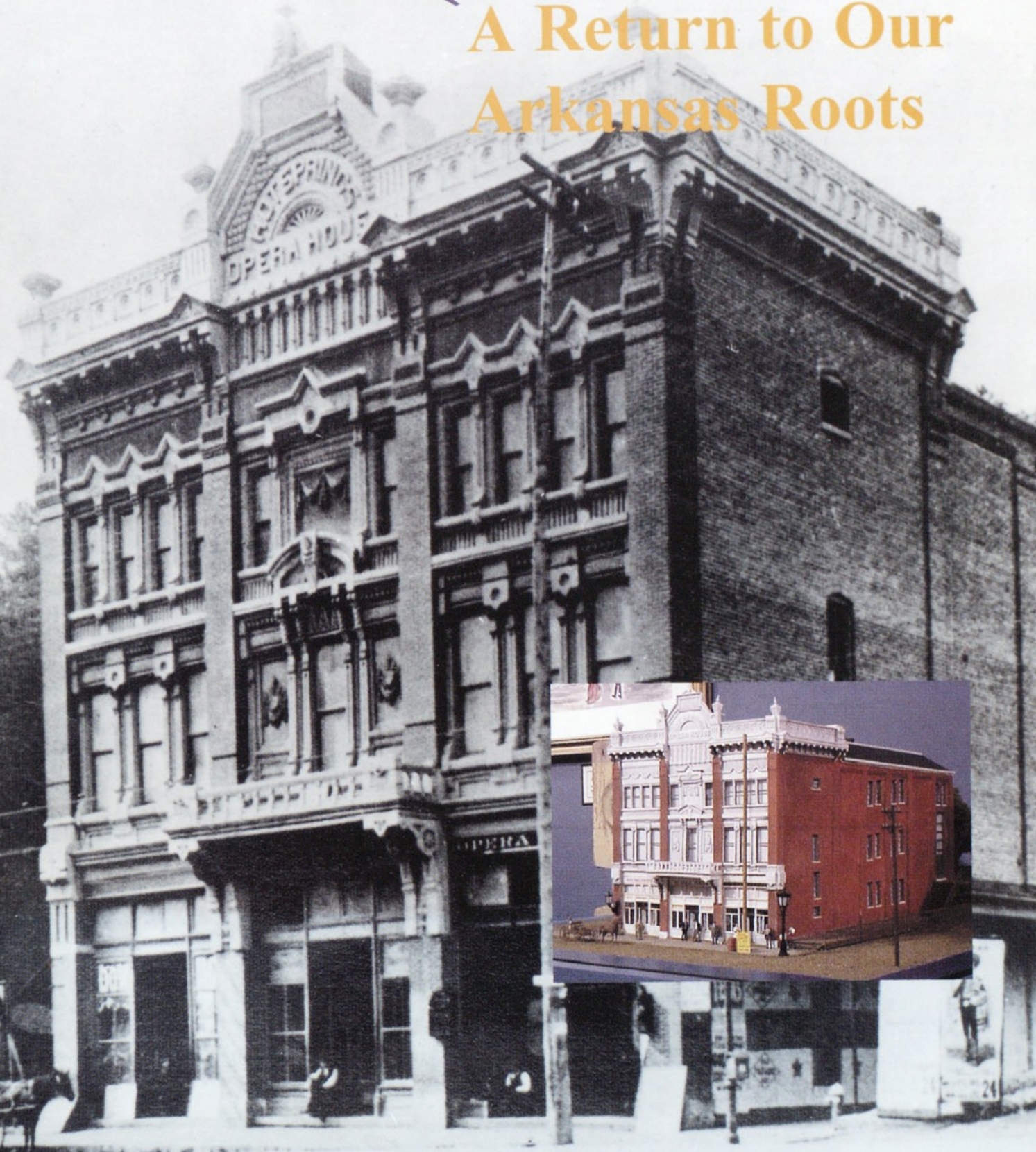


Assemblies of God

# HERITAGE



A Return to Our  
Arkansas Roots



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# Assemblies of God HERITAGE

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## THE LIFE AND LEGACY OF GEORGE ELDRIDGE

Rejecting the experience in Indianapolis in 1907, George Eldridge went to Los Angeles and received the baptism in the Holy Spirit. His credits include Bethel Temple and what is now Vanguard University in Southern California.  
By *Lewis Wilson*



## WHEN PENTECOST CAME TO ENTERPRISE

Elmer Shaw was only 7 in 1925 when visitors started services under trees in Enterprise, Arkansas. His mother was healed, many were saved, and a church planted.  
By *Elmer Shaw*



## THE LEGACY OF COMPASSION

Stories of four dedicated women and how they made a difference in the lives of hurting people in China, India, and Liberia. By *Randy Hurst*



## NAME THAT EVANGELIST

These two pages will test your memory and/or introduce you to evangelists who traveled from coast to coast preaching the gospel.



## THE ZAMZAM'S LAST VOYAGE

Two A/G missionary couples were trying to get to Africa in 1941 aboard the *Zamzam*, but the German navy sank their ship in the South Atlantic. By *Paul Derr*

- 2 Heritage Letter    26 From Our Readers    28 Time Frame  
29 Photos From Our Past    30 Visitors to the Museum    32 Seen in Print  
33 Archives Activities

COVER: Hot Springs Opera House and scale model replica of the Opera House in the Flower Pentecostal Heritage Center Museum (See pages 2 and 10).

# Heritage Letter

## A Return to Our Arkansas Roots

Early in 1983 I visited two Arkansas cities that hold a lot of Assemblies of God history. Some would even call this the “cradle” of the denomination, for it was here that much early Pentecostal history happened—resulting in the founding of the A/G at Hot Springs in April 1914. We are revisiting Arkansas through this column that appeared in the summer 1983 *Heritage*.

It was a thrill for me to stand on Central Avenue in Hot Springs recently, reflecting on the origin of the Assemblies of God.

The Methodist would go to Aldersgate for what I was feeling on this April afternoon. The Lutheran would have to visit Wittenberg. The Presbyterian would trek to Edinburgh.

I could almost see that band of pioneers seated in the old opera house. I could almost pick out familiar faces, men who had called the meeting or who had contributed to its success. There was Bell, Pinson, Flower, Leonard, Opperman,

Collins, Welch, Fockler, Gaston, Goss, Goben, Lake, and a host of others.

They are all gone now, but for a moment I imagined them back in the opera house fellowshiping, singing, worshipping, preaching, and taking steps to launch the General Council of the Assemblies of God.

Anchored in the sidewalk at 200 Central Avenue is a plaque bearing the testimony that on this spot the General Council was organized in April 1914.

The old opera house is no longer standing, having fallen victim to old age and eventually in 1962 the wrecking ball. Now on the site, sandwiched between Central Avenue and a typical Hot Springs bluff, is a 3-level parking lot—hardly a memorial for the ornate opera house.

But the testimony remains on the sidewalk that the most important event in the opera house’s 80-year history was a 10-day period during which today’s fastest-growing church

group in America was born.

True, Hot Springs never became the headquarters for the Assemblies of God, nor did it ever host another General Council. Its role, however, was to furnish a building, a gathering place for early Pentecostals who wanted to conserve the efforts of a mighty revival and unite for the future. And for this reason Hot Springs remains as a hallowed spot in our history. It’s our Aldersgate, our Wittenberg, and our Edinburgh.

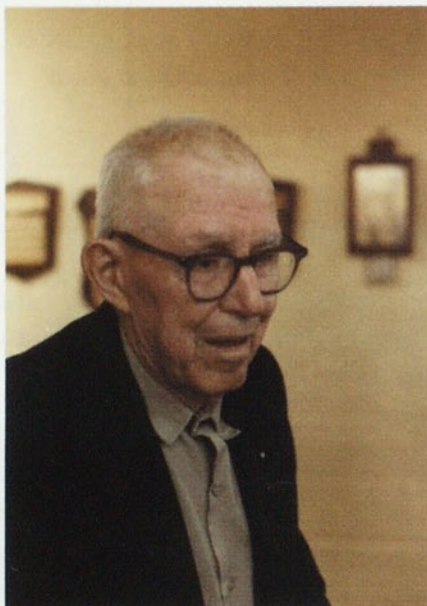
Today, some 69 years and 10,000 churches later, we can look back to the opera house and recognize what a monumental meeting this was for the kingdom. We thank God for the vision these pioneers shared here at 200 Central Avenue.<sup>1</sup>

That vision has made—and continues to make—a tremendous difference in the world.

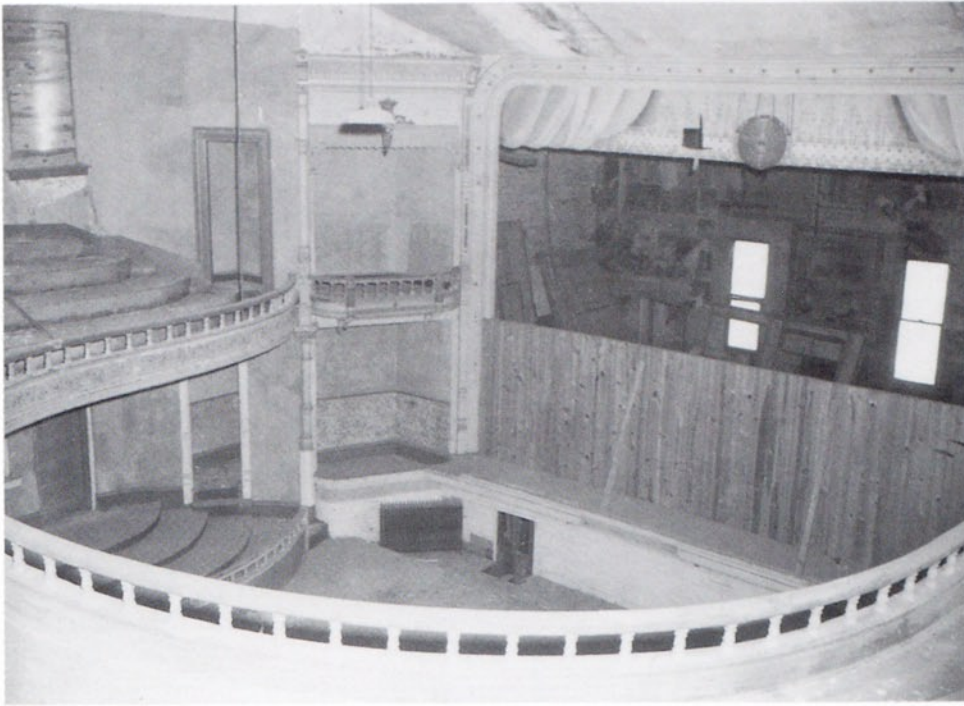
If you’re planning to visit Hot Springs, I suggest you also spend some time at the highly regarded Hillcrest Children’s Home. This beautiful complex is an outreach of the Assemblies of God Benevolences Department. Hot Springs also has six Assemblies of God congregations.

While you’re in the area, you should also visit the city of Malvern, another important place on the Assemblies of God historical sites map.

In 1909 Evangelist and Mrs. Howard A. Goss put up a tent in Malvern and a mighty revival resulted. This dedicated couple had been persecuted in other cities, so they decided not to advertise their Malvern meetings. Goss explained that they wanted to “get in our work for God before the devil himself



Two pioneer members of Malvern First Assembly, Richard E. Bowdle and Cassie Grissom, 1983.



