

Assemblies of God
HERITAGE™

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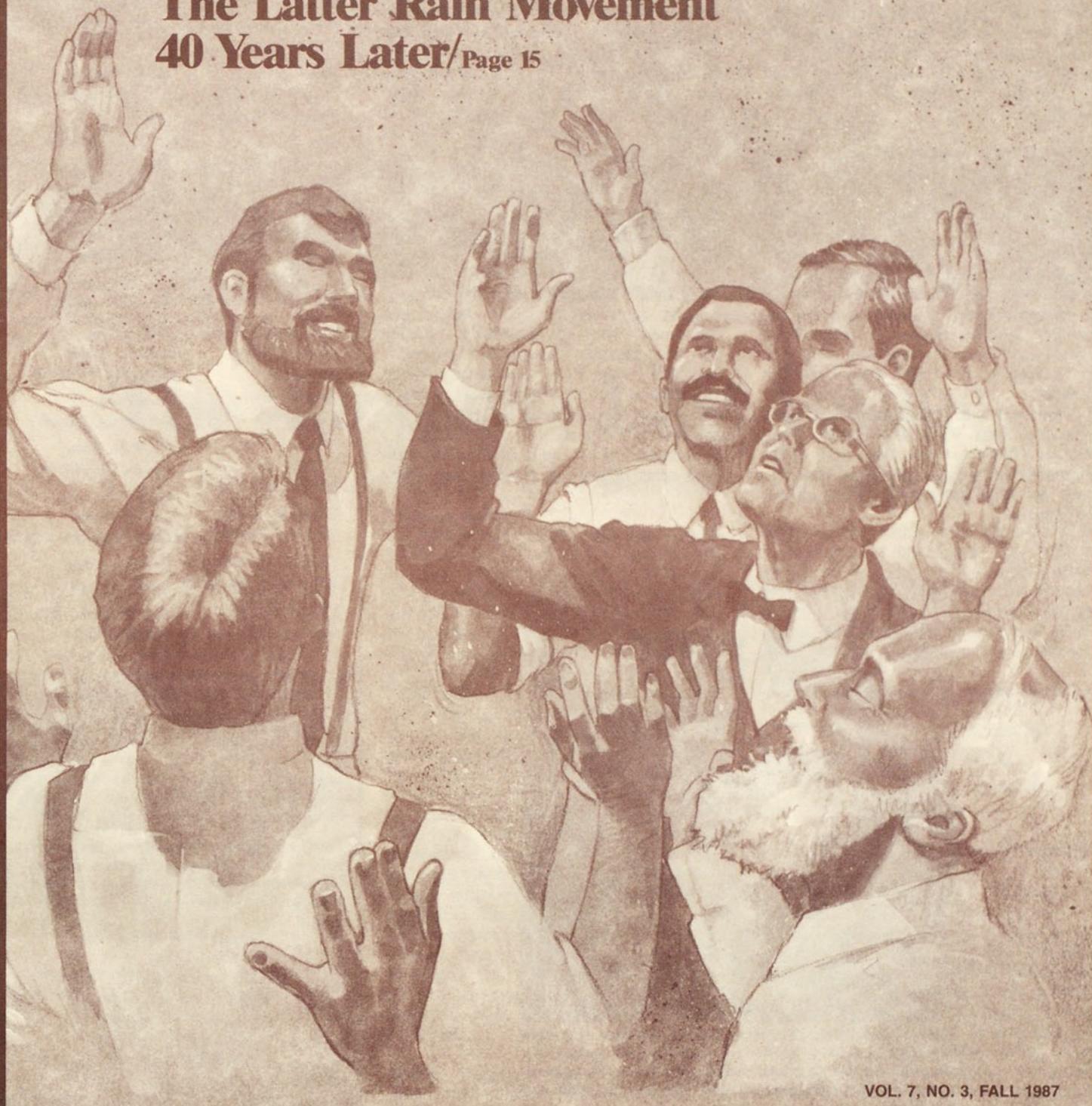
**196 AMERICANS FEARED LOST
WITH EGYPTIAN MERCY SHIP**

Against the Odds, 1941. Based on "Zamzam Missing a Month,"
Sinks and Dies, Apr. 27, 1941. "Shipwreck," "Enemy Action" Blamed

**The Sinking
of the Zamzam
in April 1941**

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**The Latter Rain Movement
40 Years Later/**Page 15



VOL. 7, NO. 3, FALL 1987

THE HERITAGE

LETTER Wayne Warner

Unless you have published or helped publish a magazine, you probably don't realize the steps we take to create an issue of *Heritage*. There's a tremendous amount of work behind the scenes—getting stories, finding photographs, double-checking facts, and 101 other incidental chores—to make sure the story will “fly.” Let's take the 1941 *Zamzam* incident for an example.

I have wanted to publish a story on the *Zamzam* ever since I heard about it a few years ago. Of the more than 100 missionaries aboard, four of them were going to Africa under the Assemblies of God: Mr. and Mrs. Paul Derr and Mr. and Mrs. Claude Keck.

My first step was to get a copy of the story Derr wrote for the *Pentecostal Evangel* in July 1941. Then I checked the minister's directory to find out if Derr was still alive. His name was listed with a Lucerne, California address; but when I called, Mrs. Derr told me that her husband passed away last November. She gave me an update on their ministry and told me that her daughter Ruth and her husband Claude Keck were on their way from Oregon to Lucerne to be with her on her 90th birthday.

A few days later I called again and talked with Mrs. Derr, Ruth, and Claude. They were very helpful in providing some of the photos we are using in this issue and with leads on other people who were aboard the *Zamzam*.

In the meantime I had called *Life* magazine's photo archives in New York and made arrangements to use two of David Scherman's photos. From *Life* I went to *Time*'s archives, but they had nothing cataloged on the *Zamzam*. I then called Wide World Photos (Associated Press), also in New York, and ordered copies of their *Zamzam* prints from which I selected some for this issue. As you might imagine, working with these three photo services took a long time and several telephone calls.

Here at headquarters one day I just happened to mention my research to Richard Hammar, the Assemblies of God attorney. To my surprise, he knew about the sinking of the *Zamzam* because his wife was related to a Lutheran missionary on board, the late Ralph Hult. Then Richard told me that one of Hult's daughters is Ingrid Trobisch, whom I had previously met at a writers meeting and who lives in Springfield.

I made an appointment with Ingrid and talked with her about her father's experiences on the *Zamzam*. She lent several books to me, so I went back to the office with far more information than I could use. (We both agreed that the *Zamzam* story would make an interesting movie.)

After learning from *Life* that David Scherman—who was aboard the *Zamzam* and who had taken hundreds of photos—was still living, I wrote to him and then later talked with him by phone. He served as a war photographer and worked for *Life* for another 30 years.

Scherman filled me in on the three men who were injured on the *Zamzam*. They

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Three survivors of the *Zamzam* sinking, Claude Keck, Mrs. Paul Derr, and Ruth Keck. Mrs. Keck, who is Ruth's mother, was observing her 90th birthday when this picture was taken in September. Paul Derr died last year. Courtesy of Claude and Ruth Keck.

21 Ministers Living Who Were Ordained By 1920

In the fall 1986 issue of *Heritage* there appeared a list of Assemblies of God ministers who were 90 years of age or older. The list had 137 names arranged by age.

A new list has been compiled of ministers who are still living and who were ordained by 1920. Mary B. Cadwalder heads the list, having been ordained in 1910—77 years ago. She is the widow of Hugh Cadwalder, a former district superintendent.

1910	Ida B. Hitchcock
Mary B. Cadwalder	Santa Cruz, California
Sugarland, Texas	1918
1913	Adele F. Carmichael
Alice Reynolds Flower	Thousand Oaks, California
Springfield, Missouri	Leland R. Keys
Willie Mae Johnson	San Jose, California
Fort Worth, Texas	Fred Burke
1914	South Africa
Dollie A. Simms	Rodolfo C. Orozco
Springfield, Missouri	Monterrey, Mexico
Willie T. Millsaps	1919
Bristol, Virginia	Ralph E. Mader
1915	Clarkston, Washington
Henry C. Ball	Anna Berg
San Antonio, Texas	Springfield, Missouri
1917	Docia M. Noles
Sunshine Ball	Panama City, Florida
San Antonio, Texas	1920
Horace M. Reeves	Nellie T. Bazan
Plainview, Texas	Las Cruces, New Mexico
Henry C. Carlson	R. Elmer Baker
Palm Desert, California	Durant, Florida
Waymon D. Taylor	Veny L. Clark
Oakwood, Texas	Arcadia, Florida

ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

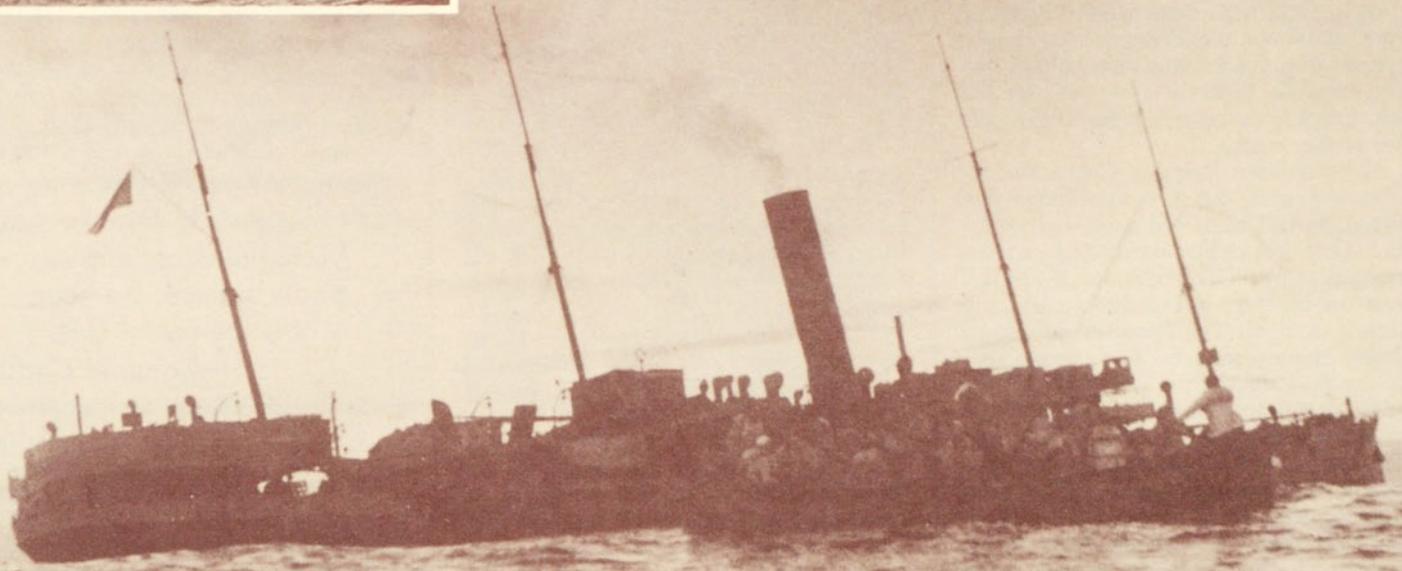
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"I will bring my people
again from the depths
of the sea." —Psalm 68:22



A crowded lifeboat pulls away from the stricken *Zamzam* 10 minutes after the attack. Inset, posing as the *Tamesis*, the raider *Atlantis* after shelling *Zamzam*.
DAVID SCHERMAN, LIFE MAGAZINE ©1941 TIME INC.

The *Zamzam's* Last Voyage

4 A/G Missionaries Rescued After Germans Sink Ship in 1941

By Paul K. Derr

It was a bitter cold day, March 20, 1941, when British Captain William Smith stood on the bridge of the old ship *Zamzam* and gave orders for the mooring cables to be cast loose, that the voyage back to Alexandria might begin. Slowly the vessel edged away from the dock, churned the cold green waters with her twin screws

More than a hundred missionaries enroute to Africa aboard the Zamzam found themselves in the hands of the German military, April 17, 1941. Four of the missionaries were Paul and Evelyn Derr, and their daughter Ruth and her husband Claude Keck. This story appeared in the July 19, 1941, issue of the Pentecostal Evangel. Claude Keck's account was published in the Christ's Ambassador (Aug. 1941). Mrs. Derr, who now lives in Lucerne, California, recently celebrated her 90th birthday; her husband died in November 1986. Claude and Ruth Keck are active in the Assemblies of God in Brownsville, Oregon.

