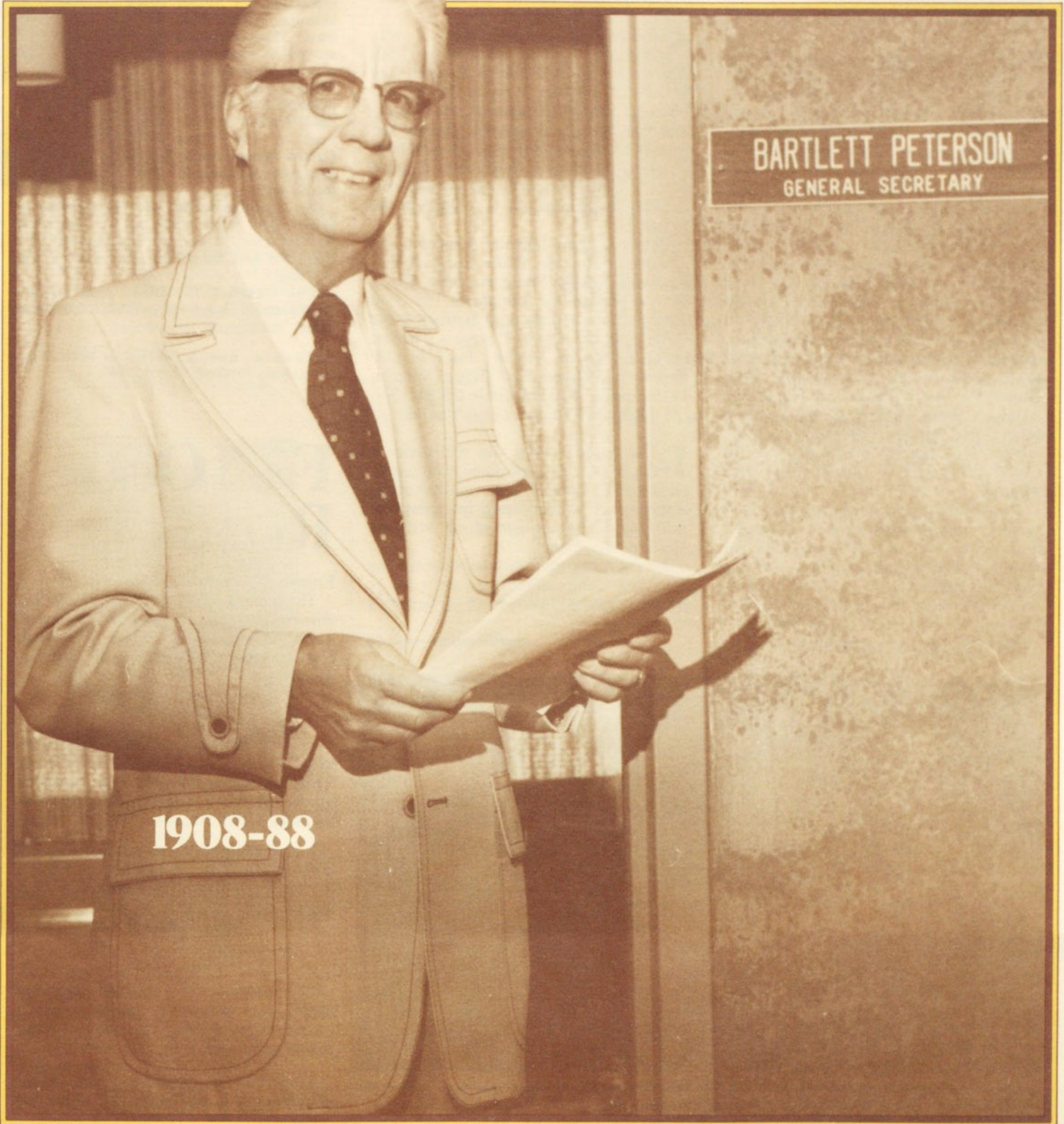


Assemblies of God
HERITAGETM



BARTLETT PETERSON
GENERAL SECRETARY

1908-88

HERITAGE LETTER

By Wayne Warner

Review-Rejoice-Renew

Next year, believe it or not, the Assemblies of God will be 75 years old! If you have not heard about the year-long observance, be sure to get your own copy of the colorful 16-page "Anniversary Resource Guide." The Guide gives helpful information so you can celebrate locally and also get involved with national observances. (You will find a copy stitched into the October 1988 issue of *Advance*, or you can request a copy from Office of Information, Assemblies of God, 1445 Boonville Ave., Springfield, MO 65802.)

The major events outlined in the Guide begin with a week of prayer, January 1-8—appropriately enough because that's the way the Assemblies of God started in Hot Springs in April 1914. Simultaneous revival meetings are suggested for local churches between March 26 and May 14. To take advantage of the interest generated nationally, your church can get special multimedia materials (available from Gospel Publishing House) for use during April. Assemblies of God colleges are scheduling Heritage Weeks during the spring. Then the big event comes at the General Council in Indianapolis next August.

Committees have been working for 2 years on this important milestone, and I hope you and your church will get involved. The special emphasis will not only highlight 75 years of God's blessing on the people of the Assemblies of God, but—more importantly—it will also attract the present generation to your

church. There they can hear the gospel and have an opportunity to become members of the family of God.

Naturally, *Heritage* magazine will do its part in calling attention to the 75th anniversary. And I hope to see you in 1989, possibly at your District Council, college, or the General Council.

Speaking of anniversaries, I was privileged to take part in the 75th anniversary of Glad Tidings Temple, San Francisco, in July. Despite the record-breaking heat (103 degrees), the Sunday activities were very special. (In my old weekly newspaper in Illinois, I would have written, "And everybody had a good time.") The church still has an effective ministry in the area and is looking to the future.

Pastor Melvin Johnson presented the Archives with one of the finest church anniversary books I have ever seen. If you were a part of the Temple or the Glad Tidings Bible Institute (now Bethany Bible College, Santa Cruz), I suggest that you order a copy of *Looking Back to Our Future* (\$25) from Glad Tidings Temple, 1475 Ellis St., San Francisco, CA 94115.

I think you'll enjoy it as much as I do.

In our letter column you will notice a letter from Ruth McKenney, who is now close to 90. When I contacted her about a photograph to accompany her letter, she told me, "I can't get along without *Heritage* magazine!"

It's encouraging to hear comments like that, and I am certain there are a lot of people who would share Ruth McKenney's

Continued on page 20



Melvin Johnson, pastor of Glad Tidings Temple, San Francisco, seated at rolltop desk once owned by the church founder, Robert Craig. The desk was on display at the church's 75th anniversary in July.

COVER. Bartlett Peterson, general secretary of the Assemblies of God from 1959-75 died September 7, 1988, after a short illness. He devoted more than 60 years to the ministry in a variety of responsibilities. In South Dakota, Minnesota, and Missouri he served as evangelist, pastor, and district official. He became president of Central Bible College in 1948 and in 1959 was elected general secretary, a position he held for 16 years.



For several years his voice was familiar to thousands worldwide as he narrated *Revivaltime*. After his retirement, he preached and taught in this country and overseas.

The October 16, 1988, issue of the *Pentecostal Evangel* will publish a tribute to him.

Photo above: Bartlett Peterson at Revivaltime microphone, Portland, Oregon, 1961.

FROM OUR READERS

Enjoys *Heritage* Magazine

The book (*One Woman, One God, One Witness*) and the magazine are just great. Every A/G church should subscribe. Wish I could order many more gift subscriptions!

Roxanne Helbling
29 Palms, Calif.

Mrs. Helbling bought three gift memberships. The book she mentions is by the late Agnes Hurst and is given to new members of the *Heritage* Society (1 year, \$10; lifetime, \$100).

I have enjoyed so very much my first copy of *Heritage*, so much in fact that I would like to know how I may order back copies. Keep up the good work.

Merv Walker, Pastor
New Life Fellowship
Garland, Texas

The Archives has a limited number of back issues of *Heritage* which are available to new lifetime members of the *Heritage* Society.

I have been so thrilled by recent copies of *Heritage*! It takes me back to the fall

of 1929 when the Lord suddenly reached down and picked me, a good Episcopalian, soured on life at age 30, and ready to go to the devil. [He] put a letter into my hands telling how my mother, 60 years old, had just received a marvelous experience of salvation and was rejoicing in the Lord and praying for *me*. Wow!

So, without benefit of hand-raising, or going to the altar, with not even a preacher, I got saved! Hallelujah!

The [*Heritage*] stories of those early days bring back the thrill.

Ruth McKenney
Palmer, Nebraska

1933-34 Plotts Meetings in Iowa

I was one of the children in that great revival, and I thank God for my beautiful heritage.

During those early days of revival, we attended nightly for 6 weeks. My brother had some difficulty in school with grades, but he received better grades than before. There were 26 weeks of prayer in Oskaloosa prior to the beginning of those services. Is it any wonder God moved!

Some say those were the good old days; but God's storehouse is full, and [He] is able to do exceedingly, abundantly as we meet His conditions.

Grace Booth
Chillicothe, Missouri



Heritage Sounding Like Women's Lib

I was disappointed with the winter issue. I felt it smacked too much of women's lib.

I never did feel I had to be treated like a man. God uses women, and God uses men. We each have a place. He called me to preach, which is as real as my salvation, but not in competition with men.

Christ's 12 disciples were men, but He has a place for women too. But not that we demand "rights." My husband was the pastor. He had me preach regularly. While I was in the District (Northwest) office as Women's Ministry president, I was treated with respect.

Ruth Crawford
Kirkland, Washington

Assemblies of God HERITAGE™

VOL. 8, NO. 3, FALL 1988

- 5 **Willis Hoover Took a Stand**, by Mario G. Hoover. The story of the origins of the Pentecostal movement in Chile.
- 8 **The Danzig Gdanska Institute of the Bible**, by Tom Salzer. The first part of a two-part series on this important school that operated between the World Wars.
- 12 **The 1906 Azusa Street Revival**, by Cecil M. Robeck, Jr. Probably the most thorough research ever done on this revival.
- 15 **Archives Activities**. New items added to the holdings of the A/G Archives.
- 16 **Time Frame**. A quick look into our past.
- 17 **Profile: Howard and Edith Osgood**, by Glenn Gohr. This veteran missionary couple went to China more than 60 years ago. They are still very active in retirement.

Wayne E. Warner, Editor and Archives Director
Joyce Lee, Assistant Archivist
Glenn Gohr, Archives Assistant and Copy Editor
Paula Ferguson, Secretary

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

Persons wishing to donate historical materials to the Archives—such as correspondence, photographs, tapes, films, magazines, books, minutes, diaries, etc., are urged to write to the above address or call (417) 862-2781.

Copyright © 1988 by the General Council of the Assemblies of God, 1445 Boonville Ave., Springfield, Missouri 65802-1894.

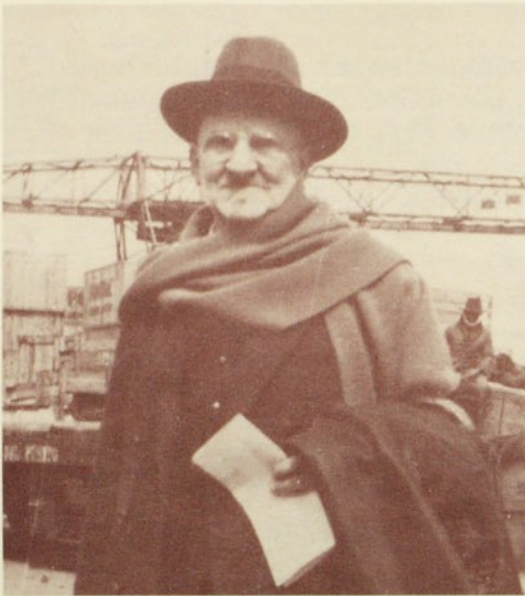
ISSN 0896-4394

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

PHOTOS COURTESY
OF MARIO HOOVER



Left, Willis C. Hoover in 1926. Below, clockwise, Mr. and Mrs. Hoover, two sons, and daughter Helen and her husband Carlos Gomez, 1913 (the author is the son of Carlos and Helen Gomez). The author and Jose Silva, left, superintendent of Iglesia Evangelica Pentecostal, March 1988. Willis Hoover in 1922 returns to Chile alone following the death of his wife in Chicago.



A Church Grows in Chile Because

Willis Hoover Took a Stand

By Mario G. Hoover

My grandfather, Willis C. Hoover, was a Methodist Episcopal pastor in Valparaiso, Chile, with a growing congregation of 800 members when he first felt the winds of the Pentecostal revival.

