

Assemblies of God

HERITAGE™



50 YEARS AGO

THE ASSEMBLIES OF GOD & WORLD WAR II

For WW II coverage see "A Refugee in Sweden," G. Herbert Schmidt's agonizing experience, page 3, and Time Frame, page 14.

COVER. Evangelist Esther Mae Cooper (now Wyrick) plays and sings for wounded servicemen at Letterman Army Hospital, San Francisco, about 1945 while Chaplain Joseph Gerhart looks on. Mrs. Wyrick now lives in Monrovia, California. Joseph Gerhart, who later served as superintendent of the Northern California-Nevada District of the Assemblies of God, died in May 1991. Photo courtesy of Ruth E. Gerhart.

SPRING

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HERITAGE LETTER

By Wayne Warner

Taylor Family Longevity

It has been said that everyone has a book in him or her. We could publish a lot of books since the focus of the Archives is on the Assemblies of God and the Pentecostal movement. Unfortunately, publishing books is expensive, so most of the stories—as interesting and as important as they are—will go unpublished.

Take the Taylor family for example. Not only did three of the six siblings pictured on this page live into their nineties, but also the other three are at least in their eighties. (All of them have been faithful Assemblies of God members.)

Waymon D. Taylor, 97, was ordained in 1917. That's 75 years ago—back when Woodrow Wilson began his second presidential term, the U.S. entered World War I, and the Assemblies of God and its Gospel Publishing House were still a year away from moving out of St. Louis to Springfield.

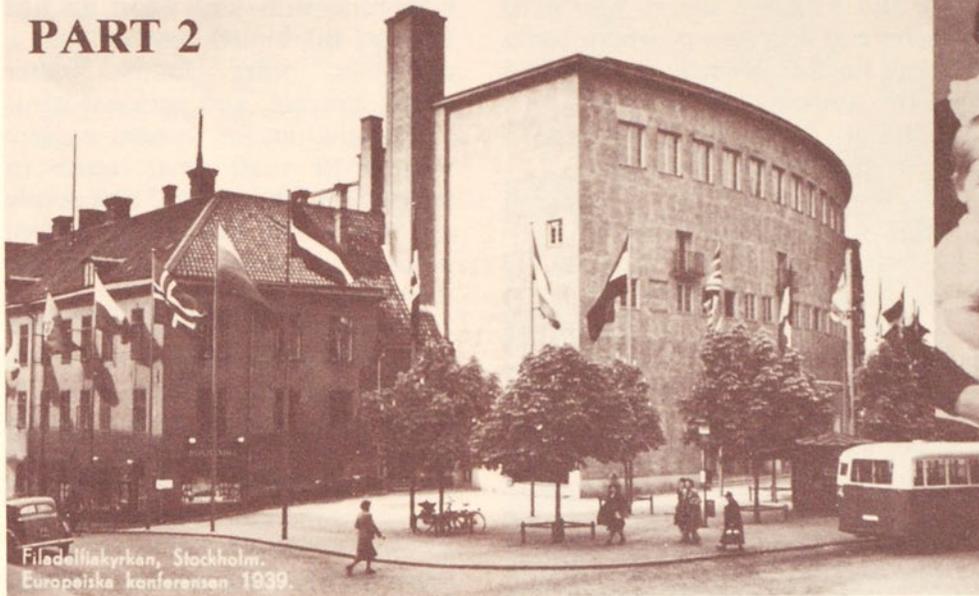
Only three other living Assemblies of God ministers have been ordained as long. Interestingly, all four of the ministers live in Texas. They are Mary Crouch Cadwalder (widow of Hugh), 98, Sugarland, ordained in November 1910; Sunshine Ball (widow of Henry C.), 96, San Antonio, ordained April 26, 1917; and Horace M. Reeves, 99, Plainview, ordained in 1917 (exact date unknown). Brother Reeves, who pastored in Texas and New Mexico and served as superintendent of the old Texico and West Texas Districts (1939-43), will celebrate his 100th birthday on April 29.

The information on the Taylors and the photograph were supplied by Byron Taylor's son-in-law, Clint Williams, pastor of Bethel Assembly of God, Acworth, Georgia.

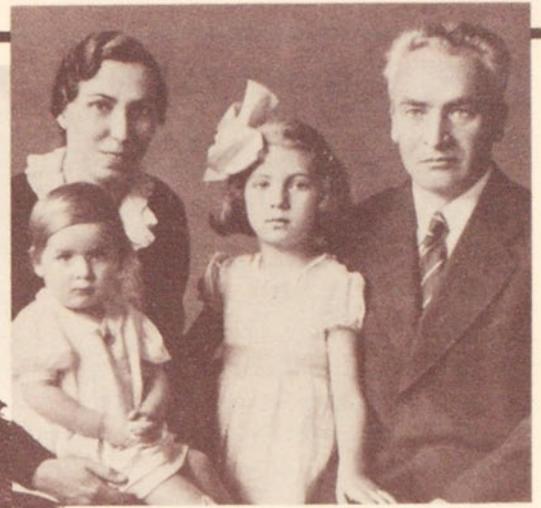
Six living Taylor siblings got together in 1990, and we are fortunate to have their group photo for this issue. Martha Lela Basye, in the wheelchair, who was 97 at the time, passed away at the age of 98 last year. Waymon, ordained in 1917 and now living in Humble, Texas, is seated next to Martha. Standing, from the left, Glynn Taylor, 84, Crockett, Texas; Byron E. Taylor, 91, Coolidge, Texas; Dessie Powell, 85, Shreveport, Louisiana; and Ruth Vogel, 92, also of Shreveport. Courtesy of Clint R. Williams



PART 2



Filadelfiakyrkan, Stockholm.
Europeiska konferensen 1939.



Above, the G. Herbert Schmidt family in 1942, shortly before the war separated the family. Left, Filadelfia Church, Stockholm, in 1939. The church assisted Schmidt during his 3-year stay in the country.

A Refugee in Sweden

A/G Missionary G. Herbert Schmidt's 3-Year World War II Struggle to Rescue His Family From Nazi-controlled Danzig

By Wayne Warner

UPDATE

The winter issue of *Heritage* carried G. Herbert Schmidt's painful story, "An American Missionary in Nazi Hands," Part 1 of this 3-part drama. It all started when he had taken his family back to Danzig in June 1939, only 3 months before World War II started. There they were trapped because of the war. In November 1940 he was arrested by the Nazis and spent 6 months in prison, nearly dying from sickness and starvation. He was questioned about spying for America and charged with preaching the illegal Pentecostal message.

In January 1943, knowing that he would more than likely be imprisoned again, he sneaked aboard a German freighter bound for Stockholm. He had hopes of bringing his family to neutral Sweden so they could return to America. This installment tells of the frustrations he experienced in Sweden and the futility of even communicating with his family.

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

As a stowaway taken off a German freighter in Stockholm during World War II, Assemblies of God missionary G. Herbert Schmidt learned quickly that Swedish officials were not excited to see him. Not nearly as excited as he was to see them. He hardly expected a brass band, but to be imprisoned by the neutral Swedes had never crossed his mind.

The Swedes had good reasons to think they had a German spy in their hands.

Schmidt had arrived on a German vessel from Nazi-occupied Danzig. He spoke German. His family was in Danzig. His wife was a native of Danzig. His name was German. He had lived in Germany for a while before going to America. Even

though he had been an American citizen since 1919, he had been in and out of Europe during the previous 20 years. And to top it off, how many stowaways crawled out of their hiding places carrying portable typewriters?

The irony of the moment caught Schmidt off guard. After suffering for 3 years under the Nazi regime—and accused of being an American spy—a country friendly to his own nation now suspected that he might be spying for the Germans. Exasperated he told one of his questioners, "I am no more fit to be a spy than a cow is to play the piano!"

Finally after suffering the indignation of a jail cell for a week, Schmidt was released to the custody of his friend Lewi Pethrus, pastor of the famous Filadelfia Church.

Schmidt fared little better in his unexpected arrival at the American Legation in Stockholm—unexpected arrival because the Swedes failed to

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deliver the two letters he had written to the Legation while he sat in prison. American officials raised serious questions about his being in Danzig, the former free city which had been under Nazi control for more than 3 years. He explained that as a missionary he returned to Danzig during the summer of 1939, only 3 months before the war started. Attempts to get his family out of Europe were blocked by Nazi authorities.

For 3 frustrating years Schmidt waited in Sweden, trying to get his family out of Danzig.

When officials at the American Legation told Schmidt that he should return to the United States, Schmidt refused, saying that he needed to remain in Sweden so he could help his family. Since he entered the country illegally, however, he was declared a refugee. Three months later the Legation ordered him to surrender his passport until he was willing to return to America. Not in his wildest imagination could he have dreamed that he would not return to America until 1946, more than 3 years later!

Even after he was released from jail and satisfied the American officials with his story, Schmidt's plans to minister in the country were quickly dashed by the Swedish government. The authorities would not confine Schmidt, they told Pastor Pethrus, providing Pethrus took responsibility for his safety and good behavior. That part would be easy. But since he was declared a refugee, Schmidt would not be permitted to speak in public services. (Not until a few weeks had passed would he understand what he believed to be his mission in Sweden.)²

Furthermore, he would not have his freedom in Stockholm where he could take in the many activities of the Philadelphia Church. He would be sent to Sjoarp, Philadelphia's vacation property high in the mountains several hours south of Stockholm. Here he would remain in isolation with a few church peo-

ple and Finnish children who lived there, and only two of whom could speak English. Even to get a hair cut at the nearest town 16 miles away, Schmidt would need permission from the Swedish government.

Questioning the will of God about being under house arrest at Sjoarp—even though he was thankful for the friendly Swedish believers and the peaceful area bordering a beautiful lake—Schmidt reasoned that his life would have been much more productive had he been given opportunities to minister throughout Sweden.

Disappointment about the house arrest (“banishment,” Schmidt called it) came to a happy ending one day while he prayed. Hearing the word “write” repeated in his mind, he concluded that God wanted him to write. “What to write about was not clear to me as yet,” he said later. “I waited on the Lord until it became very clear to me that I was to write about my life's experiences.”³

He knew that he had a new assignment. His story had to be told. Although he had frequently written articles for *The Gospel Call* and the *Pentecostal Evangel*, he had never written a book nor had he any plans to do so. But now during a period of forced inactivity he would join the likes of John Bunyan and write from captivity. Now he knew why he was impressed that night in Danzig to take, of all things, his portable typewriter when friends sneaked him aboard the German freighter.

The first of four books which rolled out of his typewriter became *Songs in the Night* (his prison experiences), first published in Swedish and later in English by the Gospel Publishing House.

Two Stockholm incidents which Schmidt included in his 1948 book, *The Journey Home*, both affected him but for different reasons. The first incident demonstrated the kindness of the Philadelphia Church, and the second focused on the unethical conduct of a church member.

Knowing that Schmidt was able to

take little with him when he fled Danzig, the church bought him a new suit, other clothes, winter shoes, suitcase, and personal items to prepare him for Sweden's severe winter. “I shall never cease to thank God,” he wrote, “and deeply appreciate that which the children of God in Sweden did for me and the love they manifested.”⁴

The unethical happening resulted when Schmidt accepted an invitation to tell his story to church members at one of the pastors' home. He had given his testimony at a Philadelphia membership meeting, but at an unofficial gathering in the parsonage for 4 hours he detailed his story of imprisonment and dramatic escape from Danzig. Fearing that the publication of his story might endanger his family in Danzig at the time, he asked the listeners not to publicize it.

One of the members sitting in the pastor's home listened carefully as Pastor Pethrus interpreted into Swedish Schmidt's experiences. Without Schmidt's permission or knowledge, the story was fictionalized and published as a novel in Sweden. According to Schmidt, the fictionalized account included a second escape from Danzig which reunited Margaret Schmidt and the girls with their husband and father in Stockholm.

Schmidt would have given anything in the world had the real life scenario gone that way.⁵

As field superintendent for the Russian and Eastern European Mission (REEM), G. Herbert Schmidt had traveled the length and breadth of Europe, sometimes away from his family for months at a time. Times were better then. Europe was not embroiled in a tragic war. Except for in Russian, where he—like other Christian believers—was persona non grata, he enjoyed freedom of travel. Food was not in short supply as it was in 1943.