The stage and interior of the Hot Springs Opera House. A fence was built on the stage after the building fell into disuse. The site is now a parking lot.

knew we were in town.”

Persecution did come in Malvern, but so did eternal results. Hundreds were converted, healed, and filled with the Spirit in this 3-month campaign. It resulted in the calling of 75 men and women into the ministry. The most visible result is Malvern’s First Assembly which will celebrate its 75th anniversary next year. This is a church with an outstanding past and a continuing ministry in central Arkansas.<sup>2</sup>

For five years prior to the 1909 revival, a woman in Malvern had prayed for a great revival. Goss gives her credit for preparing the way for the revival with her intercessory prayer. Those prayers were answered in 1909 and in the years that followed.

When Howard and Millicent Goss moved on to other ministries, E. N. Bell became the pastor of Malvern’s thriving new Pentecostal church. It was in the back of Mart Phelps’ grocery store that the influential *Word and Witness* was printed and which Bell edited. Mrs. Carmela Phelps told me how she would often help fold the papers after they were printed. Mrs. Phelps’

father-in-law, Mart Phelps, was converted in the early revival meeting and was a staunch member of the church until his death in 1934.

When E. N. Bell was chosen to lead the newly formed General Council in 1914, A. P. Collins assumed the pastorate of the Malvern congregation. You might remember that A. P. Collins also followed Bell as chairman of the Assemblies of God.

Other early pastors at Malvern included Fred Lohmann, E. R. Fitzgerald, H. E. Sims, Joe Higgins, Sr., W. J. Walthall, Lafayette Romines, P. F. Ramsey, and Claude H. Asher.

Some of the later pastors included L. O. Waldon, John J. Paproski, John C. Dickinson, David Hastie, Gene Thompson, Larry Moore, and the present leader, Raymond Phillips.<sup>3</sup>

At the invitation of Pastor Phillips, I was in Malvern to preach at a Sunday morning service. After the service we visited with senior members of the church around a potluck dinner. Some of these dear pioneers were saved or came into the Pentecostal movement during that

1909 revival, and it was my joy to interview them on tape for our oral history program.<sup>4</sup>

Ever since the day Howard and Millicent Goss put up a gospel tent in Malvern, this central Arkansas area has had a strong Pentecostal witness. Goss and his wife might have started the meetings before the devil knew they were in town, but you can rest assured that the devil knows it now.



## Notes

1. Now it has been 87 years; the U.S. Assemblies of God number more than 12,000 churches. The U.S. Assemblies of God constituency exceeds 2.5 million.

2. Malvern First Assembly celebrates its 92nd anniversary this year.

3. The present pastor is Don Nordin.

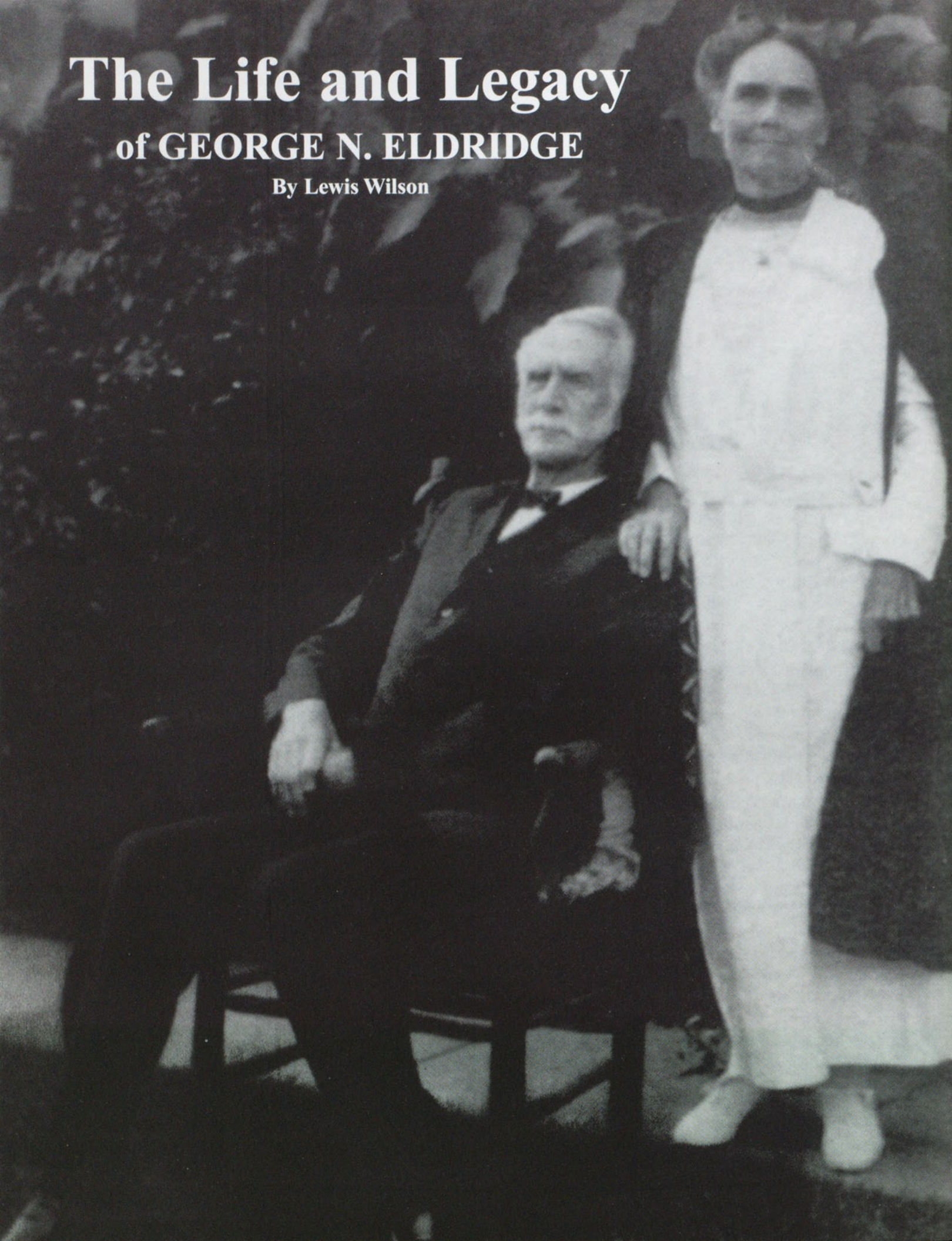
4. The audio tape, “Malvern, Arkansas Seniors,” is available from the Flower Pentecostal Heritage Center.



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 three books on Smith Wigglesworth’s sermons: *The Essential Smith Wigglesworth*, *The Anointing of His Spirit*, and *Only Believe*.

# The Life and Legacy of GEORGE N. ELDRIDGE

By Lewis Wilson



George and  
Anna Eldridge,  
founding  
pastors of  
Bethel Temple,  
Los Angeles.

**G**eorge N. Eldridge faced a painful decision in early 1912. Five years earlier, after forty years of ministry, he had been sent to California to oversee the development of Christian and Missionary Alliance branches from San Diego to Santa Barbara while pastoring the Alliance church in Pasadena.

Though for five years he had been aware of the emerging Pentecostal Movement, he had shared the reservations of the Alliance leadership about the new teaching and agreed with its position of granting the Pentecostals little more than cautious toleration. But as he had ministered only miles from the Azusa Street Mission, first his wife, Anna, and then Eldridge himself experienced Spirit baptism with the evidence of other tongues.

As he rejoiced in what he now recognized as a new work of the Holy Spirit for the end times, Eldridge understood that he could no longer abide by the Alliance position he had supported. For a decorous 65-year-old pastor leaving his church to identify with the often-maligned Pentecostals would be difficult and could be costly. But not wishing to be divisive and believing that God would direct and provide, he resigned his position with the Christian and Missionary Alliance. The decision would have remarkable consequences for the not yet formed General Council of the Assemblies of God.

Eldridge's first thirty-six years had been spent in Maine where he was born on April 26, 1847.<sup>1</sup> Though his mother could trace her ancestry to the Mayflower, the impoverished Eldridge family, which included nine children, eked out a modest living on an eleven-acre farm near Bangor. His father's death, when Eldridge was only three, worsened conditions, and young George often went without shoes and wore homemade suits through his college days. As soon as he was able, he went to work in the fields to help support his mother and at fifteen began a strenuous, and at times dangerous, five-year summer job on a lumber boat sailing from Bangor to New York. But the hardships seemed to develop self-reliance, discipline, and an inner strength in the tall, husky, and handsome teenager who had become a popular leader among his peers.

The Eldridge family had been Methodists for generations. His father had been a lay preacher, and his godly mother prayed that her youngest son would also become a minister. He did have a salvation experience at a revival when he was eight, but other interests eroded his faith during his adolescent years so that he recognized he was far from God. This changed when at nineteen while attending a Methodist camp meeting, he experienced a profound conversion. The following year at the same camp he had a dramatic spiritual experience which convinced him then, and for the rest of his life, that he had been called to the ministry. He immediately became superintendent of his local Sunday school, and as soon as possible applied for admission to Oak Hills Seminary, a Methodist institution only nine miles from his home. By working as a school janitor, he was able to begin his ministerial studies there in 1868.



Alliance leaders and workers at old Orchard, Maine, in August 1900. D. W. Kerr (front row far right), George and Anna Eldridge (second row far left), Dr. A.B. Simpson (7th from the left in second row).

During his third year at Oak Hills he was invited to preach at East Bucksport Methodist Episcopal Church, seven miles from the school. Though it was his first sermon, it proved so effective and his ministry was so well received, that he was asked to become the church's pastor while completing his final year of school. His mother moved into the parsonage, and Eldridge began fifty-eight years of continuous pastoral ministry. The church proved badly divided, but in time revival came to East Bucksport, not only healing the schism, but teaching the young pastor invaluable lessons. After three years, the maximum term then allowed by Methodist policy, he served three years at Methodist churches in Harrington, Calais, and Bangor. Because he was also responsible for smaller neighboring churches, Eldridge averaged one service per day during his first ten years of ministry.

During his time in Harrington, he married Leonora Hinks, a schoolmate from Oak Hills, and while at Calais, their first two daughters, Edith and Josephine, were born. A third daughter, Leonora, joined the family at Bangor. As a young pastor Eldridge became deeply interested in the doctrine of sanctification as a second work of grace, and he attended camp meetings at Richmond where he heard such prominent holiness leaders as John Inskip. But though he remained committed to biblical holiness throughout his ministry, he concluded that rather than a sanctification experience, he should focus on living a more consistent Christ-like life. During their third year at Bangor, Leonora contracted tuberculosis. When she was sent to a sanitarium in Colorado, the change in climate seemed helpful, and Eldridge decided to move west hoping the change would aid in her recovery. But he never forgot his roots, and throughout his ministry he frequently alluded to Maine's seacoast and found sermon illustrations from his early years in New England.

In 1883 he was transferred to the Wyoming Conference and appointed to the First Methodist Church in Cheyenne. The railroad building boom had attracted so many transient laborers, often housed in covered wagons, that the town was sometimes known as "Hell on Wheels." Maine was a dry

state, and Eldridge was shocked by the open saloons and rampant drunkenness. But his efforts to meet the challenge through open-air preaching were often met with eggs and bottles thrown at the zealous young preacher. Leonora's health seemed to improve, but her constitution had been so weakened that she died of pneumonia within two years, leaving a distraught Eldridge with three young daughters. It was perhaps his life's darkest hour.