Always a devout man, sensitive to the Spirit, he had been inspired by reports from David Livingstone to offer himself as a missionary to Africa. When the mission board countered with an assignment to Chile, he accepted it as God's will. Although it meant leaving his practice as a homeopathic physician in the Chicago area, both he and his young wife were committed to a life of service as the Lord would direct. They arrived in Chile in 1889.

Word of the Pentecostal outpouring in 1906 at the Azusa Street Mission in Los Angeles reached him in his pastorate in Valparaiso. It fired his interest and he began studying the Bible in earnest. That year, providentially, the Sunday school lessons were in the Book of Acts. He called his family together for special times of prayer for revival.

About that time my grandmother, Mae (Hilton) Hoover, received a letter from Minnie Abrams, who had been her roommate at Moody Bible Institute. Minnie had received the Pentecostal experience at Azusa Street Mission and had gone to India as a missionary. There she worked with Pandita Ramabai, an Indian woman who had also received the Baptism.

(Incidentally, my grandmother later attended the November 1914 General Council of the Assemblies of God. Her ordination certificate was among my papers until I gave it to the Assemblies of God Archives. There is no indication that she continued her relationship with the Assemblies, although my grandfather attended the 1915 General Council and gave a report of his work.)

Minnie's letter concerning the outpouring of the Spirit at Azusa Street fanned the flame in the hearts of the Hoovers, who then invited others in for times of seeking God in their home. The

Mario G. Hoover is a grandson of Dr. Willis C. Hoover. He came to the United States in 1944 to attend Central Bible College, and after his graduation worked at the Assemblies of God headquarters. He later taught school in Springfield. His wife Elva was national secretary for Women's Ministries (1975-85). They live in Springfield, Missouri.

board of deacons joined in these prayer meetings also.

The next step was to form a Sunday evening prayer meeting at the church, which was known as the *clase de cinco* (five o'clock class). This class meeting drew increasing numbers, and the people sometimes prayed on into the evening service.

All this changed the congregational prayer pattern. I recall my grandfather telling how while kneeling on the platform one evening, he became aware of united prayer instead of one at a time as the Methodist custom was. Curious, he opened his eyes to observe his congregation when it was in spontaneous prayer as "the sound of many waters."

When the Holy Spirit came upon the praying congregation there were various manifestations, including speaking in other tongues, holy laughter, and danc-

Dr. Hoover arrived in Chile in 1889 as a Methodist missionary. By 1909 his church was the flagship of the Chilean Pentecostal movement.

ing in the Spirit. Some extremes were also in evidence. In fact, as my grandfather lay dying in 1936, those around him noted and recorded his predominant prayer that God would "give us another revival as that which You gave us; if possible without the errors and the extravagances which accompanied it; but in any case, give us another revival."

Evangelism, both in the church and by personal witnessing took on fresh meaning and thrust. It was at this point that the practice of street preaching began. I participated in many such meetings in Valparaiso while growing up. And even though my grandfather has been gone more than 50 years, street meetings are still a trademark and a major contributing factor to the phenomenal growth of the Chilean Pentecostal Church.

I recall how when I was a young man we would gather on a street corner 10 or 12 blocks from the church before every service. We sang and testified, then began to walk toward the next corner. As we went we would sing a chorus, shout an appropriate Scripture verse, or give a brief testimony. The procedure was repeated at every block and intersection all the way to the church.

Today the practice is much more organized. The participants are divided by sex and age into various groups and assigned locations. The groups, coming from several directions, converge at the church, where each leader makes a brief report to the pastor before kneeling around the platform in prayer. It was an emotional moment for my wife and me earlier this year when we stood with the pastor at the pulpit of one large church and watched one group after another coming in joyously singing and bringing their reports. Hundreds came in this way, filling what was an empty church just moments before. Many people are reached and some accept the invitation of the street preachers to come along with them to the service.

But while the Methodist congregation was happy with the revival that came in the early 1900s and rejoiced to witness in the power of the Spirit, the Methodist Church leaders in the United States were not. They were disturbed at the reports from Dr. Hoover, and from others—some of which were critical of what was happening. It seemed to them that decorum, good taste, and a well-ordered service—as handed down from the days of Wesley—were being sacrificed for human emotionalism. Something would have to be done.

Therefore, during the annual Conference of the Methodist Episcopal Church of Chile, held at Temuco in 1909, Bishop F.M. Bristol came face to face with the "problem" of Pentecost. He had been directed to conduct an investigation and to try to persuade my grandfather to abandon what the church leaders saw as intolerable error in doctrine and practice.

Dr. Hoover received his superior courteously, but he could neither deny the Pentecostal experience nor stop the flow of the Spirit. The church then issued an ultimatum: either he would cease from Pentecostal activities and stop teaching the doctrine, or he would be dismissed from the Methodist Episcopal Church.

For my grandfather the choice was clear. He took pleasure later in recounting what happened as he stood for what he believed. He compared his stand to that of Martin Luther when facing the Catholic hierarchy at the Diet of Worms: "Here I stand. God help me. I cannot do otherwise."

With those words, Dr. W.C. Hoover cut himself loose from the Methodist Episcopal Church. With some 400 members of the church he pastored, who had also received the baptism in the Holy

Spirit, he formed the Methodist Pentecostal Church.

This was no small decision for him. It took great faith, commitment, and conviction for him to break with the church that had nurtured him and given him a place to serve. It meant surrendering whatever security the parent church in the United States offered to him and his family. He was now totally dependent for support upon the Chilean congregation he had led into Pentecost.

But while he left the Methodist Church, my grandfather made it plain that he was still a follower of John Wesley. Accordingly, the Pentecostal church retained and still holds to the Methodist Discipline, form of church government, and major doctrines, along with the Pentecostal experience.

When the break came with the Methodist Church, Hoover likened his stand with Luther's: "Here I stand. God Help me. I cannot do otherwise."

The new Pentecostal Methodist church grew rapidly from the beginning, drawing both on the Methodist community and from the population at large.

My grandfather never wavered in his belief that the revival he had witnessed had come from heaven. This conviction helped him to accept simply and humbly his new status of a missionary without foreign support.

The Chilean Pentecostals supported their American leader to the best of their ability. My grandfather used to recall the experiences of those early days with amazement and gratitude. The times were hard—but the knowledge of God's leading and presence was always there.

The anointing of the Holy Spirit continued to rest upon him, both at home and in the services. I can remember when I was a boy, passing by his study many times in the afternoons. Frequently I would hear him burst out speaking in tongues, mingled with joyful laughter. He was a great student of the Bible and faithfully taught it in his own household as well as in the church.

My father, Carlos Alberto Gomez, had been Dr. Hoover's assistant in the church since before the revival. He married Dr. Hoover's daughter Helen, and while we five children were still small, our father died. I was 5 years old when in 1923 my widowed mother brought her family home to live with my grandfather. He became like a father to me, teaching, loving, training, and sacrificing for us all. It was out of affection for him and gratitude for all he did for me



W. C. Hoover, seated second from left, with early Pentecostal pastors in Chile. His assistant, Carlos Gomez, stands third from right. Gomez was the author's father.

that I chose to retain and identify with the name of Hoover.

The Pentecostal movement grew rapidly in Chile, but the young indigenous church was not without problems. In fact, the last four years of his life were very painful for my grandfather. He saw the church split, mainly over his insistence on a consecrated, Spirit-filled life, separated from what he saw as worldly tendencies. His Methodist discipline showed. He saw things in black or white, right or wrong. On spiritual matters he could not compromise. When sin appeared among members or in fellow ministers, it had to be dealt with summarily. The offenders were cut off from the church for a season until repentance was manifest.

Among the things he resisted were too great attachment to sports, worldly music, and the movies (he deplored the influence of the "roaring twenties"). Because of its strong association with dancing and drinking in Chile, my grandfather always opposed the use of the *guitarra* in the church. He felt the organ was sufficient accompaniment. He collected a body of traditional hymns and music, painstakingly writing out the music a note at a time, so that I or some other organist could play for the congregational singing. He translated hundreds of hymns into Spanish, and these continue to be the main body of music used in those churches today.

When the church split in 1933-34, the group that left, being more knowledgeable about such things, managed to take the name "Iglesia Metodista Pentecostal" as well as the name of the church's periodical, *Chile Pentecostal*. So my grandfather had to come up with new names. He called the church the "Iglesia Evangelica Pentecostal," and the new periodical, *Fuego de Pentecostes*

(Fire of Pentecost). It is still published monthly. Both branches of the church, along with many smaller groups, have spread throughout Chile.

I have referred to street preaching as a means of evangelism, but it also has another aspect. It serves as an excellent training ground for leaders. When a young convert has to stand on a street corner boldly recounting how the Lord saved him, reinforcing his witnessing with memorized Scripture verses, and encouraging others to come to Christ, he becomes adept at public speaking, at least to some degree. Those who become effective in this ministry are observed and tapped, first to be assistant Sunday school teachers, later regular teachers, and eventually leaders of "locales" (outstations). Then they move through various steps toward the pastorate or into other ministry. This method of developing and training leadership is important since it takes the place of seminaries or training institutes. In the Chilean Pentecostal church, at least, the method is quite effective. They prefer this method of grassroots training to institutional training since they believe it contributes to maintaining simplicity and sincerity in the ministry.

The initial assignment of persons to serve as pastors takes place at the annual *conferencias*. These meetings are held in churches designated several years in advance. The pastor of a host church invites the *conferencia* for a given year. If his invitation is accepted, the preparation begins. The congregation must prepare the church building, which may be under construction at the time, as well as provide rooms and food for ministers and delegates attending.

For their efforts, the host church stands to get a lot of free publicity in its area, along with new converts. Thus the



The author, Mario Hoover (left), standing next to his grandfather Willis C. Hoover in a 1931 photograph. On Dr. Hoover's left are Mario's sister, Mrs. Hoover, and Paul Hoover. Seated are Rebecca Hoover and Mario's mother; the two boys are Mario's brothers. Following the death of Mario's father, the family moved into Dr. Hoover's home.

conferencia is seen as a boost to the growth of the host church.

In addition to elections and other business of the *conferencia*, pastors have opportunity to introduce developing ministers from their churches. As these candidates are presented and accepted, they are placed "at the disposition of the superintendent."

The superintendent may appoint candidates to open a new work, take over an outstation, fill a vacancy in a smaller church, or start a work in another country (this church has missionaries and congregations in all but two South American countries).

The climaxing activity of the *conferencia* is a gigantic parade through the main streets and plazas of the town. Banners are plentiful; music is enthusiastic; and assigned speakers address the crowds on every street corner.

On a recent trip to Chile, my wife and I visited several churches, including one which is looking forward with great anticipation to hosting the 1991 *conferencia*. It is located in Temuco, fourth largest city in the nation. The congregation had outgrown and torn down their church building, and with volunteer labor were erecting a much larger one on the same property. The new church, which includes a balcony, will seat at least 1,000. Even that seems hardly adequate, given the local growth alone.

Meanwhile, the congregation worships in a rented warehouse of corrugated metal. Several hundred were present for the week night service in which we participated. On Sunday, a capacity crowd of about 800 was present. Although they hope for greater growth as a result of the *conferencia*, even now people are being saved every week.

Throughout the churches, the women meet on Mondays for prayer and worship and to carry out various supporting projects. In Santiago, my wife spoke for one of these meetings where 200 women had gathered in one of the churches.

When we attended that same church the following Sunday, more than 1,000 persons were present for Sunday school, meeting in 100 classes of all ages—all in the main auditorium. Sunday school lessons are the same for every age class in all the churches. They are taken from an annual *Guide* developed during the yearly meetings of pastors and their wives for a week of concentrated Bible study.

When we visited the Iglesia Evangelica Pentecostal in the town of Los Andes we found another growing congregation. The building had been expanded to twice the size it was when I visited there in 1975. An unusual revival took place in Los Andes in October 1985. It began in the church, but spilled over into the local high school when one of the young people fell under the power of the Holy Spirit while in a class. She received a vision and appeared unconscious. School authorities, alarmed, summoned an ambulance, but someone also called the pastor. He went quickly to the school and ascertained that the girl was having a spiritual experience.

The Holy Spirit worked mightily among both teachers and students from that point on, and several came to the church. The revival intensified and many were filled with the Holy Spirit, speaking in other tongues. The activity attracted much attention in the community and reporters covered the story daily. The area newspaper bannered the story with bold front-page headlines for several days in succession.

Newspaper accounts included photos

of persons who had experienced salvation, deliverance, and healing, as well as the infilling of the Holy Spirit. Languages understood by observers as individuals were filled with the Spirit included French, Portuguese, and Hebrew.

