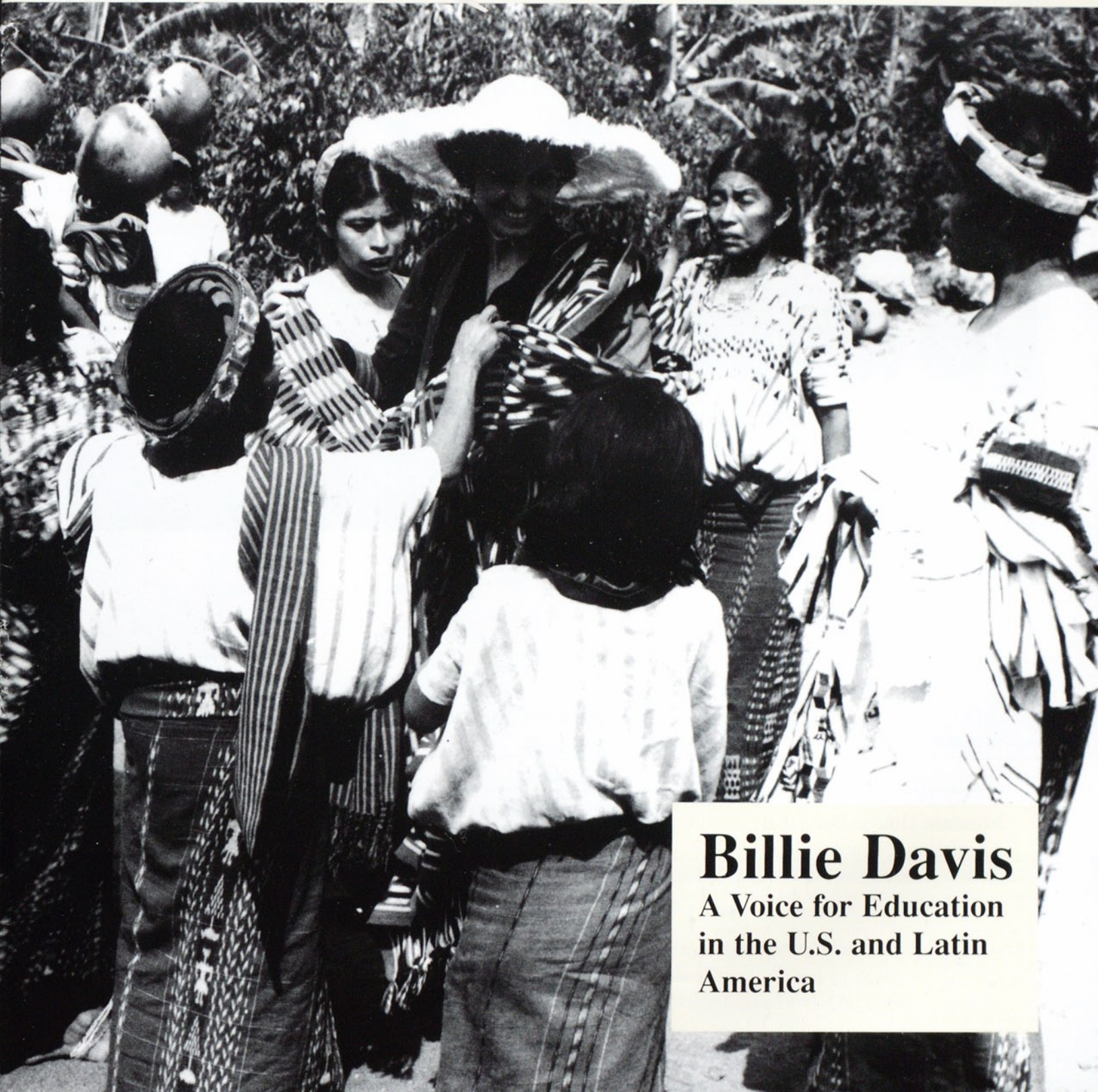


Vol. 19, No. 2, Summer 1999



Assemblies of God

HERITAGE



Billie Davis

A Voice for Education
in the U.S. and Latin
America

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Assemblies of God HERITAGE

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Cover Story - BILLIE DAVIS

She was born in the hop fields along the Rogue River in Southern Oregon where her parents were following the crops as vagabonds from the Midwest. Because she was eager to learn --and to know the Savior-- Billie Crawford grew up to become one of the best-known educators in the Assemblies of God. Here is part of that story. By *Sylvia Lee*



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Heritage Letter

Have you ever returned to a former congregation or community after a period of years to discover that time there had not stopped the day you left town?

That happened to me recently when I returned to a former Illinois pastorate to discover the teens of my 1960s church are now in their 40s and 50s--some even have grandchildren in college. What a shock!

What a pleasure, though, to have former teens from that violent decade give you a hug and a friendly greeting. It was great to hear what the church had meant to them and to hear their laughs and comments over the photos in a ragged album my wife Pat and I had brought back for the occasion, the 50th anniversary of the church.

Although the joy of seeing former members gave new meaning to enduring friendship, suffering was evident on the faces of some who gathered for the anniversary. What they had experienced was but a microcosm of society in general. Circumstances of life during the past three decades had etched unwanted lines and sadness in their faces and hearts. Families once stable had disintegrated. A teenager had drowned. A car accident had claimed another. A murdered grandchild brought a differ-

"And as I looked over the sanctuary, I saw missing ones--the faithful who had gone before us and who are now with the Lord."

ent kind of pain that, thankfully, most of us will never suffer. Medical problems brought on by old age had also stopped by this community. Choked voices and tears monitored broken hearts and wounds that have not yet healed.

As can be expected, some were farther along than others in the healing process.

And as I looked over the sanctuary, I saw missing ones. Bev Schmidgall, a talented and dedicated gospel singer, suffers with cancer. Then my thoughts turned toward the faithful who had gone before us and who are now with the Lord. The names and faces were familiar: Brown, Chase, Cisco, Cutler, Depew, Gardiner, Hood, McConnell, Mauer, Rutledge, Schmidgall, Warner, and others.

My thoughts turned especially to Elyvin Brown, a tragic victim of a land mine in far off Vietnam and whose memorial service I conducted in 1968.

In a letter I received from him a few days before he died, Elyvin wrote, "I want to be a missionary more than a fighter. Will you send me about 10 New Testaments." He explained that he wanted to distribute the Scriptures to other soldiers in his Company C of the First Battalion, 46th Infantry, serving at the time south of Da Nang.

I wrote about his death in the newspaper I edited at the time:

"Perhaps with a premonition of what might happen, the deeply religious youth scribbled a Bible reference on one of his last letters home--received only Wednesday, the day before he died. The reference was John 16:22, words of Jesus Christ, yet seeming so appropriate for his own death and his belief in eternal life: 'And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.'"

I recall that on the last Sunday of 1967, before Elyvin left for Vietnam, our congregation gathered around the altar and prayed, asking God to protect this humble teenager who had finally found a stable home in our church after being tossed around in several foster homes.

When an army officer brought the sad news 30 days after we said good-bye, we at first denied it--thinking it was a mistaken identify. Then we reasoned that God



Elyvin Brown, standing--who 2 years after the editor took this photo died in Vietnam--watches volunteers completing a church sidewalk in 1966. On the left, Jacob Schmidgall, a member of the church, and Clifford Olson, visiting from Staten Island, New York.

could have answered our prayers for Elyvin's protection and brought him back as a strong soldier of the cross. But today you'll find his grave on the Illinois prairie along Highway 122 at the edge of town and his name engraved on the Vietnam Wall in Washington, D.C.

Why? The answers are not easy, but these are the experiences and trials we leave in God's sovereign care.

But then as I looked over the congregation, I thought of others who were missing--those who had dropped out for various reasons. Some had left over a church dispute, some had moved, others left for the "pleasures of sin for a season," and still others for congregations down the street or in other communities.

Two women who had remained faithful to the church despite their husbands' non-involvement, were there just as they were more than 30 years ago. Anxiously working, praying, giving, and supporting the pastor. Faithful not to just a local church or pastor but to the eternal kingdom.

It led me to wonder about the really important attributes of a congregation. Is faithfulness more important than talent? (It's great when you have people with both.) Working with a person who might be limited in talents but who is faithful, I reasoned, is far better than one with talents running out their ears if he or she is unfaithful.

"My dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58).

Returning to this church recently made me also think about the value of just one congregation--large or small. Who can measure a church's value to the Kingdom? We can only guess at the eternal worth of our labors here. And too often I'm afraid our value is set far too low. Only God knows. But this we do know: that our work for the Kingdom is eternal. "My dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the



The editor with teens he is ready to baptize in the Mackinaw River, Central Illinois, in the mid-1960s. From the left, Mary Patton, Bev Wittrig, Debbie Schmidgall, Rick Wittrig, Steve Schmidgall, Terry Patton, and Lon Stalter.

work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58). Earthly treasures and honors have a short life span, but contributions to the kingdom are eternal.

Can you identify with my experience?

Have you served churches either as a pastor or layperson wondering if the long hours were worth the effort? And working with perhaps those who didn't appreciate your labors? Take heart. Your service is valuable, and even though earthly rewards may be small, eternity has an entirely different set of scales.

This truth came home to me again in that small farming community on the Illinois prairie.



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage*. He is author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and compiler of two books on Smith Wigglesworth's sermons: *The Anointing of His Spirit and Only Believe*.

Billie Davis

Voice for Education and Appreciation

By Sylvia Lee

"I was born with a curious gene," Billie Davis sometimes tells her audience. They chuckle at the humor, but she thanks God for an attribute she believes led her to meet Him in a Sunday school classroom and opened doors of discovery all through her life.

Billie Clare Crawford was born April 18, 1923, in Grants Pass, Oregon. Her parents John and Daisy happened to be at that point in their migration along the West Coast. In the hop yards, close by the Rogue River, the two young vagabonds from Nebraska and Kansas birthed their first child.

Life on the road was hard. The family followed the crops, picking fruit, vegetables, and cotton, each in its season and locale. In many ways they were indistinguishable from the thousands of others in the migrant stream. They slept in their car, or sometimes in a tent or a wooden shack at the edge of the field. Eight more children were born—and two died—before Billie's eyes. She recalls her mother cradling a dead baby in her arms as local authorities informed the parents he could not be buried in their county because the Crawfords were nonresidents.

DISCOVERING AMERICA

Hopelessness, hunger, and weariness never went away. "But my dad was a heretic among gypsies," Billie says. "And when he grew tired of doing 'the rich man's dirty work,' he would pull out from the migrant camp and start down another highway." Often he flipped a coin at a crossroads to decide their direction.

This random wandering fed young Billie's curiosity, and she became acquainted with a world beyond the cotton patch and orchard. One of her earliest memories is of standing on a street corner selling the willow baskets and crepe paper flowers her father and mother had crafted. She learned not to be afraid as she ventured around the small towns of the Midwest. "What is that?" she asked, pointing to a building



Billie (far right) her mother (far left) brother and sister in Grants Pass hop yards.

in the center square. "That's a courthouse," came the response. Other times the answer was "a library" or "a post office."

Once, when she inquired, someone told Billie about a school house and how the United States government provided a free education to all children—including hoboes. (Billie happily carried this bit of news to her father, who grudgingly agreed to stay put long enough for Billie and her sister Eva to enroll.)

Another time, her eagerness to know sent Billie trailing after some other children into a small church, where she sat in a little red chair in a basement classroom and learned that Jesus loved all children—including hoboes. "People ask me if that was when I got saved," Billie says. "There was no altar call as such. However, I determined in my heart that if Jesus loved me, I would love Him too, and I have loved Him ever since!"

For the next 12 years, wherever the family roamed, Billie searched for a church and a school in every city and town. Sometimes she attended classes for just a few weeks before they moved again. But determinedly she pieced together her schooling: A math class here



High school graduation Bakersfield, Calif. Billie stands in front of the shack in which her family was living.

and a reading class there until, in 1941, Billie graduated East Bakersfield (California) High. She had excelled in drama and speech, earning state and national honors in debate. She worked on the school newspaper and was editor of the yearbook. The faculty selected her to be one of three speakers at her commencement.

