29; Acts 2:14-21).² D. Wesley Myland (a well-known leader in the Christian

and Missionary Alliance who became a Pentecostal) penned "The Latter Rain" song, soon a favorite of the burgeoning movement. After each verse, Pentecostals enthusiastically sang the words of the chorus:

Oh, I'm glad the promised
Pentecost has come,
And the "Latter Rain" is falling
now on some;
Pour it out in floods, Lord,
on the parched ground,
Till it reaches all the earth around.³

Aimee Semple McPherson, founder of the International Church of the Foursquare Gospel, wrote many songs as well.⁴ One of her best known was "Preach the Word," requiring ten bars of notation in the *Foursquare Hymnal*. Marked "Con spirito" and reminiscent of band music at football games, it challenged church members to look beyond their local context and contemplate the global mission of the Spirit-filled church (verse 1, chorus):

Hold the Foursquare Fortress firm,
'Tis the testing day.
The enemy on ev'ry hand
Presseth hard the fray.
Lift the blood-stained banner high.
It must not touch the ground.
Preach the Foursquare Gospel
with a certain sound!

On every hand, Throughout
the land,
The enemy is stirred. But on we go
Despite the foe, Till ev'ry man
has heard.
Preach the word, Preach the word,
Till the nations all have heard,
Preach it here, Preach it there,
Till every land is stirred.
Preach the word, Preach the word,
Marching up the Foursquare way.
We'll hold the Foursquare Fortress
Till the crowning day.⁵

In spite of the trumpeting of renewed power for world evangelization, the zero-hour eschatology of Pentecostalism left little time to carry out the great commission. Belief in the imminent return of Christ, shared by many evangelicals as well, pervaded the movement. Every energy needed to be directed toward fulfilling Christ's command in Matthew 28:18-20. Reflecting on the nearness of the second coming, one songwriter warbled: "When you see Jesus coming in the sky, Good-bye, hallelujah! I'm gone."⁶

Not surprisingly, Pentecostalism sparked a vigorous new missionary diaspora beginning in 1906, the vanguard of a worldwide revival of primitive Christianity that would one day challenge the historic churches to consider anew the role of the Holy Spirit in fulfilling the mission of the church.

From the triumphant medley of Christian conquest came a dissonant sound, however, when the Lord did not return according to the timetable, and problems overseas proved more forbidding and perilous than expected. Some missionaries died from diseases on foreign fields (at least one a year for the first 25 years of the endeavor in Liberia!), while others returned home disillusioned by the difficulties.⁷ Those who stayed often suffered hardships, their activities frequently circumscribed by inadequate resources. Worse yet, a few experienced beatings, tortures, and even death at the hands of opponents.

This two-part article was originally published in *Missiology: An International Review*, Vol. XX, No. 1, January 1992. Used by permission.

The paths of Pentecostal mission history are strewn with the accolades of hagiography. This study, however, represents a new attempt to explore such happenings and interpret their meaning for today's missionaries and students of mission history. Why did they become victims of violence? What can we learn from these happenings? Due to limitations of resources, I will focus on the experiences of North American and a few European Pentecostal missionaries, without in any way intending to deprecate similar stories of missionaries from other regions of the world.

Pentecostal missionaries have been physically assaulted or slain in a variety of circumstances.

Pentecostal missionaries have been physically assaulted or slain in a variety of circumstances. The first to give his life in the cause of evangelism was probably Paul Bettex, an independent missionary to China early in this century. While the details surrounding his murder in 1916 are sketchy, he may have been robbed or simply been a victim of anti-foreign sentiments raging at the time.⁸

In the 1930s, local tribes people attempted to poison Swedish Pentecostal missionaries in the Belgian Congo (Zaire) and Tanganyika (Tanzania), believing the latter had come to kill them.⁹ Farther north, the famed Lillian Trasher dodged bullets to save two toddlers at her orphanage in Assiout, Egypt, having been caught in a crossfire between Egyptian and British troops.¹⁰

Trouble also encountered the young missionary William Ekvall Simpson in 1932 in southwestern China. Hauling supplies for his mission station at Labrang, Tibet, Simpson, the son of pioneer Christian and Missionary Alliance (CMA) and later A/G missionaries to China, was killed by bandits.¹¹ Despite the fact that differences of opinion over the baptism in the Holy Spirit had earlier split the

CMA work in China, members of both groups gathered to mourn his loss with Alliance missionaries conducting the funeral. Other missionaries, such as the J. Elmore Morrisons of the Pentecostal Assemblies of Canada, faced the threat of violence in 1939 after the Japanese invaded China.¹²

Farther to the West, the Russian-American Ivan E. Voronaev of the Russian and Eastern European Mission (REEM) returned to his homeland from New York City to preach the Pentecostal message. Beginning in Bulgaria and then in Russia, he met with considerable success during the years when Lenin ruled the Soviet Union and allowed tolerance for the sects. During Stalin's reign of terror, Voronaev was arrested and died in a Siberian labor camp. The large Pentecostal movement in that country owes a substantial debt to his labors.¹³

Nazis also severely persecuted Pentecostals.¹³ Herman Lauster of the Church of God (Cleveland, TN) was imprisoned in Germany by the Gestapo and later forcibly drafted into the German army.¹⁵ But in a narrow escape from the Gestapo, G. Herbert Schmidt (A/G and REEM), a founder of the influential Danzig Institute of the Bible,¹⁶ smuggled on board a merchant ship leaving for Sweden.¹⁷ Only after the close of the war was he reunited with his daughters who had been left behind (his wife did not survive the war).

In marked contrast, however, German troops rescued Alphonse Mittelstaedt, another American missionary, from his Polish neighbors who were plotting to lynch him (simply for having a German name!). The legacy of the Bible school in Danzig, staffed by persons such as Schmidt, Nicholas Nikoloff, Donald Gee, and others, lived on through the Eastern European and Russian students who received training there, including Oskar Jeske (Poland), Haralan Popov (Bulgaria), and John Vinnichuk (Poland, Argentina).¹⁸

Pentecostal missionaries suffered most in the Far East during the war



The W. W. Simpson family in 1918. William E., left, was murdered by bandits in 1932 in China.

with several of their number interned by the Japanese.¹⁹ Avoiding imprisonment, Warren Anderson of the Open Bible Standard Churches fled by foot from the advancing Japanese along the Burma Trail.²⁰ The W. H. Turners (Pentecostal Holiness Church) were not so fortunate, spending two years in prison before repatriation.²¹ Alan Benson, a missionary to China (Assemblies of God of Great Britain and Ireland), was brutally tortured in a prolonged and unsuccessful effort to gain a confession of spying. Undaunted in his faith and Christian witness, he later recounted how he prayed for his captors:

Once the police required of me that if I was a real missionary and not a spy, then I must pray in their presence....I fell to my knees and offered up a prayer for the salvation of their souls. In my prayer I mentioned the fact that they were sinners and needed their sins forgiven, and asked the Lord to bring them to a condition of heart in which they would be able to repent of their sins and turn unto the Lord Jesus for cleansing.²²

During these troubled times in North China, Benson recounted that a Methodist missionary (Horace Williams) gathered well over 100 missionaries from 15 different mission agencies together for prayer. There, in the midst of conflict and suffering, a remarkable spiritual renewal came as Pentecostals, Methodists, Brethren, and others put their differences aside and found common ground.²³

“Pentecostalism sparked a vigorous new missionary diaspora beginning in 1906, the vanguard of a worldwide revival of primitive Christianity that would one day challenge the historic churches to consider anew the role of the Holy Spirit in fulfilling the mission of the church.”



Leland E. Johnson family. His story was told in *I Was a Prisoner of the Japs*.

The atrocities of internship were vividly retold by Leland E. Johnson (A/G) in his book *I Was a Prisoner of the Japs* (ca. 1946). Nevertheless, the story of Jesse Wengler (*Letters from Japan* [ca. 1951]), under house arrest during the war in Japan, offers a more humane picture of the Japanese, while graphically portraying the devastating horrors of American bombing. In another noteworthy twist, members of the Juergensen family (missionaries to Japan since 1913) ministered at internment camps for Japanese-Americans—Minidoka Relocation Center near Twin Falls, Idaho, and the Topaz Relocation Center in Utah—while at home in America during the war, a noble witness to the integrity of their calling.²⁴

Dr. Gary B. McGee is professor of church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds masters degrees in religion and history and a Ph.D. from Saint Louis University. He is the author of the two-volume *This Gospel... Shall Be Preached* (Gospel Publishing House) and is an editor for the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan).



Notes

1. This study is dedicated to the memory of the late Morris O. Williams (1920-1991), an Assemblies of God missionary, field director for Africa, missiologist, and mentor. His passionate belief in indigenous church principles and the distribution of the Spirit's gifts in the universal church led him to champion the concept of partnership in mission between the sending agency and the national mission churches. He died on June 8, 1991, shortly before he was scheduled to preach a sermon on heaven.
2. All Bible quotations are taken from the New International Version.
3. D. Wesley Myland, "The Latter Rain Song," *Bread of Life* (November 1981), p. 16.
4. The "Foursquare Gospel" refers to salvation, baptism in the Holy Spirit, divine healing, and the second coming of Christ, considered to be the four pillars of Pentecostal teaching. This formulation has been more widely known as the "full gospel," tracing its origin to the Holiness Movement. For more information, see Donald W. Dayton's *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987).
5. Aimee Semple McPherson, "Preach the Word." In *Foursquare Hymnal of Standard Songs of Evangelism* (Los Angeles, CA: Aimee Semple McPherson Publishing Co., 1937), p. 241.
6. William Sowders, "Good-bye, Hallelujah! I'm Gone." In *Songs Spiritual*, Charles A. Squire, Sarah L. Squire, Seeley D. Kinne, eds., 2nd edition (Avoca, NY: Seeley D. Kinne, 1932), p. 187.
7. Gary B. McGee, "Early Pentecostal Missionaries," *Assemblies of God Heritage* 3:2 (Summer 1983), pp. 6-7.
8. Stanley H. Frodsham, *Wholly for God* (Springfield, MO: Gospel Publishing House, n.d.); "Preaching Pentecost in South China," *Heroes of the Faith* (Springfield, MO: Gospel Publishing House, 1990), pp. 78-84.

9. Carl-Erik Sahlberg, *The Pentecostal Movement—Five Case Studies* (Nairobi, Kenya: Evangel Publishing House, 1985), pp. 62, 64.

10. Beth Prim Howell, *Lady on a Donkey* (New York: E.P. Dutton and Co., 1960), pp. 143-145.

11. "The Nomad Missionary," *Heroes of the Faith* (Springfield, MO: Gospel Publishing House, 1990), pp. 21-28.

12. Gloria Grace Kulbeck, *What God Hath Wrought: A History of the Pentecostal Assemblies of Canada* (Toronto, Ontario: Pentecostal Assemblies of Canada, 1958), pp. 317-320.

13. Steve Durasoff, *Bright Wind of the Spirit: Pentecostalism Today* (Englewood Cliffs, NJ: Prentice-Hall, 1972), pp. 220-224, 230.

14. Timothy P. Jenney, "The Nazi Persecution of Pentecostal Churches in Germany, 1933-1945." M.A. thesis, Southwest Missouri State University, 1980, pp. 10-15.

15. Bobbie Lauster, *Herman Lauster* (Cleveland, TN: Pathway Press, 1967), pp. 48-63.

16. Tom Salzer, "The Danzig Gdanska Institute of the Bible," Part 1, *Assemblies of God Heritage* 8:3 (Fall 1988), pp. 8-11, 18-19; Part 2, *Assemblies of God Heritage* 8:4 (Winter 1988-89), pp. 10-12, 17-18.

17. G. Herbert Schmidt, *Songs in the Night* (Springfield, MO: Gospel Publishing House, 1945), pp. 178-184.

18. Salzer, Part 2, pp. 12, 17-18.

19. Wayne E. Warner, "1945 Philippine Liberation Creates Emotional Scenes," *Assemblies of God Heritage* 5:1 (Spring 1985), pp. 6-11; Wayne E. Warner, "The Dramatic 1945 Liberation at Los Banos, Philippines," *Assemblies of God Heritage* 5:3 (Summer 1985), pp. 7-8, 10-11, 16.

20. Robert Bryant Mitchell, *Heritage and Horizons* (Des Moines, IA: Open Bible Publishers, 1982), p. 108.

21. Joseph E. Campbell, *The Pentecostal Holiness Church: 1898-1948* (Franklin Springs, GA: Publishing House of the Pentecostal Holiness Church, 1951), pp. 353-354.

22. Alan Benson, *A "Guest" of the Japanese Military* (Inglewood, CA: Calvary Assembly, 1940?), p. 7.

23. Alan Benson, "The Revival in North China," *Pentecostal Evangel*, October 16, 1953, p. 11.

24. Marie Juergensen, "Ministering to Japanese-Americans in the Northwest," *Assemblies of God Heritage* 5:1 (Spring 1985), pp. 7, 12-13.