There is hardly a village or city from one end of Chile to the other without a congregation of Pentecostal believers. Members and adherents number approximately one million, as estimated by statisticians outside the church. Within the church there is an aversion to emphasis on numbers.

I have been privileged to know each of the four superintendents of the Iglesia Evangelica Pentecostal who have served since my grandfather's death. In one way or another, each has made it a point to assure me that they have remained true to the pattern of Pentecost as they received it.

In 1984, my wife and I stood at the bedside of the dying superintendent, Manuel Gonzalez, and with what strength he had left he assured us that he had remained true to the teachings of "Pastor Hoover." His "I-have-fought-a-good-fight" declaration was poignant and challenging.

He translated hundreds of hymns into Spanish, which are still in use today.

In March 1988, we sat in the office of the present superintendent, Jose Silva, a man of dignity, strength, and wisdom. He pointed to my grandfather's picture with great love and respect, and let me know that he too was "keeping the faith."

The Iglesia Evangelica Pentecostal will be 80 years old next year. It is still vibrant, alive, and growing. Its membership includes a strong and dedicated group of young people. Many of them are serving and training now on the streets, in the plazas, at railroad stations, and anywhere someone will listen to their testimony. They are teaching or assisting teachers in the crowded Sunday schools. They are among the volunteers who work together to build new churches.

The young people never knew my grandfather, but they have all heard of him, and they speak of him in awed tones. After all, his picture hangs in every pastor's home, and somehow "he being dead yet speaketh," inspiring and challenging the young as well as the old to have the courage to live up to their convictions, whatever the cost. ♦



A Danzig marketplace and city hall in mid 1930s. At right, Nicholas and Martha Nikoloff and their son Paul, 1930.

The Danzig Gdanska Institute of the Bible

The decade before World War II saw the rise and fall of a Pentecostal school. Despite its becoming a Nazi casualty, the school has had a widespread impact in Eastern Europe for 60 years.

PHOTOS COURTESY OF
FAITH CAMPBELL
AND MARTHA NIKOLOFF

By Tom Salzer

PART 1

American Pentecostals, some who were immigrants from Eastern Europe, interested in evangelizing Slavic peoples saw a tremendous opportunity for evangelism among Russians in Eastern Europe following the Bolshevik Revolution in 1917. Gustave Herbert Schmidt was the first Pentecostal missionary to Poland, arriving there in 1920. He began the work

by supplying food and clothing, attempting to alleviate the desperate poverty he witnessed. On one trip from America he took with him 12 tons of relief goods.¹ Schmidt believed it was essential for missionaries to provide humanitarian aid in order to give credibility to their spiritual message. His efforts met with remarkable results; within four months 100 Poles had been baptized by immersion.² Soon the work in Poland was in a predicament because the number of converts throughout the country was greatly outpacing the ability of the missionaries to train them. The need became urgent for trained clergy with an emphasis on Pentecostal theology.

A constant danger for religious groups that emphasized the supernatural was the tendency towards extremism. Overemphasis of spiritual themes and strict behavioral codes began to plague early Pentecostal ministers in Eastern Europe. Consequently, some of the problems early workers faced in the villages were created by heretical teachers. Oscar Jeske, a Polish national and one of the first students to attend the Bible Institute in Danzig, tells of a serious heresy that threatened his church in Lodz, Poland. A Pole named Muraschko became influenced by the mystical aspects of Pentecost, shaved his head and traveled from village to village explaining the "mysteries" of the Book of Revelation, and advocating polygamy and other unorthodox doctrines. Jeske and other leaders were able to refute the teachings of Muraschko from the Scriptures, after their training at the Bible school. He said: "If the Bible school had not come into existence fanatics like Muraschko could have turned whole districts into chaos with their so-called spirituality."³

A key leader in the development of the work in Eastern Europe was Nicholas Nikoloff. He had left Bulgaria as a youth intent on studying music at New York University. But at the request of his mother, Nikoloff returned to his native land as an Assemblies of God missionary. He and his wife Martha sailed for Bulgaria in 1924.

When the Nikoloffs arrived in Bulgaria, the Pentecostal church — like the church in Poland — was in disarray because it had been without leadership. The result

was that the church had degenerated into factions.

Slavic immigrants to America took the Pentecostal message back to their homelands.

Some converts stressed the strong moral teachings of the early Pentecostals, while others insisted on foot washing as a prerequisite for salvation. Fanaticism also developed in regard to women wearing shawls over their heads in church, and neckties were taken to signify that the men who wore them were prideful.⁴ In this cultural context there was a desperate need for educated leadership.

A temporary solution for the problem of untrained workers was to send promising nationals outside Eastern Europe for training. In 1926 G. Herbert Schmidt sponsored seven men and one woman to undertake Bible Training in Hampton, England, where the British Assemblies of God had a school. However, the cost of sending them such a long way was prohibitive. In 1927 room and board alone was \$35.00 a month! Conversely, the cost of sending a missionary from America to Eastern Europe was between \$500.00 and \$1,000.00 a year, depending on marital status and size of the family.⁵ The most logical solution was to open a Bible institute in Eastern Europe staffed with qualified instructors.

In 1925, while on leave from the Polish missionary field, the Schmidts traveled extensively in the United States seeking

support for the proposed school and for the work in Eastern Europe.⁶ One of Schmidt's first stops was the General Council of the Assemblies of God in Springfield, Missouri. Since the Assemblies of God already had several ministers working in Eastern Europe, Schmidt was hoping to convince their Foreign Missions Committee of the need for an organized effort there. The committee respectfully declined due to heavy financial commitments in other parts of the world, particularly China.⁷

Schmidt was not deterred, and continued to travel and solicit support from any who would share his vision. In 1926 he became associated with C.W. Swanson, a California businessman, who provided the funds necessary to publish a periodical entitled *The Gospel Call of Russia*.⁸ Edited by Schmidt, the journal was used to report the needs of Eastern Europe to Americans concerned with its evangelization, and to solicit support for the Eastern European Field. On June 1, 1927, *The Gospel Call of Russia* became the official magazine of Russian and Eastern European Mission (REEM), "priced at 50¢ per annum with a monthly distribution."⁹

While raising funds, Schmidt traveled to Chicago in 1927 where he met Paul Peterson, a former missionary to Russia. Together they decided to begin an organization to reach the Slavic peoples, and titled it the Russian and Eastern European Mission (REEM or The Mission). The Mission had a distinctively Pentecostal message, and that same year Schmidt and Peterson went with a delegation to Springfield for the purpose of seeking to concert their efforts with the Assemblies of God.¹⁰ Originally REEM was to super-

vised missionary work in Eastern Europe under a cooperative agreement with the Assemblies of God. Credentialed missionaries with the Assemblies of God were able to work under REEM on the mission field, and moreover, REEM's constitution and bylaws provided an appeal process for when a dispute might arise between an Assemblies of God missionary and REEM.¹¹ This arrangement worked relatively well for many years. The reason for developing an organization separate from the Assemblies of God was so that it could concentrate on missionary work among the Eastern European peoples and would not necessitate any additional drain on General Council missionary money.¹²

REEM was incorporated under the laws of Illinois in 1927, and an office was opened in Chicago. Initially the only funds available were \$495.00 which Schmidt had been given by several individuals for the purchase of a Bible school in Poland.¹³ Then "[a] promissory note of \$500.00, payable in six months secured the money so furniture could be purchased for the REEM Headquarters offices in Chicago."¹⁴ The dream of a Bible institute where Eastern Europeans could gather for training and support was in Schmidt's plans from the beginning of his work in Poland. Who was more qualified to teach and train the Slavic people than their educated peers? REEM's constitution and bylaws, dated 1927, indicated a desire from its inception to place a Bible Institute in Eastern Europe.¹⁵ Originally the mission fields represented by REEM were Russia, Poland, Latvia, Bulgaria, Lithuania, Czechoslovakia, and Yugoslavia.¹⁶

Upon his return to Poland, Schmidt began to travel extensively throughout Europe, teaching short term Bible courses. On August 19, 1929, the first such course was offered to Russians living in Stara Cholnista, Volhynia, a village in Eastern Poland.¹⁷ Thirty-nine students gathered to hear the Bible teaching. The course lasted until September 13. Schmidt used this



Students and faculty gather in about 1936 to welcome G. Herbert Schmidt on his return to Danzig from a preaching and teaching tour. Schmidt, who founded the school in 1930, is standing near the center (wearing bow tie); on his left is Nicholas Nikoloff, who became dean in 1935.

Nationals in Eastern Europe desperately needed Bible training. The institute established in Danzig filled the need.

method of training throughout his work in Poland, even after the Bible school became a reality. Through this method hundreds received limited biblical instruction. After the Institute was founded he still found it necessary to go into the field to train the nationals who could not come to the school; many students were unable to attend the school in Danzig because of its limited facilities and budget.¹⁸

In November 1929 a cable was received from REEM Headquarters in Chicago,

telling Schmidt that enough funds had been acquired to start the school, and that he was to begin searching for a suitable location in Eastern Europe.¹⁹ Pledges had been received for some time by the Chicago office, largely from East European immigrants interested in the cause. At last, the fulfillment of a dream.

The early days, however, were not all triumph and accomplishments. The work necessary to maintain such a vigorous schedule eventually took its toll on the Schmidt family. Often on their long missionary travels Mrs. Schmidt came near to total breakdowns, but they always considered themselves invincible, refusing to slow their pace. On Christmas morning, 1929, Mrs. Schmidt died. Only two weeks later Schmidt was stricken by typhoid.²⁰ Indeed, the days of conception for the Bible institute were a mixture of trials and blessings.

The logical selection for the site of the field headquarters and later the Bible institute was the Free City of Danzig. Danzig acquired the status of a free city under the stipulations of the Versailles Treaty in 1920. Although geographically inconvenient for serving all of Eastern Europe, Danzig afforded freedom for conducting missionary activity that far outweighed any other consideration.²¹ The Soviet Revolutionary regime passed an antireligious law in 1927, becoming openly hostile to any sort of religious activity. As a result, in Russia on January 6, 1930, "800 pastors were rounded up, imprisoned, and subsequently shipped to Siberia."²² Included in this group was John Varonaeff, who spent the rest of his life in exile.

Finally a building was located in the center of Danzig near the depot.²³ The structure was four stories high and had the capacity to combine the field headquarters, the Bible school, and the Danzig Assembly, a church started by Schmidt, which could seat between 350 and 400.²⁴ On Sunday, March 2, 1930, the first Pentecostal Bible school in Eastern Europe, the Danzig Gdanska Instytut Biblijny, was dedicated and the term began. After much sacrifice, hard work, personal tragedy and victory, Schmidt's dream became a reality. The school's second term started on June 11, 1930.²⁵

In the school's short history it had two locations. The school was moved in 1935 to a suburb of Danzig called Langfuhr, 3 miles from its original site with a beautiful view of the Baltic Sea.²⁶ When the school was first opened it was obvious that more space would be needed to accommodate those wanting to attend. The new facility appeared to be much nicer, newer, larger, and less expensive than the initial one. As Donald Gee said, "How much better in every way than those old rooms in the heart of the noisy congested city."²⁷

Forty workers sent applications to the Bible institute for attendance in the first class, but due to limited space only 25 were selected. Only those students who were presently engaged in preaching ministry were considered. The first class consisted of Russians, Ukrainians, Poles, and Bulgarians.²⁸ Usually the applicant would have to testify to a Pentecostal experience. However, this qualification

The first class of 25 students in 1929 sat under the teaching of Herbert Schmidt, Donald Gee, Paul Stehlik, Vera Nitsch, and Gustave Kinderman.

was apparently not rigidly applied, and several students of the first class were accepted without this evidence.²⁹

Since all the nationals were extremely poor, REEM financed their education by paying for travel expenses, room, and board, which was intended to be on a revolving basis. The students traveling the furthest distances, and those with the least background in biblical studies, would be encouraged to stay the longest period of time, perhaps as long as two years. Pastors traveling from nearby Poland or Germany, or those more familiar with evangelical doctrine at the time of their conversion, would stay for a shorter time, 3 to 6 months.³⁰

The administration of the Bible institute consisted of G. Herbert Schmidt, dean; Donald Gee, honorable assistant dean; Paul Stehlik, teacher; Vera Nitsch, matron; and Gustave Kinderman, interpreter and part-time teacher.³¹ In the early years the curriculum was probably devised by Schmidt.