DISCOVERING A CALLING

Another seeming act of randomness brought Billie in touch with the Assemblies of God. It was Christmas, 1940, and she was gathering migrant children living around Bakersfield for a party sponsored by the Salvation Army. Hitting a slick patch, the car careened off the road and Billie crashed into the windshield. During her hospital stay, she met a nurse's aide who was also the young people's leader at the Gospel Gleaners (Assemblies of God) Tabernacle. The young woman shared her testimony with Billie and invited her to the youth service. The first night she attended, Billie knelt at the altar and told God she was open to whatever He had for her. In moments, she was worshipping in tongues, an experience she had never heard about nor witnessed. Billie joined the Assemblies and was ordained as a minister in 1950.

From her experience on the school paper and yearbook, Billie had decided she wanted to be a journalist. Using an address she found in a Sunday school take-home paper, she wrote a letter to "Cousin Clara," a columnist for the Gospel Publishing House in Springfield, Missouri. "How can I become a writer for Christian publications," Bil-

lie asked. In time, Cousin Clara replied, urging the young woman to be obedient to her parents, to read her Bible, and pray for God to reveal His will to her.

Months later, during an informal conversation among GPH personnel, Marcus Grable, director of the 7-year-old Sunday School Department, described his frustration of trying to edit a new magazine he had named *Our Sunday School Counsellor*, and attending to the demands of the growing department. He expressed a wish to hire an assistant editor for the *Counsellor*. Cousin Clara remembered the letter from a young woman in California. She retrieved it from her files and gave it to Grable. He contacted Billie and invited her to come to Springfield to work on the magazine. She arrived in 1943 with one change of clothing and a bit of savings from her job in an aircraft factory.

Billie and the *Counsellor* were a perfect fit. She loved education, writing, and Sunday school. The *Counsellor* was dedicated to education and Sunday school. Billie continues a close association with the publication, now called the *Christian Education Counsellor*, writing a column and serving as the education consultant.

Billie continues a close association with... the *Christian Education Counsellor*.

DISCOVERING BILLIE

When Billie told her story, "I Was a Hobo Kid," published in the *Saturday Evening Post* in December 1952, she was little prepared for the attention it would bring her. * Her intention simply was to pay tribute to the public school system that had given her an education and a pathway out of the migrant camps. Life now included husband George Davis, whom she had married in May 1945, and her work as an editor and writer. Suddenly schools wanted Billie to speak to their student assemblies, baccalaureates, and commencements. Civic and business clubs highlighted their programs with her message of appreciation and hope.

Billie's audiences grew along with her fame. She spoke to public school administrators and teachers in their state and regional conferences, to Future Teachers of America, religious conferences, and to legislators in several states. In 1954 she addressed the National Education Association conference in Madison Square Garden. Also in that year, she brought 10,000 school administrators to their feet, cheering and applauding her address to their national convention in Atlantic City.

The former hobo, whose greatest ambitions had been to get an education, become a journalist, and live in a house, shared the program with such notables as Billy Graham, Eleanor Roosevelt, Ralph Bunche, Dag Hammarskjöld, and Walt Disney; and dined



Billie Davis at the Sunday School clinic booth at the 9th National S. S. Convention, Springfield, MO, March 1951.



Billie Davis speaking at the Future Teachers of America National Convention.



Billie Davis (center) and George Davis (left) in Guatemala



Billie Davis with children in Honduras, 1959

with mayors and governors.

Within one year Billie spoke more than 400 times, in every corner of the nation, utilizing nearly every mode of transportation to make the tight schedule work. Among her most memorable experiences was visiting by helicopter the schools sprinkled along the backbone of the Sierra Nevada, landing and taking off from the playgrounds.

In 1956, to commemorate their centennial anniversary, the National Education Association chronicled Billie's life in a film titled, "A Desk for Billie." After the film's premiere in Portland, Oregon, came more invitations to speak. Ralph Edwards of "This Is Your Life" sought to feature Billie on the popular television show. George, sensitive to the Assemblies' conservatism, declined because the program's sponsor was a cosmetic manufacturer.

Ironically, while secular educators applauded Billie's message, criticism arose from some of her fellow ministers in the Assemblies of God. They felt she was not using her platform to "speak for Jesus" as well as she ought. Had they listened carefully, they might have heard her say,

"If I were to write an autobiography I would have to say that among the most powerful influences of my life have been the church and the Sunday school. Today, my work is in the field of Christian education because I believe that the spiritual train-



Billie Davis promoting Sunday school in Honduras

ing of children is often neglected.

"As a child I received hope and courage, a serene attitude toward hardships, and a kindly indulgent attitude toward human beings from my experiences in Sunday school. I found in the philosophy and religion of Jesus Christ a way to live without bitterness, which in the hobo jungles among the cursing, embittered campers who lived raw lives and tried to ease their pain by blaming others, was little short of a miracle in itself.

"So I honor the Sunday school teachers, the faithful youth workers, and ministers who, along with the teachers and administrators of our public schools, make possible stories like mine." (Address "I Believe in Our Schools" Regional Instructional Conference, sponsored by the National Education Association, Minneapolis, Minnesota, April 14, 1954).

For several years, Billie balanced

her life as wife, editor, and speaker with that of student. Her thirst for an education was not sated. She enrolled at Drury College in Springfield, Missouri, and pursued a major in sociology and a minor in Spanish. In the pattern of the early years, she had to stop and start her college studies. But Billie kept at it until she graduated summa cum laude in 1961. In 1976 Drury honored her as a distinguished alumnus.

After serving 7 years as national field representatives for the Sunday School Department, George and Billie took a pastorate in Bettendorf, Iowa, in 1954. In 1957, as newly appointed missionaries, they drove their Speed-the-Light car down the Pan-American Highway to San Jose, Costa Rica, to begin language study. For Billie, another joyful opportunity to learn.

Together the Davises ministered all over Latin America and the Caribbean, teaching in Bible schools in Costa Rica and Chile, starting Sunday schools, and holding Sunday school conventions and teacher training classes. They initiated the start-up of other ministries such as VBS, Royal Rangers and women's groups.

One day Billie looked up from her desk on the Bible school campus in Costa Rica to see a small girl peering in at the doorway. Billie invited the child in for cookies and coffee. Inquiring around, she learned the 7-year-old,



George, Billie, and Gloria Davis

named Gloria, had been brought to the school by some students. She was an abandoned child, living basically on her own. Gloria's winsomeness and intelligence won George and Billie's hearts. They pursued all the channels until they, miraculously, were permitted by the Roman Catholic Church to adopt Gloria. She became a naturalized United States citizen, taking her oath of citizenship in 1962 in Springfield, Missouri. Gloria, now a speech and audiology therapist, lives in Bakersfield, California.

During a furlough in the States, Billie began work on a master's degree in sociology at the University of Missouri at Columbia. This was interrupted when George's new missionary assignment moved the family to Miami, Florida. From there, George ministered throughout the western Caribbean, often flying across miles of open water and jungles in his single engine Cessna.

Billie enrolled at the University of Miami at Coral Gables to pick up her pursuit of a master's degree; edited a Spanish church ministries magazine, titled *Avance*; and continued her lecture work, traveling many weekends to share her story in public school and church settings. Life seemed full enough.

Then came a call from the University. Would Billie consider accepting a position as director of HEP, the gov-



Gloria Davis becoming a naturalized U.S. citizen

ernment funded high school equivalency program for inner-city and migrant youth? Here was a chance to serve her people. Billie couldn't refuse. Over the next 9 years she and her staff helped scores of teens to prepare for and pass the GED. Billie became a recognized spokesperson for migrant education, a cause she still supports. In 1987, the Council on Migrant Education honored two persons for their outstanding service to migrants, César Chávez and Billie Davis.

Not satisfied that her education was adequate for her new challenges, Billie continued her studies at the University of Miami, enrolling in the doctoral program in the school of education. This was a departure from her beloved field of sociology, but God had His plans. In 1976, after she completed her classwork and was writing her dissertation,

the International Correspondence Institute in Brussels, Belgium, needed a person with her skills and training to do course preparation for ICI's students around the world. In addition to editing courses, Billie wrote two: *We Hear From the Prophets*, and *People, Tasks, and Goals*. "It is through my writing that I have a sense of fulfilling the Great Commission literally—going into all the world."

Billie completed the dissertation in Brussels, flying back to Miami to defend it. In 1979 the University awarded her an Ed.D.

LEADING OTHERS TO DISCOVER

Near the close of their 4 years in Brussels, George decided to enroll in the Assemblies of God Graduate School (now Assemblies of God Theological Seminary) in Springfield, Missouri, to earn his master's degree. An opening in the Behavioral Sciences Department at Evangel College placed Billie back in the classroom. She loved the students, and she especially loved working with those who were planning careers in the helping professions. When she was awarded the Sears Roebuck Foundation Award for Excellence in Teaching, Billie donated half of the cash prize to setting up a scholarship for sociology majors and the other half to beginning a social work major. At the time of her retirement from Evangel in 1992, she was chairperson of the Behavioral Sciences Department and the social work major was well established. At the commencement that year, Evangel granted her status as professor emeritus.



Thomas Zimmerman congratulates Billie on her doctoral degree.

Billie renewed her association with the Sunday School Department when she was asked to write the 1984 staff training book, *Teaching To Meet Crisis Needs*. A new generation of church educators became acquainted with her passion for Sunday school, and soon she was in demand again as a speaker for district and national Christian education events. Two more training books, *The Dynamic Classroom*, and *Renewing Hope* followed *Crisis Needs*, and she continues to write Sunday school curriculum.

A visitor to Billie's home cannot help but note the stack of plaques, degrees, and citations in one corner of her study. Through the years, she has received numerous awards for her work in one field or another. Among those she cherishes is a plaque noting her selection as distinguished alumnus of the University of Miami, 1989. A crystal inkwell denotes her induction into the Ozarks Writers Hall of Fame in May 1999. She derived a special pleasure from this award because, "It connected me with a

place. Having a place was something I never knew in my early life. We weren't from anywhere and we didn't belong anywhere."

In 1998, Goodyear Publishers released a children's book titled *People of Purpose, 80 People Who Have Made a Difference* by Arnold Cheney, an associate of Billie's at the University of Miami. Cheney selected such historical figures as Ghandi, Abigail Adams, and Louis Braille and contemporaries such as Colin Powell, Sandra Day O'Connor, and Mother Theresa. On page 58, between Joseph Damien de Veuster and Walt Disney, is the story of Billie Crawford Davis—educator, missionary, writer.

A curious gene? Possibly. More likely it was the providential bestowment from a loving God who knew a child born and reared in the alienation and anger of the migrant camps would need many gifts to rise and become an articulate spokesperson for love and appreciation. At age 76, still speaking and writing, Billie throbs with her passion

for education, especially Christian education, because she sees it as the church's only hope for retaining its children and youth and for perpetuating its divine heritage through the generations.

Appropriately, the Division of Christian Education has established the Billie Davis Excellence in Christian Education award to honor lay teachers in Assemblies of God Sunday schools. To date four people have won the award. The plaque with their names hangs in the hallway outside the *Christian Education Counselor* office at headquarters. Inscribed on it are Billie's words, a motto for her life: "The best thing you can do for yourself is learn. The best thing you can do for another is teach."



* "I Was a Hobo Kid" was reprinted in the *Reader's Digest* and in several anthologies and school textbooks.

Sylvia Lee is the current editor of the *Christian Education Counselor*.



Billie Davis today



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renamed in 1966 *Light of Hope*. This served not only to end the reign of the original *Apostolic Faith*, but also led to the transference of the movement's leadership from Seymour to figures elsewhere.

Final people to consider are those listed on the Mission's letterhead. Seymour was the declared pastor and manager; Clara Lum, who later joined forces with Crawford in Oregon, was secretary. Hiram Smith served as deacon, while Jennie Moore and Phoebe Sargent were both city missionaries. Glenn Cook was assistant state director under Florence Crawford, director of the state. Finally, G. W. Evans was field director.⁷ Although this paper will not go into detail on all of these figures, they are significant in that most of their names appear quite often in the *Apostolic Faith*, either in connection with personal testimonies or news about their work.

