

Assemblies of God

HERITAGE™



**The Holiness-Pentecostal
Movement** by Vinson Synan

I Remember My Inheritance
by Mary Juanita Smith

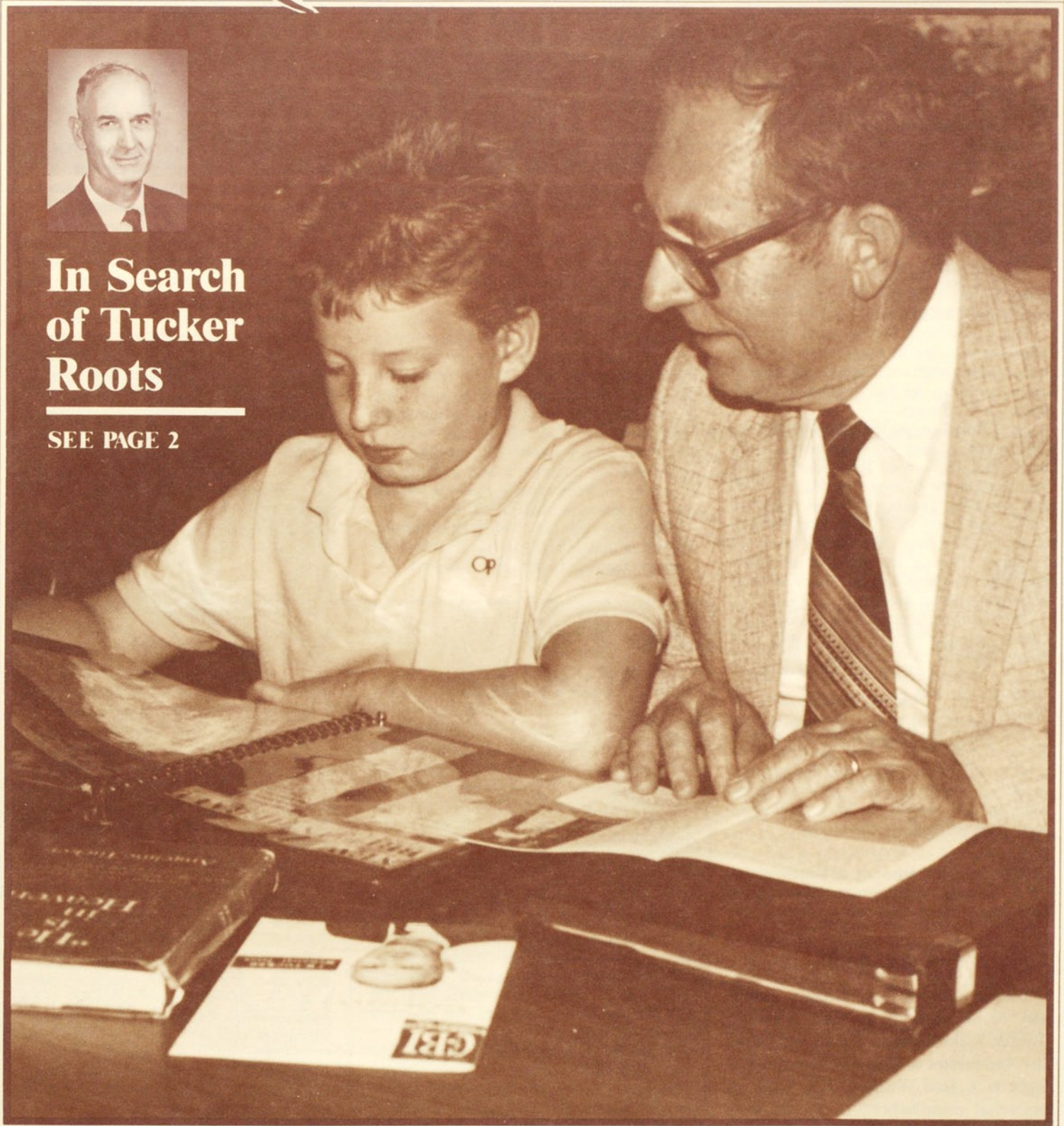
The Danzig Bible School
by Tom Salzer

The Steinle Sisters
by Glenn Gohr



In Search of Tucker Roots

SEE PAGE 2



By Wayne Warner

Searching for Tucker Roots

This is the story of a family which suffered much for the gospel's sake and today could be mentioned in the same breath as the saints listed in Hebrews 11. Heroes of the faith, if you please. They are a part of the great missionary heritage we treasure.

Our renewed interest in this family came one day late in September when J. Dan Woodall, a Missouri state representative, walked into my office here in the Archives and introduced me to his 11-year-old grandson.

"This is J. S. Tucker," he said, "and he wants to see what you have collected on his Tucker grandparents."

That's all it took for the usual Archival activities to come to a sudden stop. Here was a third generation youth wanting to see something on his martyred grandfather, J. W. Tucker.

As Joyce Lee pulled out scrapbooks, photographs, and other materials, my mind flashed back to 1964 when a civil war raged in the Congo (now Zaire). J. W. and Angeline Tucker, who had served in the Congo since 1939, were preparing to return to the Congo after being home on furlough. During the summer of 1964, they were keeping a close watch on their besieged African nation.

They wanted to return. Nationals in the country needed them, they reasoned. But what about the children? Was it foolhardy to take their three precious children—John, Carol, and Melvin—back into the Congo?

One day J. W. knew he had the answer. He told Angeline, "I must go back. The Lord is calling me back, and we must trust in Him." Angeline wasn't so sure at the time, yet she would write later, "Our paths were directed back to the Congo."

With a mixture of apprehension, courage, commitment, and faith in God, the Tuckers returned to Paulis (now

COVER

Eleven-year-old J.S. Tucker, grandson of the late J.W. and Angeline Tucker, looks through the Tucker file in the Assemblies of God Archives. On the right is J. Dan Woodall, J.S. Tucker's maternal grandfather.



The J. W. Tucker family had this family portrait taken in July 1964, just before they returned to the Congo (Zaire). In the front are John, Angeline, and J. W.; Melvin "Cricket" and Carol are standing.

Isiro), Congo, early in August 1964. Eleven days later the rebels swept into Paulis, killing, looting, and destroying property indiscriminately.

Then the rebels came for J. W. Tucker.

A rebel officer, while questioning Tucker and accusing him of political involvement, placed a pistol against his head and threatened to kill him. The Christ-like J. W. Tucker had never faced such brutality. Like Paul, his time of departure was at hand—but not yet.

Everybody breathed easier and offered a prayer of thanksgiving when a shaken Jay was released later in the day.

But a few days later, the rebels returned, roughing up the Tuckers and forcing J. W. and the teenager John into their car.

They were taken to officials for identification purposes but were released within a half hour and permitted to rejoin their terrified family.

Getting out of the Congo at this point was hopeless, so the Tuckers and two other missionaries—Gail Winters and Lillian Hogan—tried to make the best of a very dangerous situation. Things did quiet down but it was hardly back to normal. A weekly inspection of their house was to be expected. The rebels always said they were looking for guns or radio transmitters—none of which would ever be found in the Tucker house.

On October 21, J. W. and John were once again escorted to a rebel headquarter.

See next page

The Fruit of Martyrdom

Was J. W. Tucker's death a waste?

It seems as if this 25-year missionary veteran could have had many more productive years in Zaire. Instead, he was clubbed to death in 1964 during that country's civil war, and his body was thrown into the crocodile-infested Bomokandi River, in the area called Nganga.

Missionary Derrill Sturgeon disputes any argument which calls Tucker's death a waste. In an article published in *Mountain Movers* (May 1986), Sturgeon writes that the Mangbetu tribe in the Nganga area had no known Christian converts. Not even the famous C.T. Studd had won converts among the tribe.

After the Congo rebellion ended, one of J. W. Tucker's converts in Isiro, a police officer known as "the Brigadier" moved to the Nganga area where he became chief

of police. But he also witnessed to Mangbetu people.

He had found the Savior through the missionary whose body had been thrown into "their" river and whose blood had flowed through "their" waters.

The Christian police chief had a very receptive audience owing to the fact that Mangbetu culture considers the land and the rivers theirs personally. Sturgeon wrote, "This proved to be the key to their hearts. Individuals began to accept that message and to receive Christ as their personal savior."

A great revival exploded among the Mangbetu; thousands were saved, hundreds were healed, and reports of people being raised from the dead reached the national church in Isiro.

Today, Nganga has 30 Assemblies of God churches among the Mangbetu tribe. Nobody knows how many thousands have been converted.

Sturgeon cannot look at J. W. Tucker's death 24 years ago as a waste. A sorrowful loss. But not a waste.

ters. And once again they were released.