Mainly the teaching responsibilities fell on Stehlik who soon found the task to be too much, and suffered a physical breakdown. Donald Gee, a respected Pentecostal writer and speaker from the British Assemblies of God, was declared honorable dean. He visited the school periodically to teach and make suggestions concerning the school. Vera Nitsch was an American missionary whose job it was to be the "mother" away from home to the men and women attending the school. She taught them discipline, including how to do household chores.³²

Gustave Kinderman held the position of secretary-treasurer at REEM field headquarters, which occupied the same rented building as the school. His primary responsibility at REEM was to coordinate relief work, in addition to acting as an interpreter and part-time teacher for the Bible institute. Like Schmidt, he was fluent in Russian, German, Polish, and English. When Donald Gee would visit the school, Kinderman or Schmidt would often interpret his English into Russian and then into German for the students.³³ This system had advantages as well as drawbacks. The main benefit was that the original speaker had plenty of time to think about what he wanted to say next, if he did not lose his train of thought while waiting for the interpretation.

After the physical collapse of Paul Stehlik, Len Jones, pastor of one of the largest Elim (another Pentecostal denomination) churches in London, was asked to fill the position of teacher. Jones had formerly been a teacher at the Canadian Pentecostal Bible College in Toronto, Canada, and, prior to that, Secretary of the Assemblies of God in New Zealand.³⁴ He served for a short time at the school to alleviate the strain on Stehlik, but Jones' time was limited. He later returned



At the start of the Great Depression The Russian and Eastern European Mission (REEM) established an ambitious goal to send 1,000 missionaries to Eastern Europe. Trustees, officers, and other supporters are seated in front of REEM's billboard at Wellesley Park near Framingham, Massachusetts, in this 1929 photo. From the left, a Mr. Randall, Hugo Ulrich, Stanley H. Frodsham, C. W. Swanson, Paul Peterson, Fred Corum, and S. A. Jamieson.

to New Zealand as a leader in missionary work there.

Paul Peterson, addressing a missionary gathering at Stone Church in Chicago on March 17, 1931 explained why there was such a desperate need for the school. Some of the students, he said, were pastors of 10 or 15 assemblies with total memberships of 500 to 1,000 and more.³⁵ Herbert Schmidt addressing the same group a year later explained why biblical instruction alone was so important to the nationals.

There may be fifty Christians and when they meet together and pray and then it falls on the one who can read a little, to become the leader of the Assembly. He brings a short message and it isn't long till some nearby village hears about this leader; they come to him and say, "You must come to our village too," and so this new preacher goes and has his first revival. From there it spreads to other villages and soon he finds himself the leader of a whole district. It would be fine if these preachers could have real Bible training as they proved to be wonderful workers; they would hardly qualify for Assemblies over here as their preaching is extremely plain and simple and the meetings are almost entirely evangelistic.³⁶

The major emphasis at the Bible school centered on the Bible and prayer. There was a strong reaction among the leadership against the development of modernistic theologies, including lower, higher and textual criticisms, that were taught at German seminaries. Since many of the early leaders were recently converted, there was no need to distract them with another perspective. The critical need was for the leaders to be trained in fundamental Pentecostal doctrine.

Another important reason for concentrated Bible instruction was the perceived danger of competing religious missionary activity from other traditions. Seventh-Day Adventists, Jehovah's Witnesses, and Christian Scientists had aggressive recruitment programs among the Russians. These other groups were better trained in their doctrines and had access to religious literature that was not yet available to the Pentecostal workers. The result was that the Pentecostal converts would then be proselytized by the more sophisticated approach of these other groups. "What is the use?" the pastors who needed training would ask. "We know they are wrong, but do not know how to stand against them with the Word of God."³⁷

There is little evidence of the methodology of the classwork, but the format of the school was highly regimented. A program of the day's events was always posted and a bell system rang to begin and end classes. An average school day would proceed as follows:³⁸

6:00 a.m.	rise
6:30-7:00	private devotions
7:00	breakfast; household duties

(clean rooms, make beds, etc.)

8:15	corporate devotions
9:00-1:00	classes
1:00-3:00	compulsory recreation*
3:00-5:00	study or class
5:00	dinner
6:00	meetings at Danzig Assembly and/or study bedtime

*This compulsory period was necessary because the Russian students apparently studied too much to the detriment of their health.

There is some indication that the Bible classes often centered on a thematic approach in the early years, with doctrine classes on salvation, justification, law, grace, and the baptism of the Holy Spirit.³⁹ Major changes in this approach did not come to the school until the arrival of Nicholas Nikoloff as dean in 1935. Nikoloff was a highly trained educator

A progressive change in the school's programs came in 1935 when Nicholas Nikoloff was named dean.

with a strong background in methodological Bible study.

Prior to his appointment by Schmidt to the Bible school at Danzig, Nikoloff had been a missionary serving as the pastor at Burgas, Bulgaria, from 1926 until 1931.⁴⁰ In Burgas he brought stability to factions in the churches that developed after Varonaeff's departure. He was also solely responsible for acquiring legal recognition of the Pentecostal churches in Bulgaria by the Ministry of Religion, and was later appointed the first superintendent of Evangelical Pentecostal Churches in Bulgaria.⁴¹ Nikoloff made many key innovations upon his arrival at the Bible institute in Danzig. Primarily he opted for a contextual method of Bible study, where various books of the Bible would be studied in relation to background, author, date, place of writing, and purpose.⁴² Extensive notes were given which would serve as a study guide, as well as material for future reference when workers returned to places of ministry in their home countries.

Language study was another addition to the curriculum of the Bible school. Before Nikoloff arrived the English language was only occasionally offered as an elective, and the official languages of the Institute were Russian and German.⁴³ The reason for two official languages was that almost everyone in Eastern Europe spoke more than one language, and Russian and German were languages most everyone would be familiar with. The lecturer would say a sentence in German and then trans-

late it into Russian. Generally this system worked adequately.

Shortly after his appointment Nikoloff encouraged the study of English, and had Martha, his wife, teach the English classes using a new system of linguistic study developed in the United States called the "Linguaphone" method.⁴⁴ Students listened to a phonograph record that pronounced the words in English, while following along in a workbook which simultaneously showed each student the corresponding written words. Because most European workers spoke more than one language already, English generally came rather quickly.⁴⁵ Nikoloff often lectured in four different languages, Russian, Bulgarian, German, and English, and would sometimes come home at the end of the day with severe headaches because of the intense concentration.⁴⁶

Once the students began to learn English, certain days were established at the school where English was the only language they were allowed to speak for a period of "3½ hours each day, 3 times a week."⁴⁷ This exercise was developed to force the students to use the language.

Nikoloff felt it necessary to train the Europeans in English because of the lack of Pentecostal books and periodicals published in Eastern European languages. Simultaneously, in May 1935, a library was opened at the Bible school with religious literature donated from America.⁴⁸ In December English was added as an official language of the school. Later German and Polish also became mandatory for the Russians because it was impossible for them to have any dealings with the Polish government without them. The increased nationalism of the various Eastern European countries prior to World War II forced the school to adapt rigorous language training.⁴⁹ Almost every country was requiring that only the native language could be used for official business. Nikoloff felt it imperative that anyone who represented Pentecostal interests to a government be well trained in that country's official language.

The study of the Bible was always the cornerstone of the school's curriculum. However, Nikoloff added practicum courses. These new subjects were: how to develop a Sunday school; how to handle "correspondence with government officials and other Christian workers"; and other courses of church administration.⁵⁰ In homiletics class each student was to critique the performance of those in charge of special meetings held every Friday night at the Assembly in Danzig. This was done "in order that the future leaders and preachers of these services may profit by the shortcomings of those who have already been in charge."⁵¹ Nikoloff also added and directed a male chorus and orchestra which were primarily developed

Continued on page 18

The 1906 Azusa Street Revival

**This Phenomenon
Has Worldwide Impact
82 Years Later**

By Cecil M. Robeck, Jr.

At right, Azusa Street Mission pastor William J. Seymour in front of mission, about 1910.



The Azusa Street Revival is the term given to events which ran from 1906-1913, in and around the Apostolic Faith Mission located at 312 Azusa St. in Los Angeles, California. The mission, an outgrowth of cottage prayer meetings held at the Richard and Ruth Asbery home at 214 N. Bonnie Brae St. in the winter and early spring of that year, was established April 14, 1906, under the leadership of Elder William J. Seymour. While it is more or less possible to date the beginning of this revival with the founding of the mission, the end of the revival is more elusive. The culmination of the second international camp meeting sponsored by the Apostolic Faith Mission in the Arroyo Seco between Los Angeles and Pasadena in April-May, 1913, however, seems to provide an adequate terminus.

The significance of what occurred in the former Stevens African Methodist Episcopal Church building which housed the mis-

sion on Azusa Street, must be seen within a larger context. Several theological threads emerged in American religious life during the Nineteenth Century which eventually were woven into the tapestry of Azusa. Restorationism for one, spawned several new religious movements which viewed the church as returning to her New Testament glory. In some cases it brought an expectation of a "latter rain" outpouring of the Holy Spirit with an accompanying revival. Appeal was also made to the "apostolic faith," "once for all delivered to the saints" (Jude 3) to demonstrate the relationship between the contemporary faith and that of the first apostles. Frontier revivalism contributed anxious benches, brush arbor and protracted meetings, tarrying sessions and altar calls for personal salvation and holiness of life from evangelists such as Charles G. Finney. F.B. Meyer helped popularize the "overcoming life" taught at Kes-

wick which became very influential in many American churches. Personal holiness, and sanctification as a "pentecostal" experience of the "Full Gospel" were given a theological framework in Asa

In 1905 believers in Los Angeles began to pray for a revival like Wales was experiencing.

Mahan's work on *The Baptism of the Holy Ghost* (1870). The Holiness movement also brought an understanding of the atonement of Christ as providing a "double cure for a double curse" that ultimately led to an emphasis upon divine healing. Finally concern for the second coming and prophetic events originating in Britain with J.N. Darby and the Plymouth Brethren, came to the American context through the widespread usage of the *Scofield Reference Bible* which provided annotated notes on Darby's scheme, and a host of Bible prophecy conferences. By 1900 these threads were all present in the religious life of the Los Angeles area.

In 1904-5, reports came to Los Angeles of a substantial revival which was taking place in Wales, largely associated with the work of the young evangelist, Evan Roberts. In Chicago, holiness

publisher S.B. Shaw, wrote *The Great Revival in Wales* (1905) which was widely read in the Los Angeles area in 1905 and 1906. People who read the book began to establish cottage prayer meetings where they sought God for a similar revival among the churches of Los Angeles.

Prayer for revival was frequently offered in the Free Methodist colony at Hermon, a suburb lying northeast of the downtown area. It was heard in the Holiness Church of Southern California, the Peniel Mission, the holiness group known as the Burning Bush, and in a local tent meeting of the Household of God led by Wm. F. Manley as well. But it was a preeminent concern of Joseph Smale, pastor of First Baptist Church in Los Angeles.

So taken by reports of the Welsh Revival was Smale, an immigrant from England, that in 1905 he made a trip home to meet with Evan Roberts and to observe first-hand the factors which made revival possible. Upon his return to Los Angeles, he began to preach a message which encouraged people to be open to the work of the Holy Spirit to convict of sin and to restore some of the more spectacular charisms. He organized his church into smaller home prayer groups, and he began a series of protracted meetings which lasted fifteen weeks.

Not everyone at First Baptist Church was satisfied with this approach. The board confronted Smale with the fact that they



This article is a reprint from *The Dictionary of the Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess and Gary B. McGee. To be released by Zondervan Publishing House in the fall of 1988. All Rights reserved. Used by permission.

Cecil M. Robeck, Jr., Ph.D., is associate dean of the School of Theology, Fuller Theological Seminary and is an ordained Assemblies of God minister.

thought he had become too fanatical. He resisted them, but soon resigned his pastorate, taking with him those who believed in what he was doing. With this core of followers, he founded the First New Testament Church. Because Smale had been the pastor of a prominent church in Los Angeles, the local press featured the novelty of his new congregation more than once. Yet Smale continued his search for revival.

In the spring of 1905, Second Baptist Church in Los Angeles was struck by division when several of its members embraced the "second work" teaching of the Holiness movement and attempted to teach it there. Mrs. Julia W. Hutchins and several other families were expelled from membership and for a time they met with W.F. Manley's Household of God tent meeting at First and Bonnie Brae St. Soon they ventured to establish a small store-front mission at Ninth and Santa Fe Ave. where they could teach their holiness doctrine freely. Their quest for a pastor led them to summon from Houston, Texas, a holiness preacher with a Pentecostal message, Elder W.J. Seymour, who had been recommended to them by one of their members, Mrs. Neely Terry.