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

and started on her last voyage. For 31 years her low prow had cut the seven seas, but her war-scarred plates were thick and strong, and old Engineer Burns remarked with pride, "They don't make ships like this any more. Seaworthy! Why she can outlive the worst of storms, better than the newer vessels."

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

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

The *Zamzam's* crew was a strange crowd, mostly from the slums of Alexandria and the native tribes of Anglo-

Sudan. They were more accustomed to fishing from dugouts than they were to sailing a 9,000 ton vessel or cooking American foods. It seemed impossible for them to understand why we demanded a change of bed linen after 10 days or why we passed up the food soaked in oils and reeking

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

with oriental condiments. We hoped for the day when we should conquer the Cape rollers and step off onto the African shores.

As we visited the beautiful island of Trinidad, it seemed to reflect peace from its red-tiled roofs and its lovely gardens. The British ships of war seemed no more than a part of the quiet surroundings, as they lazily yielded to the strong chains holding them still and motionless in their places or cruised slowly about the harbor, but that night our ship started sailing under

blackout. Captain Smith had taken British Admiralty orders and now received coded radio instructions charting his course for him. Neutral ships have flags painted on their sides and run with lights, and we were troubled to be sneaking through the nights in darkness. Worst of all, the blackout was poorly observed. Cigarettes were lighted, flashlights made white patches of light, and sometimes doors were carelessly opened from rooms that were lighted, letting veritable beacons shine out over the sea. Careless passengers were inviting the fire of the enemy.

Halfway from Brazil to Capetown, far from any land, the first knowledge that danger lurked near was made known by an S. O. S. from a Norwegian ship that was being sunk by a German raider. It was just over the horizon, in our direct path, and almost in sight. The *Zamzam* seemed to shake herself and become alive. She swung back southwest, her engines beat faster, her framework vibrated, and the trade wind that had challenged her progress for days now pushed her on from astern. The officers paced the bridge scanning the skyline with glasses, and all were relieved when the friendly darkness of another night folded us into its bosom. For 30 hours our brave old vessel raced from death, and then we turned back on our course.

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

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

There was no panic among the passengers. The hand of the Almighty had smoothed the face of the deep and it was not unsafe to be in the lowered lifeboats. The firing ceased, but the Egyptian crew began pushing off with the boats. Fear gripped their unchristian hearts, and as

Some of the Actors in the Mysterious *Zamzam* Drama

By Wayne Warner

Passengers Aboard the Zamzam

The Egyptian *Zamzam* was dubbed a "holy ship" because of the many missionaries on board. More than a hundred missionaries and their children were bound for 13 different areas of Africa. They represented 20 Protestant boards and Catholic orders.

Victims of the European power struggles were on the *Zamzam*, hoping to start a new life in South Africa. Unfortunately, the refugees found themselves back in Europe and in the hands of the Germans. Likewise, passengers who were citizens of countries at war with Germany were imprisoned by the Germans. Some of them were interned while others were repatriated.

Other passengers on board included a hard-drinking band of volunteer ambulance drivers, wives of pilots in the Royal Air Force, and six North Carolina tobacco buyers.

Two men who boarded the ship at Recife would later tell the world in words and photographs of the *Zamzam*'s ordeal. They were David Scherman, a *Life* magazine photographer, and Charles Murphy, a writer for *Fortune* and *Life*.

The passengers had been assured that the *Zamzam* was safe since it was owned by an Egyptian company—thus making it a neutral ship. What they were not told was that the ship was secretly operating

from Recife, Brazil, under British Admiralty orders and was to travel with no lights, markings, or flags. This was contrary to standard operating procedure for ships of neutral countries.

The *Zamzam*'s British captain was William Gray Smith who took a dim view

"It's bad luck to have so many Bible punchers and sky pilots aboard. No good will come out of this."

—*Zamzam* Captain

of so many missionaries aboard his ship. He told his chief engineer, "Mark my words, Chief, it's bad luck for a ship to have so many Bible punchers and sky pilots aboard. No good will come out of this."¹

Ralph Hult, a Lutheran missionary and father of well-known writer Ingrid Trobisch, thought otherwise. "We knew that for every missionary on the ship," he wrote later, "there were thousands in home churches who were praying. Surely God would heed those prayers."²

God would heed their prayers but not quite the way they expected.

It Was Some Honeymoon Trip

When Claude and Ruth Keck were married on February 18, 1941, little could they

they looked up at the side of the listing ship, they were wild to get away. They pushed away when the boats were but half filled. Our men helped women and children down the rope ladders only to find that they must fight with the crew for places in the boats, and in a short time a group of us found ourselves alone on the sinking *Zamzam*.

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

Soon the German motorboats were alongside and their officers were coming

on board the wounded *Zamzam*. After inspection they took us into their boats and all of us were soon on the decks of the raider. The children were pulled up in baskets while adults climbed up the steep sides on rope ladders. As we climbed aboard that vessel of destruction, God gave us a welcome token of His care, for there arching from wave to wave and circling above us was a beautiful rainbow. There was no rain or mist and we regarded this bow as assurance from our God. We thanked Him, that at least for the moment we were safe from death in the deep.

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

know that within 2 months they would be clinging to a lifeboat in the South Atlantic while a nearby German raider ship moved toward them.

A few minutes before finding themselves in the lifeboat with other *Zamzam*

Out of 55 rounds fired at the *Zamzam* only 9 found their target.

passengers, Claude and Ruth had been awakened by the shelling of their ship. "As soon as we heard the first shots," Claude wrote, "we knew what it meant, and all of us hurried into our clothes and put on life belts."³

Another thought ran through their minds. If this were to be the end, they were ready to meet God. They were confident of that.

Ruth had been reared on a mission field. Her parents, Paul and Evelyn Derr, had served in Tanganyika (now Tanzania) since 1928, first with the Pentecostal Holiness Church and later with the Assemblies of God. A month after she and Claude were married, they accompanied her parents to New York where they boarded the ill-fated *Zamzam*.

During an especially discouraging time after Claude and Ruth were placed on a German prison ship, the young couple took a Scripture verse as a personal promise: "Thou will keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3).

The aborted trip to Africa would be the Kecks' only opportunity to reach the mission field. Today they live in Brownsville, Oregon, where they are active in the Assembly of God.

See ACTORS, page 7

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

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

Continued on next page



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



Claude Keck, with the guitar, and *Life* photographer David Scherman, playing an ocarina, while on prison ship *Dresden*. This photo appeared in *Life* magazine, December 15, 1941. The caption in *Life* noted that the guitar had "My Best for Christ" and "Jesus Saves" painted on it. Keck was on his way to an A/G mission station in Tanzania. He now lives in Brownsville, Oregon. Scherman lives on Cape Cod.



Zamzam passengers and German officer stand on deck of *Atlantis* watching *Zamzam* sink. After rescuing the passengers and salvaging some freight, the Germans put explosives in the hold and sank the ship. The ship was out of sight within 10 minutes. DAVID SCHERMAN, LIFE MAGAZINE © 1941 TIME INC.

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

That night we all ate the bowl of soup and the piece of black bread rationed to

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

us in the prison hold and lay down in the rough bunks to think and wonder at our fate. As we lay, the ship was speeding through the night to meet the prison vessel that would take us to some European port. It was a night of terror, but we remembered to pray to our God and trust in His care.

The following day we were transferred to a freighter of about equal tonnage. When we were allowed on deck, the two ships were tied together and rolling up and down on the swell, while the little motor-boats skimmed back and forth carrying provisions, guards and guns to the vessel that would carry us for the next 5 weeks. In the afternoon the *Tamesis* left us to hunt another ship, and we had opportunity to take stock of our quarters on this freighter, the *Dresden*. She was a high-prowed German cargo ship, having a few cabins midships to which our women and children were taken. The mothers and their children were given the few cabins and the rest of the women were to sleep on the floors of two lounges, some 20 to each small room. We men were sent to the second cargo hatch on the forward deck and driven below, where we found a hold some 50 feet square which was to quarter the whole group of us, over 100 white men. The Egyptian crew had a similar hold adjoining ours. We were given cotton cloth and bales of raw cotton to make ourselves pallets; and when we laid them down, they just covered the floor.

The purser issued small bowls, cups, and spoons to each of us and we lined up for our first meal on the hot steel deck. The meals consisted of a ladle of soup and a slice of black bread. The bowls were destined to be our only receptacle for water

and we must use the litre of water issued in them each morning for washing, shaving, and brushing our teeth. Many men were soon quite sick with dysentery from the foul food and suffered from lack of medicines and care.

We divided our clothing, for some had only their night clothes, and loaned shaving outfits and such utensils as some might have saved. A fine fellowship prevailed, and in our squalid quarters we men of all Christian denominations gathered daily for earnest prayer. Religious differences were not mentioned as we took our common plight to the Lord, and we learned to love each other dearly.

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

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

The iron deck proved a veritable stove as it baked under the tropical sun and it was difficult to sleep, hot and hungry as we were at night.

After some 3 weeks of slowly and warily steaming through the tropics, we found ourselves suffering from the cold rains of the northern ocean. We were now in dangerous waters. British submarines might send us to the depths with a torpedo, or a cruiser might shell us at any time. We doubled our prayer meetings and God sent storms that rolled the vast deep into high and angry waves in which no submarine could hope to operate. At last we drew a breath of relief and thanked God, for we had reached Cape Finistere in Northern Spain. We had run the blockade and it was only a matter of 2 days till we were standing outside the harbor of St. Jean de Suze in occupied France, waiting for German warships to sweep the mines and take us in.

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

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

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

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

Later a Portuguese girl leaped onto a chair and waved her native flag while we cheered and then she waved the Stars and Stripes and we cheered even louder yet. Our imprisonment was over and our hearts

"When I saw the Statue of Liberty again, I felt I wanted to hug it."—Claude Keck

warmed at this splendid token of friendship and care for our well being. As the train sped on we cheerfully endured the rough track and hard seats, sitting up night and day, for we were rolling across a neutral country to find a ship that would bear us back across the Atlantic to those who had been praying in love for our deliverance. God was there to meet us in Lisbon, and for the fourth and last time He assured us with a splendid bright rainbow.

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

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

Some of the Actors/ from page 5

The Role of German Raiders

Germany had no large navy to slug it out with the British. What they did possess, however, was a combination of stealth, surprise, and trickery through the careful use of submarines and raider ships.

Raider ships were converted freighters fitted with guns which could be hidden or raised and lowered by elevators. When the guns were out of sight, the ships looked like ordinary, harmless freighters.

A raider might be called by a certain name one week and the next week be known by another name. It might be black for a while and then repainted grey or some other color. And they even flew different flags depending on where they were.

One of these disguised raiders sailed in the path of the *Zamzam* and mortally wounded her that fateful morning, April 17.

The raider which fired on the *Zamzam* was called *Tamesis* (Thames), a name which had been borrowed from a Norwegian cargo ship. This vessel had at different times been disguised as Russian and Japanese ships in its deadly patrol of the South Atlantic.

Unknown to anybody aboard the *Zamzam* at the time of the sinking, the *Tamesis* was actually the notorious *Atlantis*—the most successful raider in the German navy. Before it was sunk by a British ship in November 1941, the *Atlantis* had logged 102,000 miles in 20 months and had captured or sunk 22 ships.⁴

The *Atlantis* was commanded by Captain Bernhard Rogge. He was polite and apologetic to the *Zamzam* captain and the passengers but reminded them that it was

The *Zamzam* was one of 22 ships which the *Atlantis* had sunk in its deadly raids.

war time and the *Zamzam* had been running without lights. (And as the Germans discovered when they boarded the *Zamzam*, it was under orders from the British navy.) Another factor not in the *Zamzam*'s favor was that it was similar in appearance to some British ships which were being used as troop carriers.

Rogge would get a taste of his own medicine 6 months later when the *Atlantis* was disguised as a British freighter. It would be the last disguise for the *Atlantis*. A British warship didn't fall for the trick and sank it.

It was the end for the *Atlantis* but not of Captain Rogge. He and most of the crew were rescued by a nearby submarine. Then in the late 1960s—some 25 years after the incident—a Lutheran pastor in Germany obtained a copy of the German translation of Ingrid Trobisch's *On Our Way Rejoicing*. In the book is the account of the *Zamzam* as told by Ingrid's father.