The Tucker family would always remember November 4, 1964, the day before Jay Tucker would celebrate his 49th birthday. He was placed with about 35 others in a Catholic mission which was being used for a prison.

Angeline was able to visit Jay at the mission and take walks with him from time to time which lifted the spirits of both. A friendly commander even permitted Jay to visit his family at home. The other prisoners were appreciative of Jay's presence. "I don't know how we could have stood this without him," one man told Angeline. "He prays for us and gives us hope and strength and confidence."

In the meantime, the United Nations was negotiating a settlement in the bloody war. But negotiations broke down on November 23. Word came that paratroopers had landed at Stanleyville (now Kisangani) and rescued about a thousand prisoners. Dr. Paul Carlson, an American missionary, was killed trying to escape with other prisoners at Stanleyville.

There was a glimmer of hope that the paratroopers would arrive at Paulis to free Jay and the other prisoners. But the



J. W. Tucker just before boarding plane at Little Rock, Arkansas, in August 1964. He was killed by rebels in the Congo 4 months later.

situation was growing more critical by the hour. There was no time to lose.

On November 25, the day before Thanksgiving, Angeline's hopes shattered into a million pieces. A Catholic nun at the mission answered Angeline's call and then broke the sad news: "*Il est au Ciel*" — "He is in Heaven."

As the missionaries pieced the story together, they learned that the rebels took 13 prisoners—including Jay and some Catholic priests—beat them to death with clubs and threw their bodies in a river.

Two days later Belgian paratroopers arrived in Paulis to rescue the Europeans and Americans. But for J. W. Tucker it was two days too late. Like so many others before him and since that time, he would wear a martyr's crown.

Angeline took her family to Springfield, Missouri, where you might have met her

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The Holiness-Pentecostal Movement

By Vinson Synan

The first wave of Pentecostalism in the United States, and generally around the world, took place primarily among people who had been active for some time in the Holiness movement. It is now generally recognized that the major milieu of early Pentecostalism was among those people who had already postulated a "second blessing" variously known as "perfect love," "entire sanctification," or "baptism in the Holy Spirit."

I stated this thesis in my 1971 book titled *The Holiness-Pentecostal Movement in the United States*. A further treatment of this thesis is Donald Dayton's recent book, *The Theological Roots of Pentecostalism*. In this work, Dayton convincingly shows that the basic "fourfold" formula of Classical Pentecostalism (salvation, baptism in the Holy Spirit, divine healing, the premillennial second coming) had become established teachings of the Holiness movement before the appearance of tongues in 1901.

Because the holiness teaching of second blessing sanctification was so deeply rooted among these "first wave" Pentecostals, they have been increasingly classified as the "Holiness-Pentecostals" to distinguish them from later Pentecostals and Charismatics who came from non-holiness backgrounds.

I. The Biblical Call to Holiness

From Wesley on, modern holiness movements have taken seriously the Biblical call to holiness as presented in *Leviticus* and the *New Testament* writings of the Apostles Paul and Peter. Such texts as *Leviticus* 11:44: "Be ye holy as I am holy;" *I Thessalonians* 4:3: "For this is the will of God, even your sanctification;" and *Hebrews* 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord," were seen as binding calls to Christian perfection in this life.

Dr. Vinson Synan is an ordained minister with the Pentecostal Holiness Church. He is chairman of the North American Renewal Service Committee. He has served his denomination as a pastor, teacher, and in executive leadership positions. He has written and compiled eight books, including *The Holiness-Pentecostal Movement in the United States*.



What are the differences between the "finished work" Pentecostals—such as the Assemblies of God—and the Holiness-Pentecostal wing of the movement? Is sanctification "entire" or "progressive?" What are the origins? At what point in history did differences surface? Will the two groups ever reach a better understanding of their differences? Dr. Vinson Synan in this article addresses some of these questions from his Holiness-Pentecostal perspective.

A. The Response of the Early Church

The early church seems to have adopted the Levitical call to be the holiness code of the primitive Christian community. It has been suggested that the early Christians lived by one of the strictest moral codes ever adopted in the history of world religions. Yigdael Yadin, a Jewish scholar of the early Christian era, states that the code (halakah) of the early church was even stricter than the code of the Pharisees or even that of the Essenes. They took seriously the exhortation of *Leviticus* 11:44: "Be ye holy, for I am holy."

The early church also took seriously the words of *Hebrews* 6:4-6:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame;

and *Hebrews* 10:26-29 which affirmed that:

...if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

The holiness code of the early church was so strict, we are told, that if one openly

committed sin, he was expelled from the body without any hope of restoration. Backsliders were doomed. It was "holiness or hell"—period!

B. The Compromise

In time, the early church fathers allowed for backsliding sinners to be restored to the fellowship of the church after a prescribed period of repentance and restitution. The strict holiness code was softened. Gradually, the dream of holiness for all became a compromise which allowed holiness for the few, mainly for monks and nuns, who devoted themselves to the religious life.

The doctrine of purgatory was later invented to give some hope to the masses who failed in the quest of holiness in this life. Meanwhile, monasticism and asceticism gave places of refuge for those "religious" persons who wished to pursue holiness in monasteries and convents "separated from the world."

C. The Reformers

The Reformers made little improvement in answering the call to holiness. Indeed, in their reaction to Roman Catholicism, they practically abandoned the quest for holiness which they seemed to view as misguided Catholic mysticism.

Martin Luther's formula about sin in the believer eventually became a bedrock for the Reformation view of holiness. It was SIMUL/ JUSTUS-SIMIL PECCATOR, (Always sinning; always justified). Luther's understanding of justification by faith seems to have meant that one continued to sin after conversion and that he continued to be justified as he continued to sin.

Calvin went even further than Luther by formulating a doctrine of the total depravity of believers. In the Calvinist system, there was no difference between believers and the world in the matter of personal holiness. Unconditional election predestined some to be saved, regardless of their depravity and sinning; while the same election predestined some to be lost despite their possible morality or pursuit of holiness.

This theological system had an effect opposite to what Calvin intended. His sometimes desperate followers were left to seek evidences that they were indeed "elected" to be saved. An outward life of holiness was usually considered by the masses to be evidence of predestination to salvation, while a life of sinning was proof positive of predestination to hell.

This led to what Richard Lovelace refers to as "the sanctification gap," by which Calvinists actually used sanctification as a sign of salvation. In other words, one had to be sanctified in order to be saved. Later Calvinist evangelists preached a



R. G. Spurling and W. F. Bryant, early leaders of the Church of God (Cleveland, Tenn.) at the first General Assembly in Cherokee County, North Carolina, January 1906. Courtesy Hal Bernard Dixon, Jr., Pentecostal Research Center.

conversion experience "by faith" in order to avoid this problem, and in the process abandoned altogether the quest for sanctification in this life.

D. John Wesley

It was John Wesley who brought the call to holiness back to the attention of the church. The circumstances of his conversion were summarized by Wesley in the following statement which prefaced the *Methodist Disciplines* in Britain and America for over a century:

In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. In 1737 they saw that holiness comes by faith. They saw likewise, that men are justified before they are sanctified; but holiness was still their point. God then thrust them out, utterly against their will, to raise a holy people.

From this search for holiness issued the "Holy Club" at Oxford University; the Methodist societies of the Anglican Church; the evangelistic ministries of John Wesley and George Whitefield; the hymns of Charles Wesley; the Methodist churches around the world; the holiness family of denominations; and ultimately, the first Pentecostal churches of the world.

In his *Plain Account of Christian Perfection*, Wesley taught that sanctification began at conversion, progressed to the point of a "second blessing, properly so-called" which was instantaneous, and continued as a growth in grace until death, after which final glorification in heaven completed the perfection called for in the Bible.

E. John Fletcher

It was Wesley's colleague John Fletcher who refined Wesley's teaching on sanctification and identified it with the baptism in the Holy Spirit. In his monumental treatise entitled *Checks to Antinomianism*, Fletcher stated that the experience of sanctification, so dear to the heart of Wesley, was accomplished by the fire of

the Holy Spirit that the disciples received on the day of Pentecost.

For Fletcher and all the Holiness churches that follow his theology, sanctification and the baptism in the Holy Spirit are two sides of the same coin. This is the teaching today of such groups as the Church of the Nazarene, the Salvation Army, and the Wesleyan Church. This was also the original theology of the first Pentecostal denominations in America (the Pentecostal Holiness Church, the Church of God [Cleveland, Tenn.], and the Church of God in Christ) before the Azusa Street revival brought the tongues experience to them after 1906.

F. Phoebe Palmer

Beginning in 1839, an American Methodist lady preacher, Phoebe Palmer, began to teach the "altar terminology" in helping seekers to receive the second blessing. Since the "altar sanctified the gift" (*Matthew 23:19*), one could be sanctified the moment he "placed his all on the altar of sacrifice." The "cleansing wave," as she called it, was a conscious crisis experience in the heart of the believer, wrought by the baptism in the Holy Spirit, through the blood of Christ.