A year later while pastoring the First Methodist Church in Colorado Springs, he met and eventually married Anna O. Whitcomb, a remarkable widow who was superintendent of the Colorado state institution for deaf and blind children. She brought another daughter, Hope Anne, to the family and would be an important partner in Eldridge's ministry for the next forty-two years. A four-year term in Denver enabled him to build a beautiful stone church and, with the birth of a daughter, Huldah, and son, Luke, complete his family of six children.

While pastoring in Fort Wayne, Indiana, Anna experienced a remarkable healing, and her testimony was widely publicized through her weekly Bible class of over three hundred women. The healing prompted Eldridge to begin praying for the sick in accordance with James 5:14, a practice which so scandalized some that he was called before a conference committee to defend his conduct. But he continued to pray for the sick when he was transferred to one of the largest Methodist churches in Indiana and the most prestigious church in Anderson.<sup>2</sup> At fifty his preaching, piety, and bearing had won Dr. Eldridge, as he was often called, such respect that he was under consideration to be made bishop.

But as the Methodist Church was moving toward more liberal positions on issues of doctrine and conduct, Eldridge was embracing divine healing and premillennialism. He had begun to attend meetings organized by A. B. Simpson at the famous conference grounds at Old Orchard, Maine, and found himself in harmony with Simpson's four-fold gospel of salvation, sanctification, healing, and the second coming. Though he had often declared that he was "a Methodist born and a Methodist bred, and when I'm gone there'll be a



Methodist dead," in 1897, "after a great deal of prayer and a tremendous heart struggle when Satan painted the darkest picture possible," he ended nearly fifty years of affiliation with his beloved Methodist Church.

Within days of this decision, A. B. Simpson, founder of the Christian and Missionary Alliance, visited Anderson, Indiana. His vision of a nondenominational fellowship to encourage Christian growth and support foreign missionaries had developed slowly, and he was searching for qualified leaders to oversee the work in each state.<sup>3</sup> Eldridge was an answer to prayer, and it was agreed that he would assume the unpaid position of superintendent for the states of Indiana, Missouri, Michigan, and Kentucky. Simpson's writings, conferences, and visits to Indianapolis had developed an Alliance prayer circle in the city which provided the nucleus for an Alliance church. So with six children and no assured support, Eldridge moved to Indianapolis and opened the Gospel Tabernacle.

Its early members included the influential Charles Reynolds family and, on its arrival in Indianapolis a few years later, the George Flower family. Alice Reynolds Flower, then in her teens, remembered Eldridge's rich ministry, that "no young person could sit under. . . without definite growth and permanent impressions of what a consecrated life should be."<sup>4</sup> The Sunday afternoon service soon attracted so many people that the church, often known as the "Power House," became the largest Alliance branch in the Midwest.

In January 1907, while Eldridge was making a tour of Alliance churches along the Pacific Coast, Glenn Cook visited the Gospel Tabernacle with reports of revival at Los Angeles' Azusa Street Mission. A former Baptist who had resigned his position as a reporter for the *Los Angeles Times* to work with William Seymour at the mission, Cook had returned to his Indianapolis home to right some wrongs. His report of the Holy Spirit's outpouring struck such a responsive chord that Tabernacle members began special tarrying services. Far from home and uncertain about the new teaching, Eldridge sent a telegram

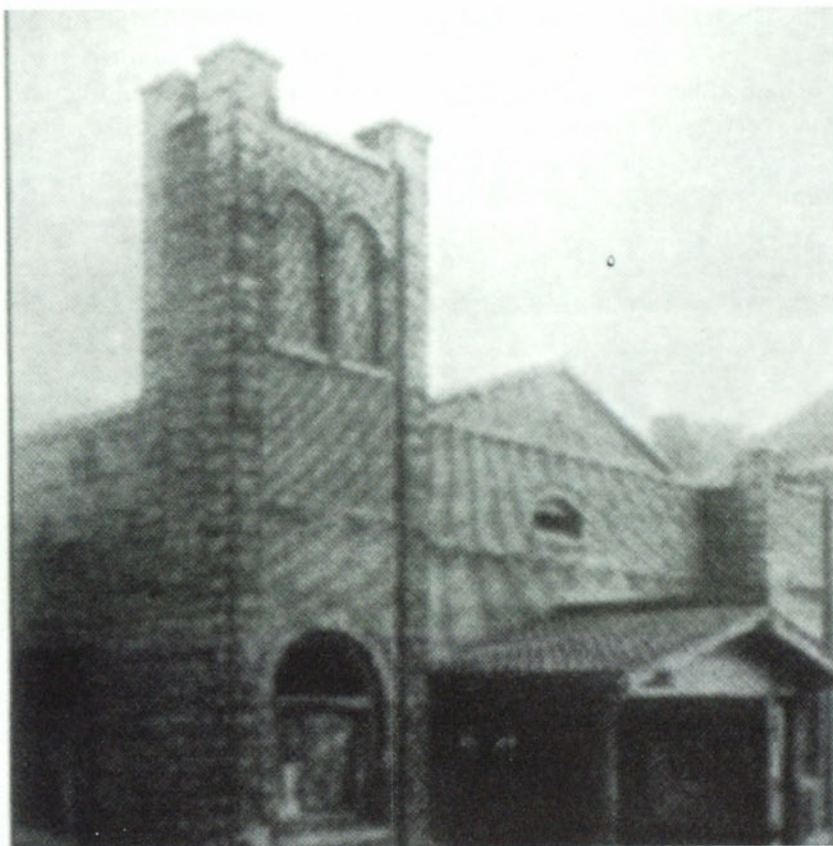
discouraging the meetings, and the seekers moved to another site.<sup>5</sup> By Easter it had become a Pentecostal mission drawing members from the Gospel Tabernacle including the young Alice Reynolds and her future husband, J. Roswell Flower. A few months later, while attending graduation exercises and an Alliance conference at Nyack, New York, Eldridge witnessed Pentecostal manifestations, but they failed to convince him that they were evidence of a significant new work of the Holy Spirit.

So on his arrival in Southern California he had limited interest in the Pentecostal phenomenon. But by 1910 his attitude began to change, and when Anna was baptized in the Spirit at a Pentecostal prayer meeting in a Los Angeles home, Eldridge's remaining reservations evaporated. Though he apparently visited the Azusa Street Mission where he was prayed for by William Seymour, it was late one night alone in prayer that he too was filled with the Spirit, the experience which led to his decision to leave the Alliance.

Pentecostal missions had already proliferated in the Los Angeles area. Eldridge was invited to preach in some and he visited others. But because none evidenced the scriptural balance he believed essential, in 1913 he opened Bethel Mission in a storefront on Temple Street in the heart of Los Angeles. His mature ministry met a need, and the mission grew so rapidly that a larger facility was soon required. After two years of searching, Eldridge was able to buy a building site on Justicia Street across from the city jail. His talented son, who would build a number of

beautiful homes in the area, drew the building plans and supervised construction of an impressive brick structure with a full basement for Sunday school use.

The church, renamed Bethel Temple, soon became a center of Pentecostal activity in Southern California hosting conferences, district councils, and youth rallies both at the original location and, after 1931 when expansion of the civic center took the Justicia property, at a larger church just blocks away on



First Bethel Temple, Justicia St., Los Angeles.



Eldridge at 22  
1869 - seminary student



Eldridge at 27  
1874 - his first marriage



Eldridge at 50  
1897 - leaves Methodist Church

Bellevue Street. And from the beginning it emphasized foreign missions. Eldridge's daughter was in India, and the family of the colorful Pentecostal personality, Daniel Awrey, which had just returned from China, were early members. Awrey died in Liberia soon after, but family members remained at Bethel for the rest of their lives.<sup>6</sup> Margaret Jones, daughter of Ernest Bishopp, its first missionary secretary, was one of the earliest of the hundreds of missionaries Bethel sent or supported over the years. She and her husband, Harold, would spend many years in West Africa, the first of three generations of that family to serve as Assemblies of God missionaries.

Eldridge had not attended the Hot Springs meeting in 1914, but he had known J. Roswell Flower, D. W. Kerr, and other early General Council leaders from their Alliance days. So it was not surprising that in 1916 he also joined the new fellowship. Over the next few years so many Council churches were established in Southern California that in 1919 Eldridge convened a meeting at Bethel Temple to consider the formation of a Southern California district. The following year a constitution was adopted and officers elected. Though Eldridge was the obvious district leader, his health was failing, and so he was happy to support the nationally known and recently arrived D. W. Kerr to serve as

the district's first chairman or superintendent. But two years later, when Kerr moved to Springfield to begin Central Bible Institute, Eldridge reluctantly accepted the office though his health did not allow him to complete his two-year term.<sup>7</sup>

For many years Eldridge worked closely with his son-in-law, Harold K. Needham. Needham and Huldah Eldridge had met while students at the Alliance's Missionary Training Institute at Nyack. Needham came from a prosperous Southern California family and had left what became the California Institute of Technology for Nyack when he felt called to the ministry. On their return to California the Needhams assisted Eldridge at Bethel Mission and Bethel Temple.

Both families soon recognized the need for a distinctively Pentecostal Bible school in Southern California to train spirit-filled missionaries and pastors. Several years after the completion of Bethel Temple, the Needhams became so committed to the project that he resigned his pastoral duties to give full time to it.

When a wealthy widow who attended Bethel gave the Needhams a large home in the Highland Park section of Los Angeles, they regarded it as God's provision for the school's first campus. And when D.W. Kerr, who had been assisting the R. J. Craigs in founding a Bible school at Glad Tidings Temple in San Francisco, agreed to come as principal, Southern California Bible School opened with thirty-five students at the former Needham home in the summer of 1920.

Before assuming their part in the new school, the Needhams left for a missionary trip which included a visit with her sister and brother-in-law, Josephine and Louis Turnbull, in India. There Huldah developed pneumonia and died at thirty-two. A broken hearted Needham returned home to teach, and, when Kerr moved to Springfield in 1922, assume school leadership. Under his direction and with the invaluable assistance of Eldridge and Bethel Temple, the new school thrived producing pastors, teachers, and missionaries from its first class. In 1927 it was relocated to a beautiful campus a mile away in Pasadena.



The original site of Southern California Bible School, 5036 Echo St., Highland Park, Los Angeles.

In 1924 a stroke effectively ended Eldridge's public ministry though on rare occasions he did speak from a wheelchair. His failing health had prompted him, two years earlier, to invite the Turnbells to assist him. They, like the Needhams, had met while attending the Missionary Training Institute at Nyack, and had spent twenty years in India as Alliance missionaries where they had witnessed remarkable manifestations which prepared them to accept the Pentecostal experience.

In 1921 they returned home to begin thirty-four years of ministry at Bethel Temple. The following year the benefactress who had given the Echo Street house used to begin the Bible school provided the Eldridges, the Turnbells, and Harold Needham with adjacent homes so Eldridge's last years were spent literally surrounded by his children and grandchildren. In 1927 Anna died suddenly hours after her last public ministry, and two and a half years later, on February 5, 1930, at eighty-three, George Eldridge finished his earthly race. His powerful preaching and obvious love for people had touched thousands of lives during his fifty-eight years of ministry, and he died much loved and universally respected as a spiritual leader of flawless character, a prince among men.