The German pastor gave the book to one of his church members to read. Proving once again that truth is stranger than fiction, that member was none other than Bernhard Rogge! Rogge was overwhelmed to read an account of the sinking by someone who was on the *Zamzam*. And you can imagine Ingrid's surprise and delight to receive a letter from Bernhard Rogge, the former captain of the *Atlantis*!⁵

Charles Murphy's Eye-witness Account of the Shelling

From somewhere, quite near, came several loud reports. The atmosphere tightened into a tense, spiraling scream, and even as I shivered against the bones of my body the water directly abeam, less than 100 yards away, rose up in two crackling columns and subsided. There was another salvo, after which the ship shook and trembled, and I heard a tearing, rending noise. In the dark—all the lights were out—I crossed over to the port side, and

the moment I stepped out on deck I saw the German raider. She was broadside on, so close I could count her bridge decks, and if ever a ship looked the role, she did—a ship of ambush, very low in the water, black against the dawn. Even as I looked several long red flashes spurted forward and abaft the funnel, and as I raced back to the cabin the passageway behind me heaved and filled with smoke. That shot, I think, hit the lounge. I heard a child cry, and a hoarse, hurt voice screaming an Arabic oath.⁶

The *Zamzam*'s Coup de Grace

After the Germans had taken luggage and other items off the listing *Zamzam*, they placed three time bombs in the hold. From a safe distance the *Zamzammers* and the German crew waited for the end.

Life photographer David Scherman was permitted to take photos, and a German officer even offered him a better vantage point. "Sometimes they die gracefully," he told Scherman, "and always they are different."⁷

A German sailor told one of the missionary children, Lawrence Danielson, of his regrets: "We didn't want to do it my boy, but it was orders."⁸ Perhaps that sympathetic note gave some consolation to children who understood little about the war that would soon involve the whole world.

Following the explosions, the ship and its cargo—valued at about \$3 million—disappeared within 10 minutes.

It was a bitter ending to the missionary cause. The Derrs had just purchased a new



Families were permitted to get together 2 hours a day on the prison ship. Arrow points toward Paul and Evelyn Derr, Assemblies of God missionaries. DAVID SCHERMAN, LIFE MAGAZINE © 1941 TIME INC.

Chevrolet and other items and now stood on the deck of the *Atlantis* watching their precious cargo disappear. And the Kecks watched with moistened eyes as their wedding gifts were also part of the *Zamzam's* loss.

Other missionaries suffered great losses as well. The one consolation—and for

“Paul Derr is largely responsible for what the Assemblies of God is today in Tanzania.”

**Morris Williams
Former Field Sec.**

which they were all thankful—was that not one person was killed in the incident. And out of the 55 rounds the *Atlantis* had fired at close range, only nine had struck the ship! It could have been lousy shooting, but the missionaries attributed it to answered prayer.

Berlin's Diplomatic Problem

When the *Atlantis* commander Captain Bernhard Rogge discovered that he had attacked an Egyptian ship with more than a hundred Americans aboard, he knew he had a diplomatic problem on his hands. After contacting Berlin, Rogge was instructed to place the *Zamzam* crew and passengers aboard the German freighter *Dresden*, which was nearby.

The *Dresden* captain promised *Zamzam's* chosen representatives they would be taken to a neutral port or transferred to a neutral ship at sea. After avoiding British warships, the *Dresden* anchored at St. Jean de Luz, France—which was then occupied by the Germans. Here the Americans were taken off the ship and sent to Lisbon for the return to New York.

The *Dresden* had held her prisoners for 33 days and had traveled 4,860 miles from the South Atlantic to France.

Landing in occupied France for the Americans was no problem. But for the British, Canadians, and Europeans aboard it meant going to internment camps.

The *Dresden* captain told his prisoners that if they encountered a British war ship, he would put them off in life boats and scuttle his ship. “What we lived and prayed for,” Charles Murphy wrote, “was a British warship. What we feared was a British submarine.” The *Dresden's* unmistakable German silhouette would be a sitting duck for a submarine.

News Blackout

The *Zamzam* was due to arrive in Cape Town on April 23, and friends and relatives



Above, rescued *Zamzam* passengers arrive in Lisbon on return trip to America. Right, Paul and Evelyn Derr on Paul's 90th birthday, October 9, 1985. He died last year. Courtesy of Claude and Ruth Keck.



waited anxiously for news of its arrival. But there was no immediate word from anyone. Then on May 19 the British announced that the ship was long overdue and presumably had been sunk by the Germans.

The Germans, who had kept quiet on the matter, on May 20 announced that the

ship had indeed been sunk but that the passengers and crew had arrived in France aboard the *Dresden* that day.

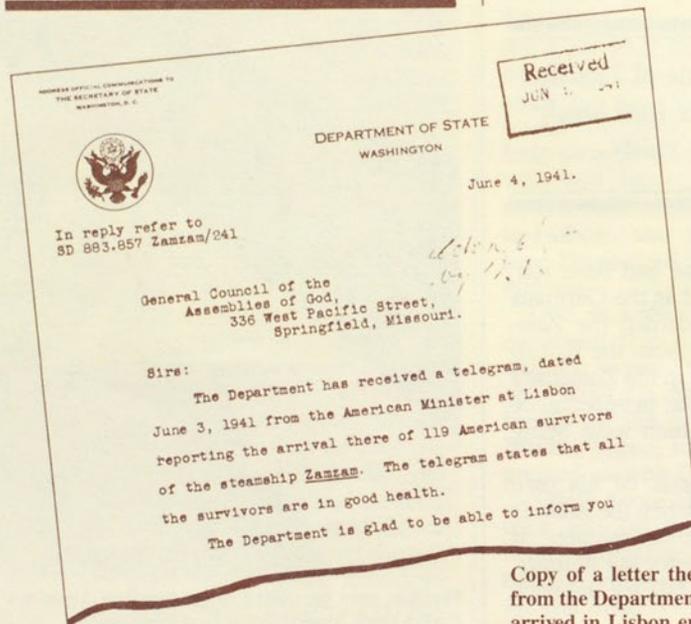
A business man aboard the *Dresden* who had heard the captain say that it was his luck that brought the vessel safely through a British blockade had a different view. “As for me,” he said, “I am convinced the Lord answered the prayers of the missionaries.”¹⁰

The survivors feared that a British sub would sink the German ship they were on.

Life's Scoop

Assigned to cover the war in South Africa, *Life* photographer David Scherman and *Fortune* writer Charles J. V. Murphy couldn't have asked for a closer view of

Continued on page 20



Copy of a letter the Assemblies of God received from the Department of State after the Americans arrived in Lisbon enroute home.

A Diamond Anniversary

The Story of the A/G Constitution—1927-87

By Glenn Gohr

With the bicentennial celebration of the signing of the U.S. Constitution fresh on our minds, we in the Assemblies of God must not forget about an anniversary that is even closer to home. This year marks the 60th or "diamond" anniversary of the adoption of the Assemblies of God Constitution.

The first General Council held in Hot Springs, Arkansas, in 1914 has sometimes been called the "Constitutional Convention," but this is a misnomer.¹ The Assemblies of God Constitution and Bylaws actually was not adopted until the 12th General Council in 1927.

Prior to that year, all business matters were guided by separate resolutions approved at each General Council. With the continued growth of the denomination, it became evident that these separate resolutions and other guidelines should be formulated into a single document. To meet this need, J.W. Welch and J. Roswell Flower drew up a 30-page booklet for presentation at the 1925 Council held in Eureka Springs, Arkansas. This "Interpretation of the Constitutional Agreements and Essential Resolutions Recommended by the Executive Presbytery, 1925" was distributed to each minister and delegate for prayerful consideration.²

Although the executive brethren proceeded with extreme caution, disclaiming any desire for denominational bondage, discussion ran strongly against adoption of the pamphlet. Several expressed a fear "lest we as a Pentecostal fellowship should depart from our early simplicity of government, and beget an ecclesiastical system like to that of the denominations we see around us."³ Speaker after speaker reaffirmed a statement formulated at Hot Springs in 1914 that "the holy inspired Scriptures are the all-sufficient rule for our faith and practice."

With the exception of a few objectionable features, this document was simply an attempt to put into systematic and permanent form the resolutions the body itself had already adopted from Council to Council. Many of the freedoms that some feared would be lost through a formal constitution were, in fact, fully guaranteed in the pamphlet.

On the 5th day of the 1925 Council, the authors of the pamphlet brought forward a resolution tabling the contents of the proposed constitution until the Council met again in 1927. This new proposition resolved that a committee of five be appointed by the Chair to go over the minutes of previous Councils to take essen-

tial resolutions passed in former years, together with further statements in harmony with council agreements, to formulate a basis of cooperative fellowship for the Assemblies of God.⁴

This compilation of essential resolutions was to be completed within four months of the date of closing of the 11th General Council. Then it was to be submitted to all of the District Councils of the Assemblies of God for ratification or correction. The list of resolutions was to be placed in the hands of the committee for final revision at least 2 months prior to

the 12th General Council to be held in Springfield, Missouri, in 1927.

This amended and revised constitution was to be the first order of new business at the 1927 Council. Its acceptance or rejection would be decided by a two-thirds majority vote. This resolution was passed by unanimous vote,⁵ and the committee later appointed by Chairman W. T. Gaston consisted of J. Narver Gortner, E. S. Williams, A. G. Ward, S. A. Jamieson, and Frank M. Boyd.⁶

Between the 1925 and 1927 Councils, B.J. Roswell Flower and Harold Moss prepared a constitution for the Eastern District which embodied all of the essential resolutions of the original pamphlet.⁷ J. Narver Gortner and his committee made some constructive changes to this District Council constitution and used corrections submitted by the other districts to finalize the constitutional revision.

When the General Council convened in Springfield in September 1927, J. Narver Gortner, chairman of the committee, introduced the "Final Report of the Revisions Committee" as the first order of new business.⁸ This constitutional revision was discussed item by item over the next few days of the Council.

Article I of the proposed constitution was the subject of much discussion. The article intended to change the name of the fellowship to "The Pentecostal Evangelical Church!"⁹ Gortner began the discussion by expounding that the new name would better indicate the true character of the denomination. He explained that "we are Pentecostal people. Then we are evangelical too, we believe in evangelization."¹⁰ T. K. Leonard, among others, opposed the name change. It had taken 13 years since the first Council for people to become familiar with the term "Assemblies of God." If the name were changed, it would not only be confusing for the membership, but also for the public as a whole. Furthermore, it would be expensive to change church charters, property deeds, etc., to reflect the new name. Since a decision concerning the suggested name change could not quickly be settled, the matter was tabled until the next meeting of the General Council. The name "Assemblies of God" was retained by the 1929 Council, and no other serious attempt has ever been made to change it.

The remaining articles and bylaws of the proposed constitution were ratified by the Council with only minor changes being made. One of the changes provided for the substitution of the term "General Superintendent" for "Chairman" to design-

Continued on page 11



J. W. Welch



J. R. Flower



A. G. Ward



E. S. Williams



J. N. Gortner



F. M. Boyd



S. A. Jamieson

Framers of the A/G
Constitution 1925-27

The Assemblies of God

As Seen by the *Encyclopedia of Religion in the South*

ASSEMBLIES OF GOD. This is the most prominent of the American Pentecostal denominations historically, and few would doubt that it is also the strongest, the wealthiest, and the most visibly at ease with the values of the American heartland. In 1986 it reported a budget of \$135,000,000; 10,900 churches; 1,259,000 members; and 2,135,000 regular worshippers. In addition there were 14,242,000 believers in closely affiliated sister organizations such as *Das Assembleias de Deus Do Brasil*. The denomination's weekly magazine, the *Pentecostal Evangel*, claimed a paid circulation of 282,500, and its radio program, *Revivaltime* was heard on 560 stations. Although A/G churches are most densely clustered in California, Oklahoma, Missouri, Texas, Arkansas, Alabama, and Florida, the constituency of the denomination is drawn from all parts of the nation, making it the least regionalized of the major Pentecostal groups.

The A/G is one of several bodies that emerged from the Pentecostal revival at the turn of the 20th century. The immediate catalyst of the revival was the preaching of Charles Fox Parham, a holiness faith healer who had opened a tiny Bible school in Topeka, KS in 1900. Parham taught that the order of salvation entails three distinct experiences: CONVERSION, entire SANCTIFICATION, and BAPTISM OF THE SPIRIT. He was not the first to make this claim, but he seems to have been the first to insist



This article is adapted and updated from the *Encyclopedia of Religion in the South*, published by Mercer University Press, 1984, and used by permission. Writer Grant Wacker is associate professor of religious studies and director of undergraduate studies at the University of North Carolina at Chapel Hill. His grandfather, Ralph M. Riggs, was general superintendent of the Assemblies of God (1953-59).

that baptism in the Holy Spirit is always accompanied by speaking with other tongues (GLOSOLALIA). In any event, Parham soon migrated to Texas, where he passed the torch to WILLIAM J. SEYMOUR, a black hotel waiter traveling to Los Angeles. In Los Angeles, Seymour's preaching sparked the legendary Azusa Street Revival of 1906.