And now a different kind of separation, a forced separation, worked on his mind day and night. After arriving in Sweden he put himself on frequent guilt trips.

I had ample and good food to eat, but every time I sat down to a meal there stood before me, my slender, worn-down wife and my two children. They had only that coarse and black bread to eat, and not enough butter. Milk I knew was scarce. All this knowledge resulted in making it impossible for me at times to swallow my food.⁵

During his years in Sweden he completed four books, including his prison experiences, *Songs in the Night*.

He faithfully wrote and sent food packages to his wife, hoping and praying that they would get through and that he would receive word about his family.

When the snow and ice began to melt at Sjoarp, Schmidt continued typing on his manuscript and daily thinking about his family across the Baltic Sea less than 300 miles away. His birthday on March 9th came and went and still no word from Danzig. "Melancholy seized me with an iron grip," he wrote, "and I felt despondent and forsaken. I could not even flee into writing about my life."⁷

Then it happened. A letter and a birthday card made their way through from Margaret Schmidt. They had received a food package and the girls were in fairly good health, she wrote. Even though he had no assurance that his wife received his letters, only the food package, the information relieved Schmidt and he "worshipped the Lord for His wonderful help."

Early in April the American Legation summoned Schmidt to Stockholm to examine his passport and refugee status. At this time he also learned that the church had sold Sjoarp, his mountain retreat for the previous 3 months, and bought new property closer to Stockholm. Here Schmidt would take up residence for a time before moving in with friends in their quiet house at Moklinta, about a hundred miles northwest of Stockholm, where he could concentrate on his writing and wait for news of his family.



G. Herbert Schmidt, right, in happier days during ministry with Eastern European Mission before World War II. Three other Assemblies of God missionaries are standing on Schmidt's right: Gustave Kinderman (wearing hat), Julius Rieske, and Nicholas Nikoloff. The Eastern European Mission was a joint effort with the Assemblies of God.

After finishing *Songs in the Night*, and seeing it published in Sweden in October 1943 (Evangelii press in Orebro), he began *Faithful Unto Death*, a story of the suffering of the believers in Russia under the last Czar. While in Sweden he also wrote *God in My Life*, an autobiography of his early years, and *God Finds Ways*, the struggles of a young girl after her conversion.⁸

Before Schmidt left Sweden in 1946, he saw *Songs in the Night* go into its 5th printing (13,000 copies) and his writings translated and reprinted in Norway as well. Claiming no special literary skills, Schmidt believed God had added writing to his ministry:

Many letters of thanks were sent to me and a number of cases came to my knowledge of people getting saved, others receiving healing in their body, and backsliders were reclaimed through the reading of these books.⁹

But all was not well across the Baltic as 1943 drew to a close. Earlier in the summer Margaret wrote a short note in which she told Schmidt that she planned to visit friends in Lodz, Poland. Her letter in early fall caused Schmidt considerable concern. She explained

that she had been sick for several months, suffering from a nerve paralysis which had affected her heart. "My fever was up to and above 104° for several weeks, but now I am a little better—enough so that I can write this letter."¹⁰

She added that she had lost considerable weight, that she had intestinal trouble, and that she managed to walk to the doctor's office, but with great difficulty.

Later she wrote that she was out of bed but very weak and had lost most of her hair. "God has helped until now," she wrote, "and He will continue to help." It would be her last letter to Schmidt.

Meanwhile, the German war machine was on the defensive. On the Eastern Front the Russians were getting ready to drive their bitter foes back to Berlin. Danzig lay in the path of that titanic struggle. The Allied forces were preparing for the huge D-Day invasion; and the Germans, knowing they would eventually come by sea, built up defenses from Norway to Spain.

Schmidt, faced with the continuing uncertainty about his family, began to feel the effects and by

Continued on page 24

Pioneering in Oklahoma

The Story of Samuel and Leenetta Scott

By Glenn Gohr

No doubt we owe a great debt to our early pioneer ministers. They experienced hardships and sometimes persecution for the sake of the gospel. William Menzies in *Anointed to Serve* lists some of the early leaders, pastors, evangelists, educators, and laymen God used in the early days of our movement, but he is careful to note that other pioneers also have contributed to our Pentecostal heritage.

During the burgeoning years of the 1920s and the 1930s, a cavalcade of heroic pioneers paid a sacrificial price to carry the Pentecostal message across the nation. Energized by the Holy Spirit, inspired by the presence of the living Christ, and moved with compassion over the multitudes suffering in sin, these stalwarts of the faith heralded the Good News in spite of poverty and, not infrequently, in the face of outright persecution.¹

Samuel and Leenetta Scott, who pioneered nearly 20 congregations in Oklahoma, are a living testimony of the faithfulness of God toward the work of the ministry. Samuel Scott's call to preach came about through a miraculous healing and a strong commitment to God. Now his ministry has continued for more than 65 years and has touched people from all walks of life. The Scotts could easily be added to the list of early-day Pentecostal pioneers who have paved the way for future generations.

Born in Seminole County, Oklahoma on June 30, 1907, Samuel



Samuel and Leenetta Scott

John Scott was reared in a Christian home and attended the Church of God (Anderson, Indiana). At age 11

Beginning during the Great Depression, they pioneered nearly 20 Oklahoma churches.

he was seriously injured on the school playground when he was hit in the knee by a hardball. He became a patient in the University Hospital of Oklahoma City, and over the course of the next 5 years he underwent 20 operations on his leg. A Christian nurse was very kind to him in the hospital and was a great influence on his life.

Osteomyelitis set in and the swelling from his leg became so bad that he began having difficulty in breathing. His situation became so bad that finally the doctors rolled him out of the ward into a separate room and gave him up to die. At this point Scott testifies, "I promised God that if He would make me well and able to walk, I would give Him my life. Immediately after my prayer, the swelling started going down and I had a miraculous recovery."²

In two weeks he was out of the hospital. At his first opportunity after his release, he attended a Church of God in Bristow, Oklahoma, and was saved shortly before his 17th birthday.

He had a call placed on his life. But after being in the hospital for so long, he had outgrown his clothes and had to borrow an outfit to wear before he could preach his first sermon. This was at his brother-in-law's church in Sapulpa, Oklahoma.

For the next 5 years he held meetings and shared his testimony in various places. From 1929-30 he attended Anderson College in Anderson, Indiana. Then he transferred to Bethany Peniel College at Bethany, Oklahoma, where he attended from 1931-32.³

While in school at Bethany he saw an advertisement for Faith Tabernacle in Oklahoma City and decided to attend a service. He sensed a sweet presence of God in that church and was blessed by the sincerity of the people and by the beautiful testimonies they shared.

As a minister, he felt when the altar call was given that he should go forward. So he and his roommate joined the others in prayer. Soon they were surrounded by people who were praying on their behalf. Before long Scott was baptized in the Holy Spirit and began speaking in tongues. "I felt the blessing of the Lord. I was happy. I felt like I got saved all over again. Then I raised my hands and thanked God for filling me with the Holy Spirit."⁴

Having experienced Pentecost, he began attending Faith Tabernacle regularly. He soon began to take notice of the church pianist, Leenetta Sheaffer. When the church began preparing for a Christmas musical, someone suggested that Leenetta, the director, ask the new college student, Samuel Scott, to



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

A Tahlequah band agreed to play patriotic music for the church in one service, but they didn't tell an embarrassed Pastor Scott that wherever they performed they always played their theme: "There'll Be a Hot Time in the Old Town Tonight."

participate. He was glad to help out in the program, and before long a friendship developed between the two.

Later Scott was in charge of preaching at a jail service and Leenetta played the piano. He had a message burning on his heart—but all of a sudden it seemed that his heart went flip-flop as he looked over at Leenetta. Love had struck and Scott became so excited that he got all tongue-tied over his message. Six months later, on June 5, 1932, Samuel Scott and Leenetta Mae Scheaffer were married at Faith Tabernacle.⁵

Sam and Leenetta became pioneer pastors in Oklahoma, starting their first church at Okmulgee in 1932. Scott had been licensed to preach in 1931 and was ordained by the Oklahoma District of the Assemblies of God on October 11, 1934.⁶ At Okmulgee they rented a building and began holding services. At first very few attended, so Sam thought up a novel way to bring in a crowd.

I went to a saddle shop that sold cowboy clothes. I borrowed a cowboy hat, clothes, and a saddle. Putting the saddle across the front hood of our big blue Cord car, I rode on it with a big loudspeaker calling out, "Come out tonight and hear the cowboy preacher!" My timid wife drove the car as we went throughout the city. That night the house was filled with only standing room.

Sam had to confess in all honesty that riding the hood of the car that day was really all of the experience he had had as a cowboy, but that was more than some had had. The people laughed, and the meeting was on. That was the beginning of a thriving church at Okmulgee.⁷

By the end of 1932 the Scotts returned to Faith Tabernacle in Oklahoma City and helped start a satellite church which today is known as Capitol Hill Assembly. It

began as an afternoon Sunday school group which met at the corner of 35th and South Harvey. When the Scotts came, about 20 were attending, and some of these were workers from Faith Tabernacle. The group began knocking on doors and inviting people to come. At the end of the first year some 420 people were attending. Scott personally hauled 80 to Sunday school in a trailer behind his Ford roadster car. During this time he also held services in the slum area of the city. Six months later the attendance was up to 544 and a large tabernacle was built. Today Capitol Hill Assembly has a strong congregation and is located on 74th Expressway.

The next church they pioneered was First Assembly in Norman, Oklahoma (1933-34). This was during the Depression and Norman was a difficult field, but God provided for their needs.

We rented a tent for \$10.00 per month and borrowed lumber from a lumber company to fix seats. The revival started, and we began to look for a location to start a church. A lawyer told us about five lots three blocks from town on Main Street and said that the lady who owned them had let them go because of paying tax. He told us that we could pay on the tax for two years. So we got five lots and a five room house on the corner on Main Street for about \$50.00.

While there my wife went to many stores downtown raising funds to start the building. At times we were without food, but a 20 x 40 church building was built and paid for.⁸

After securing a resident pastor to take up the work in Norman, the Scotts went on to further evangelistic work and built other churches in Oklahoma. Samuel Scott became the pastor of a small church at Ponca City in the fall of 1934. The original building, located on the edge of town, was 40 x 50 feet, had a sub-floor (with cracks showing), no ceiling, and a barrel for a stove.

Finding a good location at 5th and Ponca Streets, the church bought some property in town. Scott took a shovel and by hand started to dig the basement for the new church. "Those were days when we were building by faith, but God always met us."

A kind man came by and asked: "What are you doing?" After Scott explained the project he had undertaken, the man said, "You could never do it that way... I'll bring my team of horses in."

With this man's help the work went much faster. God also made it possible for the men to haul the dirt to a lot just across the street. This helped a neighbor who needed her lot filled in and also helped the church.

Scott continued building the church.

Times were hard, and we went hungry more than once while sacrificing to give for it. I mixed cement and layed stone for 252 days while building the church. When we had just gotten the rafters up, a storm blew them down and the insurance paid for them and let us keep them. We spliced them and were able to put them back.⁹

The insurance money helped pay for some of the other expenses. The completed facility, measuring 42 x 90 feet, was almost double the size of the first building where the church had met.

While pastoring at Ponca City, Scott preached for the Indians numerous times and built them a church at Red Rock. He also started an outstation church at the nearby community of Marland (a community no longer in existence.) It was called the Marland Mission.¹⁰ The Scotts stayed at Ponca City until 1938 when they moved back to Oklahoma City, becoming involved in evangelistic work.

Next Scott was elected pastor of Glad Tidings Assembly in Springfield, Missouri, in April 1939. But because of an urgent request from his former church at Ponca City, he served only until October before returning to Oklahoma.¹¹ According to Scott:

The church we had built at Ponca City was "going under" financially

and we felt led to go back and save the work there. We knew Glad Tidings would have no trouble in getting a good pastor to come to them, for the work was up and strong. It had doubled from the time we came.¹²

The Scotts talked with General Superintendent E. S. Williams about their need to return to Ponca City. Recognizing that not everyone would be willing to take charge of the situation at Ponca, he gave them his blessing. (By going back, they were able to pay off the indebtedness at Ponca City and keep the congregation going.)