Nearly three quarters of a century later, Eldridge's work and influence, though largely unrecognized, continue through the ministry of the three institutions he was instrumental in founding. Names and locations have changed and missions broadened, but Los Angeles International Church or the Dream Center, which began as Bethel Temple, Vanguard University of Southern California, which began as Southern California Bible School, and the Southern California District of the Assemblies of God

continue to serve as they have for over eighty years, part of the legacy of George N. Eldridge, a modest but extraordinary man who dared to obey God.

#### Notes

1. George N. Eldridge, *Personal Reminiscences* (Los Angeles: West Coast Publishing Co., n.d.), 7. Details of Eldridge's early life are found in this little volume edited and published by his eldest daughter, Edith, shortly after his death.

2. Ethel Hangar Bishopp, the Eldridges' next door neighbor in Anderson, became a close, life-long friend. Some of her memories of the Eldridge family have been recorded by her daughter, Margaret Jones.

3. Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, *All for Jesus: God at Work in the Christian and Missionary Alliance Over 100 Years* (Camp Hill, PA: Christian Publications, 1986), 102.

4. Alice Reynolds Flower, *Grace For Grace: Some Highlights of God's Grace in the Daily Life of the Flower Family* (Springfield, MO: N.p., 1961), 25-26.

5. Carl Brumback, *Suddenly from Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 75-77.

6. One of Daniel Awrey's daughters, Ina Awrey, is still living on Echo Park Avenue in Los Angeles at 102 years of age. For a feature on Daniel Awrey, see the winter 2000-2001 *Heritage*.

7. Minutes of the Southern California District for 1920, 1921, 1922.



Lewis Wilson is professor emeritus at Vanguard University. He recently completed *A Vine of His Own Planting*, a history of that school.

## Flower Pentecostal Heritage Center

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# When Pentecost Came to Enterprise

By Elmer E. Shaw



An Enterprise church group about 1925. Child in front unidentified. Kneeling, from the left, Joe Stockton, Elvus Shaw, John Keck, unknown, Marshall Cobbs, Sr., Marshall Cobbs, Jr. (?), and Neil Campbell. Standing, Mrs. Marshall Cobbs, Sr., 3 unknown, Gertie Shaw, Evie Campbell, unknown, and Ivy Cobbs. *Courtesy of Mrs. Earl Buchtel*

I was 7 that summer of 1925. We had already eaten supper one evening, but it wasn't dark yet. I was out by the side of the house when I heard a wagon coming down the road. It was full of people singing. There were two spring seats and the rest of the people were standing shoulder to shoulder. The wagon stopped abruptly in front of our house, and they made room for Mother on one of the seats.

They let her sit, although she was only 24 at the time, because she was sick. The doctor had told her she had Bright's disease and had only 6 months or less to live. As soon as Mother was seated, Dude Campbell, the driver, slapped the mules with the lines and they started off in a trot to the revival services.

We didn't go to church. Nobody went to church because there weren't any churches in the community.

The people in that wagon were going to services that were being held under a grove of big oak trees next to the Enterprise 2-room schoolhouse. A group of fanatical Pentecostals had come from near Magazine and Blue Mountain to the Enterprise area which is about 20 miles east of Fort Smith in western Arkansas. They spread sawdust on the ground where they placed some homemade benches. At the front they placed a small wooden platform with a rude pulpit and a pump organ and started having services. They really had the Pentecostal fire, and things began to happen.

I didn't wake up when Mother came home that night, but the next morning I knew there was something different. Mother had been so sick that Daddy had been doing the cooking. Now Mother not only cooked breakfast but cleaned up the house. She

hadn't been able to do that in weeks. The people had anointed her with oil, prayed for her, and Mother was healed. She quit taking the medicine, and the doctor quit coming to the house. In a few days she was out in the field chopping cotton. The healing was for real. Our family became Pentecostal and Mother lived another 64 years.

After Mother was healed we started going to church every night. Daddy would quit plowing early

**“Mother was healed, and within a few days she was out in the field chopping cotton.”**

and bring the mules in for feed and water. Then after supper he would hitch them to the wagon for the 2-mile ride to church. Mother would put a quilt in the floor of the wagon for us kids to sit on as we drove over to the meeting place.

While at church she spread it on the sawdust and we went to sleep. Many other mothers did the same thing, and there were kids sleeping all over the area back of the pulpit. Many times people had to step over them; but with all the shouting and dancing, none were ever stepped on. When services were over Mother put the quilt back in the wagon, and we slept on it on the way back home. I could sleep peacefully while the wagon went bump, bumping on the road. But I hated it if we had to stop to let someone off, for I would wake up.

The meeting place was sheltered by the huge oak trees overhead. Flickering kerosene torches were hung on the trees. Sometimes one or two people would bring gasoline lanterns which were much brighter. There was enough light to read the songbooks and follow the preacher in the Bible. There was always lots of spirited singing out of R. E. Winsett's *Waves of Glory*, which was the 1925 annual songbook published by this Pentecostal songwriter. The tempo was fast with everyone clapping their hands. There was lots of praying with everyone gathering at the front to kneel as close as possible to the altar bench. Most of the time there were at least three prayers with a time for testimonies before the preacher started to preach. In the shadows outside this lighted area where the teams were hitched and the cars were parked, big boys and grisly sinner men moved about and listened to what was going on. Every night or two some of them would come into the lighted area when the invitation song was

being sung and kneel at the altar for salvation.

This was a real awakening for the community. The revival continued every night with people being saved and filled with the Spirit. It wasn't long until there was a need for a baptismal service. One Sunday after morning services several ate dinner with the Nixons, our next door neighbors. It was a beautiful day, and everyone seemed happy. Mother was going to be baptized along with several other converts.

After eating, a group of men were standing out in the front yard getting ready to go to the baptizing, and I heard Daddy tell them that he was going to be baptized. The men seemed surprised, and I was too. That was the first indication of his conversion. Everyone walked or rode down the road about 3/4 mile to the bridge across Doctor's Fork Creek where there was a nice large pool of water. There was a large crowd gathered, sitting and standing on the bank watching the new converts being baptized in the water. The next Sunday there was another baptizing for the new ones that were converted during the week.

The revival continued all summer and a church was born. There was no building in the community except the school, so the 2-room building was secured for Sunday services. All the church had to pay was for the coal that they burned. The school board allowed the group to keep a pump organ in the school, and there was usually someone who could play it. During the week the group met from house to house. In the house meetings the singing was usually a cappella or with a guitar.

The next summer there was another protracted meeting under the same trees. The main preacher, W. H. Hacker, and his wife, stayed at our house along with other visiting preachers that came to help in the revival

**“A lot of good people got saved and baptized in the Holy Spirit and really fired up for the Lord.”**

effort. Brother and Sister Hacker each had a guitar, and they liked to play and sing. Sometimes they would take the telephone receiver off the hook so the whole party line could listen in.

Every Christian was called brother or sister. Only outsiders were called mister. The preachers were all called brother, too. No one would dare call them reverend. For one thing, they emphasized that there was no hierarchy in the Kingdom. Preacher, deacon,

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teacher, or pastor were acceptable terms as they indicated the office. An older man who had been “in the way” a long time could be called elder.

The group organized themselves into a church with deacons and a pastor. There was some opposition to any organization, but not much. The main opposition came when some wanted to join the Council. I remember hearing Mother say that she didn’t like the Council because the Bible said “the Council” condemned Jesus to death. By Council it was meant the Arkansas District Council of the Assemblies of God. But to our group it was simply “the Council.”

Brother Hacker had been in and out of the Council a time or two since it was formed 11 years earlier. At this time he was out. After a year or so Daddy was elected deacon, and then he was told that he had to take membership in the church in order to serve. So he became a member. It took Mother several years to overcome the “Free Pentecost” teaching.

The Pentecostal people didn’t believe in using tobacco. Mother and Daddy both dipped snuff. Each carried a little round 10 cent box which they filled from a glass and which held about a pint. When the glass was empty, it was saved to be used as a drinking glass or for canning jelly. For a few days after they were converted, they continued to fill their snuff box every morning, but they were so caught up in the revival that they both forgot their snuff for 2 days. When they realized what they had done, they didn’t try using it again. My mother’s younger sister, Clara, visited from Ozark and stayed a few days. They told her about quitting snuff and then prayed for her. She forgot to use her snuff all the next day. That night after everyone had gone to bed she jumped up and exclaimed that she had forgotten to use her snuff all day. But she went ahead and got her snuff box and so didn’t quit. Many years later I asked about it and she claimed she had just feigned forgetfulness in order to please Mother and Daddy. But it didn’t seem that way to me at the time.

For awhile the group didn’t have a steady pastor. Preachers from miles around came to preach. Among those who preached was Harl [Harold] Wells, the father of Joyce Wells Booze.

His brother, Walter Wells, was among those baptized in that very first baptizing. There was a great deal of preaching from the book of Revelation about the end time. Many of the prophetic utterances and messages in tongues had to do with the soon coming of the Lord. Part of the difficulty in securing a pastor was

providing for his livelihood. Finally Luther Hooper was elected, and a farm was secured for him to rent. The church joined the Council and was “set in order” by C. A. Lasater from Fort Smith

The third summer a brush arbor was built. The schoolhouse was fine for cool weather but in the summer it was too hot. The brush arbor was much cooler. I remember going to Sunday school in the brush arbor. There were three classes. The adults studied out of the Bible. They called themselves the Bible Class. The little kids used picture cards and were called the Card Class. Then there was the Junior Class which used quarterlies. A few years later quarterlies became available from the Gospel Publishing House for an intermediate class, older than juniors, but not yet adult.

The revival really changed the community. There weren’t really very many bad people to get converted. But a lot of good people got saved and baptized in the Holy Spirit and really fired up for the Lord. There was praying and Bible reading everywhere. Fifteen-year-old Fred Alstatt wore out a testament one summer. He put it in his hip pocket when he went to plow. While the team was resting he would read a few verses. Even while they were turning at the end of the row he would snatch a few words from the book.

Many Pentecostal revivals have been accompanied by persecution from other churches. But here there were no other churches and so there was no persecution. Not everyone was converted but everyone was impacted. Most of those who didn’t get saved admired the “saints” and planned to “get right” some day. The school was different too. Our teacher started having an opening prayer and a song. As far as the Enterprise Community, Christian could be equated with Pentecostal.



Elmer E. Shaw at his home in St. Albans, West Virginia.

*Elmer Shaw was 7 years old when Pentecostals came to his rural northwest Arkansas community in 1925. The nearest Assemblies of God congregation now is in Charleston, where Terry Scott is the pastor.*

# Legacy of Compassion

By Randy Hurst

Reprinted from the *Pentecostal Evangel*, December 3, 2000.

For 86 years Assemblies of God missionaries throughout the world have touched the poor and suffering with the compassion of Christ.

The ministries of Lillian Trasher in Assiout, Egypt, and Mark Buntain in Calcutta, India, are well known. But many other missionaries also have ministered to the physically suffering.

Marie Stephany began her missionary service in North China in 1916. She reached out with compassion to both abandoned children and adult opium addicts. During a great famine in China in the early 1920s, parents sold their young sons, and many baby girls were drowned or left to die in deserted fields.