TO BE CONTINUED

Heritage Letter / from page 3

The G. Herbert Schmidt story is only representative of scores we could tell of men and women who pioneered and sacrificed in difficult places where their lives were on the line.

Let it never be said that we forget these courageous and dedicated leaders—Thomas F. Zimmerman and G. Herbert Schmidt, to name only two—who have helped the Assemblies of God become the force it is in the world today. ✠

FROM OUR READERS

Doesn't Want to Miss an Issue

I misplaced my *Heritage* expiration notice and do want to make it up to have a complete set....I enjoy them so much and keep every issue.

My father-in-law, Richard Evans Bowdle, whom you visited in 1983 concerning First Assembly's 1909 beginning, slipped away peacefully to be with the Lord last December.

I know you and your staff are busy getting all the interesting articles and pictures for each issue of *Heritage*. I'm sure it's a challenge to keep searching for that great piece of heritage we A/G members cherish and want to preserve.

Evalee Bowdle
Malvern, Arkansas

I appreciate *Heritage* so much and have quite a collection now. It has brought back a lot of memories.

I have been saved and filled with the Holy Ghost since 1934. God has been so good all these years. My husband and I have four sons and

four daughters who all love the Lord—48 in the family.

Mrs. Virgil L. Booher
Grand Junction, Colorado
P.S. You are in my daily prayers.

I get such a thrill reading about the Pentecostal men and women and the great work they did to get the Assemblies of God started. Of course, I'm one of the older ones myself (92) but was late in getting started. I have been serving the Lord 63 years.

May God bless and keep you and keep the good work going.

Ollie T. Livingston
Monroe, Louisiana

Dissertation on Evangel College

Enclosed is a copy of my doctoral dissertation from Boston College, "Pentecostalism and the Collegiate Institution: A Study in the Decision to Found Evangel College."

Wayne, let me express again my deep appreciation for you, Joyce Lee, and Glenn Gohr for your

generous help to me in this project. There were many days that I reflected on how pleasant it was working in your department in the summer of 1990, and on how amenable the Archives personnel was to me. After talking to other Ph.D. candidates undergoing similar research, I was amazed at the horror stories they told me about accessing archival data at various institutions. How thankful I am to have not encountered these obstacles in Springfield. Thank you for making research less difficult than it already was.

Barry H. Corey
Auburn, Massachusetts

Elva Hoover Remembers Kentucky

Thanks for the tapes of your interview with Brother Marion Mangold [see "Oral History Collection Growing" in this issue]. I've listened to every word, and it evoked many memories.

So glad you could go to Jeffersonville. I pioneered there with Mary

Continued on page 29

Ministry of Fred and Ethel Lohmann

Thank you for your recent letter concerning my parents, Fred and Ethel Lohmann.

I recall so many stories Dad used to tell us about the early pioneering days. Brush arbor meetings, living at the schoolhouse, existing on what was brought in from gardens and farmyards of those attending the meetings. Also, many answers to prayer when the larder became low.

Dad's ministry in St. Louis began June 12, 1921. Prior to that he pastored at Russellville and Malvern, Arkansas, about 2 years each. While pastoring in San Antonio earlier, one of his converts was J. O. Savell [Texas superintendent and assistant general superintendent, 1952-57].

I was too young to remember San Antonio, but do remember an incident Mother told us a number of times. Dad had left town to speak

elsewhere for a few days; and while he was gone, Mother was awakened during the night by an attempted break-in. She could clearly see the form of a man through the front door pane and after several minutes decided the man was so determined to get in she had better take action.

My brother Earle and I were

Fred and Ethel Lohmann



asleep in the room with her, but she carefully raised the window, climbed out in her night clothes and went to a neighbor for help. The neighbor dressed and armed himself and came to confront the man at the door. With his arms overhead, the intruder was marched a couple of blocks to the police station. During the trek the fellow kept trying to reach into a pocket, but the neighbor made him raise his arms again. At the police station a large knife was found in the fellow's pocket. God does take care of His own.

I'm sending along a few pictures in which you may be interested. There are still boxes of family pictures we're going through. Again, thanks for your interest in Dad and his ministry.

Mrs. E. F. Standley
Cape Girardeau, Missouri

50 YEARS AGO
**THE ASSEMBLIES OF GOD
&
WORLD WAR II**



AP/WIDE WORLD PHOTOS



G. Herbert and Margaret Schmidt with Karin, left, and Ruth in 1942 shortly before the war separated them. Top, a column of Soviet tanks entering Berlin, April 1945. AP/WIDE WORLD PHOTOS.

UPDATE Beginning on the next page is the conclusion of Assemblies of God missionary G. Herbert Schmidt's painful story of being trapped in Europe at the outbreak of World War II. What would become a 7-year nightmare began when Schmidt took his family back to Danzig in June 1939, only 3 months before the war started. Arrested in November 1940, he spent 6 months in a Nazi prison, nearly dying from sickness and starvation. He was questioned about spying for America and charged with preaching the illegal Pentecostal message.

In January 1943, learning that he would more than likely be imprisoned again, Schmidt sneaked aboard a German freighter bound for Stockholm. Once arriving in Stockholm, he had hopes of bringing his family to neutral Sweden so they could return to America. That would not happen until a year after the war ended in Europe. Even communicating with his family over the next 3 years became almost impossible.

While he waited in Sweden, Schmidt learned of his wife's death in Danzig and continued to agonize over the danger his two small daughters faced as the Russian counter offensive began toward Danzig early in 1945.

The Schmidt saga—with all its danger, pathos, drama, and conflicts—might remind you of a novel or a movie, but it actually happened to an Assemblies of God missionary family 50 years ago.

Daylight Pushes Back the Night

After 3 Frightful Years G. Herbert Schmidt Reunited With Two Daughters Caught in World War II □ By Wayne Warner

“My great concern now is to get my children out of Danzig to Sweden,” missionary G. Herbert Schmidt wrote to the *Pentecostal Evangel* following his wife’s death in Danzig in May 1944 and only months before the huge Russian offensive began. “It is a great trial to have my children there, knowing nothing of their welfare, and unable to help them.”¹

The few hundred miles separating Schmidt from his two daughters might as well have been a million miles away for all the help he could give them.

And the very lonely and confused 9-year-old Ruth Schmidt, now under the care of her aged grandmother following the death of her mother, wrote to her “Papa” in Sweden and asked why he never wrote to her.