Seymour arrived in Los Angeles, February 22, 1906, and began to hold meetings at the mission on Santa Fe two days later. Seymour's recent training had come from Charles Parham, founder of the Apostolic Faith Movement (Baxter Springs, Kansas), a group which claimed as many as 13,000 members in the south central region of the U.S. A distinctive of the Apostolic Faith Movement involved speaking in tongues (unlearned foreign languages) which were thought to have an evidential relationship to baptism in the Spirit. When Seymour broached the subject of speaking in tongues to his new congregation, Mrs. Hutchins who disagreed with him, locked him out. He was forced to hold meetings, first in the home of Edward S. Lee with whom he was staying, then for several weeks at the home of the Asberys on Bonnie Brae.

The Asbery home was small, but a number of people from Mrs. Hutchins' mission, others from First New Testament Church, and still others from a variety of Holiness churches moved in and out of the prayer meeting and Bible study led by Seymour. Blacks and whites mingled freely, and high on their agenda was prayer for revival and an expectation that God was about to move in their midst.

On Monday, April 9, 1906, before Seymour left Edward Lee

to go to the Asbery home for the evening meeting, Edward Lee told him of a vision he had had in which the apostles showed him how to speak in tongues. The two men prayed together, and in moments Lee was speaking in tongues. Seymour carried the news to his meeting on Bonnie Brae where Jennie Evans Moore and several others also broke into tongues. News spread rapidly and people came to Bonnie Brae to see and hear for themselves. Within a week, the group had rented 312 Azusa Street and the mission had begun.

To describe this as revival, however, is something which is not immediately apparent. By year's end critics still proclaimed

that what was happening at Azusa was "of small moment." Even such a sympathetic observer as Carrie Judd Montgomery, whose husband George had visited Azusa in December of 1906 and had come away with glowing reports of what God was doing there, wrote the following month, "There is no real revival as a whole in Los Angeles, but only here and there a little company who are trusting God fully and receiving a rich experience of His grace."

William Seymour arrived in Los Angeles February 22, 1906, and began services in a local mission. From the mission they moved to a house and then to Azusa Street.

included at times. There were songs; testimonies given by visitors or read from those who wrote in; prayer; altar calls for salvation, for sanctification, or for baptism in the Holy Spirit. And there was preaching. Sermons were generally not prepared in advance, but were typically spontaneous. W. J. Seymour was clearly in charge, but much freedom was given to visiting preachers. There was also prayer for the sick. Many shouted. Others were "slain in the Spirit" or "fell under the power". There were periods of extended silence, and of singing in tongues. No offerings were collected, but there was a receptacle near the door for gifts.

For the most part these reports were accurate. Yet the opening of the "Azusa Street" mission was something which did not escape the eyes of many, including members of secular press. The Los

At Azusa, services were long, and on the whole they were spontaneous. In its early days music was a *cappella*, although one or two instruments were

The upstairs at Azusa doubled as an office for the mission and as a rooming house for several residents, including Seymour and later, his wife, but it was also sufficiently large to handle the overflow at the altar, or to accommodate those who were tarrying for one or another experience with God. High on the agenda of most of those who tarried was a Pentecostal baptism in the Spirit, and the ability to speak in tongues.

Arthur Osterberg, who later reminisced about the first service at Azusa, claimed that some one hundred people were present. The Los Angeles Times reported a "crowd" which included a majority of blacks with "a sprinkling of whites" when a reporter visited the mission on April 17. Frank Bartleman, who attended first on Thursday, April 19, pegged it somewhat smaller "about a dozen saints," some black, some white. Weekend crowds were larger than those on week days.

Growth was quick and substantial. Most sources indicate the presence of about 300-350 worshippers inside the 40' x 60' white-washed, wood-frame structure, with others mingling outside before the end of summer, including seekers, hecklers, and children. At times it may have been double that. W. F. Manley reported in September 1906, that there were 25 blacks and 300 whites at the meetings he attended. But what had occurred at Azusa began to spread quickly to other churches.

Smale opened the doors of First New Testament Church, if somewhat cautiously, to those who had received the Pentecostal experience, offering room for the free expression of their newly discovered gifts of the Spirit, including tongues. A.H. Post, a Baptist pastor who had joined forces with Manley's Household of God, attempted to establish a Pentecostal work in Pasadena in July, but he met stiff resistance from some local residents. Frank Bartleman established a congregation at the corner of 8th and Maple in Los Angeles in August. Seymour, the Lemons, and others from the mission held meetings in Whittier in August, September, and October of that year. Another group held Pentecostal meetings in the Holiness Church at Monrovia. Edward McCauley went to Long Beach, while Thomas Junk, Ophelia Wiley, and others went north to Oakland, Salem, Spokane, and Seattle. Still others like Abundio and Rosa de Lopez, moved southward to San Diego.

Seymour believed greatly in what was happening at the mission. He knew that it was something important and new, but he sought first to acknowledge its

William J. Seymour, seated on left, pastor of the Azusa Street Mission, with other early Pentecostal leaders: seated on right, John G. Lake; standing, a Brother Adams, F.F. Bosworth, and Tom Hezmalhalch.



relationship with the work of Charles Parham. In July 1906, he wrote to W. F. Carothers, Field Secretary to the Apostolic Faith Movement asking for promised ministerial credentials from Parham. Carothers sent the note on to Parham, remarking that he had filled the request.

In September 1906, Seymour published a letter in Azusa's newspaper, *The Apostolic Faith*, in which Charles Parham told of his plans to visit the mission. The following month Seymour acknowledged that the message of Pentecost had been preached ever since Agnes Ozman's experience in Parham's Topeka, Kansas, Bible School in 1901. Now, however, it had "burst out in great power" and was being carried world-wide from the Pacific Coast.

When Parham visited Azusa in October 1906, he did not approve of what he found, but rather, he repudiated it. Theological, racial, and power issues all entered into his assessment and the resulting rupture. Seymour and the mission were left to an independent existence. This did not dampen the movement in Los Angeles, but served to provide it with greater independence and freedom as it became the center of the Pacific Apostolic Faith Movement. Parham's reputation was irreparably damaged among Pentecostals in 1907, when he was arrested on charges of committing "an unnatural offense" in San Antonio, Texas. Seymour and his mission, however, gained increasing respect as well as notoriety, spread in part through first hand testimonies, but also through *The Apostolic Faith* which was published between September 1906 and May 1908 by members of the mission staff.

It appears to be the case that the core of the mission's membership ran no more than 50 or 60 people. The official membership was racially integrated, although predominantly black, but a disproportionate number of whites served in leadership positions. Seymour, the pastor, was black, as were trustees Richard Asbery and James Alexander. But whites Louis Osterberg (trustee), George E. Berg (secretary), Glenn Cook (business manager) and R.J. Scott (camp meeting organizer), also held responsible positions. Highly gifted black women such as Jennie Evans Moore, Lucy Farrow, and Ophelia Wiley were joined by white women Clara E. Lum and Florence Crawford in public leadership roles. They led in singing, read written testimonies, aided in the publication of the mission's newspaper and in visitation and outreach evan-

gelism, and sometimes they "exhorted" the congregation. Indeed, Seymour served as pastor of an anomalous congregation in Los Angeles, a fully integrated work with leadership drawn from blacks and whites, with Hispanics and other ethnic minorities comfortably present in most of its services.

There appear to have been two periods in which the number of people worshipping at Azusa was much larger than the core membership. In each case, several hundred people were involved. The initial surge was in 1906-08 and the second one was in 1911. Attendance peaked at these times with a major attendance dip between 1909 and 1911. Only days before the second big surge, it was reported that there were as few as a dozen blacks and no whites in attendance. While the second rise was short-lived, it was sufficient to cause Bartleman to describe it as "the second shower of the Latter Rain." in 1912, Anglican pastor and publisher of *Confidence* A.A. Boddy came from England and found a "good sized" crowd, though greatly reduced from that of the previous year.

In spite of the fact that Azusa was often described as a "colored" mission, the large crowds it attracted proved to be dominated by whites who were both volatile and extremely mobile. Evangelists such as Gaston B. Cashwell, Frank Bartleman, and "Mother" Elizabeth Wheaton came. Pastors Elmer Fisher, William Pendleton, William H. Durham, and Joseph Smale attended. Publishers such as Carrie Judd Montgomery (*Triumphs of Faith*), M.L. Ryan (*Apostolic Light*), and A.S. Worrell (*Gospel Witness*) passed through and quickly spread the news. Veteran missionaries such as Samuel and Ardelle Mead, and Mae F. Mayo were there, while church executives such as Charles H. Mason, from the Church of God in Christ, and Christian and Missionary Alliance District Superintendent George Eldridge attended. Some of them came for extended periods of time.

Most, but not all, seem to have come out of curiosity, though many came with the hope that they would receive something which they could take elsewhere, a new teaching, a renewed commitment, a new experience, or added power to their already existing ministries. Many who came were spiritually hungry, but there were also those who sought to establish a name for themselves, would-be preachers and those who would occupy the fringe of the movement because of their fanatical antics. Charges of fanaticism, of "whipping up

the saints" and of "wild-fire" were reported on occasion, and even Seymour wrote of his frustration with the whites who imported certain excesses into the mission. On the whole, though, Seymour provided the necessary leadership to ensure the success of the revival.

In terms of its local revival impact, by 1912 Azusa Street could directly or indirectly be credited with contributing to the establishment of such congregations as Elmer Fisher's "Upper Room Mission," Bartleman and Pendleton's "Eighth and Maple" mission, William Durham's mission on Seventh Street, the "Florence Ave. Pentecostal Mission" of W.L. Sargent, the "Full Gospel Assembly" of A.G. Osterberg, John Perron's "Italian Pentecostal Mission," James Alexander's (one of Seymour's original trustees) "Apostolic Faith Mission" on 51st Street as well as one other "Apostolic Faith Mission" at 7th and Sentous, W.F. Manley's "Pentecostal Assembly," G. Valenzuela's "Spanish Apostolic Faith Mission," the "Carr St. Pentecostal Mission" of William Saxby, as well as an "Apostolic Faith Rescue Mission" on 1st Street.

Azusa's effect upon the local religious establishment provoked the conservative churches of Los Angeles to work with the police commissioner so that they could hold "approved" street meetings.

The racial experiment at Azusa ultimately failed because of the inability of whites to allow for a sustained black leadership role.

They added prayer meetings to their lists of services, and bound their participants to agree that they would engage in substantial acts of "secret prayer, at certain intervals." All of this was to move toward a culmination in March 1907, in which these churches would sponsor a city-wide evangelistic campaign, with special speakers from around the country.

The revival spread nationally with the establishment of new congregations and the transformation of existing ones. William Hamner Piper's Stone Church in Chicago joined the Full Gospel Assembly or North Avenue Mission begun initially by William Durham as a new and significant Pentecostal voice, complete with a major periodical (*The Latter Rain Evangel*) and a publishing house (Evangel Press). In New

York City, the Glad Tidings Tabernacle, pastored by Marie Burgess Brown and her husband Robert Brown, joined the Pentecostal ranks. Throughout the South and Midwest many missions and churches were planted.

Internationally, the message spread rapidly as people who believed themselves to be freshly touched by the Spirit and in many cases, to have been given a gift of languages (tongues) for purposes of missionary work, went abroad. Lucy Leatherman made a trip around the world, while Frank Bartleman circled the globe once and made a second two-year evangelistic tour to Europe. Thomas Junk as well as Bernt and Magna Bernsten went from Azusa to China. M.L. Ryan led a number of young people to missions in the Philippines, Japan, and Hong Kong. The George E. Bergs and the A.G. Garrs went to India, while Tom Hezmalhalch and John G. Lake went to South Africa. Pastor A.H. Post became a long-term missionary to Egypt, and a host of people, mostly black, including Edward and Mollie McCauley, G.W. and Daisy Batman, and Julia W. Hutchins took the Pentecostal message to Liberia. In Toronto, the "Hebden Mission" was established.

Sometimes existing denominations were split, while others were totally transformed into Pentecostal vehicles. Among these were the Church of God in Christ, the Church of God (Cleveland, Tennessee), and the Pentecostal Holiness church. A portion of the Free Will Baptist Church also fell into this category, becoming the Pentecostal Free Will Baptists. But new groups were formed as well. The Apostolic Faith (Portland, Oregon), the Pentecostal Assemblies of the World (Los Angeles) and in 1914 the Assemblies of God, fell into this category. Indeed, nearly every Pentecostal denomination in the U.S. traces its roots in some way or other to the Apostolic Faith Mission at 312 Azusa Street. The Apostolic Faith Church of God (Franklin, Virginia) whose founder, Charles W. Lowe was appointed bishop of that group by William J. Seymour, is the most clearly identifiable denominational descendent of the Azusa Street mission.