During this same era, through the influence of Charles Finney and Asa Mahan and their "Oberlin theology," some reformed teachers also moved toward Fletcher's position of calling the second blessing a "baptism in the Holy Spirit" which brought overcoming power to the sanctified. After the Civil War the Holiness movement moved wholesale toward Pentecostal terminology. Dayton has called the experience as taught by most turn of the century Holiness people, "Pentecostal sanctification."

G. The Holiness Churches

To make a long story short, the Methodist Church was deeply influenced by the teachings of Fletcher and Palmer, experiencing a great revival of second blessing holiness between the years 1867 and 1894. In the latter year, however, the

Methodist Episcopal Church, South rejected the Holiness partisans, and they and their theology were relegated to the several dozen holiness denominations that began in America after 1894.

Most of these new holiness denominations were in the more radical wing of the movement, which by the turn of the century had accepted several "new" teachings on "Pentecostal sanctification," divine healing as in the atonement, and the premillennial second coming of Christ.

Most of these new teachings were borrowed bodily from the "Higher Life" movements spawned by the Keswick conferences in England. Begun in 1875 as annual summer conferences stressing personal holiness, the Keswick teachers soon made an appeal to non-Wesleyans by stressing the enduement of power theme and de-emphasizing the cleansing aspect of the experience. This opened the door for thousands of seekers from Reformed theological backgrounds to enter into the quest for the second blessing. Among these were outstanding evangelists such as D.L. Moody.

The paradigm for the second-blessing as taught by the higher life groups was the day of Pentecost. Here the disciples



Two early leaders of the Holiness-Pentecostal movement are Charles F. Parham (left) and Joseph A. Synan. Parham's Bible school in Topeka, Kansas, experienced a Pentecostal outpouring. Synan, the father of Vinson, was ordained by the Pentecostal Holiness Church in 1926; he served his denomination as general superintendent for 24 years.

received a cleansing work through the fire of the Holy Spirit. "Pentecost" became the popular catchword for holiness movements all over the world, both of the Wesleyan and Keswick varieties.

Many of the new Holiness denominations formed after 1894 were so influenced by this emphasis that they went so far as to add the word "Pentecostal" to their names. Two such cases were the "Pentecostal Church of the Nazarene," founded in 1895, and the "Pentecostal Holiness Church," which was begun in 1898. After the appearance of glossolalia, the Church of the Nazarene dropped the word "Pentecostal" from its name in 1919 so as not to be confused with the "tongue talkers."

On the other hand, holiness churches that accepted the tongues experience, such

as The Pentecostal Holiness Church, the Church of God (Cleveland, Tenn.), and the Church of God in Christ, had been founded as holiness churches owing their existence to the struggle over sanctification in the Methodist Church. Although their theologies owed much to Wesley, Fletcher, and Palmer, they were also greatly influenced by the teachings of A. J. Gordon, A. B. Simpson, and other "higher life" teachers of the English Keswick movement.

The Fire-Baptized Holiness movement, which was started by Benjamin Hardin Irwin in Iowa in 1895, made a major alteration in classical holiness theology by separating the experience of sanctification from the baptism in the Holy Spirit, (which Irwin's holiness compatriots quickly dubbed the "third blessing heresy"). Irwin's teaching of three experiences (justification, sanctification, and baptism in the Holy Spirit) was derived from John Fletcher, as he states. A similar movement appeared in Canada under R.C. Horner before the turn of the century. Thus, the "third blessing" teaching led directly into the Pentecostal movement which began in 1901 in Topeka, Kansas.

Early Pentecostals borrowed many of their teachings from the Keswick conferences.

II. Responses to Pentecostalism

When the Pentecostal movement appeared suddenly at the turn of the century, the first ones to speak with tongues were veterans of the Holiness movement, people such as Charles Fox Parham and William J. Seymour. Their

first response to the appearance of tongues was to sort out the implications of the new experience in the light of their previous claim of having been sanctified through the baptism in the Holy Spirit. In Seymour's periodical sent from Azusa Street entitled *Apostolic Faith*, the "Apostle of Pentecost" valiantly attempted to exegete the differences between the experiences of sanctification and the new Pentecostal experience evidenced by speaking in other tongues.

Parham, in his *Voice Crying in the Wilderness*, and his Pentecostal periodical (also called *Apostolic Faith*), joined Seymour in attempting to retain the Wesleyan experience of sanctification while at the same time allowing for a third blessing of Holy Spirit baptism evidenced by speaking in other tongues. The solution was to insist on an experience of sanctification as a cleansing in preparation for the "genuine" baptism in the Holy Spirit which would be evidenced by tongues.

One of the earliest theological attempts to explain this new approach (sanctification as preparation for Pentecost), was the book by G.F. Taylor published in 1907 entitled *The Spirit and the Bride*. Subsequently, J.H. King's 1914 book, *From Passover to Pentecost*, gave one of the fullest Biblical treatments of the three blessing approach ever written. Along with A.J. Tomlinson of the Church of God, and C.H. Mason of the Church of God in Christ, these men joined Parham and Seymour in a synthesis which saw the Pentecostal movement as heir to Luther on justification by faith, to Wesley on entire sanctification, and to Parham on the baptism in the Holy Spirit evidenced by glossolalia.

These men created the first Pentecostal theology describing the beliefs of the movement in the United States. In this sense, what is now referred to as the

"Holiness-Pentecostal" movement, probably stands nearest to the original "Azusa Street" theology than any other Pentecostal group in the world.

The classical holiness denominations that rejected Pentecostalism after 1906 continued to teach the Fletcher-Palmer version of the second blessing and to this day proclaim an instant experience of sanctification brought about by the baptism in the Holy Spirit, using the texts of *Acts* to prove the instant aspect of the experience.

By 1910, however, some Pentecostals began to question second-blessing sanctification and began to teach a two-stage theology which assigned the experience of sanctification to conversion with a subsequent growth in grace. This was followed by the Holy Spirit baptism evidenced by speaking in other tongues as the "second blessing."

The father of this teaching was William H. Durham of Chicago who called his new teaching the "Finished Work of Calvary" theory. This teaching actually owed much to the Oberlin theology of Finney and Mahan in that it assigned the beginning of sanctification to the moment of conversion and spoke of a progressive "growth in grace" thereafter. Durham's theology appealed strongly to new Pentecostals from the reformed churches in the Calvinist Tradition and spread rapidly among former Baptists and Presbyterians who had no roots in the Holiness tradition. This was particularly true among many independent Pentecostal congregations in America. The new teaching was soon dubbed the "Finished Work of Calvary" theory of sanctification.

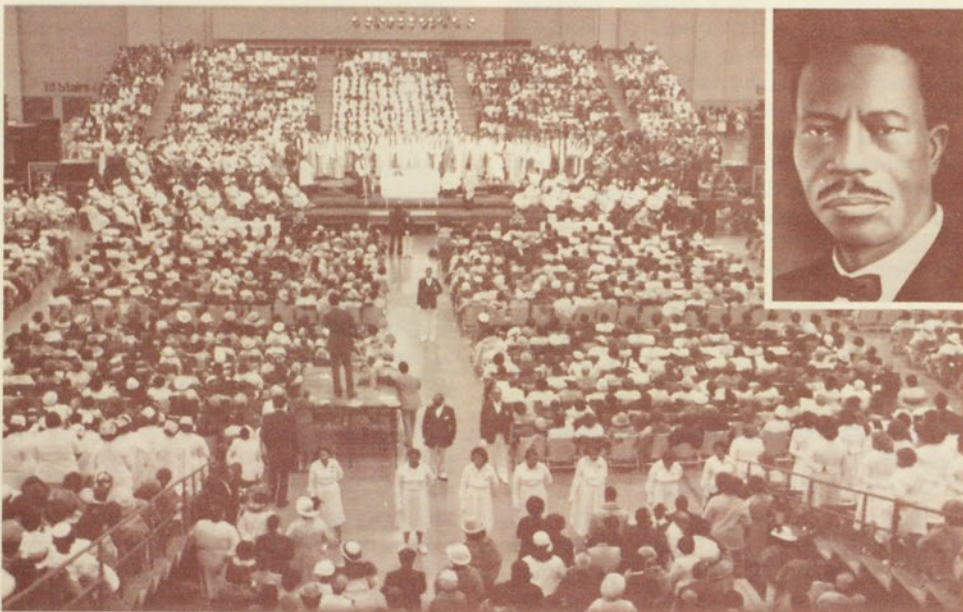
Durham's views became the basic theology of the Assemblies of God which was organized in Hot Springs, Arkansas, in 1914. Subsequently, practically every Pentecostal denomination organized after 1914 adopted the "finished work" theory. For example, this became the view of the International Church of the Foursquare Gospel (1927) and the Open Bible Standard Churches (1935). Furthermore, the charismatic movement which entered the mainstream churches after 1960 also identified with the Durham theology.