During the late 1930s and 1940s the Scotts planted a number of new churches in Oklahoma. At Coalgate they found a vacant building and cleaned it up. They planned to start a campaign on a Sunday night, but no one came. The next day they printed handbills and distributed them all over town. Leenetta played her accordian and made chalk drawings for a street meeting where Sam preached. "The next service we had three people who came. We had a full service as if the place was crowded. The crowds started coming, and grew until the place was filled."

At Hobart the Scotts encountered a very different obstacle. The District owned a house where services had been held. But the man next door disliked the meetings and had worked up a petition to close it saying that the church was Jehovah's Witness. The city attorney and mayor ruled that the people could not hold church there—only Sunday school—so the previous pastor had left.

We talked with our lawyer who said the way to win the case was for someone to go there, and let them put him in jail. I said, "We will go." When we arrived, the Ministerial Alliance was going to have a week of meetings on the City Square. I let them use my loudspeakers and I preached three times for them. A music company moved a piano there, and my wife played for their meetings. The last night, they put out handbills advertising our meeting which was to start.

The music company moved their piano over to our place. I put a large American flag on one side of the

pulpit, and a Christian flag on the other. The man next door went in and out of his house about ten times during the service. I told the city attorney and mayor that our people had a right for a church there as much as any other people. They just smiled. We had their friendship. God makes a way when there seems to be no way.¹³

After securing a small building in Tahlequah, it was discouraging when no one came to the opening service. After praying for nearly



Lt. Colonel Samuel Scott about 1960 while a chaplain with the Civil Air Patrol.

Both Samuel and Leenetta Scott were licensed pilots and were known as "The Flying Evangelists."

half a day, Scott felt impressed to go to the local college to inquire about holding a chapel service. The school granted him a service and the response was wonderful. About fifty college students attended the revival meeting he held the next Sunday.

As a drawing card for more people, he invited a dance band to come and play patriotic music in conjunction with the meetings. At a previous church he had invited a band to play and it turned out that most of the band members got saved and the band director became a preacher. But he was not prepared for what happened with the band that played in Tahlequah. Imagine everyone's surprise when the band

leader announced: "We are going to play patriotic music for you, but it is our custom to always play our theme song first. We do this wherever we go." Then they played "There'll Be a Hot Time In The Old Town Tonight!"

"The people laughed when they saw how embarrassed I was. But it was that revival that started the church."¹⁴

In Depew, the work started in a vacant building out in a pasture. The crowds grew until the Scotts were able to rent a theater on Main Street. They also put loudspeakers on their car for street meetings. But soon a problem arose.

In those days Pentecost was persecuted and there was no law to protect us. While the theater was full of people, two young men tried to break up the meeting by stomping in and out.

Three nights I put up with it, asking them to sit in the rear of the building if they had to go in and out. But they would stomp all the way to the front and again to the back. The fourth night I had had enough.

I had previously been a fighter in Army camps and was not afraid of them, so I told the crowd how "yellow" they were to act this way in the meeting. I said that I would fight them, putting on boxing gloves and whip both of them. We had no more trouble with them. I knew they would be afraid.¹⁵

The revival continued, and they bought a lot across from the high school. The building had to be enlarged by 20 feet to accommodate the crowds.

In addition to evangelistic and pioneer work, Scott served as state Christ's Ambassadors president and director of Sunday school and home missions work in Oklahoma from 1942-43.¹⁶ At that time these offices were combined under one person. Later they were separated.

The Scotts pastored Bethel Temple in Tulsa from 1945-46. It was the only place where they did not have to build or make repairs. Scott also served as chairman of the board of directors of the Victory Service Center (a ministry to military personnel), director of the Tulsa Youth for Christ, and as secretary of the local ministerial alliance.

Other churches the Scotts either pioneered or revived were at Locust Grove, Stroud, Ceiling, and Muskogee. Between churches the Scotts traveled extensively in evangelistic work. Both of the Scotts were pilots, and during the 1940s they flew coast to coast and were known as "The Flying Evangelists."¹⁷

While pastoring at Muskogee (1948-51), Scott was appointed by the state adjutant general as chaplain of the 180th Infantry, 45th Division.

Later he served in the Civil Air Patrol as wing chaplain of Oklahoma with headquarters at Tinker Air Force Base from 1953-60. In 1956 the Air Force sent him as an ambassador of good will to Norway with a group of cadets. He retired as a lieutenant colonel.¹⁸

In March 1951 the Scotts became pastors of Faith Tabernacle in Oklahoma City. This is the same church in which they were married. It had been a large church for many years and eventually affiliated with the Assemblies of God. The first Sunday night only 27 people attended. But God blessed their efforts. The church experienced phenomenal growth over the next 18 years under the leadership of the Scotts. When they resigned in 1969, it was known as the largest Assembly of God in the state.

For the next 9 years they traveled on the evangelistic field in a motor home. Sam did most of the preaching and Leenetta gave illustrated sermons and made chalk drawings.

From 1978-80 Scott served as assistant pastor to Dan Sheaffer, Leenetta's nephew, at First Assembly (now Crossroads Cathedral) at Oklahoma City. There he was active as a hospital chaplain, church counselor, and boy scout leader.

Leenetta has had ministry throughout the years with visuals, art, and music. She has given many illustrated sermons and taught drama workshops. One of her most enjoyable teaching techniques has been her ventriloquism dialogue with Sally, a 2½-foot dummy. At

one time she taught junior high school art. She is a gifted musician, soloist, and the author of two books, *A Simplified Method of Sacred Piano Playing* and *Ideas for Youth*, several dramas, and a wedding song, "God Made You for Me."

While the Scotts pastored at Faith Tabernacle (1951-69), she wrote and directed many Christmas pageants,



After 65 years in the ministry, they say, "We are thankful for those fruitful years. We have seen many souls saved."

which were presented annually from 1956-62 in the Municipal Auditorium in Oklahoma City. Some 7,000 attended the one she conducted in 1962. During the 1970s, while traveling in evangelistic work, she continued to direct Christmas pageants in various cities across the U.S. In 1989 at the request of Pastor Coy Barker of Faith Tabernacle, she wrote and directed "From Everlasting to Everlasting," which was held in the same building (now called Civic Center Music Hall). She wrote much new music for it and painted most of the scenery.¹⁹

Since 1980, the Scotts have led a very active semi-retirement. They

have continued holding evangelistic services and Leenetta has directed a number of workshops. They make their home in Oklahoma City.

Although the Scotts had no children of their own, they have been Mom and Dad to many over the years and have offered help in preaching, music, drama, art, and other areas. Drawing on their vast store of experiences, they have helped a number of young ministers get started. One of these "sons in the ministry" is Leenetta's nephew, Daniel T. Sheaffer. He and his wife Bonnie have a TV ministry on TBN called *The Answer*.²⁰ At present the Scotts are helping a young couple start a church in the Oklahoma City area.

Samuel J. Scott was honored with a plaque in 1988 when Coy Barker of Faith Tabernacle in Oklahoma City gave him the title of pastor emeritus in recognition of his former 18 years as pastor.²¹

Now after 60 years of marriage and many years in the ministry, Sam and Leenetta Scott are thankful "that we used our best years to the fullest extent while we could."

NOTES

1. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), pp. 152-153. Menzies' listing of some of the pioneers God used is found on pages 153-174.

2. Samuel J. Scott, letter, August 14, 1991.

3. *Ibid.*

4. Samuel J. Scott, telephone interview, January 29, 1992.

5. *Ibid.*

6. Samuel J. Scott, ministerial file, General Secretary's Office.

7. Most of the narrative about the church at Okmulgee and of other churches the Scotts pioneered in Oklahoma is taken from an autobiographical sketch, *Lest We Forget—Personal Record of Early Pioneer Work in Oklahoma* by Rev. and Mrs. S. J. Scott, [1986?]

8. *Ibid.*

9. *Ibid.*

10. "Cornerstone Rites Draw 500 Persons to Church Sunday" (Ponca City, Oklahoma, newspaper), n.d.

11. 50th anniversary booklet of Glad Tidings Assembly of God, 1981.

12. Samuel J. Scott, letter, May 7, 1991.

13. *Lest We Forget*.

14. *Ibid.*

15. *Ibid.*

16. Samuel J. Scott, ministerial file.

17. Samuel J. Scott, letter, August 14, 1991.

18. Samuel J. Scott, ministerial file.

19. Samuel J. Scott, letter, August 14, 1991.

20. *Ibid.*

21. *Ibid.*



The Canadian Jerusalem

The Story of James and Ellen Hebden and Their Toronto Mission

By Thomas William Miller

CONCLUDING PART

The Hebden Mission had the potential to become the main center of Pentecostalism in Canada. Ellen (Mrs. James) Hebden was the first to receive the baptism in the Spirit with speaking in tongues. Her husband's experience followed shortly thereafter. A host of earnest seekers came to share personally in the remarkable outpouring, the healings, and the other phenomena that characterized that first decade in the mission in Toronto. A number of congregations arose which looked to the Hebdens for spiritual leadership. A relatively large number of missionaries went out with the prayers, and with at least an initial financial contribution if desired, of the East End Mission

PHOTO ABOVE: James and Ellen Hebden conducted Pentecostal services in this building which is still standing at 651 Queen Street, Toronto. The photographer added the East End Mission lettering to the window to give it a 1906 appearance. Courtesy of Pentecostal Assemblies of Canada Archives.

saints. The Hebdens also had what was probably the largest of the Toronto Latter Rain mission groups, and were active in the holding of the first Pentecostal convention in the

“Their theology largely shaped the theology of the early Pentecostals in Ontario.”—Gordon Atter

city. Why then, did their work gradually decline in importance and why was their mission by-passed in the development of a distinctively Canadian form of Pentecostalism? The answer lies in the attitude of Mrs. Hebden to any form of organization or structure for the fledgling movement.

The first steps to this end were taken in 1909 at a June camp meeting at Markham, near Toronto. It is apparent that the meetings were a blessing, and the camp's organizer,

A. G. Ward, led the way in trying to introduce a very simple form of structure for the infant movement. He was joined in this endeavor by one of the key camp speakers, Vicar A. A. Boddy, of Sunderland, England. The vicar toured Canada and the United States at an early date, promoting Pentecostalism.⁴⁴ It was probably Boddy who suggested the name for the proposed organization, the Pentecostal Missionary Union, for such a body had but recently been set up by Pentecostals in England. In A. G. Ward's account of this event, they also were influenced by the actions taken by American Pentecostals towards some form of organization. He wrote:

At this camp meeting it was thought wise, and to be the mind of the Lord, to form the simplest kind of an Organization possible, for we felt as the work grew it would be difficult to carry on either at home or on the mission field without some head-

quarters to which workers might refer their problems, and seek counsel. During the Camp, we formed what was to be known as the "P.M.U."—the Pentecostal Missionary Union. We chose this name in order to conform with a similar organization formed the same year by some of the American brethren in a Camp at Alliance, Ohio, and also with a British organization which had taken the same name. Per-

A. G. Ward tried to organize a missionary effort in 1909 but was opposed by the Hebden.

haps we were premature in this undertaking. In any case, it soon met with great opposition from some Canadian workers, particularly the Hebden, who seemed to feel that God had called us away from all organizations and that we ought never again to become identified with anything "man-made." Rather than engage in a controversy and thus endanger the spiritual state of this new Movement, we decided not to lay any stress upon the infant organization.⁴⁵

That Mrs. Hebden rejected totally any form of structure for the new movement is beyond doubt, but her opposition seems to have gone even deeper. She ridiculed, for example, the use of the designation "Reverend" for gospel workers.⁴⁶ Her early background was "high church" and she apparently never held any type of ecclesiastical designation (such