In order to assess the significance of the Azusa Street Revival, one cannot look merely at what was initially perceived to be a ministry of W.J. Seymour to "the colored people of the City of Los Angeles." Its significance will be lost, too, if one concentrates on the growth in the number of people who attended

Azusa Street in any ongoing way. By 1915 the congregation numbered but a handful, and the mission had been permanently lost to any further leadership role in a now burgeoning movement. W.J. Seymour died September 28, 1922, and his wife continued to lead the congregation until her health could no longer sustain it. The building was demolished in 1931 and the land lost in foreclosure in 1938. Thus, one must look at the impact of what took place outside the walls of the mission to grasp the full impact of the revival which was sparked there.

To look elsewhere for primary evidence of the revival's extent, however, should in no way detract from the fact that something very significant did take place at Azusa Street. It attracted many people, skeptics, seekers, and church leaders alike from around the world, people of all colors and from all stations in life. They came, and in many cases, stayed there for an extended period of time. Unlike most churches of its day, Azusa was very much freely integrated in a day of racial segregation and Jim Crow laws. It is not an insignificant fact that a black man, W.J. Seymour, provided its leadership and that everyone sensed a form of equality as sisters and brothers seeking God together.

Azusa was typically described by the press as a "colored" congregation which met in a "tumble-down shack" and who made the night "hideous" through the "howlings of the worshippers," yet it was a church where whites, blacks, Hispanics, Asians and others met together regularly, and where from their own perspective the "color-line" was virtually non-existent. Clearly, Seymour may be credited with providing the vision of a truly "color-blind"

congregation. His was a radical experiment which ultimately failed because of the inability of whites to allow for a sustained role for black leadership.

The significance of the revival is equally related to its teaching about baptism in the Spirit, and in the gift of tongues. Unlike later Pentecostals, and clearly in opposition to the Pentecostal message of the Upper Room Mission a few blocks away, Seymour moved away from a theology of tongues as the initial physical evidence of baptism in the Spirit. In point of fact, Seymour ultimately repudiated the "initial evidence" teaching as providing "an open door for witches and spiritualists and free loveism." From the beginning he taught that "baptism in the Holy Ghost and fire means to be flooded with the love of God and Power for Service." The gift of tongues, however, was viewed as a sign which would follow this baptism.

While tongues speaking played a significant role in the life of Azusa, it was the emphasis upon power for ministry which most frequently sent people to the evangelistic or mission field. In some cases the gift of tongues was viewed as a form of supernatural endowment which equipped its recipients with the necessary ability to communicate the Gospel to the lost of another culture. The experience of an immanent God in a day in which transcendence was the dominant theme set the mission apart from many churches, and the experiences of tongues, healings, and other "spectacular" gifts tended to underscore the immanence of God.

The significance of Azusa lies also in the testimonies of those whose lives were transformed by an experience of an immanent God, through the Holy Spirit.

Many found their intellectual orientation transformed, their own ministries suddenly gained new direction or power, their personal spiritualities were enriched, and their vision of the church's task immeasurably broadened. Thus, the significance of Azusa was centrifugal as those who were touched by it took their experiences elsewhere and touched the lives of others. Coupled with the theological threads of personal salvation, holiness, divine healing, baptism in the Spirit with power for ministry, and an imminent anticipation of the return of Jesus Christ, ample motivation was provided to assure the revival a long-term impact.

Today the site of the Azusa Street Mission is dominated by the Japanese-American Cultural and Community Center, unmarked except for the street sign. Yet, the phenomenal world-wide growth of the Pentecostal Movement and its sister, Charismatic renewal in the historic churches, suggests that the Azusa Street Revival continues to bear much fruit.

Bibliography: "Weird Babel of Tongues," *Los Angeles Daily Times* (April 18, 1906) Part II, 1; "Weird Fanaticism Fools Young Girl," *Los Angeles Daily Times* (July 12, 1906), 1; "Rolling on Floor in Smale's Church," *Los Angeles Daily Times* (July 13, 1906), 1; "Queer 'Gift' Given Many," *Los Angeles Daily Times* (July 23, 1906), Part II, 7; "Baba Bharati Says Not a Language," *Los Angeles Daily Times* (September 19, 1906), Part II, 1; C.J. Montgomery, "The Work in Los Angeles," *Triumphs of Faith* 27:2 (January, 1907), 14; A.S. Worrell, "The Movements in Los Angeles, California," *Triumphs of Faith* 26:12 (December, 1906), 256-257; "Letter from Los Angeles," *Triumphs of Faith* 26:12 (December, 1906), 247-252; "At Los

Angeles," *Confidence* 26:12 (December, 1906), 247-252; "At Los Angeles," *Confidence* 5:10 (October, 1912), 232-234; "A Meeting at the Azusa Street Mission, Los Angeles," *Confidence* 5:11 (November, 1912) 144-245; "Azusa's First Camp-Meeting," *Word and Work* 58:1 (January, 1936), 1-2; George B. Studd, "My Convictions as to The Pentecostal Movement Irreverently called 'The Tongues'," (Bedford, Eng.: Howbury Hall, no date) 16 pp.; H.A. Ironside, "Apostolic Faith Missions and the So-called Second Pentecost," (New York: Loizeaux Brothers, Inc. no date) 15 pp.; "The Gift of Tongues," *Nazarene Messenger* 11:24 (December 13, 1906), 6; C.M. Robeck, Jr. "The Earliest Pentecostal Missions in Los Angeles," *A/G Heritage* 3:3 (Fall, 1983), 3-4, 12; Addie M. Otis, "Apostolic Faith Movement," *Word and Work* 39:2 (Feb. 1907), 51-53; F. Bartleman, "The Pentecostal Work," *Word and Work* 39:1 (Jan. 1908); J.H. Sparks, "Convention in Los Angeles," *Word and Work* 30:5 (May, 1908), 150; "Azusa Street Mission," *Word and Work* 33:4 (April, 1911), 120; F. Bartleman, "Work in Los Angeles," *Word and Work* 33:6 (June, 1911), 180-181; "Praying Bands for Churches," *LA Express* (July 25, 1906), 6. Frank Bartleman, *How Pentecost Came to Los Angeles* (1925) rpt. *Azusa Street* (Logos, 1980) and *Witness to Pentecost: The Life of Frank Bartleman* (Garland, 1985); A.C. Valdez with James F. Scheer, *Fire on Azusa Street* (1980); W.J. Seymour, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission* (1915) 95 pp; F. Corum, *Like As of Fire* (1981); D. Dayton, *Theological Roots of Pentecostalism* (1987); S.H. Frodsham, "With Signs Following", (1926, 1941); D.J. Nelson, *For Such a Time as This* (unpublished Ph.D. dissertation, University of Birmingham, England, 1981).

ARCHIVES ACTIVITIES

Typewriter. Remington Noiseless used in old GPH plant, donated by Esther Whetsten.

Periodicals and articles. Donated by John Baker, Hardy Steinberg, Edith Blumhofer, Julia Duin, John Tappero, Gary B. McGee, Elizabeth Robinson, Murray Rubenstein, and LeRoy Gruner.

Church Anniversary Materials. East Lansing, Mich., First Assembly, 60th anniversary, donated by Richard Bishop; Glad Tidings Temple, San Francisco, 75th anniversary, donated by the church.

Books. Three-vol. Scofield correspondence course, donated by Richard Bishop; miscellaneous books from Merchandise Sales; *Why I Am a Preacher* (Uldine Utley), donated by Paul Caine; *Full Gospel Textbook* (A.S. Worrell), donated by J.W. Bobo; *Christian Cadet* book, donated by Gene Putnam; *Snake Handling Cult*, donated by Talmadge McNabb; five books, donated by Endtime Handmaidens.

Photographs. Kathryn Kuhlman meetings, donated by photographer Doug Grandstaff; William

Kirkpatrick album, donated by Robert Ashcroft; Fred Frank and others in upper Midwest, donated by Eunice Frank Trulin; Elim Bible School graduates, donated by Mrs. Charles Scott; Bethel Bible Training School, E.S. Williams, and others, donated by George Waggoner; Elsie Eich, donated by Daniel Wilson; John Dowie, John Lake, and others, donated by Denver Crandall.

Interviews, biographical materials. Jonathan Perkins and Arthur Osterberg, donated by Leatha Perkins Dahlgren; Thomas Wyatt, donated by Dale Collins; William Morwood, E.N. Richey, and others, donated by Mrs. M.B. Netzel; D.W. Myland, donated by Elizabeth Robinson; Ward Williams, James Gressett, interviewed by Wayne Warner; E.L. Newby materials, donated by Jeremiah Putnam; Rena Baldwin Lindsay music, donated by Woodvall Moore; Levi Lupton materials, donated by Gary McGee.

Indexes. For *Pentecostal Evangel* before 1950, from Southwestern Assemblies of God College; for *Apostolic Faith*, published by A/G Archives;

Videos/movies/recordings. Filmstrips, donated

by Mr. and Mrs. S. Cohen; videos of Southern Missouri District youth activities, donated by Kim Mailes; "Like a River," donated by A/V Department; Jimmy Swaggart news and interviews, donated by Paul Mitchell; "Miracle of Love" (Mark Buntain), donated by Larissa Kramer; tribute to Vep Ellis, donated by Harvest Temple, Largo, Florida; Maynard and Gladys Ketcham video interview, donated by Milton Anderson; Pentecostal lecture series, Evangel Temple, Springfield, Missouri, donated by the church.

Records and other materials. Bethany Retirement Home, donated by Benevolence Department; church records, donated by First Assembly, Erie, Pennsylvania; Church of God of Prophecy materials, donated by Harold Hunter; FEAST materials, donated by Gary Flokstra.

If you have materials that are similar to the above collection and wish to either donate them to the A/G Archives or permit the Archives to copy them, please contact Wayne Warner at 1445 Boonville, Springfield, Missouri 65802 or call (417) 862-2781.

TIME FRAME

Items of historical interest are selected for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions are invited.

10 Years Ago—1978

Ernie Eskelin is the new director of PACE (Program of Applied Christian Education), a missionary service organization which provides for the educational needs of national churches in Latin America and the West Indies.

The National Church Growth Convention, which met in Kansas City, has sparked interest throughout Assemblies of God congregations. "Higher Goals," the theme of the convention, will also be the theme used in 1979.

20 Years Ago—1968

Speaking at the Council on Evangelism in St. Louis, General Superintendent Thomas F. Zimmerman said, "As we assemble for this Council on Evangelism, we are making history. It is our prayer that this historical event will be the prologue to the greatest Spirit-empowered fulfillment of mission our beloved Fellowship has ever accomplished."

Churches and individuals have responded to the need in Biafra (Nigeria) where thousands of people are dying of starvation. More than \$43,000 has been raised for the project.

30 Years Ago—1958

Ministers speaking at the 3rd National Evangelism Convention meeting in Tulsa called for a strong move "to get people back into church on Sunday nights." Joseph Johnson warned that most churches go through three stages: powerhouse, institutional, and museum.

Delegates from every continent attended the 5th World Conference of Pentecostal Churches held in Toronto. Music for the 8-day conference included a Church of God in Christ choir, soloist Einar Waermo, a 500-voice choir led by Hilding Halverson, a 50-voice men's choir from Sweden, and two guitar-strumming sisters from northern Norway.

40 Years Ago—1948

H.B. Garlock described the takeoff of the *Ambassador* on its maiden flight to Africa as "like a homesick angel." The converted military C-46 transports missionaries and freight to the mission fields. (See *Heritage*, winter 1985-86, for a story on the *Ambassador* planes.)

About 800 churches in Southern California united in a giant Full Gospel Youth Rally at the Hollywood Bowl, September 27. The 20,000-seat amphitheater was filled to overflowing. Howard Rusthoi, associate pastor at Angelus Temple, in his welcoming remarks called it the greatest full gospel youth rally in history. Speaker



Evangelist and Mrs. Jimmie Mayo evangelizing and opening Sunday schools (see 1938 below).

for the evening was 24-year-old Ray Hughes of the Church of God. Several Assemblies of God ministers and youth also participated.

50 Years Ago—1938

The national church in Takinogawa, Japan, honored veteran missionaries Mr. and Mrs. C.F. Juergensen on their 50th wedding anniversary. "Oto-San" and "Oka-San" Juergensen first went to Japan in 1913.

A goal of 1,000 new Sunday schools in one year? That was the hope of the Sunday School Department for the past year. Recent information released shows that 1,082 new Sunday schools were actually started between October 1, 1937, and September 30, 1938. Pastor Jimmie Mayo, Columbus, Georgia, opened two new schools during the year which average well over 100 each.

60 Years Ago—1928

Word has been received of the death of Edgar Personius, former missionary to Africa. He was a teacher at Bethel Bible Training School, Newark, New Jersey.