To a man whose morale was low to begin with, the letter shattered Schmidt. He was writing, but the mail was not being delivered in Danzig. Some food packages had gotten through and an occasional letter from Danzig arrived in Sweden, but apparently German authorities confiscated mail he sent to his family.

Little Ruth could not understand that even a war would keep her own father, whom she had not seen in 18 months, from writing to her.

What Schmidt could read in the newspapers troubled him.

Early in 1945 the Germans were retreating under an explosive Russian counter offensive. All along the route—including Danzig—poverty-stricken citizens despaired as news came that the feared Red army was right behind. Frightening news of the shelling, bombing, murdering, raping, and the shipping of prisoners to Siberia preceded the tanks and the foot soldiers.

As the Russians pushed the Germans toward Berlin, refugees faced abuse, cold, starvation, death, and Siberia.

Europe was turning from a battlefield into a giant refugee zone.

Toward the end of her life Margaret Schmidt had worried more about 4-year-old Karin’s safety, apparently, than she did for the older Ruth’s. When she was nearing death, Margaret asked a Mrs. Staehler, a longtime friend, to protect Karin and deliver her to her father. Perhaps, too, Mrs. Schmidt reasoned that her own aged mother Elise Neumann could take care of one child but having two would be more than she could handle.

As the Russian armies rolled closer to Danzig, the frightened Mrs. Staehler, remembering her promise to Mrs. Schmidt, determined that she would get Karin out of Danzig and into a safe area of Germany. But Karin’s grandmother would hear nothing of the plan. She was ill and crippled, but Karin would not leave her care.

Secretly Mrs. Staehler arranged passage on a freighter in January

1945 and then without permission whisked little Karin away from Grandmother Neumann’s house.

The big question remained, though, whether it was safer to face the Russians on land or at sea. The Red armies were advancing, but their pilots had sunk several refugee boats in the Baltic Sea, the very route Mrs. Staehler and Ruth would be taking.

Because of the virtual communication blackout with his family, Schmidt knew nothing of Karin’s flight with Mrs. Staehler. He was relieved to learn later that “Mrs. Staehler and my little Karin...came through under the protection of God, borne by the prayers of thousands of saints, until they finally reached Suhl in Thuringia” (Central Germany, where Mrs. Staehler’s brother lived).²

With the advantage of hindsight it is clear that Ruth should have gone on the freighter with Mrs. Staehler and Karin. Her ultimate survival appears even more miraculous than Karin’s.

When the battle for Danzig started, Ruth and Grandmother Neumann fled to a dark and cramped cellar where they hid out day and night and lived on bread which friends would bring to them. Finally, the paralyzing news that the Russians were already in parts of the city made it suicidal to remain in the cellar.

So the feeble Grandmother Neumann and anemic Ruth—like millions of other war refugees before and after Danzig—left everything in the house and joined thousands of others, mostly women

and children, milling about in forests and fields west of the city. Little food was available, and to make matters worse the penetrating cold gave little hope to the Danzig refugees.

Grandmother Neumann and Ruth were joined by a Mrs. Blumenstein, a woman who was also a member of the Danzig congregation. Since Mrs. Neumann suffered from heart trouble and a crippled knee, Mrs. Blumenstein took the responsibility of caring for Ruth that first night. The three of them finally found a house in which several people were already trying to keep warm.

They were unprepared for the night of terror which followed.

In a letter Mrs. Blumenstein later wrote to Schmidt, she described the scene of hearing the screams of thousands of women being raped by Russian soldiers in the nearby forest.

The debauchery would have been Mrs. Blumenstein's fate as well except for the fact that she was part Jewish. The Russian soldier who grabbed her and pulled her away from Ruth stopped and took a closer look at her. "Are you Jewish," he asked. Realizing that Jewish women were being spared and that she did have some Jewish blood, Mrs. Blumenstein answered that she was. With that, the Russian soldier released her and she returned to care for Ruth.

Schmidt, who had been on a Communist hate list in Russia, wrote about Mrs. Blumenstein's role with his daughter: "The Lord had sent her for the purpose of rescuing my child from brutalities of the blood-thirsty and bestial Bolsheviks during that terrible night."³

When the Russians occupied Danzig in late March 1945, much of the city was destroyed, including the Neumann house where the Schmidts had also lived. Later Mrs. Neumann and Ruth found shelter in a Danzig suburb. From there on May 29, 1945, 3 weeks after Germany surrendered, Mrs. Neumann wrote to Schmidt. She told of the terrible Russian offensive, of Ruth's sickness, and of the

immediate need for nourishing food.

Again, Schmidt could only read, weep, and pray for his family and friends.

A short time later Ruth was admitted to a hospital with typhoid fever where she remained for 3 weeks, part of the time in a coma. Once again Schmidt attributed her recovery to praying people because



Herbert Schmidt wrote these books about his family's experiences during World War II.

After being separated, Ruth and Karin were reunited in the Russian Zone.

the hospitals could offer little care, medicine, or food.

Though Ruth was still in need of medical attention, her grandmother was ordered to take her to a train station to catch a refugee train to the Russian sector of Germany. After a miserable 7-day train ride in a crowded boxcar, they were dumped near a town along with thousands of other refugees. Faced with starvation, sickness, and hopelessness, the refugees were more dead than alive.

During his long wait in Sweden for information on his daughters—even long after the war ended—Schmidt exhausted all possible government channels, but the answer was always the same: "There is nothing we can do." Then in October 1945 he felt impressed to

send a telegram to President Truman, in which he explained his unsuccessful effort to get information on his daughters so they could be reunited and return to America.

The telegram got action. Mrs. Staehler, who had escaped with Karin and who had remained her unofficial guardian, received a call from Russian officials who informed her that Karin was to be turned over to the American authorities in Berlin.⁴

But the cautious Mrs. Staehler was hardly ready to trust the Russian military just yet. Fresh in her mind were reports that the Russians were stealing children and sending them to Russia. Suspecting a trick, she would not give up Karin without trying to outwit the Russians. Rather than lose control of Karin, Mrs. Staehler suggested that she be allowed to take Karin to Mecklenburg where Ruth and Grandmother Neumann were staying. Then the girls could be reunited with their father. The Russians approved the suggestion and sent Mrs. Staehler and Karin on their way for the reunion.