Dr. Thomas William Miller is associated with Heritage Christian Ministries, Calgary, Alberta. He has served on the faculty of Eastern Pentecostal Bible College, Peterborough, Ontario. He received his M.S.T. and the Ph.D. from the University of Saskatchewan. He has completed a new book manuscript on the history of the Pentecostal Assemblies of Canada. His research has taken him to the Hebden Mission, Toronto, the roots of Canadian Pentecostalism and the Pentecostal Assemblies of Canada (PAOC). *Heritage* published Part 1 of this series in the fall 1991 issue; Part 2 was published in the winter 1991-92 issue. A longer version of the article was published in the spring 1986 issue of *Pneuma*, pp. 5-29.

as Methodist deaconess), whereas both Ward and Boddy had been ordained in the regular manner. Mrs. Hebden also feared the negative impact that any form of organization might have on the level of spirituality among the early Pentecostals. She issued a strong denunciation of the P.M.U. in the autumn of 1909, in an article titled "ORGANIZATION." In that article she wrote:

We desire to state most emphatically that in the Lord's work at 651 Queen St. and at 191 George St., Toronto, we have no connection whatever with any general organization of the Pentecostal people in Canada. As a "missionary church" we stand alone in God's divine order, and extend the right hand of fellowship to every member of the body of Christ . . . and we decline absolutely all responsibility for any so-called representatives of the Pentecostal work in Canada.⁴⁷

In the next issue of *The Promise*, she also noted that "of the fourteen Pentecostal Missions in Canada, there are only about two which are yet in the P.M.U." She added that she rejoiced at in-coming reports that other Pentecostals had come "out of it."⁴⁸

One of the fledgling Pentecostal groups that withdrew from the P.M.U. was led by Harry Van Loon, of Hartford, who had a work among the Indians of the Six Nations Reserve near Brantford. Van Loon's letter to Mrs. Hebden was published in her paper. In it he wrote:

After a time, when a union was formed, we endorsed the same, believing it to be beneficial to our work: but, on the other hand, found it was bringing us into bondage and separating us to a great extent from God's people and missions that did not affiliate themselves with the union.⁴⁹

Van Loon's letter provides evidence both for the great fear of "organization" that then existed among Pentecostals and of the recognized leadership of Mrs. Hebden. It appears from articles in Seymour's *Apostolic Faith* that she was the acknowledged spokesman of the Latter Rain in Canada. Though she vehemently opposed any structure for the movement, she

at least credited those who had formed the P.M.U. with "endeavoring honestly to promote the cause so dear to their hearts," but, she added, some "who organize do so with the prospect of receiving honors from men."⁵⁰ Nonetheless, she made clear her firm conviction that "organization intensifies and perpetuates division," and pointed to the denominations of the day as proof. In her view, there was "no room for incorporated Presbyteries, Boards, Synods or Pentecostal Missionary Unions," and she insisted that the local church, "with Jesus presiding" was the only proper Christian organization.⁵¹

True to her convictions, Mrs. Hebden avoided any form or structure that would result in the formation of a united body of Pentecostal believers. Both the Abingdon congregation, and her own group at Toronto, were identified in her magazine at times as the "Church of God," but this was a title adopted "because that's what they read in the New Testament," and they made "fellowship, not doctrine" the basis of their gatherings,⁵² of which there were several at an early date. The earliest was a convention of the saints in Toronto in the

The Hebden influence declined with the passing of years, but it was very strong in the first decade.

autumn of 1908. Present were most of the leaders of the local missions, as well as A. G. Ward and G. A. Chambers. The venue was a mission hall on Concord Avenue where the work was directed by Mr. and Mrs. George Murray.⁵³ This suggests that the Hebden, while being the best-known of the local workers, were not so predominant as to have all Pentecostal work in Toronto under their aegis. A second convention, of 13 days duration, was held in the late summer of 1909 at the East End Mission. This was so successful that another convocation was set for November that year.

It is clear from the reports in *The*

Promise that Mr. and Mrs. Hebden were in charge of these gatherings.⁵⁴ Another convention in their mission in January 1910 brought together a number of well-known Pentecostal leaders, including “Brother Scott,” possibly the R. J. Scott who was the superintendent of Home and Foreign Missions for Winnipeg, and who had spent some time with Seymour at Azusa Street,⁵⁵ Brother

“The Spirit fell upon me, and took such control of my hands that I played the organ under the power of the Spirit.”—Ellen Hebden

McAlister of Winnipeg [probably R. E. McAlister], Robert and Aimee Semple, and William H. Durham.⁵⁶ It was after this last convention that Mrs. Hebden began publishing more systematic statements of the doctrinal distinctives of her mission. Previously the bulk of *The Promise* had been devoted to reports of the Spirit’s outpouring in Toronto and elsewhere. She began with a brief statement of faith entitled “The Gospel Plan” and then gave each short statement an extensive treatment. Thus the Hebden Mission, though firmly rejecting church organization of any kind, formulated an early Pentecostal theology within four years of the first outpouring of the Holy Spirit in Canada. It is outlined below:

The Gospel Plan
 God Commands Repentance
 Faith
 Baptism Commanded
 John’s Baptism
 Baptism: Water and the Spirit
 Healing: Healing through Faith
 Second Coming of Christ
 Breaking of Bread
 Baptism of the Holy Ghost
 Spake with Tongues⁵⁷

Each of these pithy statements was elaborated upon in the mission magazine and must have had a wide influence in shaping and further defining the theological stance of the infant Pentecostal movement. While

the doctrine of the Second Coming was listed in the Hebden statement of faith, it does not appear as prominently in the published reports and letters sent in to Mrs. Hebden as did the teachings about Holy Spirit baptism with tongues speaking and divine healing. Perhaps this was the case because the latter two doctrines resulted in immediate and spectacular changes in the lives of the mission attendants. One other theme, however, in manifestations of the gift of prophecy began to assume a more prominent place in later issues of *The Promise*, and it was this feature, in addition to Mrs. Hebden’s rejection of church organization, which eventually led to the demise of her East End Mission.

At first, she warned that “There is a tendency with the people to be seeking to speak with Tongues rather than seek the Baptism, and the Baptism rather than the Baptizer.” Later, she claimed to have sung with tongues, to have quoted much poetry under the inspiration of the Spirit and, in one meeting, to have spoken in 22 languages. In addition, she was able to interpret what others said in tongues and to draw “sketches” under divine

power.⁵⁸ On November 27, 1908, Mrs. Hebden, in a prayer meeting, and “again in the Spirit...declared God was looking into three hearts and that one was called to China,” and two others to unspecified fields.⁵⁹ A letter from an unidentified correspondent at Sarnia described the writer’s reaction in first meeting Mrs. Hebden while the latter was holding meetings in the southwestern Ontario city. Wrote the correspondent:

Mrs. Hebden was lying on the couch talking in tongues and interpreting. She was saying “they are calling, calling for thee—calling from over the sea—the time of separation is very near to thee.” And then she spoke of India. I felt God was speaking but did not think it would come to pass soon, but I am on my way to India and the Lord is leading all the way.⁶⁰

When the Hebden work expanded, they moved their place of residence to 191 George Street in Toronto and made the house a place where sincere seekers could gather to pray for the baptism of the Holy Spirit. The name “Lama Gersha” was given the house as a result of a message in tongues, the interpretation of which was said to be “a place of spiritual

Continued on page 19

The Winnipeg Pentecostal Assembly (now Calvary Temple) orchestra in 1917 included some familiar names. In front, Beulah Argue; seated, from left, C. O. Benham, M. Salem, Mrs. Fenton, O. Gilson, and Zelma Argue; standing, Wilbur Argue, Phil Wittich, W. N. Bayne, J. Carter, Dr. W. H. Geddes, C. Anderson, F. Grey, and A. Watson Argue.



I REMEMBER

Valeria Lee Hammond

By Harold J. Baker, Pastor
First Assembly, Prague, Oklahoma

My introduction to the Assemblies of God came when I was a child in the oil fields of South Central Oklahoma when I met Valeria Lee Hammond, a charter member of the Assemblies of God.

Despite considerable opposition, Sister Hammond ministered faithfully throughout Carter, Stephens, and Jefferson Counties. She worked with the Ringling Assembly of God, which was one of the first churches in the area.

She conducted brush arbors and tent revivals in the oil fields of old Rag Town (named Rag Town because the people lived in tents), which later became Wirt when a permanent town was developed. An Assembly of God was built and later moved to nearby Healdton when the oil boom days ended. Today Kenneth Moberly pastors a thriving church at Healdton, which is some 25 miles west of Ardmore.

I remember Sister Hammond and her husband operated a sorghum mill at Dixie, which was 8 miles northwest of Healdton. In the fall our family would stay with them and make sorghum molasses. I'll never forget her hands, large and rough from all the hard work she and her husband did to support their ministry. And I'll never forget the compassion and love she had for the Baker children and how she and my

Do you remember a special person who touched your life and who should receive recognition in "I Remember?" You are invited to contribute up to 500 words about a favorite pastor, missionary, evangelist, Sunday school teacher, lay person, or someone else who made an impact on your life. *Heritage* will consider all contributions for publication. If submitting a photograph with the sketch, please retain the negative or send a duplicate print. Send to *Heritage*, 1445 Boonville, Springfield, MO 65802.



The main street of Wirt, Oklahoma, about 1920, where Valeria Lee Hammond preached to early oil field families. Photo courtesy of Joyce Franks.

mother would pray together (I would fall asleep as they prayed together in the late evening).

Sister Hammond loved her Lord, her church, and the saints of God. She loved children, and the children of Jeff and Ida Baker were influenced by her sacrificial life and ministry. Three of the six Baker children entered the ministry as a result of her influence: Hurshel, Reatha Baker Hines (now deceased), and myself.

Many others were influenced by this godly woman. No sacrifice was too much. She went when called. And today there are thriving Assemblies of God congregations where she laid the foundation.

Editor's Note. According to Valeria Lee Hammond's ministerial file, D.C.O. Opperman and other ministers ordained her in 1912 at Fort Worth. She attended the organizational meeting of the Assemblies of God at Hot Springs, Arkansas, April 2-14, 1914.

In a letter she wrote to General Chairman J. W. Welch, August 8,

1923, she described a revival meeting which she started under a brush arbor and which was interrupted by members of the Ku Klux Klan. While an evangelist was preaching on the Second Coming, eight Klan members tried to intimidate the Pentecostals by entering the brush arbor and sitting on the altar. They later returned and tore down the arbor and scattered the lumber. A police officer came to the service to offer the Pentecostals protection. But again the brush arbor was destroyed and lumber and lights taken.

In later years Valeria Lee Hammond struggled to make ends meet and often wrote to General Council officials about the needs in Oklahoma. She died of cancer at the age of 65 in 1945.

Do you have a photograph of Valeria Lee Hammond? *Heritage* will publish a photo in the next issue if one of our readers can provide a suitable print. Send to *Heritage*, 1445 Boonville, Springfield, MO 65802.

TIME FRAME

The Time Frame for this and the next few issues of *Heritage* will focus on events during America's involvement in World War II, 1941-45. Adjusting to change became the daily watchword of those tragic times. In these nearly 4 years we saw our youth—we called them Christ's Ambassadors then—march away to the various branches of the military. Some of these young men who were only months out of high school gave their lives on the

beaches of Normandy, in the skies of Europe, at sea, on faraway islands of the Pacific, or in other places we didn't know existed. Many others were crippled for life. We saw nearly 40 ministers volunteer for the chaplaincy and others launch civilian ministries to the military. We saw the population shift as men and women took jobs in defense plants from Seattle to Miami and from Boston to Long Beach. Despite the chaotic con-

ditions worldwide, missionaries still found ways to get to some fields, and a new wave of compassion touched our churches to pray and (following the war) to help refugees in Europe and the Far East.

If you are one of our older readers, I hope these columns bring back memories; if you were not here 50 years ago, I hope this column will create interest concerning an important part of our history.

Wayne Warner, Editor

1942

“KEEP CALM, BE QUIET,
FEAR NOT.”

Pentecostal Evangel Editor Stanley H. Frodsham chose a passage in Isaiah 7 for his New Year's editorial, January 3, 1942. Comparing Israel's crisis with Syria to America's month-old involvement in World War II, he wrote, “So in these days of war, and the days of distress that are surely ahead, remember the Word of the Lord, 'Be calm, be quiet, fear not.'”