Some Pentecostals such as Russell Spittler have gone so far as to suggest that the "second work" Pentecostals might well be called the "Parhamites" while the "finished work" Pentecostals should be called the "Durhamites." Thus, the Pentecostal movement continues to this day to be divided between two basic theological camps that have never resolved this, the first serious division in the movement.

III. The Unfinished Theological Task

The first wave of Pentecostalism, thus, was Wesleyan in theology and maintained the second blessing crisis theory of sanctification as preparation for the baptism in the Holy Spirit. To many of these

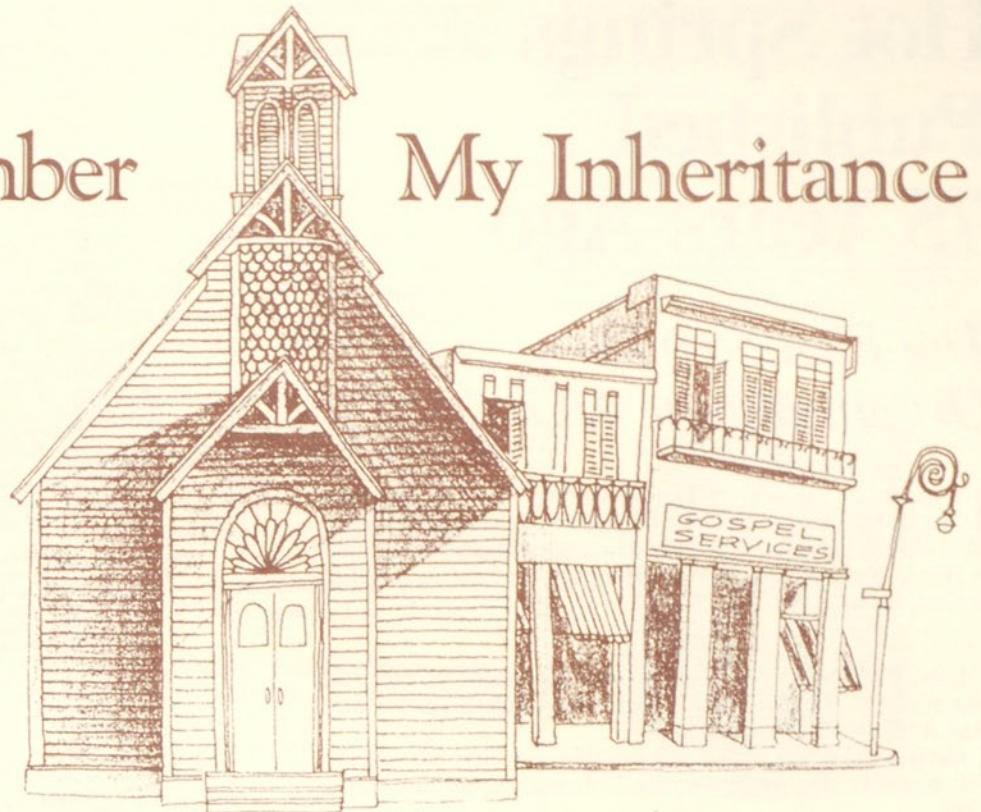
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A communion service during a National Convocation of the Church of God in Christ, Memphis. Inset, Charles H. Mason, founder of the denomination. Courtesy of the Church of God in Christ.

I Remember

My Inheritance



By Mary Juanita Smith

Do you remember when most Pentecostal congregations met in storefront buildings or in a tent pitched on a vacant lot or in an older church building that some other denomination had sold?

Do you remember when Pentecostals were looked upon as heretics and called names such as "Holy Rollers"?

Do you remember when, by faith, a church member would pledge a week's or a month's salary to help build the congregation's first church building? Sometimes when he made his pledge, the church member didn't even have a steady job, much less money in the bank

Do you remember when the pastor was invited into homes of new converts for dinner, and while the meal was being prepared, the family enjoyed feasting from the words he taught?

Do you remember people giving sacrificially to send our first missionaries overseas, or to help a brother at home who lost his job during the 1930s depression?

Do you remember how those early Pentecostals reached out to people with the gospel through tent revivals, Sunday schools in the slums, and skid row missions?

Iremember! I remember so well, for this was my inheritance. It was given to me by that first small congregation of about 75 people who had been saved and delivered from the depths of sin.

They were first-generation Pentecostals, so happy to have the infilling of the Holy Spirit and to be free from alcohol, tobacco, and other habits that had bound them.

I remember those men and women standing with tears in their eyes thanking God for their salvation and pledging money or materials for a church building. How I appreciate them, those pioneers who taught us faith by example! Their testimonies rang with gratitude for answered prayer.

I remember the Memorial Day and Labor Day church picnics; the potluck dinners, where many things were brought to share with those who often didn't have such treats.

I remember the yearly anniversary services where testimonies of growth were reported. I remember the baptisms outside in a river, a lake, or some other natural body of water. I remember the prayer meetings, with folk interceding for each other in travailing prayer.

I remember the pastors of these early churches. They gave financially and physically to see suitable buildings raised. I remember their concern for the lost—new converts were literally loved into those churches.

Webster's dictionary gives one meaning of inheritance as "any blessing or possession coming as a gift." Truly my

inheritance was received during that era when Pentecostals were learning to walk, live, and build by faith in God. Those pioneers taught by example how to believe God for every need, how to walk daily in the Spirit—they gave me my inheritance! What a heritage!

Dear older brothers and sisters in Christ, please accept my thanks for your example, for the hardships you suffered to win the lost to Jesus, to build the church, the Pentecostal church. Now we have beautiful edifices, strong congregations, and a worldwide missions program. These things were accomplished because you gave so much of yourselves to build an abundant inheritance for folk like me!



Mary Juanita Smith is a missionary to Japan. This article was originally published in the Pentecostal Evangel, November 19, 1978.

This "Call" to Hot Springs Published 75 Years Ago

The First Step in Organizing the A/G

It was from the back of Phelps' General Store in Malvern, Arkansas, that the article at the right was printed December 20, 1913, in the *Word and Witness* monthly paper. This "call" to Pentecostals resulted in the organization of the Assemblies of God during April 1914.

E. N. Bell, one of the five men who sponsored the meeting, was editor of the *Word and Witness* and pastored what is now First Assembly in Malvern.

Heritage, as well as other Assemblies of God periodicals, will be publishing articles on the 75th anniversary throughout 1989.

E. N. Bell published *Word and Witness* in the back of Phelps' General Store, Malvern, Arkansas, in 1913.



GENERAL CONVENTION OF PENTECOSTAL SAINTS AND CHURCHES OF GOD IN CHRIST HOT SPRINGS, ARKANSAS, APRIL 2 TO 12, 1914.

We desire at this time to this point, and because of this make this preliminary announcement of this general meeting so that workers near, at home and abroad, may be present. Laymen as well as preachers are invited. Especially do we urge all pastors, ministers, evangelists and missionaries to be present. This call is to all the churches of God in Christ, to all Pentecostal or Apostolic Faith Assemblies who desire with purpose to co-operate in the kingdom of God where. This is, however, for saints who believe in baptism with the Holy Ghost and the sings following, Acts 2:4; 10:46; 19:6; Mark 16:16; 1 Cor. 12:8-11. Neither is this meeting for any contrary, divisive or person. But we leave the body itself to take up subjects it desires more than what is herein afterwards mentioned.