After the undernourished girls were reunited in Mecklenburg, it was discovered that Karin was sick with hunger-typhus, which nearly took her life and which required 7 weeks of hospital care.⁵

By then it was January 1946, 7 months after the war and 3 years after Schmidt had slipped aboard the German freighter and made his way into Sweden. "I did not know where they were," Schmidt wrote, "and secondly, I knew that wherever they were they were near starvation."⁶

The year dragged on with no word. Finally, on March 8, 1946, Schmidt wrote that he—as Abraham did with Isaac—finally turned the entire situation over to God, with no reservations. He sat down with his guitar and began to sing an old favorite, "Sweet Hour of Prayer." As he sang, his heart focused on one sentence: "I'll cast on Him my every care, and wait for thee, sweet hour of prayer."

From that afternoon on, I could not further agonize for the safety of my

daughters. I *knew* God had taken the case—it was *His*. I had nothing more to do with it. In my prayers afterwards, I usually would say, “Lord, it is Thy case, whatever Thou doest or doest not, is all right. Thou knowest better than I what is good for me.”⁷

That very afternoon in Berlin, Ellen Klatt, a friend of the Schmidt family from Danzig, walked into the office of the United States Political Adviser for Germany. She held the hands of two frail girls, 5-year-old Karin and 10-year-old Ruth.

The early morning rays of daylight had just begun to shine through the dark night of terror.

Standing with his daughters at the Goteborg port, Schmidt could feel tears rolling down his cheeks and dropping to the pier. Daylight had finally come.

Through the help of the Swedish Red Cross, international arrangements were made which authorized the girls to travel with an American military nurse, first to London and then to Sweden.

But even when the girls and the nurse arrived in Sweden, the confusion continued. Through a mixup, Schmidt missed the plane when it landed in Goteborg, and the girls were put back on board and flown to Stockholm spending the night in the home of friends. Through the night Schmidt and a friend drove the 150 miles to Stockholm where they saw the girls the next morning.

Schmidt would never forget that

Friday morning, May 10, 1946, more than three years after he had left his family in Danzig:

I trembled with excitement as we were ushered into the room. My girls had been awakened. They sat up in the bed when I entered the room. Ruth gazed at me. Then she wept, and our tears were flowing over each other, mingled tears of joy and thankfulness to God. Little Karin, too, stared at me as if I were an apparition. Her face showed pain. She tried to fight back her tears but they were coursing down her cheeks.⁸

A month later as Schmidt and his daughters prepared to leave Sweden aboard the *M. S. Gripsholm* his

thoughts turned back 7 years.⁹ That was June 1939 when he and his wife had returned to Danzig from an American furlough. So much had happened. War in Europe, Karin born the next year, Nazi imprisonment, futile attempts to return to America, the U.S. involvement in the war, millions of people killed, fleeing Danzig, anxiety over his family, the publication of his books, the death of his wife, his daughters' suffering, and finally the reunion with his daughters.

It was hard to believe, but there they were in a little prayer circle at the Goteborg pier: G. Herbert Schmidt, Ruth, Karin, missionary

Gustav Kinderman, and Fred Pfeifer, another minister. Schmidt couldn't help but open his eyes during the prayer, just to make sure his daughters were there. “There they stood with me, their little hands folded, their eyes closed.”¹⁰

Standing in the circle with his arms around his frail daughters, Schmidt could feel tears of thanksgiving filling his eyes, coursing down his cheeks, and dropping to the pier.

Daylight had finally come.

NOTES

1. “In Sympathy,” *Pentecostal Evangel*, July 15, 1944, p. 6.
2. G. Herbert Schmidt, *The Journey Home* (Los Angeles: Schmidt, 1948), pp. 104-107.
3. *Ibid.*, pp. 108-110.
4. *Ibid.*, pp. 126-27. Schmidt had also written to the Russian Embassy in Sweden about his daughters but received no reply.
5. *Ibid.*, p. 133.
6. *Ibid.*, p. 135.
7. *Ibid.*, p. 139.
8. *Ibid.*, p. 151.
9. The *M. S. Gripsholm* was a Swedish vessel which had served to repatriate civilians during the war, including several Assemblies of God missionaries from the Orient. See “Missionaries caught in the Crossfire,” *A/G Heritage*, winter 1991-92, p. 4.
10. *The Journey Home*, p. 159. ♦



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

EPILOG

It has been 46 years since two little refugee girls met their “Papa” in Stockholm. They have reared their own families and today Karin Schmidt Zenk is a pharmacist specialist, specializing in neo-natal medicine, in Southern California; Ruth Schmidt Barclay works with a property management firm in British Columbia.

The Schmidts settled in California in 1946 where he preached, taught missions classes at Southern California College, went on the radio with *Europe's Gospel Call*, and worked with others to send food packages to Europe. Friends recall that the plight of Europe was always on his mind.

Karin and Ruth could speak only German when they arrived in this country. Nevertheless, Arthur and Lucinda Erickson, who pastored an Assembly of God and operated Maywood Christian School in the Los Angeles area,

agreed to enroll them in their school. That decision was made primarily because Ella Schroeder, a German, was the principal. Miss Schroeder became a big help to the girls in their new environment. (Miss Schroeder lives in Sacramento; Maywood Christian School's founder Arthur Erickson is deceased; Lucinda Erickson continues to live in Maywood.)

On the weekends Schmidt's great joy was to pick up Ruth and Karin at the school. “What would be my life without my darlings?” he asked his diary. And who could have been more proud after that first school year than “Papa” Schmidt when his daughters were presented awards for their “diligence and bravery.”

Schmidt was drained physically and mentally when he returned to California, ample evidence that the previous 7 years had burned him out. Pain and discouragement are easily seen in his 1947 diary. After attending a missions convention in Bakersfield in which he had little contribution, he wrote, “[I] feel at times out of place

—a decoration.”

Feeling inadequate for the challenge of teaching an American college class, he wrote in his diary that he needed God's help to give the students something to help them develop their character. “That is my deep desire,” he wrote on February 7, “May He take a hold of me in a special way and may He touch the students. AMEN!”

Lloyd Christiansen, who was a pastor in Washington, D.C. in 1950, remembers hearing Schmidt speak to a Potomac ministers group, some of whom did not appreciate Schmidt's no-nonsense discipleship. “I remember he was quite cynical toward American ministers, with the implication that many of us were softies, unacquainted with hardship and suffering....In a blessed way, I have been haunted by the words of Brother Schmidt since that day over 40 years ago. The pain in his eyes was a sight I could never forget.”

In 1954 he founded the German Full Gospel Radio Mission broadcasts. Then in the fall of 1957 he returned to Europe on a preaching mission, which lasted for 7 months.

While preaching in Heidelberg, Germany, on Easter Sunday, 1958, he suffered a severe heart attack and died May 19 at the age of 67.