New York newspapers have been reporting healing services sponsored by Dr. John Roach Straton in his Calvary Baptist

Church. The pastor's wife was healed of a hearing problem.

70 Years Ago—1918

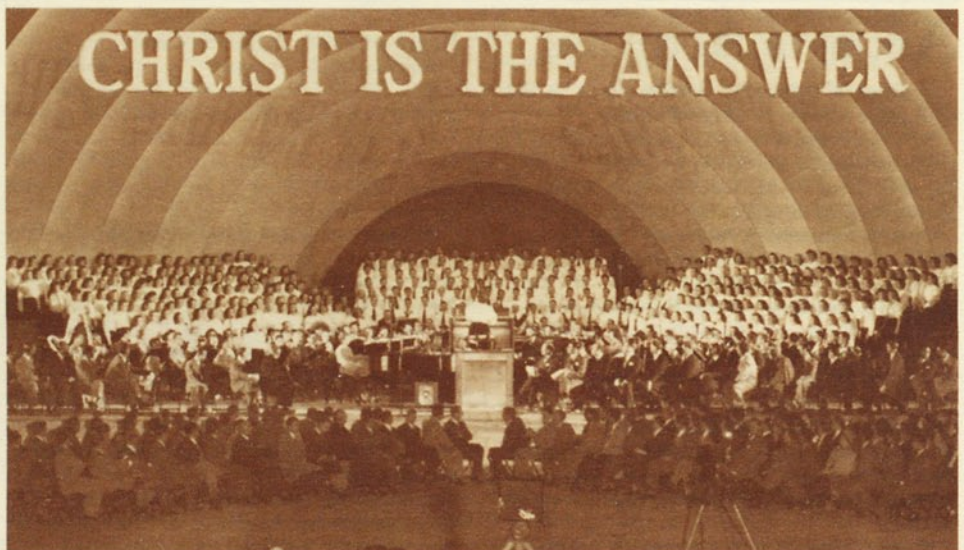
City officials have closed public meetings across the country because of the Spanish influenza. E.N. Bell, editor of the *Christian Evangel*, urges believers to read the Word and pray during the time they would ordinarily be in church.

Gospel Publishing House is offering several models of the Bilhorn folding organ at discounted prices from \$25 to \$45.

80 Years Ago—1908

Two missions in Indianapolis—Good News and Apostolic Faith—have united and will now be known as the Christian Assembly. Ministers preaching at the church recently included G.S. Brelsford, A.S. Copley, Frank Bartleman, C.E. Spicer, and D.C.O. Opperman.

Good reports are coming from American missionaries in South Africa who have been in that country since last spring. The missionaries are Mr. and Mrs. Tom Hezmalhalch, Ida Sackett, J.O. Lehman, and Mr. and Mrs. John Lake and their seven children. Lehman had previously spent 5 years in South Africa. ♦



Full Gospel Youth Rally, Hollywood Bowl, 1948 (see at left).

Profile: Howard and Edith Osgood

Pioneer Missionaries to China Still Active in Springfield

By Glenn Gohr

Two of the best known senior missionaries of the Assemblies of God are Howard and Edith Osgood. Thirty-five years of their ministry were spent in the Far East, where Howard served as field secretary for both China and the Far East. Now after more than 60 years of service to the Lord's work, they still continue to use their talents for the extension of His kingdom.

The Osgoods were raised in Christian families and each had separate and distinct callings to serve the Lord in missionary work.

Born in Cuyahoga Falls, Ohio, on October 23, 1899, Howard Coit Osgood was the son of Charles B. and Delia (Coit) Osgood. His father, a fourth-generation preacher, was a traveling evangelist with the Christian Church, and Howard's great-great-grandfather went to Burma with Adoniram Judson as a missionary-printer. Howard grew up learning about missionary work because an uncle, Dr. Elliott I. Osgood, had been a missionary-doctor in China.

Reared in the Christian Church, Howard was saved at the age of seven, and by the time he was 13, he declared that he planned to become a minister. After attending high school, he enrolled in Cotner College at Bethany, Nebraska, in the fall of 1918. The next year he transferred to Hiram College in Ohio where he received a B.A. degree in Bible in 1923.

In the meantime, at the invitation of George Waggoner, Osgood attended a Pentecostal missionary convention at the White Avenue Pentecostal Church in Cleveland, Ohio, in 1920. Missionaries Harry and Helen Waggoner and Victor and Grace Plymire were the speakers, and J. Narver Gortner was the pastor.

He was baptized in the Holy Spirit and had a vision through which he received a



Above, Edith and Howard Osgood stand between two Malaysian ministers about 1955.

At the right, a prayer reminder Osgoods used in the late 1930s.



call to go to China as a missionary. In the vision he saw a great light. Then he saw great throngs of Chinese people, poorly dressed with their hair clipped close. Something like a great canvas was stretched over their heads. Even though the light was strong, the people were in a shadow. The Lord spoke to him: "I am sending you to roll back the canvas, so that the Light of My Gospel may reach them."

Even though his calling was sure, he did not immediately enter the mission field. Upon graduation from Hiram College, Osgood felt directed to pastor a Christian Church at Carthage, South Dakota, for 4 years. He became ordained with the Assemblies of God in May 1927. That fall he enrolled in Bethel Bible School at Newark, New Jersey. While training for the mission field, he also taught music at the school.

Edith Belle (Lockwood) Osgood was born in Brooklyn, New York, on March 17, 1901. Her father, Frank Lockwood, was a skilled accountant, a gospel singer, and an earnest Christian. He died of a heart attack when she was only 4 years old. Reared by her mother, Mrs. Cora Lockwood, she grew up in a godly

Methodist home.

Edith's mother had received a marvelous healing from heart trouble as a young woman and was a Methodist evangelist before her marriage. She later became interested in Pentecost and received the baptism of the Holy Spirit in 1906. Soon afterwards, Mrs. Lockwood joined the Bethel Church at Newark, New Jersey. Edith grew up in that church and was saved and baptized in the Spirit in 1912 at a camp meeting in Long Hill, Connecticut. At her Baptism she spoke in a Chinese dialect, according to a former missionary to China who was present. She felt a call to missionary work and later began ministering in the Yunnan Province of China in 1924. Under the direction of missionary Allen A. Swift, she worked with children in the Pentecostal orphanage at Kochiu. In 1927 she returned to the States because of a rebellion in China. She met Howard Osgood in her home congregation at the Bethel Church in Newark, New Jersey.

Howard and Edith found spiritual fellowship and had many things in common. They were married at the Bethel

Continued on page 20

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



Danzig Institute/ from page 11



as evangelistic outreach tools.⁵² Nicholas Nikoloff was a tremendous asset to the Bible school and his contribution to the effectiveness of his students is incalculable.

Evangelistic outreach by students was always part of the school's program, but it is difficult to determine whether these meetings were required as training experience or were a byproduct of the students' zealotry for souls. The Free City of Danzig offered students the liberty of conducting street meetings every Tuesday and Friday evening in the center of town. The Russian students acquired a reputation as talented singers, and would sing loudly to draw a crowd. Once a group assembled, Oscar Jeske, who was responsible for this group while he attended the Institute, or another leader would preach an evangelistic message.⁵³ Apparently hundreds of people were converted in these street meetings. Occasionally the listeners and students would go to the Danzig Assembly after the meetings disbursed. Likewise, the students visited the House of Correction, a place where more than 300 inmates of all ages and sexes were confined. In addition to their local evangelization, on Sundays they would sometimes travel to a suburb of Danzig where they sang and gave testimonies in an "old peoples' home."⁵⁴ REEM purchased bicycles for the workers so that they could travel to the many villages and preach. Some village circuits consisted of an area of a hundred miles or more. REEM district leader J. Cherski was perhaps more typical than extraordinary. In one month he preached in 27 different villages, walking 140 miles.⁵⁵

In 1933, just 3 years after the Institute opened, the school could show the results of its efforts. Vera Nitsch, the matron of the school, had the opportunity to travel with Mrs. Kinderman to visit prior students in East Prussia and Poland. About some of the works in East Prussia she stated:

The work in Insterburg, which is quite new, is progressive, and the hall seating about three hundred was nearly full each

evening we were there. Brother Powetz, who is in charge of the work there, is ably assisted by his daughter, who was in the Danzig Bible School. They, too, have several outstations...

Two sisters, former students of the Danzig Bible School, are working in the environs of Johannesburg...there they do circuit work, holding meetings every day in the week... We accompanied them to one of their services and were agreeably surprised to see the number of people attending; in fact, the village services, which are held in private homes, are usually filled to overflowing...⁵⁶

A few months later she once again had the privilege of going on a missionary trip, this time to Poland:

We accompanied Brother J. Antoniuk to Temnohajey, where a singing course was in full swing. Here we met many of our former students and had a time of rejoicing as we greeted one another.

I was glad to see at this course that the training in housework the young men had received at Danzig was being put to good use.

Brother and Sister O. Mazalo are in charge of the work in Wilno. Sister Mazalo is a former student of our Bible School. Brother Mazalo, too, was in the school, though only for a short while. They have a very nice assembly here and souls are being saved.⁵⁷

At this time, the workers reported that they had much religious freedom, with little government intervention.

The *Pentecostal Evangel* on December 11, 1937, stated the tremendous results of the efforts in Eastern Europe:

The full gospel work has grown steadily in that part of the world since 1920. In Poland there are now approximately 500 Pentecostal assemblies with a membership of about 25,000. In Bulgaria there are about 75 assemblies and groups with perhaps 3,500 members. There are about 115 assemblies in Hungary and the membership exceeds 3,000.⁵⁸

Notes

¹*Pentecostal Evangel*, May 13, 1922, p. 10.

²*Ibid.*, September 15, 1923, p. 12.

³Telephone interviews with Oskar Jeske, Vernon, British Columbia, on March 1, 1988, and March 24, 1988. See also his *Revival or Revolution*.

⁴Interviews with Martha Nikoloff, General Council of the Assemblies of God, Springfield, Missouri, several in January, February and March, 1988. While it is true that women in Eastern Europe would not appear in orthodox churches without a headcovering, the practice was considered by Nicholas Nikoloff a tradition, and was an irritant to him. Bonnie Mackish, currently an Assemblies of God missionary in Eastern Europe, told me a story regarding Nikoloff's impact against these "legalistic" (holding to the letter of the law) or traditional tendencies of the early believers in Bulgaria. When Bonnie and her husband Bob surveyed the Pentecostal churches on the Eastern European field just after their appointment in 1964, they were impressed with the marked difference in demeanor between the Pentecostal churches in Bulgaria and Romania. J. Cherski, head of the believers

THE APOSTOLIC FAITH

Pentecost Has Come

Los Angeles Being Visited by a Revival of Bible Believers and Pentecost as Recorded in the Book of Acts

Your Apostolic Faith Collection Is Incomplete Without This New Author-Subject Index

Historians and others interested in the Pentecostal revival at the turn of the century became excited in 1981 when the old Azusa Street Mission *Apostolic Faith* papers were reprinted.

Only one problem. There was no index published with these periodicals.

But now the Assemblies of God Archives has done something about the problem. We hired a professional indexer to produce an author-subject index. It is set in type, easy to read, and punched for a 3-ring binder.

If you have a copy of LIKE AS OF FIRE (1906-08 issues of *Apostolic Faith*), you can now complete your important collection by ordering our new index. Send your check for \$4 to address below and ask for Index, order no. 750-048.

Assemblies of God ARCHIVES

1445 Boonville Ave.
Springfield, MO 65802

Copies of the collection LIKE AS OF FIRE can be ordered from Gospel Publishing House (#03-1915).

in Bulgaria, told them that Nicholas Nikoloff taught them strongly not to conform to the traditions of men. Consequently, the women were not dressed in dark conservative clothing and adorned with a head covering while in church. Telephone interview with Bonnie Mackish, Springfield, Missouri, March 17, 1988.

³⁴"Bible School Students," *The Gospel Call of Russia*, November 1927, p. 62.

³⁵"Bible School Soon to be Opened on Field," *ibid.*, November 1929, p. 164.

³⁶*Pentecostal Evangel*, June 1, 1927.

³⁷"A Precious Life Laid Down," *Latter Rain Evangel*, March 1930, p. 16. *Latter Rain Evangel* was a missionary journal published by The Stone Church in Chicago, Illinois, which had a close affiliation with REEM, and was an Assemblies of God church.

³⁸*Pentecostal Evangel*, November 26, 1927, p. 18.

³⁹"Report on Russian and Eastern European Mission," Foreign Missions Committee Minutes, January 29, 1940. General Council of the Assemblies of God, Foreign Missions Archives file entitled, "REEM," Springfield, Missouri.