PURPOSES.
First—We come together that we may set a better standing of what God would have us teach, that we may away with so many divisions both in doctrines and in various names under which our Pentecostal people are working and incorporating. Let us come together as in Acts 15, to study the Word, and pray with and for each other—unity our chief aim.
Second—Again we come together that we know how to conserve the work, that we may all build up and not tear down, both in home and foreign lands.
Third—We come together for another reason, that we may get a better understanding of the needs of each foreign field, and may know how to place our money in such a way that our mission or missionary shall not suffer, while another not any more worthy, lives in luxuries. Also that we may discourage wasting money on those who are running here and there accomplishing nothing, and concentrate our support on those who mean business for our King.
Fourth—Many of the saints have felt the need of chartering the churches of God in Christ, putting them on a legal basis, and thus obeying the laws of the land," as God says. See Rom. 13. We confess we have been "slothful in business" on

many assemblies have already chartered under different names as a local work, in both home and foreign lands. Why not charter under *one Bible name*, 2 Thes. 2:14. Thus eliminating another phase of division in Pentecostal work? For this purpose also let us come together.
Fifth—We may also have a proposition to lay before the body for a general Bible Training School with a literary department for our people. Now, brethren, as it is very important for all Pentecostal preachers to be present, you lay them to pay your fare and tickets at cheap rates are on from nearly all over the country to Hot Springs up to April 30th, and you should buy these cheap round trip tickets. But if you fail in this, we want you to come anyhow, and if you have not faith to get home after you are here, then we will stand with you in trusting God for your return fare or to get out on the field. As we feel this General Assembly will do much good in spreading this glorious gospel all around the world, we ask the saints everywhere to send offerings to Financial Secretary H. A. Goss, Hot Springs, Ark., for the expenses of the meeting. In this way only can far as possible let all come prepared to care for their own expenses.
The meeting will be held in the old Grand Opera House on Central Avenue, Hot Springs, Ark.
Many have expressed a desire for such a general meeting and it is with the encouragement of all these that we call this assembly. Only to get the matter before the brethren at once do the undersigned make the formal call. We expect to add the names of other brethren later. Let the leaders send their names to E. N. Bell, Malvern, Ark., to go on this list below.
The scope of the meeting may be enlarged as the Lord shall lead the brethren to do so. Meetings will go on day and night for the good of the saints.
M. M. Pinson, Phoenix, Ariz.
A. P. Collins, Ft. Worth, Tex.
H. A. Goss, Hot Springs, Ark.
D. C. O. Opperman, Houston, Texas.
E. N. Bell, Malvern, Ark.



Photo at left, Annie and Fred Walton, who served Oregon District for many years. Mrs. Walton donated materials (below) to Archives. Her husband died last June.

Archives Looking for Book Donors

Have you written a book? If you have — whether it was published by Harper & Row or your local printer — the Assemblies of God Archives should have a copy.

The Archives is interested in books written by people associated with the Assemblies of God and the early Pentecostal movement; in addition, books about some aspect of the movement and its people are important records for the Archives.

Authors and others who have copies of books that fit the above categories and who would like to donate them to the Archives, are asked to write to the director.

Ohio Collector Shares Scrapbooks

I appreciate your magazine and your effort to honor those who helped bring this gospel to the present generation.

Back in the 1930s when I was 14 and attending Lima's Peniel Temple, I began to make scrapbooks of news clippings, pictures, and other material about the church, its people, and the wonderful District activities.

A few years ago I put my 50-year collection in newer albums and placed them in Lima's First Assembly Library.

Recently my husband and I took the three albums to Columbus to visit with Howard R. Davidson, the District archivist. What a good time we had looking over those books. Brother Davidson copied some of the material for the District Archives.

I started the scrapbooks for my own pleasure but now believe the Lord was leading in that venture. It would be good if some other 14-year-olds would start collecting material for their own churches.

Florence (Mrs. E. V.) Baumgardner
Lakeview, Ohio

Missionary Collection. Five boxes of missionary files, periodicals, 1930-1980s. Donated by Annie M. Walton, former WM president in Oregon.

Artifacts: pottery, brass, and other items donated by Christine Carmichael. She and her late husband George were missionaries in Israel.

Triumphs of Faith (1881-1946) photocopies, published by Carrie Judd Montgomery, traded to Archives by Fuller Theological Seminary.

Periodicals: *Elbethel* and *Maran-atha* (1920s and 1930s), donated by Anton Frantes; *Golden Grain* (1956 and 1957), donated by Eleanor Parry; *Central District Bulletin* (1937-45), donated by Michigan District.

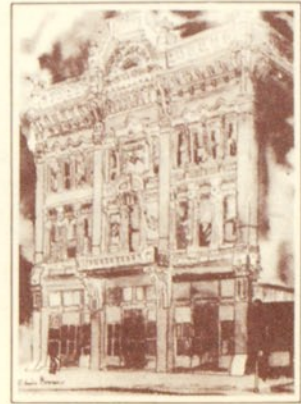
Books, Other Publications, and Photographs: Donated by or purchased from E. E. Manney, Peggy Catron, Wayne Warner, Talmadge McNabb, Frank C. Goss, Hazel Bakewell, Lois Hodges, AGTS, Lou Ella Vaughn, Jim Corum, Grant Wacker, Howard Kenyon, T. Davis Wiley, William Snyder Bookseller, Jeff Farmer, and Louie Stokes.

Interview: Theresa Hill, by James T. Meadows.

Guy Shields Materials: radio programs, sermons, photos, and autobiography, donated by his daughter, Lorene Shields Rutland.

Azusa Street Mission Diary (1908): kept by George Studd, copy donated by his daughter Maranatha Michael.

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



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

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

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

Thanks for your support.

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



Florence Baumgardner, Lakeview, Ohio, shows her Ohio scrapbooks to the District archivist, Howard Davidson. Mrs. Baumgardner started her first scrapbook when she was 14.

PART II

The Danzig Gdanska Institute of the Bible

World War II shuts down Europe's Pentecostal school, but not before dozens of students return to their countries with the gospel.

By Tom Salzer

As early as 1935, it was becoming apparent to everyone associated with the Danzig Gdanska Institute of the Bible that the school was facing an uncertain future. The Free City of Danzig would probably not continue protecting the religious freedoms that had been so favorable to missionary activity in the 1920s and early 1930s.

The National Socialistic German Workers' Party (Nazi Party) had rapidly influenced Danzig since its emergence as a political force in 1930. In the general election of 1933 the Party secured 50.03 percent of the popular vote and a small majority of seats in the diet for the first time.¹

One of Adolf Hitler's primary objectives since his rise to power in Germany had

AN UPDATE

The Danzig Gdanska Bible Institute came into existence March 2, 1930, in the Free City of Danzig (now known as Gdansk or Gdanska), to train Pentecostal ministers in Europe. Founders of the school were ministers of the Russian and Eastern European Mission (REEM). The Assemblies of God Division of Foreign Missions cooperated with REEM in the venture until the school was closed by the Nazis in 1939.

been to overturn the hated Versailles Treaty of 1919. Hitler preached the right of self determination for the German people, convinced of the inferiority of all Slavic peoples. One of the most abhorrent stipulations of the Treaty was the loss of German people and land as war reparations. The humiliation of being forced to accept a treaty that created an international free city as part of Germany was loathsome to any proud German. Consequently, regaining previously held German territory, such as the Free City of Danzig, was a priority of the Third Reich and had the full sympathy of the German people. Increasingly the city became more clamorous to rejoin the motherland. Prior to World War II, Danzig's population was predominately German, and the Poles were considered the minority.²

Interestingly there is very little correspondence in the missionary periodicals pertaining to the school or field headquarters that could be interpreted as political in nature. However, in the January 1936 issue of *The Gospel Call*, G. Herbert Schmidt reported that although the Nazi Party was firmly in control politically, the school and field headquarters were in no way inhibited in their work. "There were 190 members of the Assembly Church in Danzig, as well as 30 members of outstation churches."³ On Friday and Sunday evenings they still conducted street meetings where they actively evangelized, and sometimes as many as 500 people attended during the summer months.



However, there was a growing sense that the days of freedom for Danzig were limited. Only 9 months after Schmidt's

"Eastern Europe—our field of labor—rapidly is coming under the shadows of the Great Tribulation."

—Nicholas Nikoloff, 1936

report, in October 1936, Nicholas Nikoloff, the Dean of the Institute, voiced the convictions of most Pentecostal believers: "Eastern Europe—our field of labor—rapidly is coming under the shadows of the Great Tribulation..."⁴ Early Pentecostals increasingly viewed the interwar years as a lull before the storm; and the more difficult their lot became as war seemed inevitable, the more confident they were of the nearness of Armageddon.⁵ Many Pentecostal writers of this period were predicting that the ultimate confrontation between the Bolsheviks and Nazis would culminate in Armageddon. The belief that the end of time was near only served to galvanize those in Europe to work harder on the mission field.

Beginning in 1937 persecution increased in Poland. At one point 20 churches were closed and several workers murdered.⁶ In the summer of 1938, as Paul



Young evangelists ready to take the gospel to Poland in 1930s. Courtesy of EuroVision.

Peterson surveyed the mission field in Europe, it became clear to him that war was inevitable. Consequently, the Bible school was closed in June 1938 and the field headquarters was dismantled on April 30, 1939.⁷

When the Germans invaded Poland in September 1939, their strategy was to destroy the intellectual elite. Heinrich Himmler, head of the Secret Service, closed all universities and most secondary schools.⁸ Certainly any students at the Institute in Danzig trained as leaders to return to Slavic churches would not have been tolerated by the Secret Service. In addition, with tensions so high in Eastern Europe, it was no longer safe or convenient for students to travel to Danzig. What was to become of the mission work in Eastern Europe? REEM's plan from the outset had been to train nationals to assume the leadership of their own churches, rather than to send American missionaries if war broke out again in Europe. Time would prove that their foresight would pay handsome dividends.