Ruth remembers that she and her husband were on their way to Brazil that spring and made plans to visit her father in Germany. After arriving in Bremerhaven, they received a telegram that her father was very ill. “We had come by way of Germany to see him before going to Brazil,” she wrote recently, “but it turned out that we attended his funeral instead.”

Faithful Unto Death, the title of G. Herbert Schmidt's book about the suffering saints in Russia, aptly fits his own ministry—as well as Carrie's and Margaret's.*

—Wayne Warner

Information for Epilog from G. Herbert Schmidt's 1947 diary, A/G Archives; letter from Lloyd Christiansen, April 29, 1992; letter from Ruth Barclay, March 9, 1992.

*Carrie Schmidt was G. Herbert Schmidt's first wife who died in 1929. His second wife Margaret died in 1943 during the time Schmidt was trying to get her and their daughters out of Danzig.

ARCHIVES ACTIVITIES

Jim Arnold: Akron, Ohio, First Assembly 75th Anniversary Book. **James Ellis:** brochure Pentecostal Kentucky Mountain Mission, by O. E. Nash. **A/G Benevolences:** videos—“A Child Is Waiting,” “A Circle of Love,” “Fully Given: The AMA Story,” “Hillcrest Children's Home: A Place of Refuge,” “Lover of the Children,” “Pioneers of Faith,” and “To Love Enough”; film—on Bethany Retirement home. **George Edgerly:** 183 Sunday School papers, 1938-51. **Smith Haley:** *Voice of Deliverance*, Sept. 1951. **Kenneth D. Stanfill:** history of Goldonna (Louisiana) Assembly. **Louise Richardson:** March 15, 1959, *Florida Times-Union* newspaper clipping of Lillian Trasher, “Jacksonville Woman Famed ‘Mother of Nile.’”

Adele Dalton: 10 boxes, three bags of books from J. R. and Alice Reynolds Flower library. **Arkansas District Council:** 60th Anniversary of Arnold Assembly (now Murphy's Chapel). **Alexi George:** research project on India. **Gary B. McGee:** ICI materials; *Information: Ein Beitrag zur Charismatischen Erneuerung*, May 1985, April 1986, Feb. 1987, May/June 1987, Jan. 1988; “‘And There Appeared to Them Tongues of Fire’” by McCandlish Phillips, *Saturday Evening Post*, May 16, 1964.

Joe Nicholson: booklet, “Ignited—Story of Harold and Dorothy Ausbury,” by Marjorie Richendrfer. **Mrs. M. B. Netzel:** miscellanea. **Dorothy Nylin Lewis:** tract and book by Virginia E. Moss. **DFM:** Calvary Temple (Philadelphia) Pictorial Directory; Eastern District 1976 Yearbook; Northern New England 1977-78 Yearbook; plaque, copper etching of Charles Greenaway Chapel, Continental Bible College. **Harold Kohl:** brief history of FEAST. **Gary Flokstra:** miscellaneous printed materials and cassettes regarding churches and individuals. **Mrs. Mary Lennox:** books.

R. L. Coberly: materials on his father, Homer Coberly, “The Cowboy Preacher”;

poem, “Make Me a Cowboy Again”; 1912 photo, group with horsedrawn mobile home; golden wedding anniversary booklet, Mr. and Mrs. Homer Coberly, 1964. **A. B. “Benny” Stanberry:** materials on his travels with Charles Parham (1924-27); *Songs of Inspiration*, by A. B. Stanberry; personal testimony on the writing of his songs.

Vida Killion: books, *Camp Meeting Echoes*, 1933, Sidney Guy Shields; *Life Story and Sermons of Evangelist Albert Ott*; *Timnath-Serah: The Victor's Inheritance*, by A. N. Trotter; articles, “Conversion of T. Texas Tyler,” and “Account of World War II Days,” by J. C. Revell; music, song books and sheet music; periodicals, *Full Gospel Advocate*, Aug. 1941, *Golden Grain*, April 1939, *The Old Camp Meeting News*, May 1932, *Shield of Faith*, Oct-Dec. 1941.

N. B. Rayburn: Tribute to Nellie

Irene Rayburn; miscellaneous clippings, Waynoka (Oklahoma) Assembly; photos; N. B. Rayburn sermons on cassettes. **Andy Harris:** dedication paper and brochure, Kings Corner Assembly, Sarepta, Louisiana.

Ellene Tapp: book, *Revelations from the Revelation*, by N. Cleo Tapp. **Mr. and Mrs. Homer Fritsch:** “Personal Narrative of David Winslow Raines.” **Ruth Burke Rill:** manuscript on Holy Spirit working in Southern Africa, with photocopies of photographs. **Dean Galyen:** ministerial papers of Janetta Cole.

Alex Karmarkov: 25 issues of *A/G Educator*. **Paul L. Ferguson:** Webster Wire Recorder; handwritten reminiscences of “Old Beulah Colony” (Oklahoma); newspaper clippings, dedication of First Assembly, Cheyenne, Wyoming, March 1945. **Gordon Preiser:** prayer card for Philip Shabaz family.

Kentucky Ministers Interviewed During Council Oral History Collection

Recognizing the value of interviewing on tape the stories of men and women who contribute to the ministry of the Assemblies of God, the Archives continues to expand this collection. Several significant interviews were taped during the past few months.

“Most of the people who have contributed to the Assemblies of God will never sit down and write their memoirs,” Archives Director

Wayne Warner concedes, “but they often are willing to talk with an interviewer on a tape recorder.”

That willingness to share experiences and opinions is how the Archives has built a growing collection of nearly 200 taped interviews.

A recent 5-hour interview with Andrew Maracle, a Mohawk Indian who has been an ordained A/G minister since 1944, will give



A. Maracle



I. Doepke



J. Ellis



L. Heidorn



M. Mangold



M. Taylor



O. Morgan

researchers a new understanding of ministry among Native Americans by one of their own pastor-evangelists.

While attending the Kentucky District Council in Lexington, Warner interviewed seven ministers who contributed to that area. Two of the ministers interviewed, Marion Mangold and Louise Heidorn, moved to Kentucky during the 1930s as missionaries with the Kentucky Mountain Mission. They have been there ever since.

O. E. Nash, pastor of Cincinnati's Christian Assembly (1927-1946) and later Kentucky's first district superintendent, established the Kentucky Mountain Mission in 1929 which sent scores of missionaries into the eastern part of the state. The ministry of the mission will be featured in a future issue of *Heritage*.

While in Cincinnati Warner inter-

viewed Christine Frazer, Nash's secretary during the mid-1930s. Now in her 90s, she recalled the ministry of Christian Assembly and many of the missionaries who came through the city on the way to their mountain ministry.