Publication and Layout of the Paper

As already stated, the periodical grew out of the Azusa Street revival. While the revival began in April of 1906, the first printing did not

occur until September. The first two months of its existence, publication was attributed to the organization known as The Apostolic Faith Movement in Los Angeles.⁸ However, starting in November of 1906, due to the break between Seymour and Parham, which occurred in October when Parham visited the mission and denounced the movement, the Pacific Apostolic Faith Movement being headquartered in Los Angeles took credit for the paper.⁹

Subscription to the paper was always free. It was to be "a Holy Ghost paper and it was to be free indeed."¹⁰ In fact, special effort was taken in many of the first issues to explain how the editors would not beg for support; instead, they trusted God to provide donors who would help cover the cost of about a "cent a copy to send it anywhere in the world."¹¹ Seymour simply wanted to get the information of the revival out to potential believers. Indeed, this goal materialized very quickly. Each month, more and more requests for the paper were received. While the first issue printed 10,000 copies, by March of 1907,

40,000 copies were being distributed on a monthly basis.¹²

Although intended as a monthly paper, at times finances dictated a bimonthly and even trimonthly publication. Printed as a single piece of paper to be folded in half for four distinct pages, this periodical was full from start to finish with news from Azusa and other parts of the world experiencing the Pentecostal phenom-

na. Space was not wasted on advertisements or a table of contents.

Rather, the information was packed as closely as possible, with mere lines separating articles. Many times headings were not even given, simply the news or testimonies. Each publication also contained at least one or two editorials from Seymour, who tended to shape them more as sermonettes than as commentaries on current news. The *Apostolic Faith* was no ordinary newspaper; it was a paper intended to offer free of charge updated news, testimonies, and teachings of the Azusa Street revival. Therefore, layout and form came second to content, and thus were controlled in such a way as to allow for the most information in the least amount of space.

It was to be "a Holy Ghost paper and it was to be free indeed."

Themes and Goals of the Paper

Had the *Apostolic Faith* merely provided readers with information of the revival, it would have failed the editors' goals. Rather, the publishers intended for readers to use the information to bring about a personal experience of baptism in the Holy Spirit; it was to be evangelistic and apologetic. Certainly for those who had already received this gift, the paper was a source of encouragement and update. However, at the heart of each publication was the desire to provide enough testimonies of baptisms and healings, along with evidence of the movement's growth, so that first time readers might



Azusa Street leaders about 1907. Standing, l-r: unidentified, Brother Evans, Jennie Moore (later Mrs. William Seymour), Glenn Cook, Florence Crawford, unidentified, Sister Prince. Front, l-r: Sister Evans, Hiram Smith with Mildred Crawford in his lap, William J. Seymour, Clara Lum. Inset: Rachel Sizelove.



Baptism Restored" (Oct. 1906), "Bible Pentecost" (Nov. 1906), "Pentecost with Signs Following" (Dec. 1906), "Beginning of World Wide Revival" (Jan. 1907), and "Pentecost Both Sides of the Ocean"

more than bullets of information with the simple purpose of verifying God's presence and activity in other places. For instance, in the March 1907 issue, cities were listed one after another with quick blurbs of the Spirit's outpouring. From Mobile, "Five have been sanctified, and three received Pentecost." In Spokane, "Upwards of thirty have received their Pentecost right here in Spokane in the past few days." Then Burgess, South Carolina: "We are having a wonderful meeting in our midst. Several are being baptized with the Holy Ghost." The news continued this way for the rest of the column.¹⁴

believe in the more complete gospel. Even the verse printed on the front page of every issue demonstrates this purpose: "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). The *Apostolic Faith's* evangelistic and apologetic concern is evident through analysis of the common themes of historical explanations, missiological reports, personal testimonies, and biblical perspectives contained in each issue.

(Feb.-Mar. 1907). In light of the editors' evangelistic purposes, the historical perspective needed to explain the movement's origins. The revival was

The paper began to publish reports of revival, not only in Los Angeles but also around the world.

not to be perceived as an accident, but rather it was the result of God using specific men and women to ignite a worldwide outpouring of his Spirit.

These bullets were not limited to stateside reports either. From Sweden, the news was given, "Over a hundred baptized in the Holy Ghost."

A writer in Stockholm declared, "The first soul came through tonight receiving the baptism with the Holy Ghost and Bible evidence." This report

from India was printed as well, "Several have received the baptism with the Holy Ghost and speak with tongues."¹⁵ Thus, a reader, in one quick look, would have been able to see that the revival of Azusa Street was not limited simply to Los Angeles but was a nationwide and even worldwide phenomenon

Historical Explanations

Beginning with the first issue in September of 1906, every publication started with an overview of how the revival began. The first paper, with the lead article entitled "Pentecost Has Come," traced the roots of the movement from Topeka to Parham to Seymour. Flavoring the article is the excitement of what God had done and the anticipation of what he would continue to do. The writer declared, "Now after five years something like 13,000 have received this gospel. It is spreading everywhere."¹³

Subsequent issues continued to carry this theme of historical perspective and future expectancy with lead articles such as: "The Pentecostal

Missiological Reports

By May of 1907, when the roots had already become common knowledge, these lead articles focused more on providing updates from many parts of the world where revival was occurring. Although the movement was indeed spreading, by the time of the first few issues worldwide revival had not yet fully developed. Therefore, news was limited to stateside locations such as Los Angeles, Portland, Seattle, San Diego, Fort Worth, and New York City. However by May of 1908, updates came from Ireland, Sweden, Australia, China, Jerusalem, England, West Africa, India and Scotland describing the wonderful things God was doing all over the world.

Often the reports were no

These reports are significant, too, in that they provide a firsthand account of Azusa Street's influence on some of the original leaders of the Pentecostal movement. For instance, in December of 1906, the first of several reports is given of G. B. Cashwell's visit to the mission when he "came for his Pentecost and returned on his way rejoicing to carry the good news of the Pentecost to hungry souls."¹⁶ Upon his return to Dunn, North Carolina, Cashwell began a revival on the east coast similar to the one occurring in the west. Through this revival, future leaders such as J. H. King and A. J. Tomlinson received the Pentecostal message.

Another significant testimony came from T. B. Barratt in March of 1907. Barratt, a pastor from Norway, received the baptism in the Spirit after a visit to the U. S. in 1906 and carried the message home with him, thus becoming the founder of Pentecostalism in Norway. His letter in the *Apostolic Faith* was written ten days after he preached his first meeting there.¹⁷ In this same issue, Brother William Durham also described his own baptism in the Spirit and the subsequent effect it had on his work in Chicago. According to him, the first Sunday he preached after returning to Chicago, his church had the largest attendance ever, with "the altar so full that it was hard to deal with people."¹⁸

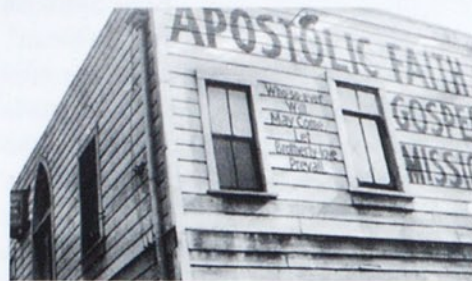
In 1910, Durham split his ties with Azusa Street and with Seymour due to his teaching of the "finished

work" doctrine, which declared only two works of grace rather than three. Shortly thereafter, Chicago became a center for the Pentecostal message. A final figure to mention from the *Apostolic Faith* is C. H. Mason from Tennessee who founded the Church of God in Christ; in March of 1907, he gave his personal testimony of receiving the Holy Spirit.¹⁹

All of these reports from outside of Azusa Street are invaluable for tracing the growth and spread of the revival. Each update provided accounts of who was touched and what cities and nations were impacted. Whether the report was from a now famous individual or a seemingly unimportant one, the news demonstrates how within a matter of only a couple of years, the Los Angeles outpouring had turned into a worldwide movement. Thus, to strengthen its evangelistic goal, these reports in the *Apostolic Faith* verified to first time

Personal Testimonies

readers that the revival was not unique to *Azusa Street*; God was pouring out his Spirit all over the world. Apart from reports of the movement's spread, the *Apostolic Faith* also printed many testimonies simply from individuals who had either received the baptism or had been healed. In the first issue, a story is told of a man who was converted, sanctified, and baptized with the Holy Ghost



Countless stories are told of believers being healed of blindness, epilepsy, asthma, respiratory problems, paralysis, and other diseases.

all within an hour and a half. Another testimony was given by an editor from Salem, Oregon. He reported, "When I finished reading in your letter of what God was doing in Los Angeles, I fell on my knees and agonized . . . a great and blessed conviction seized me, and I rushed out of the office shouting and praising God."²⁰ Another testimony is given by Brother G. Zigler entitled "Baptized on a Fruit Wagon," in which he describes his baptism as he was heading to the market. Suddenly, the Lord "covered [him] with His power and [he] began to sing such a sweet sound [he] had never sung anything like before."²¹

Besides testimonies of receiving the Spirit, many accounts are shared of personal healings. Countless stories are told of believers being healed of blindness, epilepsy, asthma, respiratory problems, paralysis, and other diseases. A testimony is given about an eighty-year-old man, who

after thirty years of medications, trusted in the Lord for healing, and the Lord honored his faith.²² Some of the healing accounts even parallel biblical stories of healing. For instance, a man unable to attend the meetings sent with his sister a handkerchief to be blessed. At the mission, she gave it to a particular woman who kissed it three times; it was then sent to the man, and he was healed of his sickness immediately.²³ In the November 1906 issue, the report was given that all of the signs from Mark 16:16-18 had been restored except raising the dead. Seven months later, the Scripture was fulfilled with the testimony of Eula Wilson's apparent death and resurrection.²⁴

Testimonies were also printed in regard to the legitimacy of tongues. In the first issue, Samuel J. Mead, a missionary in Africa, recognized some

tongues as being African dialects.²⁵ Later, H. M. Allen wrote down his language phonetically and

discovered its meaning.²⁶ Another account is given of a physician who attended a meeting to denounce the movement. A woman he did not know spoke to him in Italian, which he knew, giving his name and telling him things he did twenty years ago. Convicted, he became a believer.²⁷ All of these testimonies--baptisms, healings, tongues--were printed to authenticate for unbelievers the reality of the Holy Spirit's outpouring.

Biblical Perspectives

Testimonies and mission reports were not the only means by which the editors of the *Apostolic Faith* sought to convert and convince their readers. They also demonstrated the reliability of the movement through biblical means. In spite of all the testimonies, what good would the revival have been if it was found to be unscriptural? Therefore, much space was

given to teaching from the Word.

A prime example is an article which appeared in several issues providing scriptural support for the various beliefs of the Apostolic Faith Movement. This list included verification for repentance, godly sorrow for sin, faith in Jesus Christ, and seeking healing, as well as the three works of grace--justification, sanctification, and baptism in the Holy Spirit.²⁸ These three works of grace were taught often throughout the course of the paper's existence.

As editor, Seymour was responsible for most of the actual teaching. Being a prime proponent of the three works of grace, he was typically responsible for the articles dealing with this doctrine. Two examples are his articles entitled "The Precious Atonement" and "Receive Ye the Holy Ghost."²⁹ Teaching was intended also for believers. Therefore, he taught matters beyond salvation experiences. Issues like marriage, finances, and counterfeits were discussed, as well as teaching on biblical texts, such as in "Rebecca, Type of the Bride of Christ-Gen. 24" and "The Question of Meats."³⁰ Articles like these strengthened believers in their new found faith.

An article with answers to common questions also served a means for teaching. By early 1908, the revival would have been in full swing for a year and a half, providing time for questions to be raised about specific beliefs. Therefore, Seymour took advantage of an opportunity to address some of these questions directly. These questions ranged from "Should a person seek sanctification before the baptism with the Holy Ghost?" to "Is this movement a new sect or denomination?"³¹ Again, all of this teaching had as its goal conversion for the unbelieving reader, as well as reaffirmation for those already Spirit baptized.

Conclusions

The *Apostolic Faith* played a vital role in the spread of Pentecost-

ism. By exploring the history of the periodical's founding editors, its layout and publication, and the themes and goals of its articles, this paper has demonstrated that although Seymour and Azusa Street may have given birth to the rise of Pentecostalism, the *Apostolic Faith* is to be credited with its growth.

As a paper committed to the selfless spread of the full gospel, the *Apostolic Faith* served as the key to informing the world of the revival. The evangelistic and apologetic goals of the editors enabled the paper to verify to potential believers the power of the new way, as well as to reaffirm those already Spirit baptized that they were in the right way.

By providing a historical perspective of the movement, reporting news from other revivals, testifying to authentic healings, and teaching from the word, Seymour and his fellow writers placed in the hands of readers a legitimate witness to the outpouring of the Spirit. Azusa Street would have certainly had an impact on Los Angeles regardless of any publication. However, because of the *Apostolic Faith*, the Azusa Street revival exploded onto the international scene, forming a worldwide basis for the movement. Due to the circulation of the *Apostolic Faith*, the revival of Azusa Street did not die with the mission but lives on in the tradition known today as Pentecostalism.