Between 1906 and 1911 several small but thriving Wesleyan sects such as the CHURCH OF GOD IN CHRIST, the CHURCH OF GOD (CLEVELAND, TN), and the PENTECOSTAL HOLINESS CHURCH were drawn into PENTECOSTALISM through the influence of travelers who had visited the Azusa Mission. The first of these groups was almost entirely black, the second fervently restorationist (like the neighboring CHURCHES OF CHRIST), and the third still closely tied to its parent, the Methodist Episcopal Church, South. All were concentrated in the South and Southeast. This is the context in which the formation of the A/G in 1914 should be framed, because the A/G, to a great extent, came into existence in order to provide an alternative to the ethnic, cultural, and theological complex of these older Pentecostal denominations.

Five groups were involved. The most substantial was the core of Parham's followers in Texas and Arkansas known as the Apostolic Faith. Parham had been disfellowshipped in 1907 and Eudorus N. Bell had assumed the leadership of this group. Bell was a Southern Baptist minister who had graduated from the Southern Baptist Theological Seminary and had studied three years at the University of Chicago Divinity School. He was probably the best educated of the early leaders.

The second cluster was centered in Mississippi and Alabama. First calling itself the Church of God, then the Church of God in Christ, this group was led by H.G. Rodgers, an obscure figure associated with the Church of God (Cleveland, TN). These Texas-Arkansas and Mississippi-Alabama bodies had struck an alliance in 1911, and thereafter maintained a loose association with the (black) Church of God in Christ, which was legally incorporated. By using the latter's name ministers in the white groups were able to obtain legal recognition and railroad clergy discounts.

The third group was rooted in

Zion City (now Zion), IL. Zion City was a communitarian theocracy founded in 1900 by an Australian faith healer named John Alexander Dowie. Parham's disciples had penetrated Dowie's stronghold in 1904, and after the latter's fall from power in 1906, many of his followers converted to Pentecostalism. This faction did not have a single leader, but many who became luminaries in the A/G had once "marched to Zion."

The fourth component, based in Chicago, had coalesced around two dynamic preachers, William H. Durham at the North Avenue Mission and William H. Piper at the Stone Church. Durham had traveled to Azusa in 1907, but he and Piper probably learned about baptism in the Holy Spirit from Pentecostals in Zion City.

Finally, the fifth source consisted of persons who had withdrawn from A. B. Simpson's CHRISTIAN AND MISSIONARY ALLIANCE when Simpson became hostile to Pentecostalism around 1910. These converts were concentrated in the Old Northwest, Pennsylvania, and New Jersey. Ministers from this group were usually the best-educated men in the A/G.

These five bodies were drawn together for practical as well as theological reasons. The practical reasons stemmed from doctrinal fanaticism, emotional excess, organizational chaos, and financial fraud, because key leaders recognized that these unaffiliated believers were a target for every charlatan and religious misfit in the country. By 1912 many were persuaded that the revival would burn itself out if it were not stabilized by a formal organization.

Theological reasons grew from disenchantment with the Wesleyan emphases inherited from Parham, Seymour, and the Pentecostal denominations in the Southeast. The dissidents, drawn from Baptist, Presbyterian, and other non-Wesleyan traditions, especially disliked the Wesleyan conception of entire sanctification as a process that commences at conversion and is "perfected" in a second moment of grace. They were certain that this aspect of the Wesleyan heritage was not biblical and that it stirred up the worst kind of antinomian excesses. They wanted to return to a position more characteristic of the Reformed tradition (CALVINISM) in which sanctification is understood as a process that commences at conversion, but is never "per-

fected" this side of heaven's gate. This Finished-Work faction, as they were called, therefore combined conversion and entire sanctification into a single experience, followed by the second and final transformation in the order of salvation: baptism in the Holy Spirit, with the "initial physical sign of speaking with other tongues."

Beyond these practical and theological motives, regional and ethnic antagonisms may have been involved. Moreover, given the fact that two-thirds of the leaders were still in their twenties and thirties, it is reasonable to believe that a measure of self-interest was mixed into the decision to form a new organization. It offered fresh opportunities to exert leadership in the interest of one's convictions. Whatever the exact blend of motives, representatives of these five groups met in HOT SPRINGS, AR, 2-12 April 1914, where they formed the General Council of the Assemblies of God. Eudorus N. Bell was elected chairman. Permanent headquarters were established four years later in SPRINGFIELD, MO.

After its founding the A/G suffered two major controversies. The first was internal, while the second involved all of the larger Pentecostal denominations. The first grew from a dispute in 1914 regarding the proper baptismal formula: the trinitarian formula of Matthew 28:19 or the so-called Jesus Only formula of Acts 2:38. Soon the debate turned into a bitter confrontation over the nature of the Godhead. Advocates of the latter formula insisted that God the Father and God the Holy Spirit are simply different names for Jesus. Although one-fourth of the ministers in the A/G held the Oneness position, they were decisively ejected in 1916. (Today this faction is represented by the UNITED PENTECOSTAL CHURCH and the Pentecostal Assemblies of the World.)

The second controversy stemmed from the professionalism of FAITH HEALING. For many years faith healing had been largely confined to a small group of men and women who were specially gifted in this respect and who were esteemed as leaders with the denomination. However, in the late 1940s and 1950s, for reasons that are not wholly clear, healers in the A/G like A. A. Allen and Jack Coe skyrocketed into national prominence. Although most were soon squeezed out by leaders dismayed at the

fraudulence of some of the healing claims and by persistent rumors of financial irregularity, many rank-and-file members have continued to be attracted to independent evangelists who have stressed spectacular cures and, more controversially, faith as an avenue to financial prosperity.

Like all Pentecostal groups, the A/G has always been firmly committed to the "full" or "foursquare" gospel of 1) personal salvation, 2) baptism in the Holy Spirit with the sign of tongues, 3) healing by faith, and 4) the imminent return of the Lord. To a greater extent than most Pentecostals, however, the A/G identified itself after World War I with the emerging fundamentalist movement, and after World War II with the most conservative stream of the evangelical movement. The legacy of this affiliation is evident in the denomination's literature, which continues to emphasize traditional fundamentalist concerns like the inerrancy of the Bible, the fallacy of the theory of human evolution, the restoration of Israel, and the pretribulation rapture of the saints.

Fundamentalist influence is also apparent in the denomination's rather casual attitude toward polity. In the early years its power structure was Presbyterian in form and practice. Final authority on all questions of faith and order resided in a biennial General Council of clergy and laity. Theoretically this is still the case, but since the 1940s authority has become strongly centralized. The general superintendent, executive presbyters, and general presbyters (all clergy) exercise strict supervision at the national level, while similar bodies oversee district operations. Nonetheless, the Spirit blows where it will, especially in a denomination that strongly prizes the gifts of the Spirit. Thus at the local level particular pastors have often shown astonishing independence, rooted in and legitimated by charismatic authority.

The social history of the A/G, like the social history of the Pentecostal movement in general, remains relatively unexplored. It is commonly believed, for example, that until the middle of the 20th century Pentecostal groups attracted the most economically and culturally impoverished

stratum of society. On the other hand, there are persistent indications that converts were typically drawn, not from the ranks of the disinherited, but from the stable working class and sometimes the lower middle class. In any case it is impossible to doubt that growing affluence has markedly changed the face of the denomination since the 1940s. Wooden-frame tabernacles have been displaced by attractively styled suburban churches. Boisterous handclapping has given way, at least on Sunday mornings, to robed choirs and restrained (though non-liturgical) worship. Poorly equipped and fiercely sectarian Bible institutes have been transformed into a network of accredited Bible colleges, liberal arts colleges, and a seminary, scattered, but with special strength in the Midwest and California.

The A/G has retained its commitment to the distinctiveness of primitive Pentecostalism to a remarkable degree. It still devotes over 50 percent of its budget to the support of overseas missions, and another 40 percent to explicitly evangelistic, soul-winning ministries at home. The denomination's Statement of

Fundamental Truths has not been materially modified since it was first adopted in 1916; virtually any A/G publication reveals that the underlying world view is as starkly supernaturalistic as it was in the first blush of the Pentecostal revival. There is, in short, little evidence that the "acids of modernity" have eroded the conviction that the gospel is still true. Not the old-fashioned gospel of the 19th century, but the miraculous, wonder-working Gospel of the first century.

Bibliography. Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*; Carl Brumback, *Suddenly...From Heaven: A History of the Assemblies of God*; Cordas C. Burnett, *Early History of...The Assemblies of God*; Klaude Kendrick, *The Promise Fulfilled: A History of the Modern Pentecostal Movement*; William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God*.

GRANT WACKER
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL

"Assemblies of God" by Grant Wacker, in *Encyclopedia of Religion in the South*, edited by Samuel S. Hill (Macon, GA: Mercer University Press, 1984) 72-75.

A/G Constitution/ from page 9

nate the chief executive of the fellowship. The "Constitutional Declaration," approved as part of the document, was based on the "Preamble and Resolution on Constitution" passed unanimously by the first Council at Hot Springs. This resolution was considered to be a sort of Magna Charta or Declaration of Independence for sovereign, autonomous churches, yet it provided a means for cooperation, unity, and fellowship.¹¹ Included in Article V of the Constitution was a Statement of Fundamental Truths. In addition, although not part of the official document, several position statements concerning marriage and divorce, tithing, and other matters were sanctioned and reaffirmed as submitted by the Revisions Committee. The final motion to adopt the Constitution as

a whole was approved on Thursday morning September 22, the last day of the conference.

For all practical purposes this marked the end of the formative phase of the General Council of the Assemblies of God. The wise master builders who laid the foundations of our fellowship at Hot Springs and again at the 1927 Council would probably be amazed at the organization which has evolved through the years. But they would soon discover that "the Bible is our all-sufficient rule for faith and practice" and the government of our fellowship still rests on the Cornerstone of the Church, the Lord Jesus Christ.

Notes

1. Carl Brumback, *Like A River* (Springfield, MO: Gospel Publishing House, 1977), p. 26.
2. *The Pentecostal Evangel*, 10 October 1925, pp. 4, 5.
3. *The Pentecostal Evangel*, 24 October 1925, p. 4.
4. *Final Report of Revision Committee On Essential Resolutions*, 1927, p. 3.
5. *The Pentecostal Evangel*, 10 October 1925, p. 9.
6. *Final Report*, p. 3.
7. Brumback, p. 154.
8. *1927 Minutes*, p. 67.
9. *Final Report*, p. 5.
10. *The Pentecostal Evangel*, 8 October 1927, p. 6.
11. J. Roswell Flower, *History of the Assemblies of God* (unpublished class notes), 1950, p. 22.



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

HERITAGE LETTER/ from page 2

remained on the *Atlantis* because the raider ship had better medical facilities. One of the men died within 48 hours of the shelling, but the other two survived and were brought back to the U.S.

I also talked with Charles Murphy, the *Fortune* writer who was on the *Zamzam*. "I cannot say enough about the missionaries on the *Zamzam*," he told me. "They were courageous and handled the situation better than the other passengers." Murphy, who also served as a colonel in the air force during the Korean War, retired from *Fortune* in 1968. He now lives in Vermont.

We made numerous other contacts with people and organizations who were in some way connected to the *Zamzam* incident. All together it added up to many hours of research, several telephone calls, and some nervous days waiting for photos.

Heritage is late because of the *Zamzam* story, but I hope you consider these few pages of features and photos worth the wait.



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

Heritage Celebrates 6th Birthday With This Issue

Six years ago at the St. Louis General Council *Heritage* magazine was introduced. It wasn't very big—only four pages—but it was something many people had been waiting for. Now, 24 issues later, we have grown to 20 pages. All 24 back issues are available to lifetime members of the Heritage Society. Use the coupon found elsewhere in this issue for either a lifetime or 1-year membership.