Also interviewed in the Cincinnati area was Irene Doepke who has been senior pastor of Glad Tidings Assembly of God, Bellevue, Kentucky, for 56 years. After her husband Christian G. Doepke died in 1976, their son Harry joined the staff as co-pastor. Under the ministry of the Doepkes, Glad Tidings has sent nearly 20 men and women into the ministry.

James Ellis, a former pastor and Kentucky District secretary-treasurer (1967-71) and superintendent (1971-88), narrated his life and ministry with Warner for 3½ hours during the council. Beginning his ministry in Georgia, Ellis

accepted a pastorate in Frankfort and then was elected to the district offices.

Two other long-time Kentucky ministers who are still active in pastorates narrated their stories on tape. Mildred Taylor, 76, pastors First Assembly in Brooksville. Orville Morgan, 84, continues to pastor Sardis Assembly of God.

Duplicates of the nearly 200 interviews in the oral history collection are available at \$3 per tape, post-paid. Readers may request an order form from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.

Persons who have access to taped interviews not a part of the Archives collection are urged to write concerning making copies for availability. Others who are willing to interview ministers in their area are also invited to write for more information. ♦

Letters/ from page 23

Benigas (later Blair) during World War II. We held services in a weather-beaten shed that had been used to store soybeans. Mr. Compton, an unbeliever then, rented it to us in answer to prayer....We lived in that shed (one end) and held services in another part of it.

God bless you.
Elva Hoover
Lakeland, Florida

Elva Johnson, later Mrs. Mario Hoover, served in the Kentucky Mountains beginning in 1939, working with Marion and Ruby Mangold and others. She retired at the Assemblies of God Headquarters in 1985 after serving in various respon-

sibilities for 30 years, including the last 10 years as secretary of the Women's Ministries Department.

Pleasant Memories from a Pioneer

Thank you for your lovely letterIt really brought back a lot of memories about Dollie Simms in the early years in Arkansas. When she came to London, Arkansas, for a brush arbor meeting, she stayed at our house. We lived in the country, drove a two-seated buggy pulled by two horses.

Yes, I live a block from the old Woodworth-Etter Tabernacle site [now Westside Assembly], although she [Evangelist Maria B. Woodworth-Etter] had been dead about a year when we moved here from Puxico, Missouri. We

attended the Tabernacle when the Tom Pinos, Sr., pastored; his son Tom, Jr., is now our pastor. We had attended the Laurel Street Church, pastored by John L. Price, before attending the Tabernacle.

I am 82 years old and my sister who is 86 lives with me. We dearly love our God and are just waiting for *that day* when we see Him face to face. Glory!

Mazie Dewlen
Indianapolis, Indiana

Dollie Drain, later Mrs. H. E. Simms, attended the organizational meeting of the Assemblies of God in April 1914 and was ordained there as a 15-year-old evangelist. She died in Springfield, Missouri, in 1991 at the age of 92. ♦



□ **Zimmerman/** from page 12

activities that flowed from the Lausanne meeting. Already in 1973, Lausanne planners had met for several consultations on how to conserve the Congress's dynamic and pursue its goals after the Congress ended. Preliminary plans called for the creation of a continuation committee, which became a reality in 1976 with the establishing of the Lausanne Committee for World Evangelization.

Committee membership was international. Beginning with 48 people, the committee later expanded to 75. Leighton Ford was its chair and Gottfried Osei-Mensah, a highly visible Kenyan evangelical, served as its executive secretary. Zimmerman was not only one of the select 48 members: he was also appointed to the executive committee, a capacity in which he served for the rest of his life.

He played a leadership role in the Lausanne meetings from the beginning in 1972.

In many ways, the Lausanne Committee for World Evangelization offered Zimmerman unparalleled opportunity to express both his vision and his abilities. His capacity for committee work was remarkable. In reviewing the record he left, one is struck by the tedium as well as by the glamour of association as one among equals with people whose names were household words in American and world evangelicalism. The vision which he worked tirelessly to express in and through the Assemblies of God found wider expression and

meaning in his Lausanne Committee work. The Committee offered him a setting in which his life-long emphasis on evangelism found its logical culmination.

Since the Lausanne Committee had no administrative headquarters, but functioned, rather, from the offices of its chairman and secretary, regional and national committees orchestrated many of its activities. The Committee sponsored an annual Day of Prayer for World Evangelization and published a quarterly *World Evangelization Information Bulletin*. Until 1981, Zimmerman headed the Communications Working Group, one of the four working groups that oversaw and coordinated specific areas of strategy, planning, and operation. For several years, Zimmerman was president of the Lausanne Committee—United States.

Shortly after the Lausanne Congress, the Lausanne Committee for World Evangelization decided to convene a working consultation to evaluate what was happening in world evangelization and to strategize for the future. In 1977, the Committee called for a Consultation on World Evangelization (COWE) to address the theme, "How Shall They Hear?"

In June 1980, the consultation met in Thailand. Zimmerman concurred heartily with this deliberate attempt to identify with the church in the two-thirds world. With some 650 participants, this consultation was decidedly smaller than the Lausanne Congress. Zimmerman and other Lausanne Committee members had made nominations to an anonymous Participants Selection Committee, which issued invitations.

Two years of study groups under the COWE prior to the meeting prepared participants for the Consultation and also generated the papers that provided discussion material for the Consultation study groups. The meeting facilitated consideration of the theological implications of cooperation in world evangelization and generated

publications, recommendations and additional responsibilities for the study groups.

T. F. Zimmerman's story line reads like a Horatio Alger novel.

Zimmerman also helped organize numerous stateside events spawned by the Lausanne Committee agenda. He chaired the planning committee, and he, Billy Graham, Harold Carter, and Luis Palau gave the plenary addresses at the American Festival of Evangelism in Kansas City in July 1981. Wheaton '83, an international conference on the nature and mission of the church, and Houston '85, a consultation on evangelizing ethnic America, were part of his portfolio.

All of these activities demanded a grueling schedule of international travel and tedious hours of committee work. Zimmerman accomplished all of this without missing a step in his leadership of the Assemblies of God. It cost him his privacy and deprived him of family time, but it apparently brought him deep satisfaction.

During the same years, he was a member of the board of managers of the American Bible Society, chairman of the executive committee for Key '73, and a member of the committee for the New King James Version of the Bible. He also maintained his interest in community affairs, serving on various boards and winning the Springfieldian of the Year award in 1974.