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1. *Apostolic Faith*, January 1908, 2.
2. Frank Bartleman, *Azusa Street* (South Plainfield, NJ: Bridge Publishing, 1980), 58.
3. "Pentecost with Signs Following: Seven Months of Pentecostal Showers. Jesus, Our Projector and Great Shepherd," *Apostolic Faith*, December 1906, 1.
4. *Apostolic Faith*, September 1906, 1.
5. *Ibid.*, 4.
6. Charles Edwin Jones, *A Guide to the Study of the Pentecostal Movement*, vol. 1 (Metuchen, NJ: American Theological Library Association, 1983), 345.
7. *Ibid.*, 354.
8. *Apostolic Faith*, September 1906, 2; *Apostolic Faith*, October 1906, 2.
9. *Apostolic Faith*, November 1906, 2.
10. *Apostolic Faith*, December 1906, 2.
11. *Ibid.*
12. *Apostolic Faith*, February-March 1907, 2.
13. "The Old-Time Pentecost," *Apostolic Faith*, September 1906, 1.
14. *Apostolic Faith*, February-March 1907, 3.
15. *Ibid.*, 1.
16. *Apostolic Faith*, December 1906, 3.
17. "In Norway," *Apostolic Faith*, February-March 1907, 1.
18. "A Chicago Evangelist's Pentecost," *Apostolic Faith*, February-March 1907, 4.
19. "Tennessee Evangelist Witnesses," *Apostolic Faith*, February-March 1907, 7.
20. *Apostolic Faith*, September 1906, 1.
21. "Baptized on a Fruit Wagon," *Apostolic Faith*, November 1906, 1.
22. *Apostolic Faith*, November 1906, 2. Along these lines, in a later issue, medicine is actually declared to be for unbelievers. See *Apostolic Faith*, October-January 1908, 2.
23. *Apostolic Faith*, October 1906, 1. See biblical parallel in Acts 19:11-12.
24. "Raised From the Dead," *Apostolic Faith*, June-September 1907, 4. This account was reprinted from the *Nazarene Messenger* but is still a true testimony to the power of God.
25. "From a Missionary to Africa," *Apostolic Faith*, September 1906, 3.
26. "When the Holy Ghost Speaks," *Apostolic Faith*, October 1906, 2.
27. "Tongues Convict Sinners," *Apostolic Faith*, September 1906, 4.
28. Originally appeared in *Apostolic Faith*, September 1906, 2. Also carried in November 1906, September 1907, January 1908, and May 1908.
29. *Apostolic Faith*, September 1906, 2; *Apostolic Faith*, January 1907, 2.
30. *Apostolic Faith*, February-March 1907, 2; *Apostolic Faith*, December 1906, 4.
31. *Apostolic Faith*, October-January 1908, 2.

THE U. S. MARINE

And the Rest of the Story

By Geri Swope



Excitement was running high for D. L. Nultemeier as the four-engine prop plane circled the Marshall Islands preparing to land. Not by the greatest stretch of imagination had he ever dreamed of making a second journey to these beautiful islands. Would you like to hear the rest of the story?

Flashback

Looking out the window of the plane, D. L.'s thoughts flashed back to the morning 24 years earlier in 1944 when he made his first journey to the Marshalls. It was not from a plane, however, but rather from the deck of a troop ship that he viewed the islands for the first time. He did recall that he experienced an element of excitement and a strong feeling of commitment for the future. After all, he had received a special request to make this first journey by the U.S. govern-

ment. He was then Marine Delbert L. Nultemeier, on duty!

Farewell

It was with a heavy heart, however, that Delbert had said goodbye to his wife, Marion, and their 3-month old daughter, Bonita, who lived in San Diego. Delbert and his wife had been saved 6 months after he joined the Marine Corps. Though a new Christian, he had deep settled peace, knowing God was guiding his footsteps and that good would come out of this dangerous and often lonely mission in the Marshall Islands. He did not realize at the time that these people of the South Pacific would eventually find a place in his heart and soul forever!

The Islands

Across 3,000 miles of Pacific Ocean, approximately 300 miles north of the Equator, there are thousands

of coral islands known as Micronesia. The Marshallese coral reef, called atoll, is an oval, irregular shape, averaging about 30 miles in circumference, and it consists of a coral reef encompassing a lagoon. Most of these islands of the Mariana, Caroline and Marshall groups were occupied by the Japanese before World War II.

Liberation

It was on January 31, 1944, during the war that the U.S. Navy attacked Kwajalein and Majuro, which were two Japanese held atolls (or coral reefs) in the Marshall Islands. The enemy was defeated within a week, and in the campaign against Japan, Kwajalein became a base. A large number of Marshallese came from surrounding coral reefs to work at the labor camps, which were set up for them on nearby Rita Island.

A Mission Field

Of 2,000 American marines stationed on the island of Majuro, a core group of Christians realized they were right in the midst of a tremendous mission field and their hearts were burdened for the Marshallese people as well as for the other marines. D. L. was one of the 15 born-again Christians who met for Bible study several times during the week. He began to feel a tug at this heart to witness to his marine friends who were not saved. But this was not an easy task for D. L. because he was a very bashful young man. So he decided to pray about his timidity and get help from the proper source!

The Struggle

The Christian men took turns Sunday nights in giving devotionals, and they asked D. L. to take a turn, but he had a wealth of excuses. The evangelist, Silas Jones, who was one of the sailors, preached on Saturday nights. The Christian marines would go to the tents and invite their comrades to come to the service. They had a special routine for this. Two of the marines would go inside the tents to extend the invitation, and two would stay outside to pray. Delbert



As newlyweds in 1943, Marion and Delbert Nultemeier. Delbert left his family for service in the Marshall Islands a short time later.

always managed to be the one on the outside--praying, of course!

The night finally came when it was D. L.'s turn to give a testimony and speak a few words from the Bible. After the song service he stepped to the pulpit with a quaking heart and trembling knees, clutching seven pages of notes. There was a very lengthy silence, and then in desperation he finally cried out, "Fellows, I just can't do it." And off the platform he hurried. Life's most embarrassing moment had surely arrived!

Anointed

Delbert knew there was no other way to win this battle but to get down on his knees before God and pray through! "Lord, you surely don't want me in the ministry! I am terrified of people," he cried. But the faithful Holy Spirit

whispered words of comfort and encouragement, giving him the strength that he needed. However, frustration still plagued him.

Delbert had been saved in a church that did not believe in the baptism of the Holy Spirit. In desperation he cried out to the Lord, "Jesus, I will preach the Gospel if only you give me this Spirit of God that I have been hearing and reading about. And Lord, if you want me to go into the ministry, you must give me a burden for the people of this island and for the marines."

One night while he knelt by an old coconut palm log on the beach, he was filled with the Holy Spirit. God gave him a vision of his fellow marines coming out of the theater at night and walking right straight down into the pit of hell. That night he spoke in tongues for over an hour, and he realized that this was what his heart had been longing for. And now he had this wonderful anointing and a true burden for the souls of his fellow marines.

Delbert's First Message

The opportunity to preach came sooner than he expected. In fact it was the following evening. The evangelist, Seaman Jones, was sick! He told some of his fellows to pray about who should speak that

Sunday night. That is exactly what they did. Each one went to his tent, and they agreed to pray until they felt God directed them. And then each one wrote down a name for the speaker. It was unanimous, and Delbert was elected to be the speaker for the evening.

This time he didn't have a chance to prepare even one page of notes, let alone seven of them! But God gave him a scripture found in Joshua 24:15: "As for me and my house we will serve the Lord." He still had no instructions from the Lord and no inkling of what he was going to say. He did, however, give the Lord some instructions: "Lord, if you are not going to give me a message, then please keep everyone home."

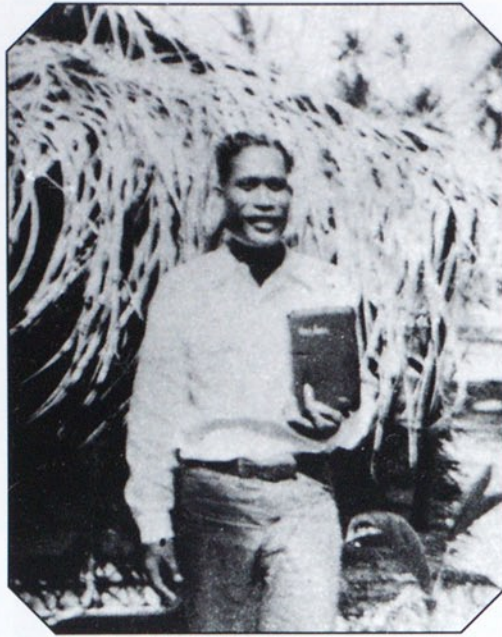
One of the largest crowds to attend the services came that night as 65 military men gathered to hear the singing and the Word of the Lord. Even though D. L. walked to the podium with a paralyzing fear, he boldly read the text. He felt the Holy Spirit taking control of him, and for a half hour he preached with the anointing. Four of his marine buddies gave their hearts to the Lord that night!

The Prayer Tree

There was a magnificent tree on the island that was very large, five to six feet in width and about 50 feet tall. The tree was very hard wood and was used to make outrigger canoes. Four or five fellows could easily climb up the tree and find a place to sit, and there they would have prayer services. Several of the men were saved and filled with the Holy Spirit in this tree. If that special tree could talk, what wonderful stories it would tell of battles fought and won right up in its branches! Joyce Kilmer wrote, "All poems are made by fools like me, but only God can make a tree."

Further Island Ministry

Delbert spent a year and a half with the marines on the island. It was a very busy time not only with his duties as a marine, but also being involved in ministering the Word. He was in charge of the Navigators scripture memorizing program. He learned over 600 verses himself during his stay on the island. He also



National evangelist Emti Barton who interpreted for the marines who ministered during World War II.

took the place of Silas Jones as evangelist, which required a lot of extra study and prayer. But finally the war was over and he was discharged from the Marine Corps on December 1, 1945. It was a happy day when he joined family and friends at home!

Ministry at Home

Delbert and Marion moved to San Diego where he attended Berean Bible Institute for a year and a half. In 1947 he became a pastor in Clark, South Dakota. He built a new church and parsonage, and when they resigned seven years later, the church was debt free. Their next pastorate was in Mountain Lake, Minnesota, where they pastored for 6 years; then he

went on to Sisseton, South Dakota, to pastor for 2 years. Their next move was out West to Oregon, pastoring in Sutherlin for 4 years. From 1964 to 1967 Delbert and Marion were involved in evangelizing all over the United States.

But D. L. could never forget the special time spent in the Marshall Islands and his wonderful opportunity to minister there. He longed to hear some word from that memorable land and the precious people he had learned to love!

The Search

It was a great disappointment to Delbert that he lost contact with the people of the Marshall Islands, which later became a U.S. Trust Territory. For a long time mail service to the Marshalls was suspended. The addresses of the marines stationed there had been lost due to a boating accident. In 1962 Sam Sasser, an American teacher and an Assemblies of God minister, came to teach in the Trust Territory high school system. Revival broke out and a work was established there with Sasser as missionary. The Congregational evangelist, Emti Barton, told him about the marines who had been there and who brought, Pentecost to the islands. Of course, Sasser was very excited to hear this and began a search for those marines!

John Burke met D. L. in Minnesota 24 years after they were in the Marshall Islands and told him that Sam Sasser had been looking for the marines who

had been there holding Bible studies on the island. Delbert corresponded with Sam Sasser who then wrote to the Division of Foreign Missions and told them he wanted the Nultemeiers to come right out to the Marshall Islands. The search was over! The lost had been found, and there was joy in the camp!



The Marshall Islands District Council and missions convention in June 1968.

1968 Arrival to the Marshalls

It was with real excitement that Delbert and Marion stepped off the four-engine prop plane and saw not only the beauty of the island but the wonderful people who had come to meet them! In fact, everyone from the island came to meet the plane. Once a week a plane arrives on the island and it is such a big event, everyone comes to join in the thrilling festivities. D. L. was much more excited this trip than when he came as a marine. Now he had his wife, Marion, with him. And again, he had received a special request to make this journey--not as a marine, but as a missionary with orders from the Division of Foreign Missions.

A Warm Welcome

As the Nultemeiers greeted the crowd at the airport, D. L. was overwhelmed to see his dear friend Emti Barton, who was the interpreter for the marines in 1944-45, and who now would interpret for D. L.'s evangelistic meetings. The night they arrived, the Marshallese had a big welcome party, introducing them to all their variety of foods. At least 15 different dishes were served on banana leaves and palm frond baskets. They also presented them with many leis. What a wonderful, warm welcome awaited the Nultemeiers! To Delbert it was like coming home!