Fall 1981



Winter 1981-82



Spring 1982



Summer 1982



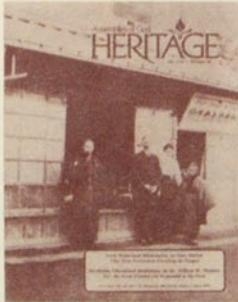
Fall 1982



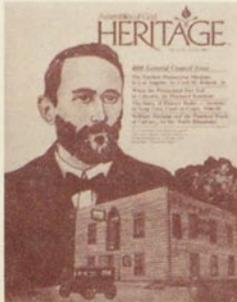
Winter 1982-83



Spring 1983



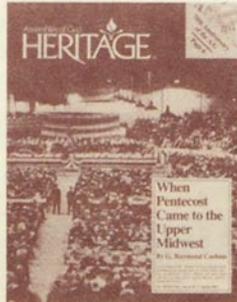
Summer 1983



Fall 1983



Winter 1983-84



Spring 1984



Summer 1984



Fall 1984



Winter 1984-85



Spring 1985



Summer 1985



Fall 1985



Winter 1985-86



Spring 1986



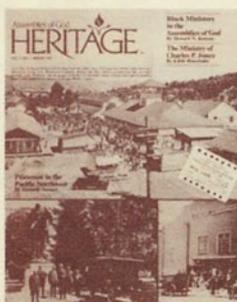
Summer 1986



Fall 1986



Winter 1986-87



Spring 1987



Summer 1987

See What You've Already Missed!

TIME FRAME A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

10 Years Ago—1977

Winners of the 20th Annual National Youth Scholarship Program for high school graduates are Stephen J. Hendrickson, Lynn, Massachusetts, and Nancy J. Hyslip, Prescott, Arizona.

Two retired missionaries to China died on the same day, September 14. They were



Perdue



Bard

John Perdue, 85, and B. T. Bard, 82. They both received missionary appointment in 1924.

20 Years Ago—1967

The Foreign Missions Board inaugurated a new worldwide home study Bible school. Named the International Correspondence Institute (ICI), the school will be under the direction of George M. Flattery.

Brenton Osgood, Indiana D-Cap, is the new national Speed-the-Light representative. He succeeds Mel Steward who is now pastoring in LaMesa, California.

30 Years Ago—1957

CBS has produced *The Evangelists*, a

telecast depicting the techniques used by well-known evangelists in spreading the gospel. Evangelists featured are Billy Sunday, Aimee Semple McPherson, Billy Graham, Oral Roberts, and others.

Evangelist F.A. and Inez Sturgeon represented the Assemblies of God during the 50th anniversary celebration of the Pen-



F.A. and Inez Sturgeon

tecostal movement in Norway. The meetings were held at the Philadelphia Church in Oslo. It was in 1907 that Methodist pastor T.B. Barratt was baptized in the Holy Spirit while in New York; he returned to Norway with the Pentecostal message.

40 Years Ago—1947

The Gospel Publishing House has just released a new book on the Pentecostal experience, *What Meaneth This?* by Carl Brumback.

Delegates attending the General Council in Grand Rapids debated on whether the Assemblies of God should establish a liberal arts college. Following a message in tongues and interpretation and a

prophecy, the proposal was defeated 641 to 326.

50 Years Ago—1937

Louisiana, which has been a part of the Arkansas District, has organized its own district council. The officers are E.L. Tanner, superintendent; H.E. Simms, assistant superintendent; L.O. Waldon, secretary-treasurer.

There has been no summer slump in the Amarillo (Texas) First Assembly, according to a report from Pastor E.R. Foster. Evangelist Willa Short preached during a 4-week campaign which was followed by a 5-week meeting conducted by Watson Argue. The Sunday school doubled as a result of the meetings.

60 Years Ago—1927

Reports from the Tibetan border erroneously stated that V.G. Plymire had been murdered by Lama tribesmen. Earlier this year Plymire's wife and little son John died in Tibet. (*The Plymire story is told in High Adventure in Tibet. The family has donated copies of journals, photos, correspondence, and other items to the Archives.*)

A well-known fundamentalist, Dr. John Roach Straton, pastor of Calvary Baptist Church, New York, has written a new book *Divine Healing in Scripture and Life*.

70 Years Ago—1917

Charles and Florence Personeus, the first Assemblies of God missionaries to Alaska, are now ministering in Juneau.

The Rochester (New York) Bible Training School has now sent 22 missionaries to foreign fields. Charles and Florence Personeus are two. The others are: *India*. William K. Norton, Mr. and Mrs. Alfred A. Blakeney, Miss Jennie Kirkland, Miss C.B. Herron, Dr. and Mrs. A.L. Slocum, Miss Olive B. Naylor, Miss Marguerite M. Flint, and John E. Norton; *Japan*. Mrs. Stella Bernauer; *Africa*. Joseph Blakeney, W. Ray Vernon, Mrs. Karl Wittich, and Mr. and Mrs. Ira G. Shakley; *South America*. Mrs. H. Cragin Vandeman; *China*. Edgar S. Steinberg, and Miss Levada R. Leonard.

80 Years Ago—1907

Max Wood Moorhead, in *A Cloud of Witnesses*, a Pentecostal publication in Ceylon, reports that a great revival continues at Pandita Ramabai's school in Mukti, India.

The Apostolic Faith paper being published in Los Angeles is stirring many readers to seek the Lord. William J. Seymour, editor and pastor of the Azusa Street Mission, is receiving letters from people who read the paper and become hungry for the baptism in the Holy Spirit. ♦

V.G. Plymire's Trans-Tibetan Evangelistic Expedition, 1927-28

(See 1927 above.)



LETTERS FROM OUR READERS

Enjoyed Story on Her Grandfather

Thank you for the copies of the article on my grandfather, Herbert Buffum (winter, 1986-87). I truly enjoyed them, and I'm glad my pictures were of help.

Lorna Medway
Penngrove, California

ARCHIVES ACTIVITIES

Video tapes: Kathryn Kuhlman, A. A. Allen, Jack Coe, William Branham, and United Pentecostal history drama, donated by or purchased from Kenzy Savage, Roberts Liardon, and John Carver.

Audio tapes: interviews David Harrell conducted with Jimmy Swaggart, David Nunn, Don Stewart, and Kent Rogers (1972-73), donated by Oral Roberts University.

Books: 65th Anniversary *A Heritage Remembered* (Illinois District), donated by the district; 50th anniversary, *A River is Flowing* (Australia A/G), donated by the A/G of Australia.

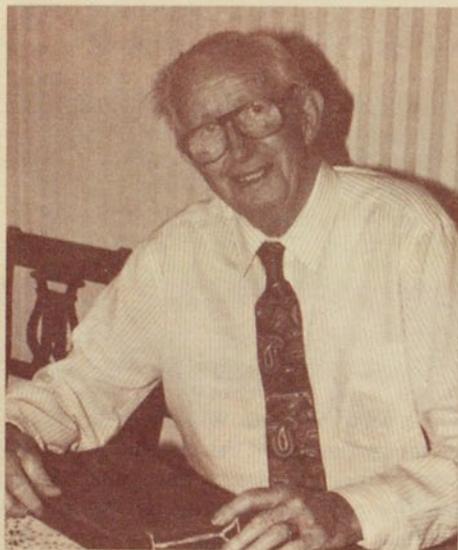
Periodicals: *Golden Grain*, donated by William Pickthorn and Vernon Gortner; *Deliverance*, donated by Clifton Erickson and John Carver.

Personal journal: written by D. C. O. Opperman, donated by Joseph Opperman.

Other material donated by Reynold Wallen, Stafford Anderson, R. W. Bishop, Ruth Rill, Denver Crandall, and Vernon Gortner (see below).

The extremely valuable J. Narver Gortner collection was donated to the Archives by his son, Vernon Gortner, Escondido, California. The four boxes of materials include sermons, poetry, periodicals, photographs, scrapbooks, tapes, tracts, and books. J. Narver Gortner (1874-1961) was the son of a Methodist pastor-missionary; he too became a Methodist pastor. In a Smith Wigglesworth meeting in 1914 Gortner was healed and baptized in the Spirit. He joined the Assemblies of God in 1920. Watch a future issue of *Heritage* for a feature on Gortner.

Vernon Gortner looks over materials which belonged to his father, J. Narver Gortner. Vernon donated four boxes of documents to the Archives.



From the Lightbearers Quartet

Just a line to say what a wonderful writeup (*Heritage*, Summer, 1987). We feel we don't deserve it all. To God be all the glory! How we do wish we could roll back the years and do it all over again.

Ida Collins
Coolidge, Arizona

To read your report brought back so many happy memories. What we preached then is still true. I had to laugh remembering things I had forgotten about the four of us. God bless you in the great work you are doing.

Katherine Olsen
Scotts Valley, California

I do want you to know what a blessing your article was to us. I never thought anyone could put such an excellent article together from telephone interviews. It

brought back thousands of memories that were not included. What marvelous days the Lord did privilege us to witness. *Heritage* is a great magazine.

Laurette Stickivan
Anchorage, Alaska

50th Anniversary for Lorne and Ruth Fox

We write to thank you for the beautiful remembrances that you sent for our 50th golden wedding anniversary.

We are "grounded" since Lorne is not well, and we are getting older. "We don't need to understand...we just need to hold His hand"—wish we could sing it for you and Lorne play, but we can still pray.

God bless you in your labor for Him! We are enjoying *Heritage* magazine.

Ruth and Lorne Fox
Auberry, California

A Photo Taken at 1935 General Council

Recently a negative was sent to me of the enclosed picture taken at the 1935 General Council which was held in Dallas. I thought you might like to have one.

Horace Holman pioneered the church at Harmony, Texas. My husband and I also pastored this church. Eskridge Smith and Ruby Dell were members of Harmony.

Pauline Dunn and her husband were missionaries to China. Selma Ballard (now Ragan) lives in Garland, Texas.

Fannie Brock married Roy B. Quillin. They are retired ministers living in Wichita Falls, Texas.

Clifford Andrews conducted the funerals for Clyde Barrow and Bonnie Parker.

Verena and John Holcomb live in Garland, Texas. She is a minister and her husband was a building contractor, building many churches during their ministry.

K. C. Holcomb is still active in the ministry, supplying at a church in Sulphur Bluff, Texas.

Six in the picture are deceased: Clifford Andrews, Horace Holman, Eskridge and Ruby Dell Smith, Erma Holcomb (my sister), and Inez Smith Burkett.

O. T. preached the homecoming message at the Harmony church last May. We saw some of the people who were there 53 years ago.

Vida Killion (Mrs. O. T.)
Garland, Texas



Back row, left to right: John Holcomb, O. T. Killion, Clifford Andrews, Eskridge Smith, K. C. Holcomb, and Fannie Brock. Front row: Verena Holcomb, Vida Killion, Selma Ballard, Horace Holman, Ruby Dell Smith, Erma Holcomb, Pauline Dunn, and Inez Smith. Courtesy of Vida Killion.

The New Order of the Latter Rain

A Look at the Revival Movement on Its 40th Anniversary

By Richard Riss

At the opening of the First World Pentecostal Conference in Zurich, Switzerland, in 1947, General Secretary David J. DuPlessis delivered an address that ended as follows:

There is nothing that can ever take the place of the Holy Spirit in the church. Let us pray for a greater outpouring than ever, and remember when the floods come it will not keep to our well prepared channels but it will overflow and most probably cause chaos in our regular programs!

Within a few months after these words were spoken, the "Latter Rain Movement"

The Movement Began at Sharon Orphanage and Schools, North Battleford, Saskatchewan, Canada.

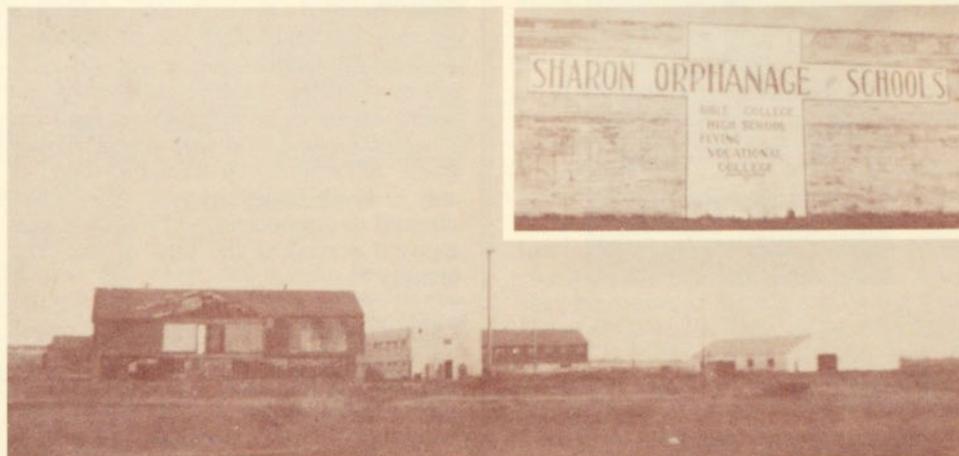
exploded upon the Pentecostal scene, bringing about the very conditions foreseen by DuPlessis, including disapproval from most established denominational Pentecostal organizations.²

The Latter Rain Movement was only one of many aspects of the Evangelical awakening during 1947-1952. The parallel healing revival of that time was bringing William Branham and Oral Roberts into prominence, as well as T.L. Osborn, Gordon Lindsay, Jack Coe, William Freeman, A.A. Allen, David Nunn, and a host of others.³ Spontaneous revival was breaking out upon many college cam-



Richard Riss

This article originally appeared in Pneuma (Spring 1982) and is used by permission of the magazine and the author. Richard Riss, author of The Evidence for the Resurrection of Jesus Christ (1977), earned the Master of Christian Studies at Regent College, Vancouver, B.C., Canada. This article is a summary of his dissertation. The dissertation is now available as Latter Rain (\$9.95 plus \$1.50 shipping) from Honeycomb Visual Productions, 1295 Eglington Ave. East, Mississauga, Ontario, Canada L4W3E6.