Marie started a small orphanage, paying beggars the equivalent of 10 or 20 cents to find abandoned babies and bring them to her. In her small orphanage, she cared for as many as 30 children at a time.

She also established a home to minister to men hopelessly addicted to opium. Some of them had sold their homes and family members to pay for their addiction. Through her witness, many were born again and delivered

by the power of the Holy Spirit. Within a few years, more than 30 of the 40 national workers in Marie Stephany's ministry were former addicts who had been set free and disciplined.

Marie Stephany worked in North China for 26 years—long enough to see many of the orphans she raised become evangelists and pastors. She pioneered churches in regions untouched by the gospel. Eventually, one church seated 1,000 worshipers.

Like Marie Stephany, the heart of Nettie Nichols, a missionary in Ningpo, China, was deeply moved by the plight of young girls who were abandoned to die by poverty-stricken parents or sold into slavery. She reached out to these girls, and soon 40 of them lived in her home. In 1922, she purchased land and built an orphanage and chapel. In 1932, with the help of Missionary Eva Bloom and Joshua Bang, a Chinese high school dean who surrendered his life to Christ, she opened Bethel Bible School. By 1935, 175 children, widows and students were living at the Bethel Mission compound.

After 30 years of selfless ministry, Nettie Nichols died in China in 1940.

At the close of World War II, Philip Hogan, former executive director of Foreign Missions, and his wife Virginia went to minister in Ningpo. In spite of the devastations of civil war in China, they found 40 Bible school students. As the war escalated, the Hogans were forced to leave after only 18 months.

In 1986, nearly 40 years later, the Hogans visited Ningpo and were reunited with 23 Chinese believers they had known from long ago. They learned then that at least 600 groups of Christian believers were in the area.

Nearly 80 years after Nettie Nichols first arrived in China, the seed of the gospel she had planted—first through the loving care of abandoned children in an orphanage and then in a Bible school—had multiplied into a rich spiritual harvest.

Anna Tomaseck went as a missionary to North India in 1926. After serving 10 years as a nurse in schools and hospitals, she felt called to care for unwanted and abandoned children in the town of Rupaidiha. The Nur Children's Home in the mountains of North India was the last house in the country before the Nepal border. "I chose the name *Nur*," Anna said, "because it means *radiance of love from God's heart*." The Indian children called her "Mamaji" (precious mother).

Anna learned several local languages. During her 40 years at the orphanage, she raised 420 Indian and Nepali children.



Ta Chang A/G, Shansi, seating 1,000



Foreigners could not enter Nepal to minister, but Nepali travelers came to visit “the last house in India” where they received the message of Christ’s love. As they took the gospel back to Nepal, it marked the beginning of the Pentecostal work, which, in recent years, has grown rapidly to hundreds of churches.

Anna Tomaseck’s compassion for suffering and abandoned children became an outreach that resulted in the planting of the church in a country where she could not personally minister. From her remote outstation on India’s border, the light of the gospel shone to the physically suffering and spiritually lost.

Florence Steidel began her missionary service in Liberia in 1935 as a missionary nurse in a girls school at Newaka. Late in 1942 she learned that she had active tuberculosis and entered the Missouri State Sanitorium in Mount Vernon, Missouri. On March 9, 1944, a doctor declared that her tuberculosis was completely arrested. She took a course in elementary building construction at Central Bible Institute and sailed again for Liberia in November. In 1946 she was released from her duties at the girls school, freeing her to turn her efforts toward her dream of establishing a home for lepers.

God quickly confirmed His leading when an aged and crippled leper, Jacob Freeman, came and begged Florence to keep him at the mission station. “Jacob,” she said sadly, “I have no place to keep you.”

“It is better for me that I die, Ma,” he pleaded. “I beg you to keep me. I can’t walk back.”

Florence replied, “If you will build yourself a little bush house and stay in it, I will be glad to dress your sores.” Jacob put up a small, crude shelter. Within a few days other lepers arrived, and soon 68 people were living in small brush houses made of palm branches. This group of shelters was the beginning of what would become New Hope Town.

From the start, lepers did the work of constructing buildings for the compound. Florence Steidel directed them, using what she had learned in the elementary construction course. She oversaw every facet of the building—from laying the foundation forms to the interior finishing. When the first building was completed in 1947, 68 grateful, happy patients moved in.

But Florence never stopped building—because the sick never stopped coming. Eventually more than 100 buildings were built, including homes for patients, separate schools for leprous children and those free from the disease, a carpenter shop, storerooms, and three missionary residences. They were arranged on six well-planned streets. In 1952 the new mud-brick church was completed. At the dedication service, 614 lepers from 27 tribes were in the audience. Twenty-five committed their

Anna Tomaseck  
with Komala

## 不住的禱告



Behold, I say unto you:

Lift up your eyes, and look on the fields; for they are white already to harvest!

*Jn. 4:35*

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest!

*Mt. 9:38*

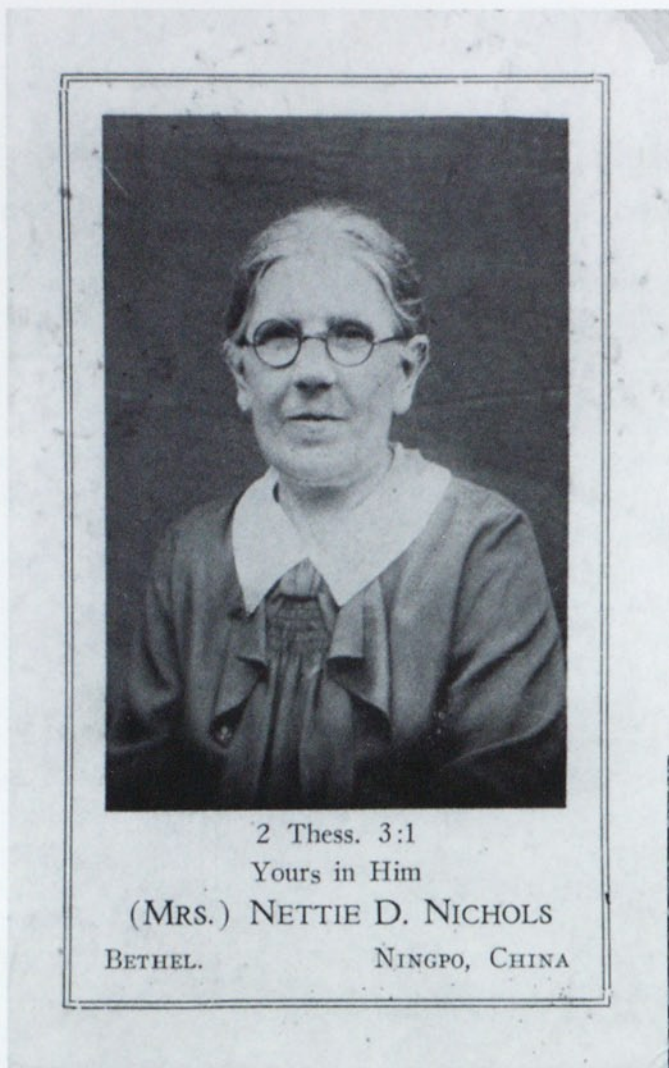
Yours for China

**MARIE STEPHANY 司徒反**

Home address:  
%Mr. R. Wolf  
55th & Lexington  
Cleveland, Ohio.

Foreign address:  
Ta Chang Chen  
Yu Tzu Hsien  
Shansi, N. China.





2 Thess. 3:1  
Yours in Him  
(MRS.) NETTIE D. NICHOLS  
BETHEL. NINGPO, CHINA

**Florence Steidel with  
Liberian president William  
Tubman at the New Hope  
Leprosy Mission.**



lives to Christ, and 16 received the baptism in the Holy Spirit. Eventually more than 500 patients were treated each day at New Hope Town.

Ninety percent of those who came for physical help also found a new life in Christ.

One day at New Hope Town, missionary-nurse Lettie Lewis was examining slides through a microscope in the laboratory. As she glanced through the window, she saw a woman crawling up the pathway on her hands and knees. Except for a small loincloth, the woman was naked. Her hair was matted, and her knees and hands covered with sores. She had been traveling for about two months, crawling most of the way.

Her name was Yonmady. Lettie Lewis and Florence Steidel bathed her, washed her hair and gave her a clean dress. Tears of gratitude streamed down Yonmady's face. She bowed humbly to the ground and said over and over, "A-wee-a" (thank you).

**Anna Tomaseck  
with an Indian  
orphan named  
Ruth.**



Day after day the missionaries cleansed and treated the horrible ulcers that exposed the bones on Yonmady's hands and feet. And they told her about the Savior. One day, when one of the missionaries was reading God's Word to her, Yonmady raised herself from her mat on the floor and said, "I understand now! I want this Jesus!"

Just two short weeks after Yonmady received Christ as her Savior, she died and went to be with Him. Her final days were filled with gentle care and love, but now she has an eternal home in heaven.



**Randy Hurst is commissioner of  
evangelism for the Assemblies of God.**

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# Name That Evangelist

“To be a successful evangelist in the early days of the Pentecostal movement,” the late Bert Webb often said, “you needed a trombone and a Model T Ford.” Webb, who was a young trombone-toting evangelist himself before becoming a pastor and administrator, knew it took more than that to be successful. But the trombone and Model T were important to attract a crowd and get the evangelists to their next assignments—usually the next Tuesday night across the state after closing a meeting on Sunday.

On these two pages are photos of some of the evangelists who helped build the Assemblies of God with their local church campaigns—some of which ran for 6 weeks or more. How many can you name? Check your answers on page 26.

## MATCH THESE NAMES WITH THE CORRECT PHOTOGRAPHS.

Willard and Verna Cantelon  
Adele Carmichael  
Esther Mae (Cooper) Wyrick  
John Wright Follette  
Lorne and Ruth Fox

Hattie Hammond  
Ben Hardin  
Bob Harrison  
Bernhard and Doris Johnson  
Raymond T. Richey



1. \_\_\_\_\_



2. \_\_\_\_\_



3. \_\_\_\_\_



4. \_\_\_\_\_



5. \_\_\_\_\_



6. \_\_\_\_\_



7. \_\_\_\_\_



8. \_\_\_\_\_



9. \_\_\_\_\_



10. \_\_\_\_\_

The *Zamzam*, built in 1910, was sunk by a German raider ship on April 17, 1941.

More than a hundred missionaries en route to Africa aboard the *Zamzam* found themselves in the hands of the German military, 60 years ago, April 17, 1941. On that day a German raider ship, appearing as a cargo vessel, opened fire on the unarmed *Zamzam*, hitting its target with 9 of the 55 rounds fired. Four of the passengers were Assemblies of God missionaries Paul and Evelyn Derr along with their daughter Ruth and her husband Claude Keck. This story appeared in the July 19, 1941, issue of the *Pentecostal Evangel*. Claude Keck's account was published in the *Christ's Ambassadors Herald* in August 1941. The Derr and Keck couples are deceased.

The Americans returned to New York after 33 days aboard a prison ship, arriving in New York, June 24, 1941. British missionaries in the group were not so fortunate. They were placed in concentration camps in Europe.

A detailed story of the *Zamzam's* sinking is in the Fall 1987 issue of *Heritage*—available on the Flower Pentecostal Heritage Center web site or CDs. Survivors of the *Zamzam* have conducted reunions in recent years.