Just prior to the outbreak of war, in September 1939, there were still 700 Pentecostal meeting places throughout Poland alone, although REEM had withdrawn almost all of its missionaries from Eastern Europe.⁹ Many of these missionaries entered Western Canada and the southern half of South America, "to which areas hundreds of thousands of Slavic people had immigrated from Eastern Europe."¹⁰

Poland in 1939 was the largest single mission field in Eastern Europe and still had about 24,000 Pentecostals in spite of mass migrations to Canada and South America.¹¹ Prior to the outbreak of war, Pentecostal Christians were evangelizing at a frantic pace. David Raroha, a missionary in Budapest, Hungary, reported over 150 churches and 4,000 believers there.¹² In Romania there were an estimated 5,000 to 6,000 Pentecostals, and in Bulgaria 8,500.¹³ Haralan Popov, who had been a student in the early 1930s at the Danzig school, was not only the pastor of the largest church in Bulgaria, but was frantically evangelizing in mountain towns and villages.¹⁴

When the Nazi's overran Poland, Pentecostal believers were treated especially harshly. Reconstructing the plight of these people is especially difficult due to the fact that few or no missionaries were left on the field to file reports with REEM or the Assemblies of God. However, it is known that all Pentecostal churches were closed within a few weeks of Nazi occupation.¹⁵ Interestingly, the churches that included baptism by immersion as a fundamental doctrine were allowed to merge with the Baptist Union. The larger denominations, such as the Baptists and Methodists, had legal recognition with the Ministry of Religion, and thus were permitted measured religious freedom. The leader of the Baptist churches in German occupied territory was sympathetic to the plight of the Pentecostals and

allowed a close association between the two groups.¹⁶ Therefore, the Pentecostals were incorporated into the Baptist Union for the duration of the war. This was important because officially Pentecostalism was outlawed by the Third Reich.¹⁷ Also, no money could be received by workers from outside the country unless it went through legally recognized channels, such as the Baptist Union.¹⁸

Consequently, Pentecostal believers worshiped beside their Baptist counterparts on Sunday mornings, but also met separately in small groups to pray in their

"When the Nazis overran Poland, Pentecostal believers were treated especially harshly...all Pentecostal churches were closed within a few weeks."

own distinctive manner. Many of these meetings were led by graduates of the Bible institute.¹⁹ Often Baptist churches in Eastern Europe would contain a large element of Pentecostal believers.

Oskar Jeske, a student at the Danzig school from August 10, 1930, to December 15, 1931, incorporated his church in Lodz into the Baptist Union during the war. He was unable to flee Poland before the Nazi occupation. According to him, many of the Pentecostal preachers were financially

supported by the Baptist Union. The Baptists and Pentecostals apparently felt it advantageous to ignore certain differences in doctrine to concentrate on survival. Although Pentecostal leaders were forbidden to share their beliefs openly for fear of Nazi retaliation, they were permitted to carry out most of their other pastoral duties, like weddings and funerals, without repression.²⁰

During Germany's occupation of Poland, Jeske was arrested after being visited by Schmidt, for allegedly harboring him in his home. The Germans released him; but when the Russians came into Poland, he was arrested and charged with feeding German soldiers with food raised on his farm. As a result, Jeske was deported to a Russian slave labor camp where he served 5 years.

After his release in 1950, Jeske went to Hamburg, Germany, where he preached to nationals who were displaced after the war. He was able to speak Russian, Polish, German, and some Yugoslavian dialects. The latter two languages he learned at the Bible school (Yugoslavian dialects were picked up from two students he had befriended).²¹ In the ruins of Germany, he was able to preach the baptism in the Holy Spirit. The head of the Baptist Union advised him that he was free to leave the Union and start a Pentecostal church, which he did.²²

G. Herbert Schmidt was imprisoned for 6 months and then was able to flee to Sweden to escape being sent to a concentration camp.

There can be little doubt that the school accomplished everything that Schmidt envisioned it would. While there are no official records of how many workers were trained at the school in its 8-year history, hundreds of students must have received training in the Bible and ministerial practicum. It is very difficult to reconstruct how many people attended the school due to the inadequate nature of the reports, but one of the most detailed accounts that has survived is from the *Gospel Call of Russia*, dated May 1933. It reads:

Since the opening of the school, 295 students have taken part in the instruction given in this institution—and there were no beginners who were being taught, but rather seasoned workers in the vineyard of the Lord. Brethren and sisters from Estonia, Latvia, Lithuania, East Prussia, Germany, Bulgaria, Hungary, Roumania, as well as White Russians and Galicians from Poland.²³

The 295 students reported in 1933 could easily have doubled over the next 5 years, before the school was forced to close.

WORKING TOGETHER

The Assemblies of God-Russian and Eastern European Mission Cooperation, 1927-40

By Gary B. McGee

This article is from This Gospel Shall Be Preached, by Gary B. McGee, published by Gospel Publishing House, © 1986, and used by permission. The excerpt is from pp. 153-54.

Without doubt, the formal relationship between the Assemblies of God and the Russian and Eastern European Mission (R.E.E.M.), later known simply as Eastern European Mission,¹ proved to be most significant. The Pentecostal work in Eastern Europe had developed through the ministries of Gustave H. Schmidt, J.E. Varonaeff, Nicholas Nikoloff, and others. Some of the early leaders had been affiliated with the Russian Missionary Society but withdrew when that agency did not fully endorse their Pentecostal theology.

A new agency was formed when R.E.E.M. organized in Chicago in 1927.² Since it enlisted Pentecostal members—for example, Schmidt and Nikoloff—who were closely affiliated with the Assemblies of God, the General Council turned its work over to the new organization in the same year. This appeared to be a practical move, since R.E.E.M. members had ministered in Europe for many years and had a field council operating there to care for the needs of the missionaries.

Originally the work encompassed Russia, Poland, Latvia, Lithuania, Bulgaria, Czechoslovakia, Yugoslavia, and Germany. Later it added Greece, Hungary, Rumania, and Siberia. A Bible institute founded by Schmidt in Danzig, Poland, prepared young missionaries to return with the Pentecostal message to their homelands in eastern Europe. Remarkable growth followed. The agency claimed over 80,000 Pentecostal believers by the beginning of World War II.³

The relationship of the Council with R.E.E.M. was stormy at times. Due to the close relationship between the two organizations, difficulties arose when the Council occasionally requested the disciplining of one of its members affiliated with R.E.E.M. The problem of two governing boards created friction over such issues.

Dissatisfaction also mounted over the financial operation of R.E.E.M. In addition, the Council officers felt that the agency had not sufficiently strengthened the ties of fellowship between the foreign work and the Assemblies of God in America. Noel Perkin stated:

The dismantling of the Institute was unavoidable because of intense governmental xenophobia. *The Gospel Call* printed missionary reports of hardships brought about by the outbreak of war. Several people that attended the school were forced from their countries because of intense Nazi or Soviet government persecutions. Even Poland itself had posed

The thought is not so much that an organic union should be effected but that a spiritual fellowship might be developed using the same doctrinal stand and as far as is permissible the same name for the organization or local churches. In this way by developing a world-wide fellowship of the Assemblies of God, the whole body is strengthened and helped, particularly the weaker branches in that they are associated with the stronger body.⁴

With the coming of World War II, most of the General Council workers in Europe had withdrawn, except one in Germany and two in Greece. In December 1939, the Executive Presbytery extended an offer to Paul B. Peterson, the president of R.E.E.M., to amalgamate the agency as a department of the Council's missionary work; Peterson would be secretary on par with Perkin. In addition, members of his staff would be transferred to Springfield and supplied with office space. Provision would be made for the printing of the agency's periodical, *The Gospel Call*, at Gospel Publishing House.⁵

The officials of R.E.E.M. rejected the invitation, citing the growing international posture of the agency (member missionaries also ministered to German and Russian communities outside Europe) and their desire to maintain its separate identity. An unwillingness to compromise on certain policies also figured into the decision.

In view of past difficulties with R.E.E.M., its failure to merge with the Council, the withdrawal of most of its missionaries from Europe with the start of the war, and recent moves away from a distinctly and uncompromising Pentecostal theology, the Foreign Missions Committee severed the relationship in the late summer of 1940.⁶

NOTES

¹Now called EuroVision.

²For further information, see *The Encyclopedia of Modern Christian Missions: The Agencies*, s.v. "Eastern European Mission," by Paul B. Peterson.

³Frodsham, *With Signs Following*, pp. 93-104; also Jeff Henderson, "Pentecostal Missions in Eastern Europe: 1919-1940," 1981. (Typewritten.)