JAPANESE AMERICANS INTERNED

Public pressure and security precautions prompted the U.S. Government to begin arresting the Nisei (Americans of Japanese ancestry) in March and moving them to camps in isolated areas. [See *Heritage*, spring 1985 for story about Marie Juergensen, missionary to Japan, and her ministry to one of the camps near Twin Falls, Idaho.] *Time* magazine reported that in Japan 90 American Protestant missionaries (including A/G missionary Jessie Wengler) were caught at the outbreak of war. In occupied China some 2,000 missionaries are now under the control of the Japanese.

REVEILLE CIRCULATING AMONG MILITARY

The first A/G chaplain, Clarence P. Smales, writes about the new

Reveille paper now being circulated among the military: “I believe it is the best paper for distribution among the soldiers that we have found.”

HIGHER COSTS AFFECTING ORPHANAGE

Lillian Trasher, director of the Assiout Orphanage in Egypt, acknowledged receipt of the quarterly offering from the A/G Foreign Missions. The war, however, had caused inflation and had ended donations from individuals in America. “Your last remittance,” Trasher wrote, “lasted us just long enough to go down and pay what we owed on our bread bill...I owe \$1,000 for bread alone.” The orphanage was taking care of 900 children.

OTHER MISSIONARY ACTIVITIES

Mr. and Mrs. G. F. Bender, who have served as missionaries in Venezuela for 25 years, returned to that field on May 12....Mr. and Mrs. Rex Jackson recently moved into their new mission house in Nigeria. Jackson, who is a tall man, wrote that it is wonderful to live in a house “where there is plenty of room, and no place to bump my head” (as he did in native houses)....Constance Eady, of South India, reports that 86 people were saved and six filled with the Holy Spirit during a convention in Krishnagiri....the youngest member



Rex and Martha Jackson, missionaries to Nigeria, moved into their new mission house in 1942. (See center column.)

of our missionary family is Stanley Preston Jeter, born to Mr. and Mrs. Hugh P. Jeter in Havana, Cuba, on November 10.

CAMP MEETING SCHEDULES

Despite shortages of gasoline and tires, several districts are conducting their annual camp meetings. Here are a few of the scheduled speakers: Rocky Mountain, A. A. Wilson; Eastern (Living Waters), W. F. Duncan, Flem Van Meter, and Myer Pearlman; Wyoming, Vernon Murray; New England, Harry Bowley and A. G. Ward; Nebraska, Christian Hild (Ainsworth) and Watson Argue (Lexington); Northwest, D. N. Buntain; Oregon, Cecil J. Lowry and P. C. Nelson; Oklahoma, A. N.,

Trotter; New York, Wilfred A. Brown and Allan A. Swift; Michigan, D. P. Holloway; North Dakota, Fred Vogler.

LIGHTBEARERS QUARTET STIR LODI

Pastor Stanley P. McPherson wrote about a 5-week meeting which the Lightbearers Quartet (Katherine Lehto, Mary Filardo, Laurette Searles, and Ida Sundquist) conducted in Lodi, California: "Night after night showers of refreshing fell upon waiting hungry hearts, and believers were filled in the old-fashioned way." [The summer 1987 issue of *Heritage* features

the Lightbearers Quartet, "A Ministry Born During the Great Depression," by Wayne Warner.]

ON THE FRONT PAGE

Operation Torch, a combined British and U.S. army of 400,000 men, commanded by Dwight D. Eisenhower, lands in French North Africa, November 8....The minimum draft age has been lowered from 21 to 18....eight German saboteurs who landed by submarine in the United States are arrested by the FBI....A fire at Boston's Coconut Grove night club kills 487 persons.

bound Train," sermon by Hansel P. Vibbert. **Central Bible College Library:** 1946 *Cup. Troy Boggs* and *Leo Gilman:* Apache Indian artifacts and video. **Marty Gould:** Liberian artifacts owned by DeEtta Butler. **G. Raymond Carlson:** 75th Anniversary booklet, First Assembly, Binghamton, New York. **Richard Champion:** two videos, "Azusa Street" drama; "Is There No King in Thee?" (F. H. Toliver). **Glenn Gohr:** 60 *Years of Glad Tidings, 1931-1991* (Springfield, Missouri) and nine books. **Arthur Parsons:** book of sermons, *Keep Them Alive*. **Joseph R. Flower:** honorary doctorate degree to J. Roswell Flower, June 5, 1946, by Bob Jones College. **Henry F. Freeman:** miscellaneous personal clippings and bulletins. **Denver Crandall:** newspaper clippings. **Reta Baldwin:** GPH book, *His Last Great Speech* (William Jennings Bryant), and two *Golden Grain* magazines. **Paul Cope:** missionary letters to Mr. and Mrs. A. H. Cope from Minnie Ecklund (1947-48). **Ed Catron:** *Pentecostal Evangel* (April 18, 1931). **First Baptist Church, Dallas, Texas:** video tape of church service featuring Missouri Governor John Ashcroft (speaking and singing), Missouri Secretary of State Roy Blunt (speaking), and Maury Stout, preaching. **Trinity Broadcasting Network:** video tape, "Kathryn Kuhlman: a Tribute." **Wayne Warner:** oral history interviews with James Handly, Nolon B. Rayburn, and Harold and Beatrice Kohl.

Adele Dalton: Korean curios, Chinese rug, books, song books. **Hal and Beatrice Kohl:** resumes and other biographical information. **Ed Grandholm:** 1968 Deaf Convention tapes, song books, sheet music, copy of Sept. 1942 *The Kentucky Challenge*. **Tom Robinson:** photocopies of early Pentecostal periodicals, photocopy of 1924 *Saskatchewan Revival News*. **Jim Andrews:** group photographs. **Eleanor Parry:** Lyman Richardson memorial service tape. **Burton Janes:** books. **GPH Merchandise Sales:** new publications. **Lawrence Larson:** video of 1991 South Pacific Missions trip. **First Assembly, Carthage, Texas:** church history. **Grant Wacker:** Ralph M. Riggs' 1948 "Report of Educational Department to General Presbyters," microfilm of *Live Coals of Fire* (1899-1900), and "Neo-Pentecostalism: The Charismatic Renewal in the Mainline Protestant and Roman Catholic Churches in the U.S., 1960-71," by James C. Connelly, 1977.

G. Raymond Carlson: Park Assembly (Minneapolis) dedication. **Doug Wead:** 1946 *Gospel Gleaner*. **Nell Hall:** *For the Duration*, internment during World War II. **Pentecostal Assemblies of Canada Archives:** *The P.A.O.C.*, a brief history. **Bill Brooke:** Elim (London) Bible College Correspondence School handbooks. **Mark W. Wilson:** personal testimony, "The Night I Met the Devil." **Cecil M. Robeck, Jr.:** taped interview with Fred Griesinger on Azusa Street experiences. **Mary Bowman:** books. **Lynn Anderson:** book, *The Story of One Man's Determination to Obey God* (Harry Waggoner). **Family of W. J. Cox:** biographical sketch. **Gary Flokstra:** college catalogs, photographs, newsletters, and other materials. **J. L. Horton:** tape, "Can a Christian Have a Demon?" **Pat Pickard:** Uldine Utley publications. **Slavic Gospel Association:** college yearbooks, issues of *The Gospel Call* (published by the Russian and Eastern European Mission, REEM). **Betty Chase, Evangel College Archives:** transcriptions of interviews with Bert and Charlotte Webb. **Ward Williams:** Betty Chase interview with Ward Williams. **Lee Shultz:** NRB resolution honoring T. F. Zimmerman. **Radio-TV Department:** 1940s and 50s radio transcriptions, *Sermons in Song, Gospel Rocket*, and *Revivaltime*. **Lois Shelton:** study books written for Liberia.

Persons wishing to donate historical materials to the Archives are urged to write to Wayne Warner, A/G Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, extension 4401.

15 Known Living in 1992 Who Attended 1914 A/G Organizational Meeting

The winter 1989-90 issue of *Heritage* listed 19 people who were then living who had attended the organizational meeting of the Assemblies of God in 1914. After the report was published, it was learned that Jesse B. Mangum's name was inadvertently left off the list; he attended the meeting with his parents, G. C. and Sarah Mangum.

Since the story appeared in 1989, *Heritage* has learned that four of the 19, and Mangum, have died. The four are Pauline Geisel Jenkins, Willie Millsaps, Paul Opperman, and Dollie A. Simms. Millsaps and Simms were ordained in 1914.

Two other living ordained ministers who attended the Hot Springs meeting are Mary B. Crouch Cadwalder, Sugarland, Texas, and Vera Riley, Russellville, Arkansas. The remaining 13 are listed below:

Rachel Cline, Antlers, OK
Sarah Harrell, Springfield, MO
Allie Hughes, Chandler, OK
Ethel Mae Bowley Jordan,
Olivehurst, CA
Eva McDowell May, Glendale, OR
Hattie McConnell, Ahwahnee, CA

Daisy Ruckman Myers,
Joplin, MO
John Opperman,
West Sacramento, CA
Esther Opperman Rea, Fresno, CA
Grace Ashmore Reed,
Russellville, AR
Ruth Opperman Ringle,
Oakland, CA
Philip Wiley, Lynnwood, WA
Myrtle Hulsey Wilson, Joplin, MO

Above list compiled February 1992.

Readers knowing of others who should be on this list are urged to write to the Assemblies of God Archives, 1445 Boonville, Springfield, Missouri 65802.

ARCHIVES ACTIVITIES

Gary J. Bryant: *North India Field News* (Aug. 1938), three booklets. **Dave Matheny:** Central Bible Institute Correspondence School materials. **Jack L. McIntosh:** Church School Literature materials (1933-67). **Ralph Leverett:** Charles Parham tract, "Divine Health." **Mark Chaplin:** Ward R. Williams class notes. **Judy Denney:** books, photographs, Central Bible Institute programs (1938, 1939). **Glenn Foster:** booklet. **Grant Wacker, Jr.:** 17 books on the cults and other subjects from library of Ralph M. Riggs. **Ruby Wesson, Graham Library, Trinity Bible College:** two LP records, "Calvary Temple Sings" (South Bend, Indiana) and "The Hell-

AN OPEN LETTER TO THE OPPOSERS OF THE PENTECOSTAL MOVEMENT

A. S. Worrell's 1907 Response to Critics Who Viewed Pentecostalism as of the Devil

My Dear Brethren in Christ:

I wish, in this paper, to address, particularly, those among you who are able to reason, and who know much of the Scriptures; and, include, in fact, all who have been bold enough to declare it as their opinion, that "This whole Pentecostal movement is of the Devil." This proposition is, logically, a universal affirmative; and it makes no provision for a single exception. If, therefore, this proposition is true, every individual that is involved in this "movement," is possessed by the Devil, is filled with his power, and is under his control.

If the proposition were changed so as to read, "Some who are connected, in some way, with this so-called Pentecostal movement, are possessed by the Devil, and are under his control," the writer, from his own personal observation, would readily assent to its truth. He sincerely believes this to be the case; and it is just what might be expected, if God is doing a genuine work along this line; for it is Satan's business, in large part, to counterfeit

Adolphus Spalding Worrell (1831-1908) was a well-known Baptist scholar, teacher, editor, evangelist, and a seeker for the Pentecostal experience at the Azusa Street Mission in Los Angeles. Although it is not certain that he received the baptism in the Holy Spirit, he did support Pentecostals and the experience. This "open letter" was published in Carrie Judd Montgomery's *Triumphs of Faith*, November 1907—a year before Montgomery herself received the Pentecostal experience.

At Worrell's death in 1908, the Louisville *Courier-Journal* devoted an entire news column to him. Worrell apparently had suffered from stomach cancer but would not seek medical help. The news article, titled "Divine Healer to the Last" (August 1, 1908), described him "as an eccentric" (apparently from his strong belief in divine healing) "but a godly man." He had served as a captain in the Confederate army during the Civil War and then later became a Baptist minister and educator. He is the translator of *The Worrell New Testament* (1903) which the Gospel Publishing House has published in recent years (01-0392, \$12.50).