# The *Zamzam's* Last Voyage

A Reprint from the July 19, 1941, *Pentecostal Evangel*

By Paul K. Derr

It was a bitter cold day, March 20, 1941, when British Captain William Smith stood on the bridge of the old ship *Zamzam* and gave orders for the mooring cables to be cast loose, that the voyage back to Alexandria might begin. Slowly the vessel edged away from the dock, churned the cold green waters with her twin screws and started on her last voyage. For 31 years her low prow had cut the seven seas, but her war-scarred plates were thick and strong, and old Engineer Burns remarked with pride, "They don't make ships like this any more. Seaworthy! Why she can outlive the worst of storms, better than the newer vessels."

Out toward the seas we slowly sailed; and as we passed the Statue of Liberty, we missionaries, well over a hundred in number, gathered on deck. We stood in the gathering darkness and sang songs, patriotic and religious, and realized that we were going out from a land of freedom into a world held strong in the grip of war and cruelty, where the battle is seemingly not to the brave, but to the nation possessing the most deadly machines of destruction.

As we made our way south, we lounged in the warmth of the tropical sun, watching the flying fish skim over the now blue waters, or perspired as we gathered in the small





room where we held our daily devotions.

The *Zamzam's* crew was a strange crowd, mostly from the slums of Alexandria and the native tribes of Anglo-Sudan. They were more accustomed to fishing from dugouts than they were to sailing a 9,000-ton vessel or cooking American foods. It seemed impossible for them to understand why we demanded a change of bed linen after 10 days or why we passed up the food soaked in oils and reeking with oriental condiments. We hoped for the day when we should conquer the Cape rollers and step off onto the African shores.

As we visited the beautiful island of Trinidad, it seemed to reflect peace from its red-tiled roofs and its lovely gardens. The British ships of war seemed no more than a

part of the quiet surroundings, as they lazily yielded to the strong chains holding them still and motionless in their places or cruised slowly about the harbor, but that night our ship started sailing under blackout. Captain Smith had taken

British Admiralty orders and now received coded radio instructions charting his course for him. Neutral ships have flags painted on their sides and run with lights, and we were troubled to be sneaking through the nights in darkness. Worst of all, the black out was

poorly observed. Cigarettes were lighted, flashlights made white patches of light, and sometimes doors were carelessly opened from rooms that were lighted, letting veritable beacons shine out over the sea. Careless passengers were inviting the fire of the enemy.

## More Than a 100 Missionaries Rescued After Germans Sink Unarmed Ship in 1941

# 196 AMERICANS FEARED LOST WITH EGYPTIAN MERCY SHIP

**Zamzam Missing a Month; 'Enemy Action' Blamed**

Agreement Ends Hard Coal Exports  
 Rail Unions Ask 20 P. C. Pay Boost  
 Roosevelt Due To State Policy  
 Passengers Aboard Ship Reported Lost  
 Doubles Under



A month after the Germans sank the *Zamzam*, this headline appeared. The next day the Germans announced that the survivors were in occupied France. The map shows the route the survivors took and then the 33-day trip the *Dresden*, with the survivors aboard, made to France.

Halfway from Brazil to Capetown, far from any land, the first knowledge that danger lurked near was made known by an S.O.S. from a Norwegian ship that was being sunk by a German raider. It was just over the horizon, in our direct path, and almost in sight. The *Zamzam* seemed to shake herself and become alive. She swung back southwest, her engines beat faster, her framework vibrated, and the trade wind that had challenged her progress for days now pushed her on from astern. The officers paced the bridge scanning the skyline with glasses, and all were relieved

when the friendly darkness of another night folded us into its bosom. For 30 hours our brave old vessel raced from death, and then we turned back on our course.

It was just before sunrise on the 17th of April, that the fate of the *Zamzam* was sealed. A few early risers were up, but most of us were still in bed. Suddenly there came the boom of heavy guns and the splash of shrapnel in the sea close by. Shell followed shell, some crashing into the ship. Two or three hit below the water line, others went through the bridge and forward lounge, and still others smashed great holes in the hull and burst in the cabins on the port side. Who can tell how he will react in such disaster? Some fled to the lifeboats in their pajamas, some sought their precious passports and money, and others of us dressed fully. For the most part we were people who know God and were unafraid to die.

There was no panic among the passengers. The hand of the Almighty had smoothed the face of the deep and it was not unsafe to be in the lowered lifeboats. The tiring ceased, but the Egyptian crew began pushing off with the boats. Fear gripped their unchristian hearts, and as they looked up at the side of the listing ship, they were wild to get away. They pushed away when the boats were but half filled. Our men helped women and children down the rope ladders only to find that they must fight with the crew for places in the boats, and in a short time a group of us found ourselves alone on the sinking *Zamzam*.

We hurried to an upper deck and cut loose a raft. A British missionary and a woman were hanging on the bottom rungs of a rope ladder, where the crew had left them, and these threw themselves into the sea and made for the raft. We who were left were about to do the same thing, when we saw the raider [the German ship] drawing near and decided she would probably send over boats. As I looked down on the scene below, a lifeboat overturned and a missionary mother with her six children were thrown into the sea.

Soon the German motorboats were alongside and their officers were coming on board the wounded *Zamzam*. After inspection they took us into their boats and all of us were soon on the decks of the raider. The children were pulled up in baskets while adults climbed up the steep sides on rope ladders. As we climbed aboard that vessel of destruction, God gave us a welcome token of His care, for there arching from wave to wave and circling above us was a beautiful



rainbow. There was no rain or mist and we regarded this bow as assurance from our God. We thanked Him, that at least for the moment we were safe from death in the deep.

We took stock of our condition and found several were badly wounded, some from each group of passengers with the exception of the missionaries. These last comprised well over half the number, *but not one was injured, indeed not even one of the many children received a scratch.* Those who were injured received immediate attention from the German surgeon.

This German raider of some 8,000 tons, apparently built over for speed and armed for her work of piracy, bore the name *Tamesis*. We were passed between armed guards and hurried along the decks to line up before an officer who took our money and passports. The women were sent below the water line to a hold filled with tiers of wooden bunks on either side, and its iron floor was covered thick with grease that oozed up between the toes of those who left their shoes behind.

There was evidence among the crew of this pirate ship, that they were somewhat concerned to find so many of their prisoners were Americans, and some time was spent in bringing over some of our belongings from the *Zamzam*. Many of these goods, however, were never given over to their owners.

Later the women were allowed on deck and we all watched together as the hot sun of early afternoon shone down on the slowly sinking *Zamzam*. How helpless she looked slowly settling to her watery grave! Now the enemy had looted to his satisfaction and heavy charges were placed in her lower holds forward and aft, the fuses were lit and the terrific explosions blew the bottom out of the vessel. Columns of water were forced up through the hatches and funnels to fall again on the decks. She rolled over and slipped beneath the waters. It was a bitter moment for us, whose possessions were in her rooms and holds and who had trusted her to carry us on our peaceful missionary errands.

That night we all ate the bowl of soup and the piece of black bread rationed to us in the prison hold and lay down in the rough bunks to think and wonder at our fate. As we lay, the ship was speeding through the night to meet the prison vessel that would take us to some European port.

Rescued *Zamzam* passengers arrived at the train station in Lisbon, Portugal, May 1941, which was the last stop for the Derrs and Kecks before they boarded a ship for New York.

It was a night of terror, but we remembered to pray to our God and trust in His care.

The following day we were transferred to a freighter of about equal tonnage. When we were allowed on deck, the two ships were tied together and rolling up and down on the swell, while the little motorboats skimmed back and forth carrying provisions, guards and guns to the vessel that would carry us for the next 5 weeks. In the afternoon the *Tamesis* left us to hunt another ship, and we had opportunity to take stock of our quarters on this freighter, the *Dresden*.

She was a high-prowed German cargo ship, having a few cabins midships to which our women and children were taken. The mothers and their children were given the few cabins and the rest of the women were to sleep on the floors of two lounges, some 20 to each small room. We men were sent to the second cargo hatch on the forward deck and driven below, where we found a hold

some 50 feet square which was to quarter the whole group of us, over 100 white men. The Egyptian crew had a similar hold adjoining ours. We were given cotton cloth and bales of raw cotton to make ourselves pallets; and when we laid them down, they just covered the floor.

The purser issued small bowls, cups, and spoons to each of us and we lined up for our first meal on the hot steel deck. The meals consisted of a ladle of soup and a slice of black bread. The bowls were destined to be our only receptacle for water and we must use the liter of water issued in them each morning for washing, shaving, and brushing our teeth. Many men were soon quite sick with dysentery from the foul food and suffered from lack of medicines and care.

We divided our clothing, for some had only their nightclothes, and loaned shaving outfits and such utensils as

### **A German raider ship shelled the *Zamzam*, April 17, 1941. More than a hundred missionaries were on board, including the Derrs and Kecks.**





Paul and Evelyn Derr in about 1940.



Paul and Evelyn Derr at Central Bible Institute about 1940, just before returning to the mission field. This Chevrolet went down with the *Zamzam*.

some might have saved. A fine fellowship prevailed, and in our squalid quarters we men of all Christian denominations gathered daily for earnest prayer. Religious differences were not mentioned as we took our common plight to the Lord, and we learned to love each other dearly.

The *Dresden* idled and rolled in the South Atlantic for 9 days, going nowhere until the raider came back; and as the two vessels tied up together for the day, God took out His brush of glory and painted another beautiful rainbow over the ships. We had protested at the thought of being taken to Europe and were now promised that we would be transferred to a neutral ship at sea or taken to some island. The ships parted and the engines of our prison ship throbbed lustily as we sailed away to the north.

On the deck in the daytime we men talked hopefully of being transferred at sea, as we whittled or lay about on the hatch, but our hopes were vain. It was only a ruse to keep us quiet as we sailed toward the British blockade and Europe. Once a day we were allowed to see our wives for a short time on a narrow deck and this was of course a happy 2 hours for us all. We took opportunity to unite our prayers with theirs and encourage each other.

The iron deck proved a veritable stove as it baked under

the tropical sun and it was difficult to sleep, hot and hungry as we were at night.

After some 3 weeks of slowly and warily steaming through the tropics, we found ourselves suffering from the cold rains of the northern ocean. We were now in dangerous waters. British submarines might send us to the depths with

a torpedo, or a cruiser might shell us at any time. We doubled our prayer meetings and God sent storms that rolled the vast deep into high and angry waves in which no submarine could hope to

operate. At last we drew a breath of relief and thanked God, for we had reached Cape Finistere in Northern Spain. We had run the blockade and it was only a matter of 2 days till we were standing outside the harbor of St. Jean de Suze in occupied France, waiting for German warships to sweep the mines and take us in.

At noon the following day naval officers came on board and separated us from our beloved British friends. Missionaries, old and young, were held for concentration camps, no discrimination being made for their vocation. Husbands who were British were taken from their sobbing American wives, and of the 300 passengers and crew from

**“It was a night of terror, but we prayed to our God and trusted in His care.”**



Paul and Evelyn Derr in Tanganyika (now Tanzania) in about 1941.



Claude and Ruth Keck in July 1941, after returning from their trip on the *Zamzam*.

the *Zamzam* only 140 Americans were sped ashore in the little harbor craft bearing French names. It was evident that the cruelties of war awaited our friends and fellow laborers in the gospel, yet a ray of hope came even to their sad hearts for once again a rainbow stretched from the sandy shore to the rolling sea above us, the third such token of our Father's love and care.