New Ministries on the Islands

Delbert and Marion soon discovered that the Bible school now had 150 students. Because a missionary couple had returned to the United States, Sam Sasser needed help with teaching in the Bible school. D. L. and Marion filled that teaching need for the next 5 months. The expected visit of 30-60 days to the islands stretched out to 7 months. Each day new



Marion and Delbert Nultemeier are ready to leave the Marshall Islands for the Philippines in 1968.

opportunities to evangelize came. They held meetings in 8 churches on Majuro for a month.

First Missions Convention

The Nultemeiers assisted in the first Missions Convention ever held in the Marshall Islands, which was conducted at the Bible school, and which attracted people from all over the islands. There were 1,200 who came by boat, outriggers, and planes. Faith pledges were received for missions amounting to

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With Our Chaplain in Korea

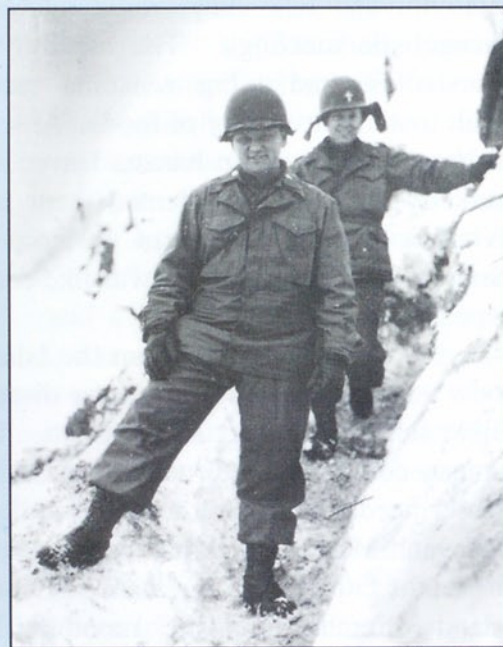
Six months after the outbreak of the Korean War in 1950, John A. Lindvall, an Assemblies of God missionary to Europe heard from Uncle Sam. It was one of those letters urging him to drop everything else, get his business in order, and report to the military. As an Army Reserve chaplain, he was needed on active duty. So in March 1951 he joined the 40th Infantry Division and spent the rest of the year in Japan. Then in January 1952 the army sent him to the front lines in Korea.

The army photographs on these two pages show Chaplain Lindvall on duty with the 160th Infantry Regiment, 40th Infantry Division.

Today the 79-year-old retired chaplain lives in Costa Mesa, California, with his wife Mae. He retired as a colonel from the chaplaincy in 1971 after service on active duty for 27 years. He is still active in Mission Ministries, an organization he founded to assist missionaries. He and his wife have four children: twins Terry and Teresa [Nipper], John Mark, and Debra [Rush]; and six grandchildren.



Chaplain (Capt.) John A. Lindvall of Sunnyvale, California, 160th Infantry Regiment, 40th Infantry Division prepares to go into the field near the front lines to hold services and visit his men. For a Protestant chaplain the one important item is his Bible. Here Chaplain Lindvall picks up a bundle of "Links," a devotional publication that he will distribute to his men.





Above: Even in the coldest weather the men respond, and in a service or hymn sing, join heartily in worship. At the left Chaplain Lindvall leads his men while Corporal Doyle Sullens, Victoria, Missouri, plays the organ, and Corporal Bobby Conner, chaplain's assistant of Port Arthur, Texas, stands by post.

Left: Division Chaplain (Lt. Col.) Ottomar Tietjen and Chaplain (Capt.) John A. Lindvall are seen on a snow-covered trail on the front lines while on duty with the 40th Infantry Division.

Right: Dressed warmly for the bitter Korean cold, Chaplain Lindvall steps out of a jeep with his chaplain's flag.



Chaplain Lindvall preparing his "sanctuary" for a service on the Korean front. This service was held for the 3rd platoon of the 160th Infantry Regiment, heavy mortar company, north of Songdong-Ni, Korea.



PFC Richard H. Adrus, Lockhaven, Pennsylvania, receives a devotional booklet from Chaplain John Lindvall in a platoon bunker on Korea's front line north of Songdong-Ni.



6,5000. When the final toll was taken, \$11,000 had come in for missions. Almost double their pledges!

Special People to Remember

Emti Barton: He was a Congregational evangelist who interpreted for the marines so they could conduct their Bible classes. He would load up 25-30 Marshallese people and bring them to Bible study at the military camp and join the marines for their service.

John Burke: He was a missionary on Guam and pastored the military church there.

Sam and Florence Sasser: The Sassers were the first missionaries to the Marshall Islands!

Namu Hermios: He was the King of the Ratak Chain of the Marshalls, and the paramount chief of 60 islands, who was saved and filled with the Spirit. He was a member of the administrative body that ruled the islands. In his home he built a "prophet's chamber" where D. L. and Marion stayed when visiting the island.

Naomi Dowdy: Missionary-evangelist assigned to the Marshall Islands. She was principal of the Bible School in Majaro working with Sam Sasser. She presently pastors a large Chinese church in Singapore.

Verna Nepstad: Teacher in the Bible School (from Ron Prinzing's California church).

Maynard L. Ketcham: Field Secretary of the Far East.

Wesley R. Hurst: Followed Brother Ketcham as Field Secretary of the Far East.

The Ralik-Ratak Boat Ministry

In August 1968, Delbert took 11 students from the Bible school and boarded the old copra boat, the Ralik-Ratak, which went from island to island picking up "copra" which was dried coconut. They also took many boxes of gospel tracts with them. Stopping at each island, they passed out tracts and invited the people to services. D. L. then preached through an interpreter. The students would gather the children together and teach them choruses and tell them Bible stories. The boat traveled all night arriving early in the morning to load copra. In 11 days they covered 11 islands, held 11 services, and passed out thousands of tracts. What an opportunity for evangelism!

Doors Close and Others Open

The 7 months of ministry went by swiftly, and soon their ministry in the Marshall Islands came to a close. It was with great sadness that they said farewell to all their dear friends on the islands. However, once again they felt joy and excitement as new doors opened to them. From the Marshalls they went to the Philippines, Vietnam, Malaysia, Singapore, and India. This second visit that Delbert made to the Marshall Islands opened the door to 22 more years of missionary work throughout the Far East. Their travels and ministry have taken them to 35 countries, including one year pastoring in Iran. They retired from missionary work in 1990 and now live in Brooks, Oregon.

Delbert knows now why it was God's plan to send him as a marine to the Marshall Islands. If he had not gone, we would not have been able to write the rest of the story!



Gerri Swope is the wife of Robert L. Swope, who pastored the Brooks (Oregon) Assembly for 42 years. Gerri was editor of publications for the Oregon District for 40 years. She is the district historian and writer. They live in Bethel Park, Brooks, Oregon.

A Woman of God

The Ministry of Miracles and Life-changing Events in the Life of Florence Blossom Beck

By Glenn F. Blossom

Florence Blossom Beck (1913-99) was a remarkable woman whose ministry extended for more than 60 years from Madison, Wisconsin, to the Kentucky Mountains, to Africa, to Singapore, to Southern California, and to many points between. In her later years she served as Women's Ministries director for the Southern California District. At her death earlier this year at the age of 85, her service to the King was remembered around the world.

Our older readers will remember that Florence Blossom and Ed Beck were married in 1949. He served as superintendent of the Wisconsin-Northern Michigan District (1944-46). Following his death in 1962, Florence returned to the mission field.

Her younger brother Glenn Blossom, Altadena, California, interviewed his sister in May 1998, which is the basis for these recollections. Since her death, Glenn has been going through her papers and artifacts and shipping them to the Flower Pentecostal Heritage Center. We believe Heritage readers will appreciate these vignettes from a faithful missionary.--Wayne Warner



Florence Blossom Beck's home church in Madison, Wisconsin

1922: Salvation and Call to Mission Field

At age nine, Florence gave her heart to the Lord and received her missionary call to Africa. This took place during a tent meeting revival that was held near where she and her family lived in Madison, Wisconsin. Later that same year, after Florence had gone to bed one night, she had a vision. The picture on the wall at the foot of her bed suddenly lit up, but it did not display the actual scene in the picture. Instead, she saw scenes from Africa--African children and other young people who were moving about. As they came to the front, each one would stop and say, "Come over and help us." Naturally, this phenomenon was awesome and it startled Florence. She called out to her mother, who came quickly.

However, when her mother turned on the light in her room, she could see nothing unusual. All that Florence could do was to sob and tell her mother what had happened. By this time, her mother was sobbing too, and, taking Florence into her arms, she prayed. At the end of her prayer, she said, "Yes Lord, if that's what you want." Mother recalled that years before, even prior to Florence's birth, her dad and mother had given her to God, saying, "Lord, this baby is yours and whatever you want the baby to do or to be, we dedicate this life to you now."

The next day at school, Florence was so aware of her call that she sat on only half of her chair, asking Jesus to share the other half. That was the underlying principle for the rest of her school life, that Jesus would be with her and help her in all of her educational pursuits. Florence clung to her goal of being involved in foreign missions throughout the rest of her life.

Travel to California

After completing one year at Central Bible Institute, Florence traveled to California with a lady missionary from Belgian Congo, Mrs. Julia McClary Richardson. One afternoon, as they were traveling from Wisconsin on their way to Des Moines, Iowa, Florence was driving and Mrs. Richardson had fallen asleep. As they climbed a hill and reached the summit, Florence saw a huge eye in the sky and it hovered there for several minutes while God spoke to Florence, saying, "I will guide thee with mine eye" (Psalm 32:8). This was a validation for Florence that what she was doing was pleasing to God.

The Kentucky Mountains, 1935-37

In those years, it was required that young people who had a call to become missionaries be assigned to go to the Kentucky mountains for a period of time to gain experience. Florence received such an assignment from the Assemblies of God headquarters in Springfield, Missouri, and began missionary service working with the mountain folk of Kentucky.

She faced many spiritual and physical challenges during that period, but God was faithful and enabled her to win many souls for the Harvest. She found that she could rely on the Lord for her every need and she was never fearful, even when dealing with persons who were inebriated and carrying firearms.

In those kinds of circumstances, God gave her a holy boldness to confront those threatening to do her harm. They were angry and blamed the "missionars" for upsetting the whole creek—because when men got saved, they got rid of their stills (for distilling alcohol) and that was the end of the whiskey trade. One of these times, with Charlie Little's revolver pointed at her nose, Florence told him, "Until you've heard what I've got to say, you can't pull the trigger." He lowered his revolver and eventually gave his heart to the Lord, becoming an itinerant preacher. His entire family also became Christians.



Musical Quartet: Mrs. Humphries, Elizabeth Cox, Irene Chatterton and Florence Blossom Beck

The cover of a tract from the church that sent Florence Blossom to Kentucky

Pentecostal Kentucky Mountain Mission Work

Sponsored by Pastor O. E. Nash
Christian Assembly, 1224 Race Street
Cincinnati, Ohio



The Beginning of a Mountain Mission Station

In the Mountain Regions of America, there are hundreds of people who have never had the opportunity of hearing the full Gospel of Jesus Christ. They have many religious traditions and superstitions, (remnants of Gospel truths handed down through the generations from slavery days, when many of the Southern Whites migrated to the unclaimed territory in the Mountains) but now in these last days, God has been moving in a rather supernatural way to open both the minds and hearts of the people to the full Gospel. Their hearts, like ours, are thirsting for God, and the knowledge of His



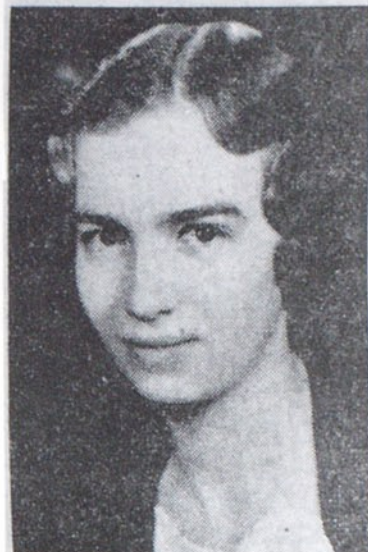
Florence Blossom in Kentucky with school children.