⁴Noel Perkin, "Report on Russian and Eastern European Mission," January 29, 1940, p. 5.

⁵*Ibid.*, p. 3.

⁶Foreign Missions Committee Minutes, August 29, 1940. For further information, see "Europe at War—and the Gospel at Work," *Pentecostal Evangel*, March 1, 1941, p. 8.

dangers. The Polish government had devised its own "death lists" to eliminate suspicious Poles with German last names. Arthur Berghok, a worker in Western Poland, wrote in their defense:

Many were cruelly murdered and finally things reached such a pass that a man's name alone was not the identifying

Continued on page 17



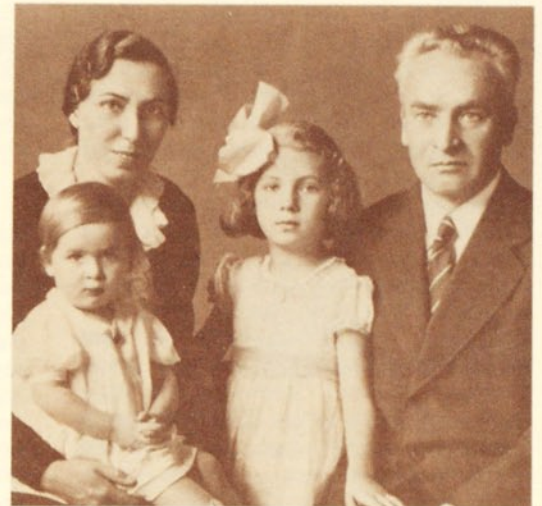
A church group in Kovel District, Poland, going to water baptismal service where 102 believers were baptized, May 31, 1936. Woman on right is Lidia Krawczuk Ciornei who now lives in Roseville, California; her husband Zacarias is an ordained Assemblies of God minister. Courtesy EuroVision.



Above, this November 1939 issue of *The Gospel Call* reflects the tragic war news in the lead story, "Fleeing from War Zone on the Last Train." The book *Songs in the Night* is G. Herbert Schmidt's story of his imprisonment by the Germans.



Students and ministers in front of Danzig school, August 1930. The two men seated in the center are G. H. Schmidt and Gustav Kinderman, American missionaries. Courtesy of EuroVision.



The G. Herbert Schmidt family in 1943. The family was separated a short time later because of the war. Mrs. Schmidt died during this period. After being reunited with his daughters in 1947, Schmidt returned to the United States. Karin (Zenk), left, is now living in Southern California; Ruth (Barclay) lives in British Columbia. Courtesy of Karin Zenk.

Danzig's train station as it appeared in the 1930s. The first Bible school building was located close by. Courtesy of Martha Nikoloff.



Paul Peterson, seated fifth from left, one of the founders of REEM, is shown with ministers in Danzig, 1933. Courtesy of EuroVision.



FROM OUR READERS

Another 75th Anniversary

Please find enclosed a copy of our 75th anniversary booklet, which we put together for our celebration on October 9. We were so honored to have G. Raymond Carlson as our guest and enjoyed his ministry very much.

Your work is so much appreciated. Your magazine encourages many of us third-generation A/Gers to seek the God of our heritage. My personal prayer is that my children will know the same God I have come to know.

Thank you for "stirring up our minds by way of remembrance."

R. Dale Boyer
Minister of Music
First Assembly of God
Battle Creek, Michigan

Bringing Back the Memories

Thanks for the copies of *Heritage*. They were great! They brought back so many memories, and I became excited as a little kid when I read of Morris Plotts (spring and summer 1988). He has spoken at First Church (Open Bible), and we also visited together in Nairobi.

The Executive Presbytery have been like brothers to me for the last 40 years. The photo of the oldtimers in the summer issue made my heart leap. Don (R.D.E.) and I often went to Sacramento to Steelberg's (Wesley R., Sr.) church after we were saved 63 or 64 years ago. We were going to school at Dixon, California, and working on adjoining farms. We would jump in our "dressed up" Ford roadster and go to the morning service.

My sister (Shirley Mae Smith Anderson) attended Glad Tidings and traveled with the school quartet. They were one of the greatest girl gospel quartets I have ever heard.

God bless you for your thoughtfulness. You have led me down "memory lane."

Frank W. Smith
West Des Moines, Iowa

The above is an excerpt from a lengthy letter the editor received from Frank W. Smith. Smith is the pastor emeritus of First Church of the Open Bible, Des Moines, Iowa. His brother R.D.E. Smith served as an Assemblies of God executive presbyter (1975-1987) and pastor of First Assembly, Binghamton, New York (1948-1975).

Thank you for your letter concerning my father's (George B. Studd) diary. Enclosed is a photocopy. I trust these documents will be useful to you.

All those who have gone on before have left us a wonderful heritage in the gospel

of Jesus Christ. May we in turn leave a good heritage for those who come after us.

Maranatha Studd Michael
Ashland, Oregon

George Studd's brother C.T. was a member of the famous "Cambridge Seven," seven young men who gave themselves to foreign missions in 1885. George, who also attended Cambridge, came to America and was associated with the Azusa Street Mission and other missions in Los Angeles. His important 1908 diary of events in Los Angeles has been

graciously received and cataloged in the Archives.

Just a line or two to tell you how much I appreciated the *Heritage* (copies sent for distribution). They are about all given out, and I trust many shall avail themselves of such history and nostalgia they contain.

Ray Eskelin
Winter Park, Florida

Edythe Eskelin, who was married to Ray for 56 years, passed away October 20. They met in Berea Tabernacle, Detroit, and pastored for many years.

Wesson, Arkansas, on A/G Map

Enclosed is a story from the past which features the former Assembly of God in Wesson, Arkansas. It is quite remarkable that one little church could boast itself of producing three executive officers of a district. L.O. Waldon (superintendent 1939-44; 1967-76) is deceased; Cecil Janway is the present superintendent; James Allen is pastor of Southside Assembly, Sulphur, Louisiana.

Charles G. Clary, Pastor
Luna Assembly
West Monroe, Louisiana

Do you know of another church which produced as many as three executive committee members who served at the same time? Let us know if you have a challenge to Pastor Clary's statement. We are excerpting the story which appeared in the Louisiana District Fellowship News. Mary Waldon, widow of L.O. Waldon, is the state WM president.

The Call

I'll never forget my first and only trip to Wesson, Arkansas. It was in June of 1982 and my guide was one of its favorite

sons, Cecil Thomas Janway. Wesson is a quiet, little country hamlet located a few miles southwest of Eldorado. Down a shady lane I saw the Janway homeplace. More specifically, I saw the vines which mercifully covered the dilapidated old house. We visited the community cemetery and I also saw where the schoolhouse "used to be."

The grand moment came, though, when we went over to see the little frame building which had been used in years past by the Assembly of God congregation. Inside there were greasy auto parts strewn here and there. Apparently it was a storage room for a car repair shop. Several thoughts hit me very hard as I reflected back on some of the history which was associated with that place. I knew somebody had preached the call there. Somebody had taken time to impact the lives of the young preachers there. I imagine that somebody even dared turn a fledgling homiletician loose in that pulpit.

Whatever happened, we know one thing. That little church sent three men to Louisiana where they became the Executive Committee of our District. L.O. Waldon, Cecil Janway, and James Allen were in office at the same time. That's got to be a national record.



This tent meeting at Wesson, Arkansas, in about 1920 attracted ministers who became well known in the Assemblies of God. On the left are Mr. and Mrs. E.R. Tanner and their daughter Mary (Cockman); third man from left in front row is E.R. Fitzgerald; next are Mr. and Mrs. W.J. Walthall. Do you know anybody else? Courtesy of Cecil Janway.

Profile: The Steinle Sisters

Musical Evangelists in the Midwest

By Glenn Gohr

A great revival which came to the small central Kansas town of Dorrance in the early 1920s would forever change the lives of many of the 300 residents. One of the families to experience a dramatic change was the Henry and Rose Steinle family, which included five girls and three boys.

Fred Vogler had come to Topeka, Kansas, in 1921 to pioneer a church. Soon after arriving in Kansas, Vogler felt especially impressed of the Lord to minister at Kansas City and Dorrance—from the largest city to one of the smallest in the state.

After being elected Kansas superintendent in 1923, Vogler put up a tent in Dorrance and conducted meetings for several weeks.

Henry Steinle was an established wheat farmer in the community, and the family were members of a Mennonite Brethren church. Their Pentecostal acceptance began when Rose Steinle was baptized in the Spirit in an afternoon prayer meeting in a neighbor's house.

The Mennonite Brethren congregation was about to lose one of its best families.