God's work; but all counterfeits imply a genuine somewhere. It would be a discount on the Devil's intelligence to suppose that he would consume so much of his time in turning out his counterfeits—which, if this whole Pentecostal movement is backed by him, are very numerous—if there is no genuine coin of the Pentecostal type anywhere! Satan is too wise to expend his power in counterfeiting nothing!

Of course, you are acquainted with the logical fallacy known as a "sweeping classification," where, instead of "some," you have used "all." This, my beloved brethren, is just what you have done. You have, probably, seen some few cases that excited your disgust, and you hastily classed all Pentecostal people with these. Unless you have investigated every case, and have fully convinced yourself that each one of the whole tribe is under the control of the Devil, you have no right, either morally or logically, to include, among the number of the Devil-controlled, any one whose case you have not personally investigated.

Have you, my brethren, personally examined every individual who has had this so-called Pentecostal baptism? and is it your honest conviction that each one—he or she—is, beyond all reasonable doubt, possessed by,

Some might be under the devil's control, Worrell admitted, believing that the genuine was being counterfeited.

and under the control of, the Devil? Do you not perceive, from this, that you have committed a grave logical error, in that you have branded, as dupes of Satan, many of your fellow-Christians without ever having looked into their cases at all?

Will you not, as honest Christian men, hasten to set yourselves right, by changing your universal to a partic-

ular proposition; using "some" instead of "all?" And will you not proceed, at once, to take such steps as will, so far as you are able, correct the great wrong you have done all these "Spirit-immersed" people, whom you, without full examination, have classed among those whom you brand as dupes of Satan? And, when you have made it right with all these, will you not proceed to try to get right with God? You know the Lord God Almighty

"The love of Christ in them seems more intense than in any people I have ever known."

is very jealous for His "little ones;" and that it is a fearful thing to wrong them in any way. Would it not be wise for you to confess your sins of wrongly classifying some of His loved ones, and seek to get right with Him for the treatment you may have given some of His innocent ones?

There is another phase of this subject which it would, I suggest, be wise for you to consider. How can you account for the following facts that characterize many of these Pentecostal people, viz.: that most of those who get this experience seem to see the evil of sin as never before; they extol the blood of Christ and His atoning sacrifice beyond anything any of us, perhaps, have ever known; the love of Christ in them seems more intense than in any people I have ever known; and the Word of God, in most cases, is loved as never before.

Then, too, many of these people have a wonderful love for sinners, and are willing to make all sacrifices possible, to save them; while their loyalty to Jesus Christ seems absolute. Now, in passing upon such cases as these, what will you do with characteristics such as these? Does Satan give one a view of sin, and make one hate it? Does Satan lead people to appreciate the blood of Christ, and extol it, as that alone that cleanses from sin? Does the archfiend lead people to appreciate the atonement made by Jesus Christ on the cross? Does Satan give people a burning love for Christ, and a mighty love for others? Can Satan, the father of lies, make people love the truth of God? Is the Devil, my brethren, engaged in such work as this? Surely not; and I would not know any surer way to "blaspheme against the Holy Spirit" than to ascribe to Satan the mighty workings of the Holy Spirit in many of these Pentecostal people.

Think, my beloved brethren, of the offense that such ascriptions must bring to the Holy Spirit! Think seriously, too, what unspeakable injury you may have already done yourselves in your hasty and unwarranted classification of the true with the false. Consider, also, I beseech you, what great detriment you may have brought to many others in getting them to take sides against this whole movement, when you had a right to denounce only that which is untrue in it.

"But," you may say, "this speaking with tongues, and magnifying it unduly, and the awful shaking, and falling under some power, etc., show the Devil to be back of the whole thing!"

"No, it doesn't. From the day of Pentecost to the time when Constantine became the fatal patron of Christian-

ity, Spirit-immersed believers often spake in tongues. And, under the preaching of Wesley, Whitefield, Edwards, Elliott, George Fox, Peter Cartwright, Charles G. Finney, and others, people fell, oftentimes, under the mighty power of God; and many were shaken with great violence. Who will dare to say that all that was of the Devil?

Are we not to expect "the latter rain," when people will be filled with the Spirit, and speak with other tongues as they did when the Holy Spirit's reign was first inaugurated on the earth? There is nothing in the mere fact of one's speaking in some unknown tongue, to warrant the conclusion that the one [who] so speaks is moved by the Devil. I am quite sure that the Devil can enable one (fully under his control) to speak in tongues; and the writer has, he feels sure, seen a few of this type; but there was a great difference between them. The one who is moved by the power of Satan was cold, formal, lifeless, and had no power; while the one speaking under the power of the Holy Spirit is, usually, full of praise to Jesus, and glowing with His matchless love. There is scarcely any room for mistake in distinguishing between these two classes, if one has true, spiritual instincts.

And, when we consider the imperfections of poor humanity, and the undeveloped condition of many who receive the baptism (as in Acts 2:4; 10:44-46; 19:1-6), it is not astonishing that they act strangely, and do many things that the uninitiated may deem abnormal; but neither the speaking in tongues nor the shaking of the body, nor the falling under the mighty power of God, can, per se, either of them, or all together, prove, that the Devil has one under his control.

The disciples, on the day of Pentecost, must have acted abnormally, else they would not have been charged with drunkenness; but what is abnormal on a carnal [plane], may be altogether normal on a spiritual plane. When one is filled with the Holy Spirit, he is liable to do many things that appear strange, if not ridiculous, to one who is filled with self. The Lord restrain His people from forming hasty conclusions, and from all harsh and

"We greatly grieve the Holy Spirit, when we ascribe His mighty power, as displayed in His people, to Satan."

immature criticism! We injure ourselves—possibly more than we have ever thought; we do great injustice to others—especially when we class them as dupes and Devil-captured ones, when, on the other hand, they happen to be God's dear children, immersed in His Spirit; and we greatly grieve the Holy Spirit, when we ascribe His mighty power, as displayed in His people, to Satan.

The pastor, or "the church," or the school, that mistreats, denounces and expels one of the Spirit-immersed "little ones," commits an awful crime, that must be followed by terrible consequences to the guilty!

Through mistaken zeal for the truth and for a "decorous Christianity," one may make a mistake in

regard to this movement; doing it, as Paul persecuted Christians, in ignorance; but one need not long to remain in ignorance of this movement, if he really desires to know the truth, and is free from all prejudice.

I do not believe that any truly consecrated person, who has fellowship with Christ, will make any serious misclassification of those who profess to have received this baptism. The writer is just as sure as one well can be of anything, that he is personally acquainted with scores of his known and tried friends who have received as genuine an immersion in the Holy Spirit, as any received on the day of Pentecost. He is equally sure that he has seen not a few counterfeits. It amazes the writer that others do not see this; and it fills him with sorrow for those who are so wanting in spiritual discernment as to ascribe the whole movement to the Devil!

This article has been written with the hope that our

brethren will cease making unjust and illogical classifications, and that some who have already done this may repent, and get right with God and men. All along the writer has claimed to stand for only that part of this movement that is true; and that the good part of it can prosper only as it seeks to regulate the use of tongues by the written word of God.

Let all Pentecostal assemblies seek to govern their tongues by 1 Cor., twelfth and fourteenth chapters; for, unless they do, they may expect to come to nought. The Scriptures must be the authority for, and the limit of, "tongues." Let those who will pay no attention to the Scriptures regarding the use of tongues go off to themselves, until they get sick and tired of their anarchy, and then return to the Book.

A. S. WORRELL

Questions & Answers

By Gary B. McGee

1. Where and when did Pentecostalism begin in India? Were Assemblies of God (A/G) missionaries involved?

A remarkable revival swept India in 1905-1906, triggered in part by news of great spiritual awakenings in Wales and Australia (H. S. Dyer, *Revival in India* [1907]). The first occurrences of Pentecostal phenomena ("gift of tongues," etc.) were reported in northwest India in 1906 among (1) Christian and Missionary Alliance (CMA) missionaries ("Pentecost in India," *The Apostolic Faith* [Los Angeles], November 1906, 1, 4); and in south India (2) at the Mukti Mission at Kedgaon founded by the famed Pandita Ramabai (M. F. Abrams, "How Pentecost Came to India," *Pentecostal Evangel*, 19 May 1945, 1, 5-7).

In January 1907, the historic Carey Baptist Church in Calcutta (built by William Carey) became the birthplace of the Pentecostal movement in eastern India, when Alfred G. and Lillian Garr arrived from the Azusa Street Revival in Los Angeles, California, and held services there (M. W. Moorhead, "The Latter Rain in Calcutta, India," *Pentecostal Evangel*,



The historic Carey Baptist Church, Calcutta, became the birthplace of the Pentecostal movement in Eastern India in January 1907. (Here's a connection with Wayne Warner, *Heritage* editor: according to the biography *Jennie*, by R. Bryant Mitchell and Marietta Mitchell Smith, Jennie Mitchell—the editor's grandmother by marriage—raised the money in 1949 to purchase the "Jesus Saves" neon sign above.) Photo by Gary B. McGee.

17 April 1920, 9-11).

In the far south, the earliest Pentecostal missionary to establish a permanent work was George E. Berg, another product of the Azusa Street Revival who arrived in February 1908 (G. E. Berg, "Echoes from the Jungles of India," *Latter Rain Evangel*, April 1910, 14-15).

Some of the CMA missionaries and others later joined the A/G after it was formed in 1914, including C. H. Schoonmaker, Laura Gardner, Sara Coxe, and Susan C. Easton.

2. Can you tell me when Etta Calhoun, the founder of the Women's Ministries Department, passed away?

"Mother Calhoun," born in 1870, died on April 1, 1940 in Houston, Texas. Baptized in the Spirit under the ministry of Charles F. Parham in Houston in 1905, she founded the Women's Missionary Council (since 1975 the Women's Ministries Department) at Morwood Mission in the same city in February 1925. For an obituary with a picture, see "Finished The Course," *Word of Truth* (Southern Bible Institute, Houston, Texas), April 1940, 1.

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



□ Canadian Jerusalem/from page 12

teaching.”⁶¹ That was in October 1909. About the same time a 13-day series of meetings was signally blessed by God, and Mrs. Hebden reported that:

In one meeting the Spirit fell upon me, and took such control of my hands that I played the organ under the power of the Spirit. This occurred several times.⁶²

Classical Pentecostals will not encounter much difficulty in accepting these reported charismatic experiences as genuine; however it is clear that such manifestations included “prophetic” designations of certain individuals as called by the Holy Spirit to overseas mission fields. That the “call” was often genuine is evident from the subsequent history of men such as Charles W. Chawner and Arthur Atter, but there appears to have developed an undue emphasis on this gift in the ministry of Mrs. Hebden. According to Gordon Atter, some of the first Pentecostal leaders perceived a great danger in this area and Mrs. Hebden gradually lost her influence with Canadian Pentecostals. Though services at her Mission continued at least until 1914, the moral and legislative leadership had devolved upon those men who united to establish the Pentecostal Assemblies of Canada in 1919.

The need for some form of organization had become so obvious after the first decade of Pentecostalism in Canada that even some of Mrs. Hebden’s associates favored the idea. Arthur Atter, for example, had met charlatans who had conned many believers out of money and had taken advantage of their credulity. Before going to China, Atter met a man in Toronto who was collecting funds for a leper colony near Shanghai. When the Atters arrived in China and made inquiry, they found the leper colony was non-existent. The man, with information supplied by Mr. Atter, was later arrested and imprisoned in the United States.

Such fraudulent schemes were made easier by the vastness of Canada and the slowness of communications. Thus Arthur Atter was one of those who favored organization.⁶³

Another admirer of Mrs. Hebden, George Chambers, was one of the seven signatories to the application for a Dominion Charter from the federal government. And another of the applicants was R. E. McAlister,⁶⁴ who was well-acquainted with the Hebden Mission and probably attended some of the early conventions of the saints in

“It is regrettable that the Hebdens’ contribution to the movement has been so long neglected.”