Left and above: Pictures from Florence Blossom's 1937 sea voyage to Africa aboard the S. S. *Europa*.

Right: Florence Blossom's hometown paper, *The State Journal*, reports her departure.

Leaves for Africa



MISS FLORENCE BLOSSOM

Miss Florence Blossom, daughter of Mr. and Mrs. F. L. Blossom, 2670 North ct., has left for Lancaster, Pa., where she will meet Miss Beulah Buckwalter, and together they will sail Saturday aboard the S. S. "Europa" for England. After spending several days in London, the young women will board the S. S. "Usaramo" and will sail for Tamale, Northern Territories, Gold Coast, West Africa. Miss Blossom, a 1931 graduate of East high school, attended the Central Bible institute in Springfield, Mo. For the past two years, she has been doing missionary work in the Kentucky mountains.

Gold Coast, Africa, 1937-1943

Florence was appointed to serve as a foreign missionary to Gold Coast, West Africa (present-day Ghana). Having secured the necessary pledges of prayer and financial support of \$50 per month, she said goodbye to her family in Madison and left by train for New York. Along the way, she met her new coworker, Beulah Buchwalter, in Lancaster, Pennsylvania. From New York the two took a steamship to England and then West Africa. Once in Gold Coast, Florence, Beulah, and a team of missionaries were engaged in recording the unwritten Dagbani language and translating some of the books of the Bible into Dagbani. Florence and Beulah then pioneered and built a church in Kumbungu. It was in this village that the Northern Ghana Bible School was later established.

There was an African chief who lived on the shores of the Seng River in Gold Coast. One night, in desperation because things had not been going well, he sat on the large stone where he was accustomed to sit in the evening. He looked up into the sky and asked, "Is there someone up there in control? If there is, let me know."

Soon he fell asleep and had a dream. In the dream, there was a strange person with different colored skin, dressed in white, who came walking up the hill from the river, pushing a bicycle with one hand and carrying a book in the other. In that book were all the answers. Then he saw in his dream a pond of blood, then a pond of water, and finally a pond of mist. When he awoke, he determined to put a pebble behind the huge stone for

each moon that passed until that person came.

When Florence arrived at his village one day, he asked her, "Why have you taken so long?" He showed her the large pile of pebbles he had collected by that time. Excitedly, he said to the people who were there, "Look, the people I told you about are here." The villagers came in great number to hear what the missionaries had to say, and the whole village accepted the Lord.

An African Chief had a vision of someone who would bring a book to his village. One day Florence walked into the village carrying a book. The entire village turned to Christ.

Another time, some of the people living near the missionaries in Kumbungu had been gathering poisons for weeks. Their witch doctors had promised that when they put these poisons around the perimeter of the missionary compound, the missionaries would die. When the villagers approached the mission compound with all their poisons one night, they saw a man dressed in white standing on Florence's veranda and holding a gasoline lantern. The people were afraid to come

closer. The next day, the chief and his elders came to see who this person was who had been guarding the missionaries. But the missionaries had not seen anyone! God had sent an angel, and the people of that village never again attempted to poison the missionaries.

On the subject of God-given courage, Florence remembered that even when she witnessed human sacrifices in Gold Coast, she never feared for her own life. She only wanted to find the right vocabulary to show the people that it was not God's way.

Beulah Buchwalter, Florence's coworker, died on the mission field in Tamale, Gold Coast, on November 15, 1942, and is buried in Yendi, just outside the Yendi Hospital. She was 33 years old at the time of her death and had spent 11 years working with the Dagomba tribe in Gold Coast. Florence continued to serve without any partner until the end of that first term.

One Sunday after Beulah had died, a woman named Adamo came rushing into the church after the morning service. She said: "Madam, you have to come now. The man who lives in the mud hut just next to the church is stretched out on the ground, in front of his house, dead. I told him that he must get saved and not put it off because something terrible could happen, and now it did, just as I said. They have sent the grave diggers to the field to dig the hole to bury him in. We have to go over and pray him back to life before they bury him."

So Florence and a group of Christians went over to the place where the man lay and Adamo got down on her knees beside him and began to pray. She prayed like this: "Let the breath of God come back inside this man. He can't go to hell; he has to choose Jesus. We'll all put our hands on him now and You'll make him breathe again now." They all stretched out their hands to touch the man and Florence believes that some who prayed were completely astonished when the man sat up, opened his eyes, and said, "What is this?" Praise God, he had really been brought back from the dead, and that evening, they all gathered at the chief's compound where all those who had witnessed the miracle gave praise to the Lord.

Service in Singapore, 1975-1993

In 1975, Florence, together with Naomi Dowdy, Barbara Liddle, and Elaine Kelly, attended a missionary conference and seminar in Taiwan. Following that, the four proceeded to Hong Kong and Singapore. Barbara, Elaine, and Florence continued on from there to help in the Pentecostal revival meetings that the Roy Sapp team was holding in the President Hotel in Djakarta, Indonesia. The crowds were so great at these meetings that the doors to the hotel auditorium had to be closed to keep the people from



Florence Blossom on the way to the market place in Kegyetia, Kumasi.

The missionary team of Florence Blossom and Beulah Buchwalter pioneered a church in Gold Coast where later the Northern Ghana Bible School was established.

smothering one another. Miracles of salvation, divine healing, and the infilling of the Holy Spirit took place nightly. At the conclusion of the meetings, Barbara Liddle remained on as a missionary to Indonesia while Florence and Elaine returned to Singapore.

Since a number of Catholic nuns in Indonesia received their Holy Ghost experience, they were eager to have Florence meet with their Catholic sisters in Singapore and tell them about it, too. So, when Florence got off the plane from Indonesia, while she was still at the airport, she asked a police officer for the location of the convent where these sisters were supposed to be. He said, "That's the parish where I attend and we are starting a new prayer group this week. Would you like to attend? Here is my phone number. Call and let my wife know if you can attend."

Elaine had to return to the United States, but Florence stayed on in Singapore and they picked her up and took her to the meeting where eight people were in attendance. The people were anxious to hear about the charismatic experience. This was the beginning of the meetings at Jedburg Gardens where services were held at the home of Khoo Oon Thiam and Mazie. Twice a week, Florence went there to services, and many times she was the one who ministered.

At one time, there were about 75 people who regularly attended services at Jedburg Gardens. One family that came was the Lim family. It consisted of Grandfather Lim (about 80 years old), Willie (the father), Babes (the mother), and their eight sons. Willie and Babes had given their hearts to the Lord as had their elder son, Raymond, and his wife, Sally. One particular evening, when Florence was preaching, Grandfather came and sat next to the organ near the podium. At the close of the service, Florence gave an invitation for those who wanted to meet Christ or needed divine healing to come forward. Grandfather Lim thought, "That's for me. My knees hurt me so badly, I can hardly walk."



Above and Right: Florence Blossom Beck ministering to children in Asia.



When Florence spoke to him, she asked, "Do you want to give your heart to Jesus?" He replied emphatically, "No, no, no! I came to get healing--my knees are so bad." Florence said, "We'll have to talk to Jesus; I can't do anything by myself. Do you want me to talk to Jesus?" Grandfather acquiesced, "Whatever it takes."

So Florence prayed, "Dear Lord, you heard Grandfather Lim when he said, 'No, no, no! I don't want Jesus. I just want healing for my knees.' So, Lord, just to prove to him that you hear and know and understand, would you have mercy on him? As I put my hand on his forehead, will you touch his body and prove to him that you are real?"

When she finished praying, she said, "OK, Grandfather, lift your leg up and see if God has touched your body." So he lifted one leg and said, "A little." Then he raised the other leg a little higher. This went on for some time--each time he was lifting his legs higher and higher. Grandfather Lim turned to the congregation and said, "Eh, eh! It works! That God must be real!"

Then he turned to Florence and said, "Go ahead, tell me the rest. What am I supposed to do to keep this?" Grandfather Lim became a born-again Christian, and all the Lim family and their wives and children came to the Lord also.

Another incident that caused many conversions involved a tiny baby. A family came to a service where Florence was ministering and brought a new baby to be prayed for. She had been born with such fragile bones that no one could pick her up. Wherever the pressure of the weight of her body rested on a person's hand or arm, there the bones would break. This meant that she had to be carried on a pillow at all times. When Florence took the pillow-cushioned baby in her hands to pray, such a feeling of compassion overtook her that she felt the Spirit of the Lord go through her into the baby's body. She told the parents, "God has done a miracle, and now he expects you to follow his Word."

Twelve years passed by. Florence went with some friends to see this girl at her school. They were introduced

to a lovely 12-year-old young lady who had been kept in health from that day that Florence had prayed for her. Many people came to know the Lord through this miracle.

Premarital and Family Counseling at Trinity Christian Centre

For most of the 18 years that Florence ministered in Singapore, she was associated with Trinity Christian Centre, where Naomi Dowdy is the senior pastor. Affiliated with the church's Counseling Centre, she provided premarital counseling to more than 1,000 engaged couples. Today, many hundreds of Singaporean families credit her with getting their marriages started with a solid Christian footing. At her 80th birthday celebration in May 1993, it was time for Florence to bid farewell to Singapore and to those many there who call themselves her children. At home in Altadena, California, she still would receive many phone calls, cards, and letters from the Singaporeans who faithfully reminded her of all the Lord had done and is continuing to do in their midst.

How Would She Like to Be Remembered?

When asked this question, Florence responded: "As a person who listens and cares. As someone through whom the life of Christ radiates. I am first a born-again Christian with a definite calling to ministry. I am a Pentecostal and an Assemblies of God minister. Furthermore, I am a loyal member of the Blossom family. And I am an American. I also hope that there will be many who will be helped during their lives by remembering Sister Beck's favorite Scripture: 'I can do all things through Christ who strengthens me' (Philippians 4:13)."



Glenn F. Blossom is a brother to the late Florence Blossom Beck. He spent his city planning career with the cities of Oakland and Los Angeles and with the Southern California Regional Planning Agency. He and his wife have two sons, Craig and Jay, and they are now retired in Prescott, Arizona.

I'm Not a Speck **HE NEEDS ME**

By Verna Spencer Hart

An unforgettable missionary service unfolded at the 1943 General Council of the Assemblies of God in Springfield, Missouri. Under the Holy Spirit's direction the nearly 2,000 in attendance were challenged to rededicate their lives to the Lord's service.

I read the dedication card thoughtfully and then signed prayerfully. I also copied that vow onto the flyleaf of my Bible.

Having heard the call of Christ for laborers in the whitened harvest fields and realizing that I am fulfilling only my reasonable service, I hereby offer myself unreservedly for missionary work at home or abroad. Whether the work He has for me to do be great or small, high or low, easy or difficult, I will gladly obey the call of the master.

August 1943

Verna Spencer

I still remember the moving of the Holy Spirit melting me. Every word of that vow I meant. I was His, totally His.

As the service closed, I stepped outside the building with that heavy anointing following. It seems a canopy of heaven hovered over me.

Close to the doorway, in a lawn chair, sat Marie

Stephany, a returned missionary to China. She had enjoyed the service in the shade of the building. Marie motioned for me to come to her. Her first words, "Have you ever thought of going to the Kentucky Mountains?" I responded, "Not really, but I'm willing." "Then I want to send you as my missionary," replied Marie.

Immediately, Kentucky District Superintendent J. J. Humphries walked up. Marie introduced us. We shook hands. He welcomed me as a new missionary, adding, "You will need to fill out a form."

Instantly, Kentucky District Secretary-Treasurer, Carl Schmidt came to us. He just "happened" to have a form in his pocket.

Superintendent Humphries then stated, "You will need \$20.00 monthly support. Marie quickly said, "I will give \$15.00." While she spoke three preachers walked up, stood and listened. One interjected, "My German church in Chicago will give \$5.00 monthly." The second stated that his German church in Cleveland, Ohio, would give \$5.00. These two, I had never seen before. After the fact I was introduced to Pastors Louis Drewitz and C. W. Loenser, Marie's friends.

The third preacher, Alan Banks, Albany, Oregon, and Oregon district official, I knew, for I also ministered in



Verna Spencer and Marie Stephany, an early missionary to China.



Pastors Louis Drewitz, Chicago; and C. W. Loenser, Cleveland, Ohio.



Pastor and Mrs. Alan Banks, Albany, Oregon.

Oregon. Brother Banks volunteered that his young people would give \$10.00 monthly. This brought my support to \$35.00--more than the \$20.00 required.