⁴⁰Russian and Eastern European Mission (REEM). Constitution and By-Laws, dated 1927. General Council of the Assemblies of God, Foreign Missions Archives file entitled "REEM," Springfield, Missouri.

⁴¹"Report on Russian and Eastern European Mission," Foreign Missions Committee Minutes, January 29, 1940, p. 1. General Council of the Assemblies of God, Foreign Missions Archives file entitled, "REEM," Springfield, Missouri.

⁴²"Tenth Anniversary Celebration," *The Gospel Call*, 1937, p. 109. Originally this publication was called *The Gospel Call of Russia*. The name was changed in late 1933 or early 1934.

⁴³*ibid.*, p. 100.

⁴⁴REEM, Constitution, 1927.

⁴⁵Paul Stehlik, "First Group of Bible School Students Return to Field," *The Gospel Call of Russia*, May 1930, p. 84. See also General Council of the Assemblies of God, Foreign Missions Archives file entitled "REEM," Springfield, Missouri. Letter from Paul Peterson to Noel Perkin received April 21, 1927.

⁴⁶G.H. Schmidt, "Our First Bible Course in Poland," *The Gospel Call of Russia*, October 1929, p. 1.

⁴⁷G.H. Schmidt, "First Joys in the Bible School," *ibid.*, April 1930, p. 1.

⁴⁸G.H. Schmidt, "The Bible School: A Monument to God's Provision," *ibid.*, p. 72.

⁴⁹"A Precious Life Laid Down," *Latter Rain Evangel*, March 1930, p. 16.

⁵⁰Nicholas Nikoloff, "So This is the R.E.E.M. Biblical Institute," *The Gospel Call*, January 1936, pp. 3-4.

⁵¹Stanley M. Burgess and Gary B. McGee, eds. *Dictionary of Pentecostal and Charismatic Movements*. (Grand Rapids: Zondervan, forthcoming). See also "30-Year Ordeal," *Christianity Today*, November 21, 1960, no page or author given. The *Christianity Today* article does not give the denominations of those imprisoned, only the number. For information on religion under communism see Treadgold, *Twentieth Century Russia*, pp. 6, 24-26, 352-353; Edmund Heit, *The Soviets Are Coming* (Springfield: Gospel Publishing House, 1980); and Peterson, "...RUS-SIA..." *Pentecostal Evangel*, November 26, 1927.

⁵²"News of Our Bible School in Danzig," *The Gospel Call of Russia*, January 1930, p. 13. It was hard to determine the actual address for the first location of the Bible school and field headquarters. According to letters from Paul Peterson to Noel Perkin found in the General Council of the Assemblies of God Foreign Missions Archives file titled "REEM,"

the letterheads listed different Danzig addresses. The following is a chronological listing of addresses for field headquarters found: September 4, 1929, Wilhelmstrasse 70, Danzig-Zoppot; January 16, 1933, 111 Damm 1, Danzig; January 25, 1934, Guenther-Schaffer-Wall 4, Danzig; and January 29, 1940, Weissmoenen Hintergasse 1-2, Danzig. Since the Bible school did not officially open until March 2, 1930, the first address was more than likely just for field headquarters. When the school was moved in 1935 field headquarters maintained a separate location.

⁵³*ibid.* For a photograph of the school see G. H. Schmidt, "First Joys in Bible School," *ibid.*, April 1930, p. 63.

⁵⁴G.H. Schmidt, "First Term in Our Bible School Closes," *ibid.*, July 1930, p. 118.

⁵⁵Donald Gee, "The New Bible School at Danzig," *The Gospel Call*, December 1935, p. 1. See also Donald Gee, "Happy Days at the R.E.E.M. Biblical Institute," *ibid.*, August 1937, pg. 1 for picture.

⁵⁶*ibid.*
⁵⁷Stehlik, "First Group of Bible Students Return to Field," *The Gospel Call of Russia*, May 1930, p. 84.

⁵⁸Schmidt, "First Term in our Bible School Closes," *ibid.*, July 1930, p. 118.

⁵⁹"News of Our Bible School in Danzig," *ibid.*, January 1930, p. 13.

⁶⁰Schmidt, "First Joys in the Bible School," *ibid.*, April 1930, p. 1.

⁶¹Vera C. Nitsch, "Encouraged by Tour in Poland," *ibid.*, June 1933, p. 89.

⁶²Donald Gee at Field Headquarters," *ibid.*, April 1931, p. 54; and Donald Gee, "The New Bible School at Danzig," *The Gospel Call*, December 1935, p. 190.

⁶³"New Teacher in our Bible School," *The Gospel Call of Russia*, October 1931, p. 147.

⁶⁴Paul Peterson, "Lifting High the Gospel Torch in Eastern Europe," *Latter Rain Evangel*, February 1932, p. 11.

⁶⁵Gustav H. Schmidt, "Great Spiritual Hunger in Eastern Europe: Sweeping Revivals from the Baltic to the Black Seas," *ibid.*, March 1932, p. 15.

⁶⁶Stehlik, "First Group of Bible Students Return to Field," *The Gospel Call of Russia*, May 1930, p. 84.

⁶⁷Gee, "The New Bible School at Danzig," *The Gospel Call*, December 1935, p. 190. See also Len J. Jones, "Two Weeks at Danzig Bible School," *ibid.*, June 1936, pp. 101-102; and Gee, "Happy Days at the R.E.E.M. Biblical Institute," *ibid.*, August 1937, p. 1.

⁶⁸Stehlik, "First Group of Bible Students Return to Field," *The Gospel Call of Russia*, May 1930, p. 85. See also C. W. Swanson, "Interesting Features of the Work in Hungary and Danzig," *ibid.*, May 1930, p. 67; and "Donald Gee in the Bible School in Danzig," *ibid.*, April 1931, p. 71.

⁶⁹*Pentecostal Evangel*, December 13, 1964.

⁷⁰*ibid.*
⁷¹Martha Nikoloff interviews.

⁷²Nikoloff, "So This is the R.E.E.M. Biblical Institute," *The Gospel Call*, January 1936, p. 3. See also Jones, "Two Weeks at Danzig Bible School," *ibid.*, June 1936, pp. 101-102.

⁷³Martha Nikoloff interviews. See also Gee, "The New Bible School at Danzig," *The Gospel Call*, December 1935, p. 190; and Nicholas Nikoloff, "More About the Bible School," *ibid.*, January 1936, p. 12.

⁷⁴Martha Nikoloff interviews.

⁷⁵*ibid.*
⁷⁶Nikoloff, "News from the R.E.E.M. Biblical Institute," *The Gospel Call*, May 1936, p. 68.

⁷⁷"Library for Danzig Bible School," *The Gospel Call*, May 1935, p. 74.

⁷⁸Lydia Westing, "Farewell to the Class of '37," *ibid.*, September 1937, p. 1.

⁷⁹Donald Gee, "The New Bible School at Danzig," *ibid.*, December 1935, p. 190.

⁸⁰Nikoloff, "News from the R.E.E.M. Biblical Institute," *ibid.*, May 1936, p. 68.

⁸¹*ibid.*
⁸²Oskar Jeske, telephone interviews.

⁸³Vera C. Nitsch, "Notes from the Danzig Bible School," *The Gospel Call of Russia*, September 1932, p. 133.

⁸⁴J. Cherski, "Covers Most of District in Month," *ibid.*, April 1931, p. 71.

⁸⁵Vera C. Nitsch, "Glimpses of the Work in East Prussia and Poland," *ibid.*, March 1933, p. 28.

⁸⁶Nitsch, "Encouraged by Tour in Poland," *ibid.*, June 1933, p. 89.

⁸⁷*Pentecostal Evangel*, December 11, 1937. ☛

IN THE NEXT ISSUE

The story of the institute's closing because of Nazi pressure will be told in the next issue. Also documented will be the widespread influence the school still has to this day.



Yes, preserving our heritage is very important. Here's how you can help.

Next year the Assemblies of God will observe its 75th anniversary. There is no better time than now to support your denomination's efforts to collect historical materials before they are lost or destroyed.

If you have Pentecostal magazines, books, historical photos, recordings, films, diaries, or other historical material, please contact us today and let us know what you have.

Thanks for your support.

Wayne Warner, Director
Assemblies of God Archives
1445 Boonville Ave.
Springfield, MO 65802
Phone: (417) 862-2781



Tom Salzer is an evangelist-singer. He earned an MA degree in Modern European History at Southwest Missouri State University, Springfield.



Profile: Howard and Edith Osgood

Continued from page 17

Church on June 8, 1929, and set sail for China on December 4, 1929, along with several other Pentecostal missionaries, leaving from San Francisco aboard the *S.S. Tenyo Maru*.

Upon arriving at Yunnanfu, Yunnan Province of southwest China, the Osgoods began diligently studying the language and customs of the Chinese. During their first term of missionary work they established a church in the interior along the upper reaches of the Yangtze River. Their second term was spent in Kunming where another church and missionary home were established. When the Japanese-Chinese

HERITAGE LETTER

Continued from page 2

sentiments if they could read *Heritage*. Some people have never seen *Heritage*. Others have seen it but cannot afford to subscribe.

Do you know someone who fits either of the above groups? A more meaningful gift for them in 1989 might be hard to find. For only \$10 you can send a gift membership so your loved one can enjoy the stories you read in *Heritage*. Plus, we will send them a copy of Aggie Hurst's book *One Witness* (a \$6.95 value).

Your gift membership will not only please a friend or relative but also help us in our efforts to collect and preserve our valuable heritage.

Thanks for your help. ✦



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

War broke out in July 1937, the church at Kunming and the Osgood home were destroyed. War finally forced their return to the United States in 1942. The following year Howard headed the music department at Central Bible Institute.

In 1946, Howard Osgood was elected field secretary for China. When the Communists took over China in 1949, the Osgoods were again forced to leave. Howard was then appointed as the first field secretary for the Far East in 1950, a position which he held for 5 years. The Osgoods trained national workers in various fields in the Far East, serving on the faculties of Ecclesia Bible Institute in Hong Kong, Bethel Bible Institute in Manila, and Bible schools in Tokyo and Taipei. Howard was twice editor of the *Missionary Challenge*, a forerunner of *Mountain Movers*, published by the Foreign Missions Department.

From 1957 to 1958 Howard served as book editor for the Merchandising Sales division of the Gospel Publishing House. Then in 1959 the Osgoods returned to the mission field and started a new church, Glad Tidings Assembly, in Petaling Jaya, near Kuala Lumpur in Malaysia. They also established Malaysia Bible Institute in Kuala Lumpur. Howard was principal of the school, and Edith was one of the teachers as well as the dean of students.

The Osgoods retired from active missionary work in 1965. Being an accomplished pianist and organist, Howard served as director of music at Northeast Bible Institute in Green Lane, Pennsylvania (now Valley Forge Christian College). He also taught piano at South-eastern Bible College.

From 1968 to 1972, Howard was coordinator of music at First Assembly of God in Lakeland, Florida. The Osgoods became very fond of this church, the people, and their pastor, Karl Strader. Edith was active in the Women's Ministries group at First Assembly and served as treasurer. From 1972 to 1983, Howard taught an adult Sunday School class of 300 people. At the same time he gave piano lessons to about 25 students each week. Edith assisted in greeting the students and helping with recitals. ✦



Howard and Edith Osgood at their Maranatha Village home, 1988.

Howard has composed a number of songs, including "The Church of Christ," published in *Songs of Praise*, and "Touch Him and Be Made Whole" which appeared in the *Melodies of Praise* hymnal. In collaboration with Matthew Lee, a co-worker in the Far East, he translated 300 hymns into Chinese which were published as a hymnal called *Salvation Songs* in 1952. In addition, he has published several books including *Five Steps Into Christ*, *The Baptism in the Holy Spirit*, and *God's Gift of Power*.

The Osgoods moved to Springfield, Missouri, in 1983. Currently they are ministering in music at three services a week. Twice each week at Maranatha Manor, Howard plays the piano while Edith leads in singing. Then on Sunday afternoons Howard plays the piano at the Springfield Chinese Church which is pastored by Melvin Ho. They also attend Central Assembly of God in Springfield.

The Osgoods have two children, both born in Kunming, Yunnan, China. Anita and her husband, Gerritt Kenyon, pastor First Assembly of God in Millville, New Jersey. Brenton Osgood is field representative for Speed-the-Light. One of their seven grandchildren, Howard Kenyon, with his wife Kim, has recently been appointed as a missionary to the Republic of China (Taiwan). Thus the missionary witness of the Osgoods will continue for at least another generation. ✦