Toronto. Chambers became first chairman and general superintendent of the Pentecostal Assemblies of Canada. Walter McAlister, who held the same office at a later date, noted that the impulse behind the organization of the Latter Rain congregations was the same in Canada as in the United States—“to protect doctrine.” It was finally realized that there was no practical means of furthering overseas missions without a Canadian headquarters. Besides, McAlister noted, Canadian Pentecostals had looked to their American brethren for leadership, and they had set an example by the formation of the Assemblies of God in 1914.⁶⁵ A further reason for organization was given by Tom Johnstone as the need to avoid fanaticism and to prohibit individuals from using the movement to advance their own careers. In addition, Johnstone said,

We had to have some form of organization to insure we remained a coherent, viable fellowship of churches capable of moving toward desirable goals.⁶⁶

The relatively rapid growth of Pentecostalism throughout Central and Western Canada further emphasized the need for some form of

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structure. The Dominion Census of 1911 reported only 513 Pentecostals in the country, whereas the 1921 census showed a total of more than 7,000. The centers of Canadian Pentecostalism by then included Ottawa, Winnipeg, Edmonton, and Vancouver, in addition to the Hebden Mission in Toronto. From Ottawa, the movement expanded along the Ottawa River Valley to Arnprior and Pembroke, and eastwards to Montreal and the province of Quebec. From Winnipeg, the work spread in all directions. The Pentecostal leaders in Alberta were closely associated with A. H. Argue in Winnipeg, and the work in Vancouver had its chief impulses from the American Pacific Northwest.⁶⁷ Thus the regional development of Canadian Pentecostalism, and the emergence of the Pentecostal Assemblies of Canada gradually relegated the Hebden Mission to status of non-influence.

So far as it may be determined, the Hebdens remained independent of the P.A.O.C. and were bypassed by the stirring development of mainstream Pentecostalism. Nonetheless, their contribution to the movement in Canada cannot be over-estimated. Ellen K. Hebden was the first known Canadian to receive the baptism of the Holy Spirit accompanied by speaking with tongues. Though it has been claimed that she received this experience after reading accounts of the Los Angeles revival,⁶⁸ there is little doubt that “it was totally independent. She heard of the Los Angeles outpouring following her own experience.”⁶⁹ Her work at 651 Queen Street East attracted a host of gospel workers, such as Randall, Lawler, Chambers and Slager. It also was the means of bringing into the Pentecostal movement a number of people who later became leaders and missionaries, such as C. W.

Chawner, Arthur Atter and Robert Semple.

The East End Mission touched the lives of numerous sincere seekers for more of God from other denominations: for example, William Watt of the Holiness Movement in Ottawa, Arthur Watson, a Salvation Army officer in Toronto, and S. T. Odegard, a Lutheran in Saskatchewan. Besides that, the Hebden Mission was a gathering place for Free Methodists from Abingdon and Vineland, and for New Mennonites from the Kitchener area. Although Mrs. Hebden had no social status, her meetings were attended by people from every class of society—doctors, lawyers, professors, and schoolteachers, in addition to the common folk.⁷⁰

The East End Mission was the predominant Pentecostal center in Toronto for several years, and its membership is believed afterwards to have formed the nucleus for one of the largest congregations of the Pentecostal Assemblies of Canada in that city—Evangel Temple—which was housed for some years in one of the architectural landmarks of Toronto.⁷¹ The doctrinal tenets of the mission were not markedly different from those of many other holiness-revivalist sects in North America at the time, but they have a particular significance for the history of Canadian Pentecostalism. The four chief themes of salvation, Holy Spirit baptism, divine healing and the Second Coming were adopted whole-heartedly by those who attended their mission. To these doctrines were appended, in varying degrees of perceived importance, those denominational teachings that the new Pentecostals brought with them. In the process, as Gordon Atter has observed, “their theology largely shaped the theology of the early Pentecostals in Ontario.”⁷²

Yet the Hebden Mission had no part in the rapid advance of the Pentecostal Movement throughout Canada and their mission apparently was closed about the beginning of World War I. James Hebden, who was a veteran of the



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This well-known father and daughter evangelistic team, A. H. and Zelma Argue, toured North America for decades. The advertisement promoted meetings in Saskatoon about 1930. Sermons listed on the back include “Russia’s Attitude Against God and What It Means to the World,” “Trusting in the Storm,” and “The Reviving of the Old Roman Empire—Will Mussolini Do It?”

English military, became an instructor of troops and is believed to have died about 1919. Mrs. Hebden seems to have lived in obscurity in Toronto after the demise of the East End Mission.

It is regrettable that the Hebden’s contribution to the movement has been so long neglected, due no doubt to the lack of source materials available to the researcher. In his *Guide to the Study of the Pentecostal Movement*, Charles Jones included only a very few references to James Hebden, and none at all for Ellen K.⁷³ Walter J. Hollenweger’s monumental study of Pentecostalism contains no reference to either of the Hebden.⁷⁴ It is to be hoped, now that some documentary materials have been discovered and treated in this article, that further studies will be made on this fascinating early period in Canadian Pentecostal history.

THE END

NOTES

44. A. A. Boddy published *Confidence*, a Pentecostal magazine of worldwide circulation. His reports of the Pentecostal movement in North America, published during his visits in 1909 and 1912, provide in-depth information on various ministries from coast to coast.

45. A. G. Ward, “How the Pentecostal Experience Came to Canada.” Typed copy of letter, ca. 1954, PAOC Archives.

46. *The Promise*, 2 (June 1907), p. 2.

47. *Ibid.*, 14 (October 1909), p. 1.

48. *Ibid.*, 15 (March 1910), p. 2.

49. *Ibid.*, p. 6.

50. *Ibid.*, p. 1.

51. *Ibid.*

52. Thomas William Miller, taped interview with Gordon F. Atter, Niagara Falls, Ontario, April 30, 1984.

53. Slager, letter to W. E. McAlister, March 24, 1954.

54. *The Promise*, 14 (October 1909), pp. 1-2.

55. *The Apostolic Faith*, 1:6 (February-March 1907), p. 7 and 1:8 (May 1907).

56. *The Promise*, 15 (March 1910), pp. 1-2.

57. *Ibid.*, p. 3.

58. *Ibid.*, 1 (May 1907), p. 1.

59. *Ibid.*, 12 (February 1909), p. 2.

60. *Ibid.*, p. 7.

61. *Ibid.*, 15 (March 1910), p. 1.

62. *Ibid.*

63. Atter interview.

64. George A. Chambers, *Fifty Years in the Service of the King: 1907-1957* (Toronto: Full Gospel Publishing House, 1960), p. 38.

65. Thomas William Miller, taped interview with W. E. McAlister, Agincourt, Ontario, May 3, 1984.

66. Thomas William Miller, taped interview with Tom Johnstone, Agincourt, Ontario, April 29, 1984. Johnstone is a former official with the Pentecostal Assemblies of Canada.

67. Donald T. Klan, “Pentecostal Assemblies of Canada Church Growth in British Columbia From Origins until 1953,” M.C.S. thesis, Regent College, Vancouver, B.C., March 1979. Used by permission.

68. Cornelius J. Jaenen, “The Pentecostal Movement,” M.A. thesis, University of Manitoba, Winnipeg, 1950, p. 32.

69. Atter interview.

70. Stanley H. Frodsham, *With Signs Following* (Springfield: Gospel Publishing House, 1946), pp. 53-54.

71. “Historic Church Burns in Downtown Toronto,” *Pentecostal Testimony* (December 1981), p. 12.

72. Gordon F. Atter, *The Third Force*, rev. ed. (Peterborough: College Press, 1962), p. 36.

73. Charles E. Jones, *A Guide to the Study of the Pentecostal Movement* (Metuchen, N.J.: Scarecrow Press, 1983) 2:846.

74. Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches*, trans. R. A. Wilson (Minneapolis: Augsburg, 1972).

FROM OUR READERS

Church Planters:

Alfred J. and Alma Morrison

Sixty years ago next May, following our wedding in Glad Tidings Temple and Bible Institute, San Francisco, I took my bride Alma to Anaconda, Montana. (My former co-worker Dwight Ritchie and I had gone to Butte, Montana in November 1931. It was a cold blizzard trip in a 1926 Essex. Twice we almost never made it. But God!)

My wife and I soon met Luther Powell, sectional presbyter and pioneer pastor at Missoula. He and his brother-in-law, Maurice McGinnis, both mighty men of God and of faith and powerful preachers, soon became dear personal friends.



Alfred and Alma Morrison on their 50th wedding anniversary in 1982.

We pioneered churches and Sunday schools in Anaconda, Glasgow, Sidney, Jordan, Shelby, Sunburst, and Polson. After pastoring in Newberg, Oregon, we were supply pastors in Hilo, Hawaii, and then pioneered a church in Kailua, Oahu (1949-55).

In 1958 we pioneered near Bethany Bible College, Scotts Valley, California. After a 10-year ministry in Scotts Valley, we ministered five times in Germany and also in the South Pacific. My wife and I are still active in the ministry at 83 and 85.

Alfred J. Morrison
Blue Springs, Missouri

Response from Germany

I greatly enjoy *Heritage* magazine and want to congratulate you on such excellent work. The winter issue was especially interesting, mainly because of the focus on Europe ["An American Missionary in Nazi Hands"]. Also, since we are missionaries we have been and are acquainted with the people mentioned.

Ditmar & Elizabeth Mittelstaedt
A/G Missionaries, Germany

Canadian Appreciation

I want you to know how much your publication is appreciated. What a thrill it is to read of God's blessing in the early days of Pentecost. Keep up the good work.

Douglas Rudd,
Archives Director
Pentecostal Assemblies of Canada
Mississauga, Ontario

Remembering Pearl Harbor Raid

Do I ever remember Pearl Harbor! We were pastoring the Assembly of God in Erie, Pennsylvania, and were living in the basement of the church with our three children.

We tried to cheer the children

because at a certain time in the city a loud whistle would blow and all lights were to go out. We read Bible stories to our children, sang songs, and prayed with them.

Since we were in the basement at the back end and I had a heavy green shade at the window, I kept a light on. The next thing after the whistle blew, someone knocked at the door and ordered us to turn out the light until the whistle blew again. The same order applied if the whistle blew during an evening church service.

My reaction then? I hated the Japanese for sending our men to the bottom of the ocean.

Clara (Mrs. N. T.) Spong
Boynton Beach, Florida

For a story on the Spongs' prewar ministry in Erie, see "A 1940 Revival Meeting in Erie," Heritage, Fall 1991.

We thoroughly enjoy reading *Heritage*. We found the articles on World War II days to be real heart-warming. At that time we were pioneering a church in Paris, Texas. Brother Killion served as a contact chaplain at Camp Maxey. We still

hear from some of the servicemen we met at Maxey.

O.T.'s health has failed much this past year. We covet your prayers.

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

As the Killions were selling their library, they thought of the Assemblies of God Archives and pulled out several books they thought we could use. We appreciate their donation.

Share Heritage With Another

Heritage continues to be a blessing to my wife and me. I shared some issues with Mrs. V. B. Standley recently. She is an avid reader and enjoyed them so much. Mrs. Standley is the daughter of Dr. Fred Lohman who pastored Trinity Tabernacle, St. Louis, for some 34 years. She said, "Oh, I recognize some of the names in *Heritage*. They were girls when I was a girl."

Herbert Bruhn
Cape Girardeau, Missouri
The Bruhns presented a Heritage gift subscription to Mr. and Mrs. Standley, also of Cape Girardeau.