Superintendent Humphries made one more request. A mountain missionary would be leaving for his home in Louisville in the morning. He needed for us to meet and travel together. Again, as he spoke and as though it had been orchestrated, Ruth Primrose, the Kentucky missionary, stood before us. Introductions and arrangements were quickly made.

My changed plans caused three concerns needing immediate care: 1) To tell Velma, my sister and traveling companion. 2) I had with me clothing for hot weather, nothing for fall and winter and nothing for rugged mountain wear. 3) I needed bus fare to Louisville. I only had a return train ticket to Oregon.

As I finished speaking with Ruth, Velma walked up to me. The time from the first word "Kentucky" spoken to me and until Velma's arrival at my side, was approximately thirty minutes. Who but God puts together such a plan especially in a crowd.

Velma and I hurriedly sought a place in privacy to talk. The dining hall, not open for business, did well. Seated at a table, in hushed tones, I related what the Lord had opened. I also prayed Velma would understand and not be hurt by my change of direction. Smilingly she shared her plans had also changed. She would remain at C.B.I. for a graduate course. The Lord truly went before.

Easily Velma erased my concern about her welfare, then quickly resolved how I could obtain my needed clothing from the West Coast. Chosen words were spoken carefully between us while we sat in awe watching His beautiful unfolding.

"Excuse me!" "Pardon me!" came a soft voice from behind us.

Without noticing, a lady seated herself at the opposite end of our long table. Acknowledging her, she continued with a finger raised--denoting the importance of her words. "What size do you wear? I think I have something for you," she said, not having heard our conversation.

I knew her distantly. Carola Ruff and her husband, Richard, Swiss opera singers, had recently held services throughout Washington. Her interjection into "our world" did not distract. It "dovetailed" with the smooth oiling of the

Holy Spirit.

Wasting no time, we rode a city bus to Carola's apartment where two large wardrobe trunks were opened. A fire had claimed Ruff's belongings in their last place of ministry. Consequently, all before me was brand new and "just" my size.

Standing beside the trunks Carola announced with a flare of her hand, "Anything you want is yours. Help yourself!" Totally speechless, I could ask for nothing. Carola took over, outfitting me for fall and winter, from head to toe, all the while explaining her choices were to dress me well for conferences when coming out of the mountains.

Returning to the Council meeting, Richard Ruff "happened" to be on the same bus. He had lunched with his minister friends. Through the crowded bus Carola pressed to her husband and whispered in his ear. He put his hand into his pocket, drew out something and placed it in her hand. When she returned to me that "something" was tucked into my hand. Later, I found it to be a \$20.00 bill. Ah! My bus fare to Louisville. No one had told her of that need.

Witnessing the Lord working in rapid pace, an understanding at last seeped into my spirit as if by revelation. He had used the impossible, the unlikely, the unknown, the unexpected to perform a work He wanted done in me. I was part of His plan, not just a speck on earth. He was mindful of me. He needed me.

Later in Louisville, Superintendent Humphries admonished me to document all which had transpired. His reasoning: when I hit a hard place I would need a reminder that I came to Kentucky, not on my own, but by the divine will of God with His provision. On my knees prayerfully I wrote each detail.

Unbelievably, the next day I was severely tested, to the point of turning back. I saw something so vile and evil I could not speak of it to anyone. It proved very real--not imaginary. The Lord mercifully, in time, took care of that situation.

Thank God for those writings for I went on serving the Lord in Kentucky twelve years. My life has been spent in His service in the U.S.A., also twice to the Orient.

Gratefully, stored amongst my good memories are those of the 1943 General Council when the Lord showed me that I am a part of His plan. He needs me.



Carola and Richard Ruff, Switzerland.



Velma Spencer enroute to General Council

Letters From Our Readers

Remembering David du Plessis

I am so pleased that you [Wayne Warner] wrote the article on David du Plessis. It was so clear and accurate ["Looking Back," *Pentecostal Evangel*, December 27, 1998]. We knew David for over 40 years and were his pastor for 12 of those years when he attended our church in Oakland.

As Dr. David Hubbard, president of Fuller Seminary, said at his funeral: "Once in a lifetime, or possibly twice, God sends a man across your path that changes it forever. David du Plessis was that man for me."

There are very few men that I have met in over 50 years of ministry that have had the single-mindedness to stay irrevocably to the Lord's calling as David du Plessis had (sometimes he seemed "other worldly!"). His goal, he told me, a few weeks before he died, was to obey the words of Mary to the servants at the wedding feast in Cana of Galilee: "Whatsoever he [Jesus] sayeth unto you, do it."

Brother du Plessis was a godly influence on our lives that we'll never forget.

Thank you again for sharing his story with all the readers of the *Evangel*.

The Lord bless you in your special ministry at the Archives. It is really appreciated.

Paul Schoch
Pleasant Hill, California

Visiting A/G Headquarters

The letter below was written to Troy McNulty, tour guide at the Assemblies of God Headquarters.

Thank you so much for your assistance in making our visit to the headquarters one of the highlights of our trip. Branson is a tough act to compete with to gain the interest of people, but our group agreed that the visit to headquarters was excellent. It is obvious that you and all those meeting the tour groups are in their ministry and gifting area.

Glenn Gohr, who showed us the Flower Pentecostal Heritage Center museum was so full of his subject and loved the history so much that he made it come alive for us. Some of our people saw pictures and names of ministers that they either knew or had heard in the early years. That was a thrill for our entire group.

We will recommend that others visiting in the Springfield area make a visit to headquarters.

Ed Clark, Pastor
Valley Life Center
Dallas, Oregon

Last week, Aug. 17-18, my son and I were in Springfield to show him Evangel University. I had heard about the new museum and was anxious to see it, so we took a quick look Tuesday afternoon. To say I was blessed is an understatement. I was moved to tears as I read and listened to the various displays. Sitting in the storefront church, and remembering my early childhood again brought tears to my eyes and a thrill to my heart as I realize how far God has brought us. My dad was an early church planter in the 1950s, and I find myself in the same ministry. Most recently we have begun Tri-City Christian Center of the Assemblies of God in Albany/Melrose, Minnesota. We are a year and a half old, and God's hand is upon us. Again, thank you for the wonderful experience in Springfield last week.

Bob Bernard
Albany, Minnesota

High Adventure in Tibet

I read with great interest the article ["Looking Back" in the *Pentecostal Evangel*, January 31] about missionary Victor Plymire. Do you know where I could purchase his book *High Adventure in Tibet*?

Missions work is very close to my heart. My mother was born in Nagaland, India, to Baptist missionaries. My grandparents, Bengt and Edna Anderson, spent 30 years in Nagaland but also went into Tibet. Their lives were incredible, being the first white people ministering and leading head-hunters to the Savior, Jesus Christ. Bethel College recently published my grandfather's memoirs.

My husband and I attend Calvary Assembly of God in Wilson, Wisconsin, where he is a worship leader, and I am church organist/pianist. We desire with our whole hearts to be able to serve our Lord on the foreign mission field. My husband George is close to an early retirement, and we are seeking God for direction. He is a carpenter by trade, and I am a music teacher.

We have worked with the Hmong people of Minnesota and Wisconsin since 1981, and have a Hmong daughter who was given to us at birth.

Gail and George Lewis
Knapp, Wisconsin

***High Adventure in Tibet*, by David Plymire, is available from the Division of Foreign Missions, 1445 Boonville, Springfield, MO 65802. Cost is \$2.00 plus \$2.00 shipping.**



Photos From Our Readers



C. M. Ward at North Central in 1939-40

Above and to the Right: Ora Rosetta Dearing, Saginaw, Michigan, gave *Heritage* readers another glimpse of C. M. Ward with these photos taken at North Central Bible Institute during the 1939-40 school year. Ward, who is best known for his 25 years as speaker on the *Revivaltime* radio program, in the photo at the right, is talking with students at the entrance to the school. And above Ward is in the center of the back row as the school's basketball coach. John Dearing, Ora's late husband, is on the right, front row. Readers able to identify others in the photos are asked to write to *Heritage*.



**1926 Eureka Springs
Camp Meeting Orchestra**

Kimball Gray directs the orchestra at the 1926 Interstate Camp Meeting, Eureka Springs, Arkansas. N. B. Rayburn (with guitar and wearing a bow tie), kneeling in center, donated this photo to the Flower Pentecostal Heritage Center. He is a retired Pastor who now lives in Henryetta, Oklahoma.



Victor M. Smith, a longtime reader of *Heritage* from Albuquerque, New Mexico, took this photo of "The Original Tommy Barnett" at Los Altos, California, about 1968. He wrote that Tommy was an oil patch worker, raising his family at Electra, Texas. (See "Oil Patch Prophets," by Victor M. Smith in *Heritage*, Fall 1992 for more information on gospel workers in the oil fields.) Many of the family became preachers and missionaries. Tommy's son, Rev. Hershel Barnett, pastored in Kansas City, Kansas, for many years, and his grandson, Tommy Barnett, pastors First Assembly, Phoenix, Arizona.



Any Heritage Readers at Hopkins, Minn. in 1940s?

Marian (Mrs. Chet) Dunbar, Coon Rapids, Minnesota, who donated this Gospel Tabernacle photo, believes it was taken in the mid-1940s and that Pastor Paul Cardiff and Mrs. Cardiff are on the right front.

Southwestern Bible School, Enid, OK Fall 1928

Front, l-r: H. B. Garlock, Fred Vogler, P. C. Nelson, "Mother" Annie Bamford, V. G. Greisen, Claude J. Utley?

Hugh Jeter (back, center), Walter Boese (back row, in front of righthand window), Malinda (Yost) Shotts (3rd row, far right), Alice Boese (3rd row, 5 from right). Walter and Alice Boese are brother and sister of Marjorie Andrasek of Garden City, KS who donated this photograph.



Seen in Print

The Orphan, A Story of the Life of Austin Monroe Shaffer, by Helen Shaffer Dunbar (Wilsonville, OR: Aurora Publishing), 1998, 390 pages, \$14.95, plus \$3 postage. Order from the publisher at Box 100, Wilsonville, OR 97070.

Whenever someone produces memories or researched articles, books, or recordings on the history of the Assemblies of God or the Pentecostal movement, the Flower Pentecostal Heritage Center is anxious to add it to our growing collection.

Helen Shaffer Dunbar, 92, is another splendid example of someone who wants to preserve history for this and coming generations. Her book, which was originally meant as a manuscript for the Shaffer descendants, answers to the age-old question from Joshua: "What meaneth these stones?"

The focus of her book is on her father, Austin Monroe Shaffer, an early Pentecostal minister who founded Canyonville Bible Academy in Oregon in 1923.

She quotes Douglas Wilson who argues against viewing history as the "ponds" of the "fifties" or the "nineties." "This is not how the Bible encourages us to think about history at all," he said in conference last year. "History is a river, and we live downstream from our ancestors, and upstream from our descendants. Learning to think this way is a return to the biblical mind."

The author takes the reader from Shaffer's childhood in Eastern Pennsylvania--which included beatings and mistreatment by foster parents--to his dedicated ministry in Oregon.

Helen Shaffer Dunbar is the oldest of the Shaffer children and is still active at the Christian high school her father founded more than 75 years ago. Doug Wead, who attended the school along with many other successful business people, ministers, and missionaries, is the president of the unique institution.

The beautiful easy-to-read biography contains many photos of Austin Monroe Shaffer's family, students, coworkers, and the Academy that he founded.



Archives Activities

Mabel Ashcroft: Information on Hattie Hammond: Dr. Ashcroft's comments at her memorial service; Eulogy to Rev. Hatti [sic] Hammond / Pastor Arnold F. Brown; article, "Miss Hattie Hammond: The Girl Evangelist" / Joseph W. Martin, *SpiritLed Woman*, [Ag/Sp 1998], p. 84.; Tract: "How Can I Be Holy?" / Hattie P. Hammond; book-mark containing poem "I Am Willing" / [Hattie Hammond]. **Richard & Della Ball:** Missionary films. **Jerry Barton:** Books from the estate of David Johnston: *The New Church Hymnal* (Lexicon Music, 1976); *Millennium* / Texe Marrs, 1990; *The Greatest Book on Dispensational Truth in the World* / Clarence Larkin (1918); *The Spirit World* / Clarence Larkin, 1921; *Life in the Son* / Robert Shank, 1961. **Curry Blake:** Photo of baptismal in Houston, TX, 1908. **James K. Bridges:** 90th anniversary booklet (Thayer, MO A/G). **David Bundy:** Article: "Unintended Consequences" *Missiology*, Apr. 1999; Book: *The Bible Gift of Tongues* / William H. Budd (Photocopy). **Dorothy Burnett:** Minutes of organizational meeting and articles of agreement, July 3, 1916 (Central Assembly, Springfield, MO); Letter: Apr. 26, 1910 to: Mrs. Joe Chambers, Malvern, AR; photos. **Richard & Karen Burnett:** Photographs, printed items re. W. W. and W. E. Simpson.