Zimmerman not only helped keep alive the contacts forged through the Lausanne Congress, he also had a large part in planning Lausanne II for 1989. A key member of the finance committee as well as president of the LCWE's United States branch, he personally raised thousands of dollars to enable people from the two-thirds world to attend.

Even as he worked to promote Lausanne II and to sustain the extensive network of contacts and activities that dated to Lausanne I,

however, Zimmerman was forced to come to grips with the painful reality that the Assemblies of God as an organization (though certainly not all of its leaders) deemed it inappropriate for the denomination to express its solidarity with the work of the Lausanne Committee in specific, tangible ways that would have greatly facilitated his task.

Denominational goals took precedence over cooperative endeavors, and Zimmerman failed to gain approval for contributions to Lausanne to be credited as World Ministries Giving. When he left denominational office, the denomination provided office space, secretarial help, and some expenses for a transition year, but after that year, he would lose the institutional base from which he had always orchestrated his multi-faceted efforts.

The course of events suggests that the Assemblies of God had not unanimously affirmed Zimmerman's vision, that some leaders thought that guarding denominational identity and channeling denominational resources in traditional ways took precedence over united action, and that ambivalence about identity once again surfaced in the Assemblies of God.

After he left office as general superintendent of the Assemblies of God, Zimmerman's evangelical friends continued to depend on him for counsel and leadership. These contacts sustained him as his health deteriorated and forced the curtailing of his schedule. They also revealed the deep personal respect his colleagues in the network spawned by Lausanne had for him. As his strength ebbed, people like Leighton Ford and Billy Graham buoyed his spirit. The world they represented, expressed over the years as well through NAE and NRB, valued and encouraged this ordinary Indiana boy whose life's story line corresponded in significant ways to that of a Horatio Alger novel.

When he died on January 2, 1991, these evangelicals joined the Assem-

blies of God in paying him tribute. Telegrams and letters from around the world poured in. One came from George and Barbara Bush. Another was sent by Billy Graham, who called Zimmerman one of his closest friends and one of the 20th century's greatest evangelical leaders. Graham credited him with leading "the entire Pentecostal movement



Billy Graham receives a copy of *Our Mission in Today's World*, from General Superintendent T. F. Zimmerman on behalf of the Assemblies of God, 1968.

into fellowship with the mainstream of evangelicalism."

The high esteem in which Zimmerman was held augured well for the Assemblies of God. Since his administration, the Assemblies of God is routinely included in the list of denominations whose leaders occasionally visit the White House and serve on task forces and evangelical committees. People like Leighton Ford valued Zimmerman's advice and perspective on which Pentecostals to invite into their circles, and in his capacity as counselor, Zimmerman influenced the continuing voice of Pentecostals in the larger arena.

Zimmerman's strong leadership and firm convictions about the primacy of evangelism in the task of the church not only influenced the course of the Assemblies of God but also molded him personally into a man whose abilities and vision meshed with those of the most visible players on the contemporary

evangelical stage. Perhaps part of the reason that many perceived him as a man for the times was to be found in the emergence of the charismatic renewal in the larger subculture.

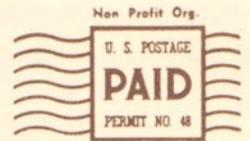
Pentecostalism surfaced in unlikely contexts, and Zimmerman was an interpreter in a strategic place at a critical time. His evangelistic friends needed perspective, which Zimmerman seemed uniquely qualified to give. Driven by an unyielding conviction about the priority of evangelism, Zimmerman forged a public role that his Pentecostal peers did not always understand or appreciate. They basked in his accomplishments in part because they were beneficiaries, but perhaps his evangelical peers caught a clearer glimpse of the essential qualities that compelled him to spend himself for the cause.

This article draws on interviews with Thomas F. Zimmerman, correspondence between the author and Leighton Ford, and extensive reading over several years in various collections in the Billy Graham Center Archives at Wheaton College, especially the Lausanne Committee Collection.

Back issues containing Parts 1-3 of the T. F. Zimmerman story are available from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802. Ask for Winter 90-91, Spring 91, and Fall 91. Cost is \$2.50 each postpaid. ♦



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*, *Pentecost in My Soul*, and *The Assemblies of God: A Popular History*.



□ The Cheerbringers/ from page 14

given as the girls achieved certain levels.

On October 29, 1953, Edith Whipple wrote stating, "Since General Council time, I have thought often concerning the committee for girls work....I would like you to act as chairman of the committee." She asked if we could do our preliminary work by correspondence as she would like to use women throughout the nation. We would then meet during the Sunday school convention in St. Louis, Missouri, in the spring of 1954.

The original committee as chosen by Sister Whipple were: Mrs. Floyd Woodworth (Southern California); Mrs. Charles W. H. Scott (Michigan); Mrs. J. Boyd Wolverton (Kansas); and Mrs. Roy Wead (Indiana).

I sent out a questionnaire and the committee submitted many ideas.

From the Cheerbringers model, Missionettes was organized in 1955 under the national WMC.

In February 1954, Goldia Anderson and I left for St. Louis with Mr. and Mrs. Carl Sturgeon. Because I became ill on the trip and took the train home, Goldia Anderson took my material and acted in my place as chairman.

The work of this committee was to be referred to the national committee for WMC which was composed of Gayle Lewis, Noel Perkin, Mrs. J. O. Savell, Mrs. Christine Carmichael, and Mrs.

Edith Whipple. Ralph M. Riggs, who had been elected general superintendent at Milwaukee, had shown deep interest in our activities.

The national committee approved and Missionettes was organized in 1955 under the auspices of the National Women's Missionary Council.

From a small beginning 41 years ago, the Santa Cruz Cheerbringers sparked the organization of what is now an international girls' club. Today Missionettes are active in 21,618 clubs and involves 177,761 girls.

And it all started when a local assembly in Santa Cruz, California, saw the need for more training than children were receiving in the Sunday school.

Author's Note: I recently visited Miss Goldie Olson who has remained in Santa Cruz, California, these many years. She has had a series of strokes and gets around by means of a walker with severe difficulty. She is in her 80s, yet she still speaks occasionally to the Children's Church. She has kept in touch with many of the original Cheerbringers and most of them are still serving the Lord. She told me that two of the girls that had moved away (the two Muench sisters) made a special trip to see her and thanked Goldie for the part she played in their Christian walk. They reported that they have been active in their respective churches.

Another original Cheerbringer is Miss Georgina Wong, who attended church alone. Today she is an elementary school principal and also a deaconess in the Santa Cruz church. Their testimonies make us say, "It was well worth all the effort."—Ferne H. Murray ♦