The days soon passed watching the young German soldiers that guarded us and filled the town with noise as they drilled in their heavy military boots, or talking with the poor starving French now held in the grip of the army of occupation. Our consuls were laboring faithfully to get us out and after some 10 days we were carried to the border, herded close in the Spanish train, and found ourselves looking out on the landscape of that country so recently torn by war. Buildings were blown down from the bombing, railways were still crippled, and the people in a worse starvation than even France itself.

As we rolled on to Portugal and pulled into a station, we saw a wonderful sight. Long tables laden with food stretched the length of the platform. Young girls in native dress waited happily to serve us, and two flags, one Portuguese and one our own Old Glory, were stuck in the

top of a cake.

Later a Portuguese girl leaped onto a chair and waved her native flag while we cheered and then she waved the Stars and Stripes and we cheered even louder yet. Our imprisonment was over and our hearts warmed at this splendid token of friendship and care for our well-being. As the train sped on we cheerfully endured the rough track and hard seats, sitting up night and day, for we were rolling

**For 33 days the *Zamzam*'s passengers and crew were captives on the German prison ship.**

across a neutral country to find a ship that would bear us back across the Atlantic to those who had been praying in love for our deliverance. God was there to meet us in Lisbon, and for the

fourth and last time He assured us with a splendid bright rainbow.

God smoothed the sea before the good American ship *Exeter*, and the day came quickly when we walked down her gangplank [in New York] to meet Miss [Anna] Hackl, of the Mizpah Rest Home, and Brother [James] Vigna, missionary to China, who greeted us with Christian love.

Safely home after such perils, we look back and see that our faith in God has been strengthened and our trust has become more sure in the Lord who cares for His own.



# From our Readers

## Appreciates Feature on Gwen Jones

Today the winter *Heritage* came. I was delighted to see Gwen's [Jones] picture on the cover and to read Almeda Elliott's excellent interview with her. Although I worked with Gwen at headquarters for many years, I still learned a lot from the article about this most remarkable person. Thanks for putting her in the spotlight. She deserved that tribute.

Elva Hoover  
Lakeland, Florida

*Many of our readers will recognize the name of Elva Hoover. She filled many important positions at Headquarters and retired as director of Women's Ministries in 1985 after serving for 10 years.*

## Remembers 1950 Convention

I attended the 8th National Sunday School Convention in Springfield as the North Carolina District Sunday School director (see photo in spring issue 2000). After returning to North Carolina, I—with the help of District Superintendent Andrew Stirling and willing local workers, reenacted the pageant of the good ship "Sunday School Evangelism" at one of the churches on the outer banks.

Those were exciting times, traveling by bus throughout the district with the heavy Sunday School kit or accompanying personnel from Headquarters as they toured the state. I also was district Christ's Ambassador

president (C.A.s) and pastored churches in times of crisis (until a man could come). The Lord is faithful.

Violet Bluhm  
Boulder, Colorado

*Violet Bluhm graduated from Southwestern Bible School, Enid, Oklahoma (now Southwestern Assemblies of God University) in 1938.*

## Blind Appreciate A/G History

Thank you [Glenn Gohr] for taking time to give our group a great tour of the Flower Heritage Center Museum in March. We all enjoyed it very much, even those of us who have been through it a number of times.

Our friends from Connecticut came away with a greater appreciation of who the Assemblies are. They realize that if God does call them back to Springfield to work here at Headquarters, they will be part of a great heritage.

Thank you for your sensitivity to the special needs of our blind friends. Your verbal descriptions conveyed a lot of information they would have missed. Your bending of the rules to allow hands on viewing allowed for a deeper retention of experience to the blind in our group.

I can only pray God will reward you for your kindness and sensitivity.

Paul Weingartner, Director  
A/G National Center for the Blind



Paul Weingartner and his wife Caryl, on the left, with friends on a tour of the FPHC museum. They are April Scheppe of Springfield, in front, and Brad and Lisa Barrows of Connecticut.

## Answers to "Name That Evangelist"

(See pages 18-19)

1. Adele Carmichael (Mrs. Richard R.), as a young evangelist in 1928. (retired, age 99, Thousand Oaks, California)
2. Bernhard (deceased) and Doris Johnson (retired, San Jose, California)
3. Hattie Hammond (deceased)
4. Esther Mae (Cooper) Wyrick (deceased)
5. Willard (deceased) and Verna Cantelon (retired, Victoria, B.C., Canada)
6. Lorne (deceased) and Ruth Fox (retired, Fresno, California)
7. Bob Harrison (retired, Pittsburg, California)
8. Raymond T. Richey (deceased)
9. Ben Hardin (deceased)
10. John Wright Follette (deceased)

[WWW.AGHeritage.org](http://WWW.AGHeritage.org)

# Our pioneers would've cheered this day!



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For starters, how about focusing on an issue of a 1955 *Pentecostal Evangel*? Or, if you wish, you can pull up the very first issue of *Heritage*—back to the fall of 1981.

Or maybe you're anxious to look up history of your grandparents. Maybe they were at the organizational meeting of the Assemblies of God. Maybe they were missionaries or pastors.

We think you'll be pleased with our web site. And you'll be back again and again and again.

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# Time Frame

## PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

### 1951—50 Years Ago

Readers of the *Pentecostal Evangel* 50 years ago will remember the popular column compiled by editor Robert C. Cunningham from various news sources. If you have been on the Flower Pentecostal Heritage Center's web site ([www.agheritage.org](http://www.agheritage.org)) or have purchased the *Pentecostal Evangel* on CDs, you can read what Brother Cunningham selected for his readership. For this issue we are reprinting selections from spring issues of 1951.

#### Community Prays for Peace

The sound of church bells every noon hour rings virtually the entire population of Pottstown, Pa. (25,000 people) to a halt. For two minutes the shopkeepers, their customers, and practically everyone on the streets, including school children on their way home for lunch, pause in a silent prayer for peace. The practice has grown in favor and has spread to neighboring villages.

Parents of young men in Korea are especially grateful to the Pottstown Ministerial Association; they are so happy to be able to tell their sons that the whole community, back home, is praying for peace.

#### The Movie Stars Pray

More than 100 members of the entertainment industry held a prayer meeting in Hollywood recently, in which a number of prominent movie stars participated. Dale Evans, wife of Roy Rogers, is said to be working hard to get film people to pray regularly for peace. It is always good news when worldly people begin to pray. However, as one editor puts it, "Hollywood's movie colony cannot truly pray until it has repented, and the day it repents there will be no more movie colony."

#### Largest Midweek Meeting?

The Wednesday night meetings at the undenominational Church of the Open Door in Los Angeles may be the largest regular midweek meetings in the country. Around 2,000 people gather every Wednesday night to spend an hour reading the Word of God together. They are following a plan to read the Bible through in a year. The church was founded in 1915 by R. A. Torrey. J. Vernon McGee is the present pastor.

#### Building Restrictions

The Government warns religious bodies that they must apply to the National Production Authority for a permit before erecting any type of building other than an edifice designed exclusively for worship. No Sunday School additions or other "non-worship facilities," it states, should be erected without a permit, lest penalties be incurred. It adds, however, that it will give "sympathetic consideration" to all requests from religious groups.

#### Praying for the President

When Robert A. Cook was in Washington, D.C. last month conducting an evangelistic campaign, he was introduced to President Truman along with other ministers. He said, "Mr. President, I'm Bob Cook, president of Youth for Christ International. I'd like to tell you that a million kids in Youth for Christ remember you in prayer each week."

"Thank you, Dr. Cook," said the President. "Tell them to keep it up."

#### Chaplains in Korea

Forty-three U.S. Army Chaplains have been decorated for outstanding heroism in the Korean fighting. Two of the chaplains were killed in action.

#### Israel's New Airline

El Al, Israel's government-owned airline, inaugurated regular trans-Atlantic flights a few days ago. The run will be made twice weekly by ultramodern long-range *Constellations* flying from New York to Lydda in Israel, by way of Paris and Rome.

#### Celestial Recognition

Under the heading, "Oddities in the News," the following item appeared in *Alliance Weekly* last month:

"Pope Pius, viewing telephone, telegraph, radio and television as instruments for the increase of brotherhood among men (if well used), has issued official word that they merit celestial recognition, and has named the archangel Gabriel patron of telecommunications ... It is not yet known whether or not the archangel will accept the new assignment."

#### Senator Tobey's Appeal

Senator Charles W. Tobey (R.-N.H.) made an impassioned plea for a return to religious principles, at an open hearing of the Senate Crime Investigating Committee in New York. The New England Senator wept as he told a crowded courtroom that there is a need for "the return by men to the Master of men." Mr. Tobey quoted from the poem *Problems*, by John Greenleaf Whittier, which ends

with the couplet, "Solution there is none, save in the Golden Rule of Christ alone."

"When the hearts of men and women are touched," said Senator Tobey, "they take their inspiration from the Master of men, and then we will have a righteous and a new

America, and we will have in this nation a nation in which dwelleth righteousness, and before God, it is high time !"

For a moment the spectators were silent, then they burst into applause.



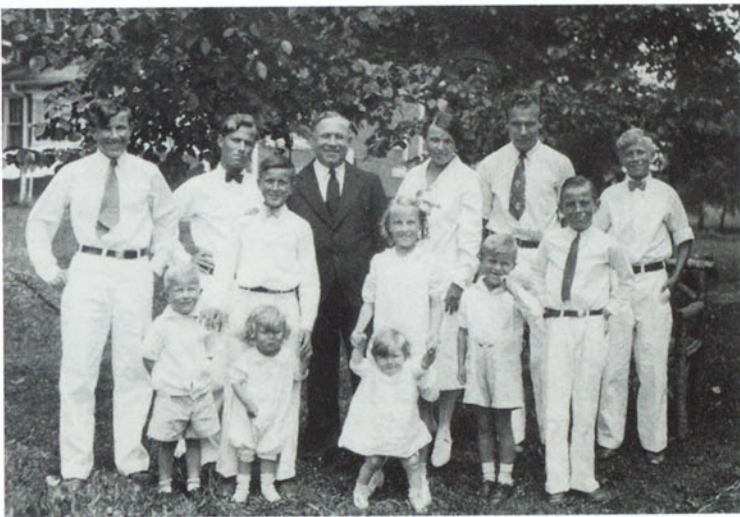
## Photos from our Past



Mildred Phillips, Springfield, Missouri, donated this photograph of Central Bible Institute (now College) students at Pedlo outstation (between Rogersville and Sparta, Missouri), in the 1930s. L-r: Joe Falcon, Lola Ready, Theda Ready, Ruth Lyon, David Hastie, and Otis England. *Heritage* would enjoy hearing from former CBI students who ministered at Pedlo.



How many of our readers are old enough to remember the "Banjo Twins" from the Upper Midwest? On the left is Ed Eliason, and his "twin" is Henry Ness. They traveled together conducting evangelistic meetings. *Courtesy of Ed Eliason, Grass Lake, Michigan.*



Alonzo Bates (back, center) with wife Zula and family in the summer of 1931. He was the founder of what is now Brightmoor Christian Church, Novi, Michigan. Back, l-r: George, Howard, Alonzo, Sr., Zula, Clyde, and Wayne. Middle row: Ivan (Jimmy), Mina, Robert, and Alonzo, Jr. Front row: David, Ray, and Helen Bates. *Courtesy of great-grandson David Bates.*

## Visitors to the Museum

Director Wayne Warner, left, welcomes architect Robert Marshall to the FPHC museum. Marshall was the project director of the Headquarters administration building when it was constructed in 1960.