Dave Carr: Cassettes: Cyril Homer, camp meeting sermons, July, 1977. **John Carver:** Video: Dedication of John Carver Healing Collection, Asbury Theological Seminary, 4/18/99; Invitation and dedication program of the John W. Carver Healing Collection. **Dwight Colbaugh:** Booklet: *Manual of the Highway Mission Tabernacle*, (Philadelphia, PA), 1923. **Joe & Ada Combs:** Book: *Thy Gentle Call* (Autobiography), 1996; Video: "Oh Gott, Amerika" (Feature on the Combses). **Robert C. Cunningham:** Photographs, posters. **Howard R. Davidson:** Booklet: *Called To Be a Messenger* / Ruth M.

Olson, 1996; "The Gift of Grace" / A Mother's Day/Memorial Tribute" / by Roy Nichols paid to his mother, Grace Nichols, 1999; ministerial papers of Irvin Phillips; *Senior Ministers*, June 2, 1999 (newsletter of Ohio District Council senior ministers). **Jim Erdmann:** Books, periodicals; photo of John Wright Follette. **Glenn Gohr:** Newspaper article on J. Roswell and Alice Flower *Indianapolis News* (June 1, 1911); Clippings on White City Park, Springfield, MO; items on Hiram and Clara Brooks from Church of God (Anderson, IN) Archives; Misc. items on William Seymour. **Hilton Griswold:** "Inspiration Time" videos. **John N. Hall:** Photo of his grandfather, George Lee Hall. **Wilson Hildreth:** Book: *The Power of Positive Faith in God*, 1997. **Taylor Holden:** *The Pentecostal Advocate*, May 1971; *The Pentecostal Evangel*, Aug. 4 and Oct. 6, 1928. **Carol James:** News clips on Maria Woodworth-Etter from *The Meridian Star*, Dec. 30, 1913; Jan. 6-7, 1914, June 13, 1998. **Grace Hild Hudson:** Revival posters of Christian Hild. **David Krueger:** Materials from 90th anniversary of Brookfield (WI) A/G and Cyrus B. Fockler. **Lawrence Larson:** Video of missions films of Fiji; 16 mm movie camera. **Larry Martin:** Misc. articles on John G. Lake; artist's drawing of William J. Seymour and other misc. items on Seymour. **Lawrence Mundt:** Teaching cassettes of Zoe Mundt.

Native American Ministries: Photo of Andrew Maracle, Sr. **Newberry Library (Chicago, IL):** Microfilm (purchased) of *Leaves of Healing* (Christchurch, New Zealand) / John Alexander Dowie, June-Nov. 1888. **Northern New England District:** Video of "Rev. & Mrs. Samuel Di Trolio Retirement Banquet," May 1999. **Alice Nyien:** Rolled photographs of Southern California Bible College (1947) and 1947 General Council. **Dean Osterberg:** Photo of California ministers. **Darrol Pierson:** Newspaper

articles on early Pentecostalism from the *Indianapolis Star*, 1907-13. **Ed Preissle:** Songbooks: *Evangel Songs*, GPH, 1931; *Songs of Evangelism* (First Evangelism Convention, Kansas City, MO, Dec. 15-17, 1954) GPH, 1954. Presented in Memory of Millie Preissle, Jan. 16, 1923-Dec. 23, 1997. **William H. Robertson:** *The King's Trumpet* (Voice of Southern California and Arizona District Council), 1940-41; Revival card, Jacob Miller & wife, Fort Smith, AR; camp meeting program, Pine Knot, CA, 1937; Announcements of Old Azusa, anniversary [1936] sent by Emma Cotton; announcement for District Council, Southern Cal. Dist., 1937 by the Executive Committee.

Roy Sapp: Two Christ's Ambassadors LP albums 1) "Christ's Ambassadors" 2) "Christ's Ambassadors National Teen Talent winners"; 50th anniversary registration packet: includes 1) medallion; 2) name plate; 3) *Like a River* Program booklet; 4) 50th A/G pictorial booklet; 5) post-cards of Headquarters building; 6) newspaper clipping *Springfield (MO) Leader-Press*, Apr. 20, 1964; 7) 50th Anniversary button; 8) Misc brochures for convention attendees. **Speed-the-Light:** Photographs and slides of Speed-the-Light. **Edwin Waldvogel:** Cassette of Mrs. Robert Brown preaching. **Jill Walker:** Booklet: *Give & Forgive* / by Jill Walker, 1999. **B. A. and Mary Frances Waltrip:** *In Memoriam, 1998-1999*, South Texas District; *The Southwesterner, 1943-1944*. **Wayne Warner:** Videos of Kathryn Kuhlman. **Paul L. Wells, William Wells, & Leona Collings:** Loose-leaf Bible w/ sermon notes belonging to their grandfather, J. A. Derry; also photos of J. A. Derry. **Mrs. Elizabeth Zimmerman:** Assorted L.P. albums; *Bread of Life; Paraclete*. **Marjorie Zook-Reynolds:** "I Remember When...": *Some History of the First Assembly of God, Wichita, Kansas*, 1988.

Triumphs in Tulsa

Raymond T. Richey became one of the best-known American evangelists during the 1920s and '30s, conducting city-wide meetings across the country. Richey and his party conducted a 7-week meeting in Tulsa, Oklahoma, beginning on April 22, 1923, in a tabernacle seating 7,000. The reports below were taken from the Pentecostal Evangel, August 4, 1923. It is interesting to note that the closing night was given to Blacks in the segregated city. As was his custom, Richey was doing his part to take the gospel to everyone. Regretfully, just 2 years earlier dozens of people had been killed in the infamous Tulsa race riot.--Wayne Warner

The seven weeks' campaign by the Richey Brothers in Tulsa, Oklahoma, closed Sunday, giving the last night to the negroes. This is said by Mr. Richey and party to be the greatest revival he has ever held. The number of professed conversions is 10,400--9,000 healing cards were issued. Hundreds of people came from out of town, who did not have enough money to pay for lodging and meals for two or three days. Tulsa restaurants gave meal tickets for them free, and there were 1,115 fed this way during the seven weeks. Individual contributions by citizens helped to meet this worthy need.

A Persuasive Procession

On Saturday night before the closing Sunday, a strange and striking procession took place in the streets of Tulsa. We glean from the *Tulsa Daily World* the following:

All traffic stopped in downtown Tulsa at 10 o'clock Saturday night. Not a wheel turned, the clang and the noise of the city's Saturday night was suddenly stilled while Tulsa watched the strangest parade that ever passed through its streets.

They were the hundreds who claim to have found through the prayers of a young evangelist the merciful healing of God. Two by two they

marched up Main Street, men and women, old and young and little children. The Donkey band that led them played the glory song of the revival; they followed the slender man whose faith and prayers they believed brought God's healing, and who walked with his wife and members of his evangelistic party.

Truck Carries Crutches

Midway in the parade came a truck piled high with discarded crutches; from two of these crutches dangled a pair of little shoes with their hard iron braces. Many of the marchers carried their own crutches, some of them one, some of them two. Three cars brought up the well-known in Tulsa, who shouted continually, "Praise the Lord!"

It was just before 10 o'clock when the parade reached Third and Main. As soon as pedestrians and people in cars read the signs carried by the marchers, "God Heals," "10,000 converted in Richey meetings," "These are people healed in the Richey meetings," a sudden silence fell upon Tulsa's busiest street. People closed in close to the marchers, street cars and automobiles were lined up as far on Main Street as the eye could see, but there was hardly a sound as the parade marched by.

Occasional Revival Songs

Occasionally a group of marchers would sing a snatch of a revival song. Some of them still carried their right hands high as those in the healing line at the tabernacle do, and praised the Lord. A little boy passed, carrying high a crutch, his face radiant. A murmur passed through the crowd, a sound repeated again and again as some happy-faced man or woman, carrying crutch or walking stick, marched by.

Old couples, white-haired, walked arm in arm. Young fellows swung along together; there were fathers and mothers with their children; there were bobbed-heads among young girls in their bright sweaters; there were boys in knee trousers; business men, old men--some of whom walked with a slight limp, but who carried triumphantly aloft a walking stick as a signal of triumph over the enemy, rheumatism.


But while crutches and walking sticks were tangible evidence Saturday night of cures claimed to have been made at the Richey Tabernacle during the last seven weeks, tabernacle records show that the people who marched suffered from virtually every disease under the sun.

Two Interesting Cases

Margaret Conway, whose back was broken in an automobile accident last winter, was at the meeting. She told workers that she could stand now and walk a little with someone holding her and that for the first time she can

move her feet of her own volition. She says her knees are stronger and that the hump on her back is getting smaller all the time. By the time Richey gets back, she says, she'll be walking.

One of the cases attracting attention at the meeting is that of Mittie Lee Adams, brought to Tulsa by

her aunt, Mrs. Pattie Adams Shriner, from Coffeyville, Mississippi. The child, who suffered from infantile paralysis, has discarded crutches, and it is claimed that her limb has grown two inches since she was prayed for three weeks ago. She no longer wears a built-up shoe nor a brace. 



A Richey Tabernacle similar to this one (possibly Oklahoma City), which would seat 7,000, was built in Tulsa, Oklahoma, in April 1922.

The sign on the above building reads:

Raymond T. Richey
AND PARTY BEGIN **REVIVAL** AND GOSPEL OF **Jan 11th**
HEALING MEETING
Services Daily 7:30 PM 2:30 PM Sundays 7:30 PM

The following is an editorial under the caption, given in *The Tulsa Tribune*:

Editorial

The remarkable Richey meetings here are closing tonight. Raymond Richey and his associates will move to another field. They will be accompanied by the grateful blessings of hundreds. The Richeys came to Tulsa with nothing but faith. But their faith has been more than enough to make the meetings wonderfully successful from every standpoint save that of money collections. They make no appeal for funds as they depart. Money is not and has not been their object. But the voluntary move headed by several prominent Tulsans to collect a substantial fund for the Richeys surely merits generous support.

The complete absence of the dollar appeal from their revival services really has been noteworthy. Richey has been concerned greatly with lending prayerful assistance to folks who are suffering from physical or mental ills, and he has been concerned not at all with the cash register. With an inspiring eagerness to serve God and men, this young evangelist has both preached and practiced the Gospel that Jesus Christ gave to mankind twenty centuries ago. There is not the slightest egotism in his evangelism. It is God's almighty power that works the cures which we term miraculous, Richey says, and by abundant faith in Him are these miracles made possible.

It is not a new doctrine. It is as old as Christianity. Yet many people talk about this manifestation here in Tulsa as something new and startling.

The vital element of that doctrine today is gaining a new ascendancy. And whatever our individual opinions may be concerning the physical or religious aspect of these remarkable transitions at the Richey meetings as the lame, the halt, and the blind are cured, surely we all can rejoice that these suffering people have been made well and happy, and that 12,400 have professed a new faith in God.

In short, it is a matter for common gratitude that the Richeys are leaving Tulsa a better community than they found it.

Recent Visitors



Priscilla Pope-Levison, assistant professor at Duke University Divinity School, Durham, North Carolina, researched on women in ministry at the archives in May.

David Bundy is associate professor of church history and librarian at Christian Theological Seminary, Indianapolis. The spring issue of *Heritage* published his article on Alfred Howard Carter, "Pentecostal Warrior."



Archivist Joyce Lee assisting Thomas Fudge, professor at the University of Canterbury, New Zealand, on his search for material on the origins and development of the doctrine of salvation.





Students at the Assemblies of God Theological Seminary looking at the general superintendents. From the left, Kevin McGee, Brian Jenkins, Nathan Grams, and James Wright.

Retired president of Northwest College of the Assemblies of God, Duane V. Hurst, viewing one of the historic photos hanging in the Flower Pentecostal Heritage Center offices. The photo is of his late wife Agnes and her parents Arthur and Anna Berg.



Mr. and Mrs. Verne MacKinney, Neosho, Missouri, watching a kiosk on the *Ambassador* airplane of 1948-49.

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Thomas E. Trask
 General Superintendent

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