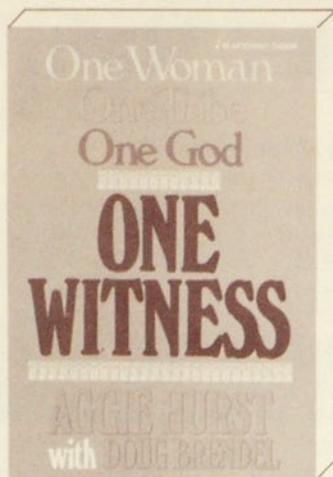
Sharon Orphanage and Schools, North Battleford, Saskatchewan, about 1950.

pus. The revival at Wheaton College (February 5-12, 1950) received national publicity, appearing in the pages of the *Chicago Tribune*, as well as *Time* and *Life* magazines.⁴ Earle E. Cairns and J. Edwin Orr have written of well over 20 other college revivals occurring during the same time.⁵ Billy Graham was coming into prominence as a result of the enormous crowds being drawn (among non-Pentecostal Evangelicals) during the awakening, as well as other evangelists of the time, including Charles ("Chuck") Templeton of Canada, Tom Rees of Britain, and Mervin Rosell.⁶ In late 1949 revival began on the Island of Lewis and Harris, the largest of the Outer Hebridean group in Scotland.⁷ Other significant elements of Evangelical awakening included the Forest Home College Briefing Conferences (which soon helped to bring about the formation of Campus Crusade for Christ) and the Pacific Palisades Conferences, at which scores of pastors and ministers of various denominations, only a few of whom were Pentecostal, gathered together for prayer and praise in an atmosphere of spiritual renewal several times a year, sharing testimonies of revival, and precipitating the formation of other similar groups of pastors and ministers throughout North America.⁸

The Latter Rain Movement was catalyzed, in part, by the campaigns of healing evangelist William Branham in Vancouver, B.C., in the fall of 1947. His demonstrations of the gift of healing accompanied by knowledge of the illnesses of those present made a deep impression upon the teachers of Sharon Bible School in North Battleford, Saskatchewan, who precipitated revival at their school after their return from the Branham meetings.⁹ Although Branham had a prior influ-

ence upon the Latter Rain, the healing revival and the Latter Rain Movement were actually parallel developments during 1947-1952. Both occurred within the milieu of Pentecostalism, both were rejected by most major Pentecostal denominations, and both played a part in influencing the development of the Charismatic Movement of the 1960's and 1970's.¹⁰ Its emphasis upon "the laying on of hands with prophecy" and insistence upon the present-day existence of apostles and prophets brought considerable controversy in many Pentecostal churches. While there was not a general acceptance of the doctrines and practices of the Latter Rain within denominational churches, there was a significant extent to which they were received outside of the major denominations. The wide scope of the acceptance of the Latter Rain and its lasting influence seems, to a large extent, to have escaped the notice of denominational officials.¹¹

The movement was characterized by many reports of healings and other miraculous phenomena,¹² in contrast to the preceding decade, which was described by Pentecostals as a time of spiritual dryness and lack of God's presence.¹³ It stressed the imminence of the premillennial return of Jesus Christ, preceded by an outpouring of God's Spirit which was expected in accordance with the "former rain" and the "latter rain" of Joel 2:23, which was interpreted as a dual prophecy of the day of Pentecost as described in the second chapter of Acts and of the outpouring of the Holy Spirit which was to immediately precede the coming of the Lord. There was an emphasis upon spiritual gifts, which were to be received by the laying on of hands, in contrast to the old Pentecostal practice of "tarrying" for the Holy Spirit which had become widespread during the years before the revival.¹⁴ As was true of



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the healing revival at that time, there was an emphasis upon the unity of the body of Christ.¹⁵

In addition to the ministry of William Branham, who had employed the laying on of hands in his healing ministry, some of the influences precipitating the Latter Rain included the emphasis of healing evangelist Franklin Hall upon fasting and prayer,¹⁶ the church government format in use by the Independent Assemblies of God which stressed the autonomy of the local church,¹⁷ and the emphasis upon the "new thing" of Isaiah 43:19 which had found its way to North Battleford years after it was stressed during meetings of the early Pentecostal revival at the turn of the 20th century.¹⁸

There were many similarities between the early Pentecostal Movement and the 1948 Latter Rain Revival,¹⁹ both of which were known as the "Latter Rain Movement."²⁰ Both arose during a time of spontaneous Evangelical awakening,²¹ and both were characterized by a strong expectation of the imminent coming of Christ. Both employed the laying on of hands for the impartation of gifts of the Spirit,²² and both reported the supernatural occurrence of "heavenly singing" by "Spirit-filled" congregations, the sounds of which were likened to the sounds of a great pipe-organ.²³ Both recognized the existence of present-day apostles, prophets, evangelists, pastors and teachers,²⁴ and both were characterized by widespread repentance and "brokenness" before the Lord.

Another similarity between the two movements is that both were severely criticized by the denominations of which they were originally a part. Walter J. Hollenweger has observed that the institutional Pentecostal denominations at this time began to experience anew what had come about at the inception of their own movement, but this time from the opposite standpoint: that of the conservative denominations that they had criticized at the time of their own inception.²⁵

According to historian Cornelius J. Jaenen, a prophecy, well known among the early leaders of the Pentecostal Movement in Canada, had been given during the Los Angeles Azusa Street Revival of 1906 that a great revival would begin in Northern Canada.²⁶ Those involved in the Latter Rain Movement looked upon events at North Battleford in 1948 as a fulfillment of this prophecy.²⁷

The Latter Rain Movement originated at Sharon Orphanage and Schools in North Battleford, Saskatchewan, Canada, as a spark igniting an explosion of revival among many Pentecostals. It spread quickly throughout North America and many places throughout the world.

The president of Sharon's "Global Missions" was George Hawtin, who had been a pastor of the Pentecostal Assemblies of Canada and had founded Bethel Bible Institute in Star City, Saskatchewan in

Reaction of the A/G to the Latter Rain

The first evidence of concern from the Assemblies of God leadership over the "New Order of the Latter Rain" came in February 1949. General Superintendent Ernest S. Williams wrote a statement on "Bestowing Gifts" for the ministers quarterly letter. A thorough airing of the problem came in a special edition of the ministers letter, April 20, 1949.

At the 1949 General Council, a resolution was adopted disapproving of the practices of the Latter Rain. The resolution specified six errors in the teaching:

1. The overemphasis relative to imparting, identifying, bestowing or confirming of gifts by the laying on of hands and prophecy.
2. The erroneous teaching that the Church is built on the foundation of present-day apostles and prophets.
3. The extreme teaching as advocated by the "New Order" regarding the confession of sin to man and deliverance as practiced, which claims prerogatives to human agency which belong only to Christ.
4. The erroneous teaching concerning the impartation of the gift of languages as special equipment for missionary service.
5. The extreme and unscriptural practice of imparting or imposing personal leadings by the means of gifts of utterance.
6. Such other wrestings and distortions of Scripture interpretations which are in opposition to teachings and practices generally accepted among us.*

Few churches withdrew from the Assemblies of God over the Latter Rain issue. Some of the ministers who had withdrawn returned to the General Council. One who did not return was long-time editor of the *Pentecostal Evangel*, Stanley Frodsham.

* General Council minutes, 1949, pp. 26-27.

1935.²⁸ Two years later, the institute moved to Saskatoon, and became P.A.O.C. property in 1945, in order to achieve full P.A.O.C. recognition.²⁹ Disputes between Hawtin and P.A.O.C. officials led to Hawtin's resignation under pressure in 1947; another Bethel teacher, P.G. Hunt, resigned in sympathy.³⁰

In the fall of 1947 George Hawtin and P.G. Hunt joined Herrick Holt of the North Battleford, Saskatchewan Church of the Foursquare Gospel in an independent work that Holt had already established.³¹ It was during this time that the students there began to gather to study the Word of God, fasting, and praying. On February 12, 1948, according to George Hawtin's brother Ern (who had joined the faculty of Sharon, were Milford Kilpatrick, also, had become "Global Missions" secretary³²), "God moved into our midst in this strange new manner."³³ He continued as follows:

Some students were under the power of God on the floor, others were kneeling in adoration and worship before the



North Battleford Leaders, 1949

Above, left to right, Ern Hawtin, Percy G. Hunt, George Hawtin, and George Warnock, in "Cloud Room." Left, Herrick Holt, president, Percy G. Hunt, and George Hawtin, at groundbreaking service. Courtesy of Eulene Moores.



Lord. The anointing deepened until the awe of God was upon everyone. The Lord spoke to one of the brethren. "Go and lay hands upon a certain student and pray for him." While he was in doubt and contemplation one of the sisters who had been under the power of God went to the brother saying the same words, and naming the identical student he was to pray for. He went in obedience and a revelation was given concerning the student's life and future ministry. After this a long prophecy was given with minute details concerning the great thing God was about to do. The pattern for the revival and many details concerning it were given.³⁴

After a day searching the Scriptures, on February 14 "it seemed that all Heaven broke loose upon our souls, and heaven above came down to greet us."³⁵ According to Ern Hawtin, "Soon a visible manifestation of gifts was received when candidates were prayed over, and many as a result began to be healed, as gifts of healing were received."³⁶ This event was particularly significant to Pentecostals in view of the dearth of such manifestations from about 1935. It was for this reason that, as people became aware of these events, they flocked to North Battleford from all parts of North America and many parts of the world to the camp-meeting conventions at Sharon publicized by *The Sharon Star*. Before long, these meetings became widely known, and the teachers from Sharon began receiving invitations to minister throughout North America.

At the invitation of Reg Layzell in Vancouver, B.C., George and Ern Hawtin held meetings at Glad Tidings Temple on November 14-28, 1948.³⁷ Myrtle D. Beall, pastor of Bethesda Missionary Temple in Detroit, Michigan traveled 2,500 miles by car to attend these meetings³⁸ and returned

to her church to spark revival there, attracting people from all parts of the country including Ivan and Carlton Spencer (the founder of Elim Bible Institute and his son), who were at the Zion Evangelistic Fellowship in Providence, Rhode Island, for a Pentecostal Prayer Fellowship gathering in December 1948 when a latecomer to the gathering arrived and shared "what he had heard of a visitation in Detroit."³⁹ Ivan Spencer and his wife went to Detroit within a few days and returned to ignite revival at Elim Bible Institute.

The Laying on of Hands with Prophecy and Insistence of Present-day Existence of Apostles and Prophets Brought Much Controversy.

Mrs. Beall wrote a letter describing the revival at Bethesda to Stanley Frodsham, who had been a pioneer of the early Pentecostal Movement at the turn of the century, a leader of the Assemblies of God denomination in the U.S., and the editor of the *Pentecostal Evangel*, its official periodical, for 28 years. As a result of this letter, he went to Mrs. Beall's church in January 1949, where "he was moved deeply by scenes of people under great conviction of sin, making confession and finding peace."⁴⁰ Frodsham heartily approved of the movement, despite the admitted excesses of many of its adherents and the consequent opposition of his denomination to the Latter Rain. Under pressure and eligible to retire, he resigned from the editorship of the *Pentecostal Evangel* and withdrew his name as an

ordained minister of the Assemblies of God.