More Letters on Page 23

38. **Harvey, Esther.** Wayne Warner, interviewer (1982). Early missionary to India.
39. **Headley, L. Lamar.** Everitt M. Fjordbak, interviewer (1981). Director of Mobilization and Placement Service (MAPS).
40. **Hodges, Melvin.** Ed Nelson, interviewer (1980). Missionary and field secretary to Latin America.
41. **Hodges, Melvin.** Gary B. McGee, interviewer (1985). See above.
42. **Hogan, J. Philip.** Ed Nelson, interviewer (1980). Missionary and director of Division of Foreign Missions.
43. **Hoover, Elva.** Wayne Warner, interviewer (1981). Secretary of Women's Ministries.
44. **Horton, Stanley M.** William Menzies, interviewer (1983). Bible college and AGTS professor, writer.
45. **Hudson, Raymond H.** Everitt M. Fjordbak, interviewer (1980). District superintendent and general treasurer.
46. **Hurst, Wesley R.** Ed Nelson, interviewer (1980). Missionary and Far East field secretary.
47. **Jones, Dwain.** Ed Nelson, interviewer (1980). Pastor and director of Light-for-the-Lost.
48. **McLellan, Cyril A.** Lee Shultz, interviewer (1984). Revivaltime choir director (1952-).
49. **Menzies, William.** Thomas F. Zimmerman, interviewer (1981). "The American Revival Tradition."
50. **Millsaps, Willie T.** Donald F. Dohm, interviewer (1981). Pastor, district superintendent; attended organizational meeting of A/G.
51. **Millsaps, Willie T.** William Menzies, interviewing at AGTS (1981). See above.
52. **Millsaps, Willie T.** Everitt M. Fjordbak, interviewer (1982). See above.
53. **Osgood, Howard C.** Gary B. McGee, interviewer (1984). Missionary and field secretary for Far East.
54. **Our Pentecostal Roots.** Excerpts from Assemblies of God Archives interviews. (2 hours, \$15)
55. **Parham, Pauline.** Everitt M. Fjordbak, interviewer (1981). Pentecostal minister, educator; daughter-in-law of Charles F. Parham.
56. **Pearlman, Irene Graves.** Wayne Warner, interviewer (1981). Widow of Myer Pearlman.
57. **Perkin, Noel.** Gary B. McGee, interviewer (1979). Missionary and director of Division of Foreign Missions.
58. **Phillips, Everett L.** Del Tarr, interviewer (1981). Missionary to Nigeria, field secretary of Africa.
59. **Phillips, Everett L.** Ed Nelson, interviewer (1980). See above.
60. **Reb, James M.** (3 Tapes). Paul J. Hill, interviewer (1988). Assemblies of God pastor.
61. **Richards, Anna Stafsholt.** Ed Nelson, interviewer (1982). Missionary to Liberia.
62. **Richards, John, and C. D. Goudie.** Del Tar, interviewer (1980). Missionaries to Africa.
63. **Richards, John.** Ed Nelson, interviewer (1980). See above.
64. **Riley, Vera H. and Dollie Sims.** Larry Pyle, interviewer (1989). Two who attended the A/G organizational meeting in 1914.
65. **Schaffer, Jacob and Alice Jane.** Edsel Charles, interviewer (1986). Pastor and Tennessee Women's Ministries director.
66. **Shultz, Leland G.** Everitt M. Fjordbak (1981). National director of A/G Communication Department.
67. **Simms, Dollie A. Drain.** Everitt M. Fjordbak, interviewer (1980). Participant at A/G organizational meeting; ordained during meetings.
68. **Simms, Dollie A. Drain, and Vera H. Riley.** Larry Pyle, interviewer (1989). See Riley above.
69. **Steinberg, Hardy.** Everitt M. Fjordbak, interviewer (1981). Bible college teacher, national director of A/G Education Department.
70. **Swain, Henry.** Ed Nelson, interviewer (1980). A/G missionary to Thailand.
71. **Tapp, N. Cleo.** Wayne Warner, interviewer (1982). Superintendent of Southern Missouri District Council.
72. **Tomaseck, Anna.** Ed Nelson, interviewer (1980). Missionary to India, founded orphanages in India and Nepal.
73. **Triplett, Loren.** Ed Nelson, interviewer (1980). Missionary and director Division of Foreign Missions.
74. **Walker, Louise Jeter.** Ed Nelson, interviewer (1980). Missionary to South America, writer.
75. **Walker, Louise Jeter.** Gary B. McGee, interviewer (1983). See above.
76. **Walther, Grace L.** Ed Nelson, interviewer (1983). Missionary to India.
77. **Ward, C. M.** Everitt M. Fjordbak, interviewer (1980). Speaker for Revivaltime (1953-78).
78. **Wead, Roy H.** William Menzies, interviewer (1983). College president, pastor, and executive presbyter. Tells about revival at Notre Dame.
79. **Webb, Bert.** Del Tarr, interviewer (1981). Assistant general superintendent, pastor, evangelist.
80. **Webb, Bert and Charlotte.** Everitt M. Fjordbak, interviewer (1981). See above.
81. **Williams, Ernest Swing.** Ed Nelson, interviewer (1980). General superintendent of A/G, baptized in Spirit at Azusa Street revival.
82. **Williams, Ernest Swing.** Del Tarr, interviewer (1980). See above.
83. **Williams, M. D., Josephine.** Wayne Warner, interviewer (1982). Instructor at Southwestern Assemblies of God College.
84. **Zimmerman, Thomas F.** (2 tapes). Everitt M. Fjordbak, interviewer (1980). General superintendent of A/G (1959-85).
85. **Zimmerman, Thomas F.** William Menzies, interviewer (1981). See above. "Who Are The Pentecostals?"

FROM OUR READERS

More on World War II

We came to Riverside June 4, 1941, to pastor. When the war broke out, we were in a revival with Gladys Pearson and Margaret Plunket (later Pearson), two of the most dedicated young women we have ever known.

Because of the war, we were ordered to black out, but the services went right on as if all lights were on. My, how God did bless! We used tiny candles at the altar call so people could see where to kneel.

The church purchased a large bus which we used to bring in servicemen. The women sat in the bus and sang while the fellows would go on the street and talk with servicemen. Many were brought aboard the bus and came to our services. God saved, filled with the Spirit, and gave strength to the men. Church homes were opened for military men



Carl A. and Rose Goad

and women and the wives of servicemen. Those services will never be forgotten.

Rose E. Goad
Riverside, California
Sister Goad told the editor that she will be 90 in June, still ministers and drives her own car ("I take the back roads, not the freeways!").

The winter issue was special to me, as I saw pictures and remembered so many of the missionaries who served during World War II. The Old Testament "warriors" have nothing on these dear saints of God who suffered for the sake of the gospel. They make New Testament history.

Mrs. Mildred Taylor
Brooksville, Kentucky
According to Mary Jane Boggs, president of the Kentucky District Women's Ministries, Sister Taylor is 76, still pastoring and was recently ministering in Jamaica.

Knew the Patriarchs

I enjoy the articles very much. I know many of the old patriarchs.
O. W. Killingsworth
Phoenix, Arizona

More Letters on Page 21



□ Schmidt/ from page 5

Christmas 1943 suffered a heart problem which he feared would take his life.

As the weeks and months rolled by and the world welcomed 1944 with hopes that the war would end, Schmidt tried vainly to get news about his family. He continued to write and send food packages. But no more letters came until April 30 when he received a sad letter from his mother-in-law. Margaret had

Inside the letter from Danzig was a bereavement card. His wife had died 10 days earlier.

received a blood transfusion in March, she wrote, but she was very low and her life was in danger.¹¹

A few hundred miles across the Baltic Sea his wife lay dying and his children needed food. Only a few hours by boat, but he was unable to help them. Now the question haunted Schmidt whether he had erred in leaving his family in Danzig. The question had no easy answer.

Finally on May 10, 1944, a letter arrived from Danzig. But it wasn't what Schmidt was looking for. Inside was a bereavement card from

his friend Pastor Jung. Margaret Schmidt had died 10 days earlier, and the children were in the care of their ailing grandmother, Elise Neumann.

Schmidt's sorrow took him back to another sad experience in Danzig 15 years earlier when his first wife Carrie died. Now Margaret too was gone. How much more suffering and sorrow could he possibly bear? When would the dark night end?¹²

TO BE CONTINUED

NOTES

1. G. Herbert Schmidt, *The Journey Home* (Los Angeles: Schmidt, 1948), p. 72.

2. Tight restrictions were lifted later, and he was able to minister if an interpreter was present. In his "Signs of Life Among the Jews" (*Pentecostal Evangel*, Aug. 17, 1946, p. 2), he tells of ministering to Jewish refugees in Sweden.

3. Schmidt, p. 77.

4. *Ibid.*, p. 75. Throughout his 3-year stay in Sweden, Schmidt received housing, food, money, and other items from the church. He looked at their generosity as "Christ-like." What

he needed most, however, was more people with whom he could communicate since he did not speak Swedish. Loneliness was his constant companion.

5. Four hours seems like a long time to listen to a narrative; but since the story was being interpreted, it took much longer than usual.

6. Schmidt, p. 81.

7. *Ibid.*, p. 83.

8. *Songs in the Night* and the fictionalized version appeared in Stockholm simultaneously, creating criticism from a Nazi newspaper published in Stockholm. Under the title "The Smart Gentleman from Danzig," the writer claimed Schmidt was "exploiting war conditions, inventing certain things which were supposed to have happened in Danzig, for financial gains." *The Journey Home*, p. 100.

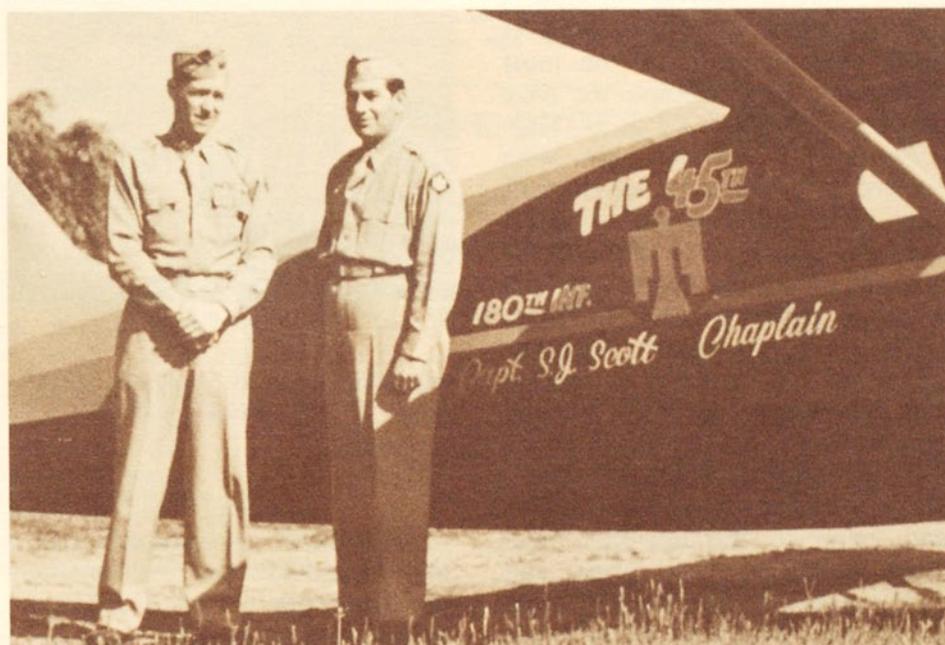
9. *The Journey Home*, p. 93.

10. *Ibid.*, p. 95.

11. "In Sympathy," *Pentecostal Evangel*, July 15, 1944, p. 6.

12. *Ibid.*, p. 102; G. H. Schmidt, "A Precious Life Laid Down for Jesus," *The Gospel Call of Russia* (Feb. 1930), pp. 1, 30-31. Schmidt wrote in the above article that his first wife Carrie's "heart burned with irresistible love for Russia's suffering millions, until at times she seemed to be consumed with zeal for their rescue," p. 1. On her death bed she cried, "Oh, God! Send me once more to the Russians—to the Russians—to the Russians; I want to go to the Russians," p. 30.

INSIDE THIS ISSUE: Samuel J. Scott, right, a chaplain in the 45th Division National Guard, with Captain Charles Kilgore, about 1948. See story about Samuel and Leenetta Scott beginning on page 6.



For detailed accounts of the ministries in Eastern Europe and Russia prior to World War II see the two-part article, "The Danzig Gdanska Institute of the Bible," by Tom Salzer, *Heritage*, fall 1988 and winter 1988-89, and Fred Smolchuck's "Slavic Immigrants to America and the Pentecostal Experience," *Heritage*, summer 1989. Copies of the issues are available at \$2.50 each, postpaid. Send orders to A/G Archives, 1445 Boonville, Springfield, MO 65802.