Toronto pastors Aimo Seun and Riku Tuppurainen view with Wayne Warner the FPHC exhibit on the 1901 Topeka, Kansas, outpouring. Seun is founding pastor of the Finnish Pentecostal Church of Toronto, and Tuppurainen is the current pastor. Both are natives of Finland.

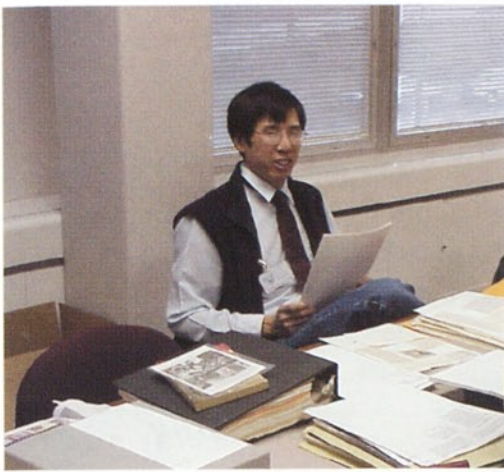


Descendants and spouses of J. Roswell and Alice Reynolds Flower visited the center named in honor of their family. Front row, from the left, James R. Flower and his wife Stephanie; Joel E. Flower and his wife Kristal. Standing in center row, Verna Flower, Adele Dalton, and Doris Flower; back row, Roswell T. Flower and his wife Sandra; Joseph R. Flower; Kathy Ringer, Kristy Ringer, David Ringer, and David J. Ringer.



Everett Wilson, president of Bethany College of the Assemblies of God, Scotts Valley, Calif., takes a tour of the FPHC with director Wayne Warner. Dr. Wilson was in Springfield to teach a missions course at the Assemblies of God Theological Seminary.





Raymond Sun, associate professor of history at Washington State University, Pullman, Washington, spent a week at the FPHC during March. His research project is on German Pentecostalism and the Assemblies of God's role in that history. He plans to return at a later date.

Assemblies of God Theological Seminary student Jeannette Collins is researching an early Pentecostal periodical.



Students from a missions course at the Assemblies of God Theological Seminary on a tour of the FPHC research room. The center is a big attraction to students on research projects. Leading the tour is archivist Joyce Lee, standing second from the right.

The only surviving widows of former general superintendents of the Assemblies of God visit in the Headquarters cafeteria while attending a reception. Standing is Elizabeth Zimmerman, whose husband Thomas F. Zimmerman (1912-91) served as superintendent from 1959-85; Mae Carlson's husband G. Raymond Carlson (1918-1999) followed Zimmerman and retired in 1993.



## Seen in Print

Two recent books focusing on a familiar theme recently came to the attention of the Flower Pentecostal Heritage Center staff and will be added to the book collection. Readers wishing to give reading material to those inquiring about the Pentecostal experience and ministering in the Spirit would do well to consider *A Divine Appointment in Washington, D.C.*, by James F. Linzey; and *Ministering the Spirit*, by Jack West.



### *A Divine Appointment in Washington, D.C.* By James F. Linzey

An unexpected trip to a military meeting in Washington, D.C., was the springboard for Chaplain James F. Linzey's Pentecostal prayer meeting in his hotel room and the basis for this book. "I laid my hand on the lieutenant's head," Linzey wrote. "I told him to raise his hands. Then his lips began to tremble and he energetically began speaking in tongues with us."

The author deals with the work of the Holy Spirit in the Old and New Testaments, with special emphasis on Jerusalem, Samaria, Caesarea, Ephesus, and the Epistles. He has tips to help others receive the baptism in the Holy Spirit, and concludes with a study guide for the book and additional recommended reading.

He has appeared on radio and television shows to discuss the book.

Chaplain Linzey served 6 years as an active duty army chaplain and is now an army reserve chaplain. He is a member of the southern gospel quartet, Jericho Road. Chaplain Linzey's father, Stanford E. Linzey, Jr., is a retired U.S. Navy chaplain and author of several books, including *After You Receive the Baptism with the Holy Spirit*.

*A Divine Appointment in Washington, D.C.*, by

James F. Linzey, Vital Issues Press, 1999. 128 pages; \$12.49 including shipping and handling. Copies can be ordered from the author, Dr. James F. Linzey, P.O. Box 93448, Southlake, TX 76092.



### *Ministering the Spirit* By Jack West

Canadians do not celebrate July 4 in the same manner in which their neighbors to the south do. But one Canadian views July 4 as a day on which to celebrate. More than 60 years ago Evangelist Jack West was baptized in the Holy Spirit and called to preach in a meeting Dr. Charles Price conducted at the Braeside Camp Meeting near Paris, Ontario. He wrote in *Ministering the Spirit*, "I treasure the memory of having experienced the Baptism under Dr. Price's ministry on July 4, 1940."

Later while serving in the Canadian army during World War II, West visited Smith Wigglesworth. The famous old evangelist prayed for the newcomer: "Save this young man from being 'hordinary'—make him 'hextra-hordinary.'"

West has pastored and ministered in 30 countries. Thousands have come to Christ and received the baptism in the Holy Spirit in his meetings. This practical and inspirational book is a manual based on Scripture and personal experiences.

After offering encouragement to believers to be baptized in the Spirit and to minister the Spirit, he closes with a chapter on "Walking in the Spirit." "I challenge you to, if you've never done so before: Give Him the reins! There's an exciting journey ahead of you."

*Ministering the Spirit*, by Jack West, Power Publication, 2001. 90 pages; \$10 postpaid. The book can be ordered from Jack West Ministries, 76 Roehampton Ave. # 401, St. Catharines, Ont., Canada L2M 7W5.

# Archives Activities

**Patsy Ruth Allen (via James Bridges):** Materials on her missions ministry. **Benevolences Department:** Photograph albums of Pinellas Park Retirement Home and Bethany Retirement Home in Florida. **R. Howard Blount:** Photos of missionaries and evangelists. **Betty Chase (Evangel Univ. Archives):** Photocopies of news clips on J. Robert Ashcroft. **Paul J. Coran (via. George Wood):** Information on Ruth Denton Cook, missionary to China. **Esther Cowen:** Photographs of Bethel Bible Training School, Newark, NJ.

**Dustin Cox:** Cassettes of Don Cox preaching at First Assembly of God, Waterloo, IA. **Carol Duvall (First Assembly of God Coffeyville, KS):** *History of First Assembly of God Coffeyville, Kansas*; 75th anniversary booklet. **Janet Evanski:** 75th anniversary video of St. Clair Shores (MI) A/G; photographs from early years of St. Clair Shores A/G. **A. C. George:** Book: *Dimensions of spirituality*. **R. Kenneth George:** Book: *No Continuing City* / Jimalee George, [2000]. **Elnora Gregory:** Record albums from *Sermons in Song, Revivaltime, The Gospel Five*, Jack Holcomb and others. **Frank Griep:** Photographs of his ministry in Korea. **Irene E. Hankin:** Photographs of missionaries, pastors, Lake Geneva Camp, Minneapolis Gospel Tabernacle, etc.

**H. C. Hartjens:** Video of Don Gossett speaking on the Heroes of the Faith. **Marie Langley:** News clip w/ photo: "Missionaries to use plane" [Oakland, CA] newspaper, May 1949. **Larry Martin:** Book: *The Story of the Christ of the Bible in Verse* / Maude Jessamine Neer, 1940 (photocopy). **Curtis McGehee (via. James Bridges):** History of First Assembly of God, Whitney, Texas; Revival poster, 1943; Rev. & Mrs. Fred Young of Caddo, Texas; Songbook: *Sacred Jewels* / R.E. Winsett, 1939. **Warren**

**McPherson:** Book: *The Wild Blue Yonder: A Chronology of the James N. Williams B-24 Bomber Crew During World War II*.

**H. W. Peters:** Back issues of *Golden Grain* (all duplicates). **Mrs. Mildred Phillips:** Photograph of CBI students at Pedlo outstation in the 1930s. **Patricia Pickard:** *Newburgh Eftsoons*, Spring 2000; Misc. items concerning the Adventist Christian Denomination, R. W. Schambach, and Father Divine; *The Zionian* (Yearbook from Zion Bible Institute), 1999, 2000. **M. Handel Price:** Books: *Everybody's Question: Why?; Weapons of Our Warfare*. **Harold A. Reigle:** *The Gospel Highway* (ed. By Mae Eleanor Frey), Feb. 1927. **Darrin Rodgers:** Master's thesis, 1977: *A Study of Lowell Lundstrom's Conversion Strategies in the Radio Program Message for America 1974-1976* / Anthony L. Rustad; manuscript: *My Childhood and Conversion* / Abraham Heidal; newsclips on Abraham Heidal; *The True Messenger* (Newton, KS), Oct., Dec. 1942, Jan. 1943; *The Book on Bible Facts* / A.G. Etterman; *The Doctrine of the Church of God of the Firstborn* [tract] / A.G. Etterman; *The Bride of Christ* [tract] / Peter Haugen; *The Church of Jesus Christ* [tract] / Peter Haugen; *The Doctrine of Baptisms* [tract] / Peter Haugen. **George Stotts:** Thesis: *The origin and development of the Catholic charismatic movement in Belgium* / Jerry L. Sandidge, M.A. Katholieke Universiteit te Leuven, 1976; Conference papers: *Crossing borders: Conference on Pentecostal and charismatic research in Europe*, Kappel Switzerland, July 3-6, 1991; Unpublished ms: *The gifts of the Holy Spirit: a Mormon-Pentecostal comparison* / Wilma L. Jones, 1981; Research thesis: *Religious atmosphere and evaluation of evangelism methods for Belgium* / by Alicia Britt, 1987.

**Vinson Synan:** Papers, sermons

of W. J. Ern Baxter. **Charolette Garvin Toledo:** Commemorative plate and brochure for the 50th anniversary of First Assembly of God, Amarillo, Texas, given in honor of the W. A. Garvin family. **Frances Ungemach:** Photographs of missionary Jessie Eustace. **B. A. & Mary Frances Waltrip:** Photo of B. A. Waltrip, Sr. and family. **Betty Wannemacher:** Yearbook: *The Archive, 1934* (North Central Bible Institute). **Wayne Warner:** LP albums: A. A. Allen, *Where the Roses never fade and other favorite songs*; Tammy Faye Bakker, *Tammy Sings . . . You Can Make It!*; Jimmy Swaggart, *You Don't Need to Understand*. **James & Betty Wilkinson:** Photographs of Wilfred A. Brown. **Ruby Wisheart:** *The Envoy* (IN Dist. Publication), 4 issues from 1981-1984; *ICI Datelines*, summer 1977; ICI brochure [ca. 1968]; misc. materials on various local churches. **Dan Woods:** *The Way of Faith*, Apr. 15, 1896 (photocopy). **Ray Zents:** "Meet the Mossi" DFM film.



Brett Pavia models the late Paul Rahneff's Gypsy coat recently donated to the FPHC by his widow Edythe Rahneff. Paul Rahneff was known as the Gypsy Apostle of Bulgaria, his native land. Brett is the FPHC coordinator of special products.

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