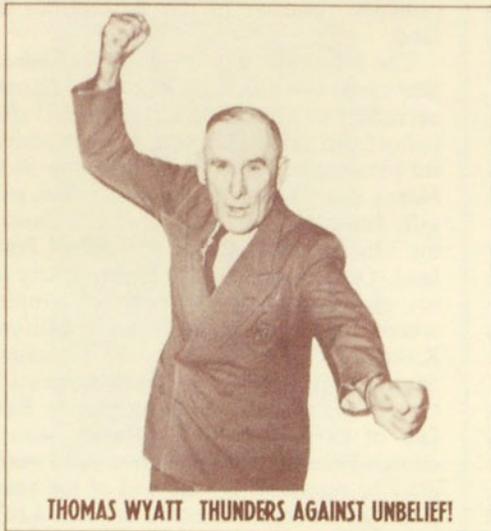
The February 1949 issue of *The Sharon Star* carried an article on Winston I. Nunes, according to which "we received word also today from Salem, Oregon, of the wonderful blessing being spread by Brother W. I. Nunes since hands were laid on him and gifts began to operate in power."⁴¹ During the same month, Thomas Wyatt of Portland, Oregon, invited the Hawtin party to his church, Wings of Healing Temple, where George Hawtin and Milford Kirkpatrick ministered to 90 preachers from almost every part of North America.⁴² One of the pastors attending was A. Earl Lee of Los Angeles, California, whose church became a center for revival soon after he returned. By the end of the year, Ern Hawtin had written of A. Earl Lee's church that "Immanuel Temple work is expanding rapidly and is a mother church for hundreds of miles around, with many assemblies looking there for help and supervision."⁴³

By 1949 the North Battleford brethren were becoming less central to the movement, and leadership began to emerge in other circles, partly as a result of tendencies toward sectarianism among the North Battleford leaders.⁴⁴ It was partly because of these tendencies that involvement in the Latter Rain soon became anathema among many denominational Pentecostals. However, such Pentecostal stalwarts as Lewi Pethrus of Sweden continued to endorse the movement,⁴⁵ and as leaders of the Apostolic Church, of Elim Bible Institute in New York State and of Bethesda Missionary Temple in Detroit, Michigan continued to move in the revival, the movement progressed with lasting effects. Many of these ministries carried on and developed principles that had arisen in the Latter Rain Revival, becoming part of the Charismatic Renewal of the 1960's and 1970's.

Until 1977 one of the noted leaders in the Charismatic Renewal was John Poole, son of Fred C. Poole, a pastor of the Apostolic Church who was a major figure in the Latter Rain Revival.⁴⁶ After his father's death in 1963, John Poole pastored his father's church in Philadelphia, Pennsylvania, which, by 1976, included four separate congregations with 60 associated home meetings.⁴⁷ In the early 1970s he was a frequent contributor to *New Wine*, an important periodical of the Charismatic Renewal.

Bethesda Missionary Temple in Detroit, Michigan became prominent in the Charismatic Renewal. Myrtle Beall's son, James Lee Beall, who succeeded his mother as pastor of the church, became a frequent contributor to *Logos Journal*, one of the most widely circulated periodicals of the Charismatic Renewal.

Some of the 1976 faculty members of Elim Bible Institute in Lima, New York (which had moved from Hornell in 1951), had been widely recognized leaders in the



THOMAS WYATT THUNDERS AGAINST UNBELIEF!

Three prominent leaders of the Latter Rain Movement. Thomas Wyatt pastored Wings of Healing Temple, Portland, Oregon; Myrtle Beall pastored Bethesda Missionary Temple, Detroit; Stanley Frodsham, former editor of the *Pentecostal Evangel*, became a teacher in the movement. Photos from *The Voice of Faith*, Harry Beall, and Stanley Frodsham, by Faith Campbell.



Myrtle Beall



Stanley Frodsham

1948 Latter Rain Movement, including Elmer Frink and Carlton Spencer, who became president of the school during the time of the Latter Rain Revival. Demos Shakarian, founder of the Full Gospel Businessmen's Fellowship, which played an important part in influencing the Charismatic Renewal, invited Carlton Spencer to a convention in Washington in 1953,⁴⁸ an indication of Latter Rain influence upon the early development of the Charismatic Revival.

H. David Edwards, vice president of Elim, was a speaker at Jesus '76, a gathering of 42,000 people in Mercer, Pennsylvania, August 19-21, 1976. Also present as a speaker at the same gathering was Winston I. Nunes, at that time a pastor in Toronto, Ontario, who, as an important figure in the Latter Rain,⁴⁹ had represented both the independent Assemblies of God and the Elim Missionary Assemblies (both

of its camp meeting speakers. About 500,000 World MAP tapes are in circulation worldwide. Many of these camp meeting messages are by leaders of the 1948 Latter Rain Movement, and a large number of the messages have continued in its main emphasis. Two of the camp meeting speakers, Kevin Conner and Rob Wheeler,⁵³ were among the first students at Calvary Bible College in Sydney, Australia (now in Melbourne), which was pioneered by Ray Jackson, who brought seeds of the Latter Rain to New Zealand from North America.⁵⁴ The Foreign Missions Secretary of World MAP, Brian Bailey,⁵⁵ had brought the 1948 Latter Rain Revival from North Battleford to Europe, with John Owens.⁵⁶ R. Edward Miller, another camp meeting speaker for World MAP, had had contact with the Latter Rain in the early 1950s⁵⁷ and founded the Peniel Bible Institute in Argentina, where he pioneered a number of new churches at that time, and in later years.

George Warnock, author of *The Feast of Tabernacles*, one of the most influential books arising from within the Latter Rain Movement, acted as Ern Baxter's personal secretary for two or three years, immediately prior to the 1948 revival.⁵⁸ Eric Simila, Ern Baxter's secretary in 1975, referred to George Warnock as an associate, a "'Timothy' if you please," to Ern Baxter,⁵⁹ who became widely known in the Charismatic Renewal. In 1975 Ern Baxter became closely associated with Christian Growth Ministries in Ft. Lauderdale, Florida.

Logos Journal, which, as has been mentioned, was one of the most widely circulated magazines of the Charismatic Renewal, grew out of the publication *Herald of Faith/Harvest Time*, edited by Joseph Mattson-Boze and Gerald Derstine.⁶⁰ Mattson-Boze played a part of the

1948 Latter Rain Revival,⁶¹ and Gerald Derstine was associated for several years with J. Preston Eby, who had had some contact with the 1948 Latter Rain.⁶²

The Latter Rain Movement Has Had Great Influence Throughout the Christian Church During Its 40 Years.

Various beliefs and practices of the Latter Rain found their way into the Charismatic Renewal, including spiritual singing and dancing, praise, the foundational ministries of Ephesians 4:11, the laying on of hands, tabernacle teaching, the Feast of Tabernacles, and the foundational truths of Hebrews 6:1-2.

Of at least 19 ministries⁶³ that have brought Latter Rain beliefs and practices into the Charismatic Movement, two of the most prominent are those of Bill Britton in Springfield, Missouri, and John Robert Stevens in Los Angeles, California. Bill Britton came into the Latter Rain in May 1950 through meetings at Faith Temple in Memphis, Tennessee, pastored by Paul Grubb. The guest speaker was Fred C. Poole, who laid hands upon him and prophesied that he would be an evangelist, a "publisher of good news."⁶⁴ The same year, John Robert Stevens visited an Independent Assemblies of God church in Tacoma, Washington, where he received the laying on of hands by Winston I. Nunes.⁶⁵ By 1977 John Robert Stevens had at least 94 churches associated with him,⁶⁶ throughout the U.S., Canada, and worldwide. The emphasis in most of these ministries is upon preparation for the coming outpouring of the Holy Spirit "which shall finally bring the FULLNESS, a company of overcoming Sons of God who have come to the measure of the stature of the fullness of Christ to actually dethrone Satan, casting him out of the heavenlies, and finally binding him in the earthlies, bringing the hope of deliverance and life to all the families of the earth. This...great work of the Spirit shall usher a people into full redemption — free from the curse, sin, sickness, death and carnality."⁶⁷

Traditional Pentecostal denominations have been, to a large extent, unaware of the lasting effects of the Latter Rain Movement. However, the Latter Rain was one of several important influences upon the Charismatic Renewal of the 1960s and 1970s. Its significance in the context of World Protestantism, therefore, lies in its effects upon a growing influence in most Protestant denominations.

NOTES

1. David J. DuPlessis, "Chaff-Fire-Wheat," *The Elim Pentecostal Herald* 21, 213 (March 1950), p. 6.
Richard Riss, author of *The Evidence for the Resurrection of Jesus Christ* (Minneapolis, MN: Bethany

Myrtle Beall, a Detroit Pastor, and Stanley Frodsham, Editor of the *Evangel*, Were the Best-known A/G Ministers Who United with the Movement.

of which were "Latter Rain")⁵⁰ at the World Pentecostal Conference in 1952.⁵¹

Ralph Mahoney, a close associate of Elim Bible Institute, attended a few meetings of the Latter Rain Movement in his youth.⁵² In 1966, he founded the World Missionary Assistance Plan, an organization providing services for missionaries in 30 countries throughout the world. World MAP publishes books and distributes tapes

Fellowship, 1977), earned the Master of Christian Studies degree at Regent College in Vancouver, B.C. Canada. This article is a summary of his dissertation, which was done under the direction of Dr. Ian S. Rennie. Mr. Riss is a faculty member of Christian Life College, Mt. Prospect, Illinois.

2. On disapproval of the Latter Rain by the Pentecostal Fellowship of North America, see Marion Meloon, *Ivan Spencer: Willow in the Wind* (Plainfield, NJ: Logos International, 1974), pp. 166-167; that of the Assemblies of God, U.S.A., see William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), p. 324; disapproval in the official publication of the Pentecostal Assemblies of Canada: E. S. Williams, "More About Gifts," *The Pentecostal Testimony* (15 June 1949), p. 8; Pentecostal Holiness rejection of the Latter Rain: J. Preston Eby to Richard Riss, 11 October 1976, Thesis File, Regent College, Vancouver, B.C., Canada; that of the Apostolic Church of Great Britain: Cecil Cousen to Richard Riss, taped message, 20 March 1977.

3. The May, 1952 issue of *The Voice of Healing* published by Gordon Lindsay had pictures on its cover of twenty healing evangelists. For an extensive history of the Healing revival see David Edwin Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975).

4. Earle E. Cairns, *V. Raymond Edman: In the Presence of the King* (Chicago: Moody Press, 1972), p. 135; "42 Hours of Repentance," *Time* 55, 8 (20 February 1950), pp. 56-58; "College Revival Becomes Confession Marathon," *Life* 28, 8 (20 February 1950), pp. 40-41.

5. Cairns, p. 136; J. Edwin Orr, *Campus Aflame* (Glendale, CA: Gospel Light Publications, 1971), pp. 165-182.

6. On Billy Graham during the Mid-twentieth Century Awakening: J. Edwin Orr, *Good News in Bad Times* (Grand Rapids, MI: Zondervan Publishing House, 1953), pp. 157, 168-173; Harold J. Ockenga, article *Christian Life*, quoted by Ivan Q. Spencer, "Revival Is Breaking," *The Elim Pentecostal Herald* 21, 213 (March 1950), p. 8; J. Edwin Orr, *The Second Evangelical Awakening in America* (London: Marshall, Morgan & Scott, 1952), pp. 192, 194; Fred W. Hoffman, *Revival Times in America* (Boston: W. A. Wilde Co., 1956), pp. 175-176; Winthrop S. Hudson, *Religion in America*, 2nd ed. (New York: Charles Scribner's Sons, 1973), p. 384; Edward L. R. Elson, *America's Spiritual Recovery* (Westwood, NJ: Fleming H. Revell Co., 1954), pp. 39-40; on Charles Templeton: Elson, p. 40; on Tom Rees: Richard Riss, "The Latter Rain Movement of 1948 and the Mid-twentieth Century Evangelical Awakening" (Master's Thesis, Regent College, Vancouver, B.C. Canada, April, 1979), p. 56; on Mervin Rosell: Orr, *Second Evangelical Awakening*, p. 199; Orr, *Good News in Bad Times*, pp. 181-183.

7. Andrew Woolsey, *Duncan Campbell—A Biography* (London: Hodder & Stoughton, 1974), pp. 114, 117-119, 134-135, 149.

8. On the Forest Home Briefing Conferences: Ethel May Baldwin and David V. Benson, *Henrietta Mears and How She Did It!* (Glendale, CA: Gospel Light Publications, 1966), p. 232-250; on the Pacific Palisades Conferences: Orr, *Second Evangelical Awakening*, pp. 161-164; Orr, *Good News in Bad Times*, pp. 37-42.

9. *The Sharon Star* (1 January 1948), pp. 2, 3.

10. For a discussion of the influence of the Latter Rain Revival upon the Charismatic Movement, see Riss, pp. 192-200. The influence of the Healing revival is discussed in Harrell, *All Things Are Possible*.

11. *In Suddenly... From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), p. 333, Carl Brumback had written that the Latter Rain had "practically come to naught." Walter J. Hollenweger, in *Handbuch Der Pfingstbewegung*, Doctoral dissertation, University of Zurich, 1965, O2a02.144, p. 758, wrote that Brumback's statement was an example of "the same wishful thinking that led the traditional churches to ignore the beginnings of the Pentecostal Movement."

12. George R. Hawtin, "Editorial," *The Sharon Star* (1 July 1948), p. 2.

13. Brumback, p. 331.

14. James A. Watt, taped message on the Latter

Rain Movement, Christian Centre, Surrey, B.C., Canada, spring 1976; Dick Leggett, "New Wine Interviews Ern Baxter," *New Wine* 10, 11 (December 1978), pp. 4-7, 22-24.

15. Reg Layzell, message given 25 March 1951, reprinted in B. Maureen Gaglardi, *The Pastor's Pen: Early Revival Writings of Pastor Reg Layzell* (Vancouver, B.C.: New West Press, 1965), p. 65.

16. Ernest Hawtin, "How This Revival Began," *The Sharon Star* (1 August 1949), p. 3.

17. A. W. Rasmussen, "Scriptural or Unscriptural Church Order," *The Sharon Star* (1 February 1948), pp. 1, 3. The Independent Assemblies of God was a group of Pentecostal assemblies of Swedish origins which considered local church government to be superior to centralization. It met in conference on specified occasions but had no general council, although it had letterhead stationery bearing the name of the group and its elected officers.

18. Cornelius John Jaenen, "The Pentecostal Movement" (M.A. Thesis, University of Manitoba, April, 1950), pp. 85-87.

19. Brumback, p. 331.

20. Hudson, p. 345.

21. J. Edwin Orr, *The Flaming Tongue: The Impact of Twentieth Century Revivals* (Chicago: Moody Press, 1973), provides an extensive account of the Evangelical awakening that accompanied the early Pentecostal revival.

22. Faith Campbell, *Stanley Frodsham: Prophet With A Pen* (Springfield, MO: Gospel Publishing House, 1974), pp. 110-111. Faith Campbell wrote, "My father [Stanley Frodsham] had received the baptism in the Holy Spirit when hands had been laid on him in Sunderland, England. His friend Smith Wigglesworth had received in the same way, and so had hundreds of others." See also Mrs. M. B. Woodworth-Etter, *Signs and Wonders God Wrought in the Ministry for Forty Years* (Indianapolis, IN: Mrs. M. B. Woodworth-Etter, 1916), p. 250, according to which, "many ministers and evangelists received great power and gifts by the laying on of my hands." In addition, an examination of the origins of Pentecotalism indicates that at the historic Bethel College in Topeka, Kansas, it was by laying on of hands that the gift of the Holy Ghost was received at the very outset of the Pentecostal Movement.

23. George R. Hawtin, "News from Sharon: Heavenly Choir Restored," *The Sharon Star* (1 December 1948), p. 1; Stanley H. Frodsham, *With Signs Following* (Springfield, MO: Gospel Publishing House, 1946), pp. 48-49.

24. The apostleship of such early Pentecostal leaders as Smith Wigglesworth was taken for granted among many of those involved in the early Pentecostal Movement. Note, for example, the title of Stanley Frodsham's book, *Smith Wigglesworth, Apostle of Faith* (Springfield, MO: Gospel Publishing House, 1948).

25. Hollenweger, p. 758. It is interesting to note that, with the possible exception of the "heavenly choir" the common characteristics of the Pentecostal revival at the turn of the century and the 1948 Latter Rain were also apparent in the "Irvingite" movement, the Catholic Apostolic Church, beginning at 1830 in London.

26. Jaenen, p. 85

27. Ibid.

28. Gloria G. Kulbeck, *What God Hath Wrought: A History of the Pentecostal Assemblies of Canada* (Toronto: The Pentecostal Assemblies of Canada, 1958), pp. 60-61.

29. Erna Alma Peters, *The Contribution to Education by the Pentecostal Assemblies of Canada* (Altona, Manitoba: D. W. Friesen & Sons, Ltd., 1971), pp. 34-36.

30. C. B. Smith, "An Explanation Concerning Bethel Bible Institute, Sask.," *The Pentecostal Testimony* (15 November 1947), pp. 9, 21-22.

31. Jaenen, p. 87. The International Church of the Foursquare Gospel was founded by Canadian-born Mrs. Aimee Semple McPherson. A Pentecostal denomination, it gained considerable support in the early twenties, but later became overshadowed in western Canada by the Pentecostal Assemblies of God.

32. "From the Editor's Desk," *The Sharon Star* (1 January 1948), p. 2; M. Kirkpatrick, "Global Missions Broadcast," *The Sharon Star* (1 April 1948),

p. 4.

33. Ernest Hawtin, "How This Revival Began," *The Sharon Star* (1 August 1949), p. 3.

34. Ibid.

35. George Hawtin, "The Church—Which Is His Body," *The Sharon Star* (1 March 1950), p. 2.

36. Ernest Hawtin, "How This Revival Began," p. 3.

37. James A. Watt, "Progress With God," *The Sharon Star* (1 December 1948), p. 3.

38. M. D. Beall, "Mrs. Beall Testifies," *The Sharon Star* (1 December 1948), p. 4.

39. Meloon, pp. 147-149.

40. Menzies, p. 232.

41. George Hawtin, "Editorial," *The Sharon Star* (1 February 1949), p. 2.

42. George Hawtin, "Editorial," *The Sharon Star* (1 April 1949), p. 2.

43. Ernest Hawtin, "A Report on Meetings by E. H. Hawtin Party," *The Sharon Star* (1 December 1949), p. 2.

44. George Hawtin mentions the sectarian tendencies of his own ministry at that time in George R. Hawtin, "Mystery Babylon," *The Page* (Battleford, Sask.: n.d.) twelfth printing, pp. 10, 11.

45. Lewi Pethrus, "The Source of a Revival," *The Sharon Star* (1 February 1950), p. 1.

46. Fred C. Poole, "Days of Visitation," *The Elim Pentecostal Herald* 22, 226 (July-August 1951), pp. 10, 13. The Apostolic Church "of Wales" in Pen-y-groes, Wales merged with similar groups in Bradford, Yorkshire: Hereford in the Midlands; and Glasgow, Scotland to form the "Apostolic Church," which, by the time of the 1940's had spread worldwide.

47. H. David Edwards, interview at Elim Bible Institute, Lima, New York, 23 December 1976.

48. Stanley Frodsham to Faith and Len Campbell, 3 June 1954, Stanley Frodsham Papers, Asbury Theological Seminary, Wilmore, Kentucky.

49. Stanley Frodsham to Faith and Len Campbell, 7 May 1949, Stanley Frodsham Papers, Asbury Theological Seminary, Wilmore, Kentucky.

50. *The Elim Pentecostal Herald* 24, 232 (July-September 1952), p. 10.

51. Ibid.

52. Ralph Mahoney to Richard Riss, 14 October 1976, Thesis File, Regent College, Vancouver, B.C., Canada.

53. World MAP Tape Outreach, *1975 Tape Catalog* (Burbank, CA: World MAP, 1975), pp. 5, 22.

54. Ray Jackson, Sr. to Richard Riss, 16 March 1977, Thesis File, Regent College, Vancouver, B.C., Canada.

55. World MAP Tape Outreach, *1975 Tape Catalog*, p. 4.

56. Cecil Cousen to Richard Riss, 20 March 1977, Thesis File, Regent College, Vancouver, B.C., Canada.

57. Campbell, p. 121.

58. Ern Baxter to Richard Riss, 14 July 1976, Thesis File, Regent College, Vancouver, B.C., Canada.

59. Eric J. Simila to Richard Riss, 6 September [sic: October] 1975, Thesis File, Regent College, Vancouver, B.C., Canada.

60. Dan Malachuk, "Publisher's Preface," *Logos Journal* 7, 1 (January-February 1977), p. 4.

61. *The Sharon Star* (1 August 1949), p. 3.

62. J. Preston Eby to Richard Riss, 11 October 1976, Thesis File, Regent College, Vancouver, B.C., Canada.

63. Riss, pp. 195-196.

64. [Becky Sue] Britton, *Prophet On Wheels: The Life Story of Bill Britton*, part three (Springfield, MO: Bill Britton, 1980), pp. 1-4.

65. John Robert Stevens, "How God Met Me in Psalm 144," taped message (Los Angeles, CA: Living Word, Inc., 17 August 1975); Mel Bailey, telephone interview, Anaheim, CA to Greenvale, NY, 12 June 1976.

66. John Robert Stevens, *The Living Word This Week*, 30 January 1977, pp. 21-24.

67. J. Preston Eby, "The Battle of Armageddon, Part IV," *Kingdom Bible Studies*, September 1976, p. 10.

Zamzam Drama/ from page 8

the war. They had boarded the *Zamzam* in Recife, Brazil. When they were released in France and flew back to New York, they had scooped every other publication in the world and embarrassed the Germans with the film Scherman smuggled out.

Murphy's detailed story, "The Sinking of the *Zamzam*," and Scherman's graphic photos of the incident were published in *Life's* June 23, 1941, issue. *Time* magazine told how Scherman had a missionary doctor wrap two exposed rolls of film in surgical gauze; two other rolls were inserted in the bottom of a toothpaste tube and a shaving cream tube. *Time* described

Scherman's expression as like "the cat that had just swallowed a whole cage of canaries."¹¹

One of the photos Scherman took of the *Atlantis* is thought to have helped end its deadly career. The photo was reproduced and displayed in every British warship—something *Atlantis'* Captain Rogge lived to regret.

Scherman also figured in another interesting bit of conjecture regarding the British role in the *Zamzam's* loss.

While he was photographing the British foreign secretary Anthony Eden in 1942, Scherman was amused to hear Eden say that the British were disappointed about the *Zamzam* incident. The British thought the sinking of the ship, with all of the Americans aboard, would surely bring the U.S. into the war to help fight the Germans. "You chaps," he told Scherman over a cup of tea, "were quite a disappointment to us."¹²

Perhaps nobody will ever learn the complete story of the mysterious *Zamzam*.

Notes

1. Charles J. V. Murphy, "The Sinking of the *Zamzam*," *Life*, June 23, 1941, p. 21.

2. Ingrid Trobisch, *On Our Way Rejoicing* (Wheaton, IL: Tyndale House, 1986), p. 23. Ralph Hult was able to return to Africa in 1942, but he died there a few months later, leaving a widow and 10 children. Ingrid, his daughter, is the widow of missionary-author Walter Trobisch and lives in Springfield, Missouri.

3. Claude Keck, "Sinking of the *Zam Zam*," *CA Herald*, Aug. 1941, p. 6.

4. Barrie Pitt, *The Battle of the Atlantic* (New York: Time-Life Books, 1977), p. 43.

5. Ingrid Trobisch, to author.

6. Murphy, pp. 22-23.

7. "Nazis Outwitted," *Time*, June 23, 1941, p. 41.

8. S. Hjalmar Swanson, *Zamzam, The Story of a Strange Missionary Odyssey* (Minneapolis: Board of Foreign Missions of the Augustana Synod, 1941), p. 57. Lawrence Danielson was one of the six children traveling with their mother to meet their father in Africa. Paul Derr, in the accompanying story, refers to the woman and her six children who were spilled out of a leaking lifeboat. This was the Danielson family. They were all pulled to safety.

9. Murphy, p. 78.

10. Swanson, p. 91.

11. "Nazis Outwitted." The Germans permitted Scherman to continue his photography on the *Atlantis* and the *Dresden*, but they confiscated all but four rolls in France. The confiscated film was returned to the State Department in Dec. 1941. *Life* published many of the photos in its Dec. 15, 1941, issue.

12. Pitt, p. 37.

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Coming in the Next Issue

The theme of the winter issue is "Women in Ministry," featuring women who have held key roles in the Assemblies of God.

Coming in Future Issues

Stories on the old Central District (Indiana, Michigan, and Ohio); Early ministry to Eastern Europe; Morris Plotts and 1933-34 Iowa revivals, and many others.



Three survivors of the *Zamzam* arrive in New York aboard the Bermuda Clipper. They are, left to right, Charles J. V. Murphy, *Fortune* magazine; David A. Scherman, *Life* photographer; and Charles McCarthy, a volunteer ambulance driver. WIDE WORLD PHOTOS.