Although Rose had been the pianist at the Mennonite Brethren church, the church leaders excluded her because of her Pentecostal beliefs. For the Steinle family, Vogler's tent meeting came along just in time to satisfy their hungry hearts.

After several weeks of meetings, the revival moved to a small building in Dorrance where a church was established. By the end of the revival all five of the Steinle girls and the oldest son had been baptized in the Spirit.

Hannah, the oldest daughter, had been converted in the Mennonite Brethren church at the age of 13. After being filled with the Holy Spirit, she felt God calling her to preach the gospel. One month before she turned 18, Hannah began teaching in a country school near her hometown of Dorrance. In the summer months she would play the piano for camp meetings and revival services.



STEINLE SISTERS

A GREAT SAVING ON YOUR Light Bill

Turn them out, and come and hear the
STEINLE SISTERS
Musical Evangelists

At the New Assembly of God Church, corner First street South and Third Avenue Beginning **FEBRUARY 2**. Each evening at 7:45; Sundays: 11:00 a. m., 2:30 p. m. 7:45

PLAN YOUR EVENINGS AND COME

Here's good advice during the Great Depression, according to the Steinle Sisters during a meeting at Newton, Iowa, in February 1930. At the right is Fred Vogler, the evangelist who brought the Pentecostal message to Dorrance, Kansas, in 1921. Courtesy of Hannah Steinle Johnson.



Launching out in faith, Hannah Steinle and her sister Mary began evangelizing the Midwest in January 1929. Hannah played the piano and did all the preaching, and Mary led the singing. They traveled to various places in Kansas, Colorado, Iowa, Missouri, and Nebraska. Their meetings were blessed by mighty visitations of God's wondrous power. Numerous souls were saved and many healings took place. Eleven people were saved and baptized after a revival campaign led by Hannah Steinle in a Baptist church at Kiron, Iowa. In a revival at Perry, Iowa, 75 souls were saved as many hardened sinners sought God for forgiveness. Twenty people received the infilling of the Holy Spirit at that tent meeting.

After Mary became the wife of A.R. Sorenson in 1931, Hannah was joined in the ministry by her sister Frieda. Frieda played the autoharp and was a very gifted singer. She continued to minister with Hannah until about 1935 when she married Leonard Palmer. In the meantime Hannah was married to Max Johnson in 1934. The three of them traveled together for a short time.

An interesting occurrence happened at one of the Steinles' meetings in 1933. During a late tent meeting in Walthill, Nebraska, where C.F. Cox was pastor, a number of people remained to be filled with the Spirit. Frieda was praying with the seekers. Someone turned the fire siren on and people started running for safety.

A man was preparing to turn a water hose into the tent. Someone stopped him, but, of course, that broke up the meeting.

A newspaper story claimed that the Pentecostals did everything but hang from the tent ropes by their toes! This was the best advertising they could have asked for, and the crowds began flocking to the meetings which lasted for 6 weeks. As many as one thousand people gathered for the service that Sunday night. At the conclusion of the revival, more than 100 people were saved, with the converts being baptized in the Big Muddy River near Walthill.

At a meeting in Correctionville, Iowa, an 86-year-old woman was carried into the tent as an invalid. After the meeting she walked out, saved and healed by the power of God. Other healings included deliverance from gallstones, rheumatism, deafness, and blindness. At the same meeting 38 people were saved and 10 received the baptism of the Holy Spirit.

After their marriage in 1934, Hannah and Max Johnson traveled through most of the Western states in evangelistic

Continued on page 20

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



TIME FRAME

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

10 Years Ago—1978

Assemblies of God schools have announced changes in personnel for the 78-79 school year. Jesse Miranda is the president of the Latin American Bible College, La Puente, California; Simon Peter is president of the American Indian Bible Institute, Phoenix; H. Glynn Hall and Richard Bishop have joined the Assemblies of God Graduate School faculty (now A/G Theological Seminary); and Hershel A. Brummett has been named president of Southwestern Assemblies of God College.

The Clyde A. Henson Memorial Chapel is now in use on the campus of the American Indian Bible Institute, Phoenix. Henson, who was pastor of Bethel Temple, Sacramento, when he died in 1971, had been a supporter of Indian evangelism.

20 Years Ago—1968

Missionary Kenneth Waggoner and two Texas pastors—James E. Parsons and Bobby J. Manley—were killed October 10 when the small plane in which they were



Missionary Kenneth Waggoner

flying crashed in the Atlantic Ocean just off the coast of Liberia, West Africa.

The recent biennial convention of the Latin American District was one of the greatest in the district's 50 years, according to Superintendent Jose Giron. Missionary Paul Finkenbinder, known as "Hermano Pablo" throughout most of Latin America, was the speaker.

30 Years Ago—1958

Southern California's most powerful and only full-time Christian radio station, KHOF, is owned and operated by Maple Chapel (Assemblies of God) in Glendale, which is pastored by Raymond Schoch.

Revivaltime will broadcast from Glad Tidings Tabernacle, Everett, Mas-



66 Years Ago—1922. It looks as if the entire town of Ewing, Missouri, turned out to watch this baptismal service Glenn Rennick, Sr. conducted in the Middle Fabius Creek. Note that someone has lettered "Pentecostal" on the photograph. Rosena Mensendick Jeffers is the lone surviving charter member of the Ewing church. Courtesy of John Jeffers.

sachusetts, January 4. The congregation will also dedicate its new church building.

40 Years Ago—1948

Eight Pentecostal organizations meeting in Des Moines, Iowa, have formed the Pentecostal Fellowship of North America with a total constituency of 474,000.

Several missionaries have arrived at their fields of ministry. They include Mr. and Mrs. Verne A. Warner (Dominican Republic), Mr. and Mrs. R.E. Miller (Argentina), and Elsie Strahl (Brazil).

50 Years Ago—1938

Our missionaries in southwest China are now seeing for the first time the horrors of the Japanese-Chinese war. Ada Sayer wrote that Japanese planes bombed Yunnanfu for an hour, killing or wounding about a hundred people.

On the other side of the world, organized persecution against the Jews in Germany exploded November 9. Called "Kristallnacht," or the "Night of the Broken Glass," because of the 267 synagogues which were destroyed and burned, some 20,000 Jews were seized and thrown into concentration camps. The world is shocked and outraged, but Hitler pays little attention to the objections.

60 Years Ago—1928

Word has been received of the marriage of two missionaries, Victor G. Plymire and Ruth LaBar Weidman, at Tientsin, China.

About 100 people were saved and 21 baptized in the Spirit during a revival Evangelist Hattie Hammond conducted at Bethel Temple, Chicago.

70 Years Ago—1918

The *Latter Rain Evangel* reported the influenza deaths of three missionaries who had been serving in India: Nellie Andrews Norton (Mrs. Albert), Sarah Weller Boyce (Mrs. J.H.), and Dr. Rosa Lee Oxer. A fourth missionary, Rhodema Mendenhall Bowley (Mrs. Harry), died in Liberia.

Reports given at the 6th General Council indicate growth in the Assemblies of God. A total of 728 ministers and 91 missionaries now hold credentials, and more than 140 churches (with about 75,000 adherents) are legally affiliated with the Fellowship.

80 Years Ago—1908

The English Pentecostal magazine *Confidence* is warning Pentecostals of a band of "veiled women wearing peculiar apparel" who are visiting churches and causing division. One of the complaints is that the group serves water in communion services rather than wine.

Two Hispanics attending the Spring Street Mission, Los Angeles, laughed at the Pentecostals until a woman under the power of the Spirit spoke to them in Spanish. The two were both converted.

90 Years Ago—1898

B.H. Irwin has organized the Fire Baptized Holiness Association of America in a general council held at Anderson, South Carolina.

The Spanish-American War ended officially on December 10 with the signing of a peace treaty in Paris. The U.S. paid Spain \$20 million for the Philippine Islands. ♣

mark, but if they heard only that a person was a Protestant, he became a turn of their fury.²⁴

Others were murdered because they were accused of spying for the Nazis.

Alphonse Mittelstaedt, an American missionary in Poland, wrote that neighbors planned to erect a gallows in their backyard to execute her and her family because they had German names. Fortunately for them, though not for the Poles, German troops invaded and their lives were spared.²⁵ Others were not so fortunate. Miss Elsa Fahr, the cook at the school in 1935-36, and her parents were killed in an extremely brutal manner by the Polish army.²⁶ Ewald Witt had the unfortunate experience of collapsing while in Polish custody and was subsequently run through with a bayonet.²⁷

Many former students or faculty were unable to leave Poland before the Nazi invasion in 1939. G. Herbert Schmidt, Oskar Jeske, Haralan Popov, and Richard Wurmbrand were all people from the school who wrote books about their experiences of interrogation and imprisonment.

Schmidt was an American citizen who narrowly escaped being sent to a concentration camp by the Nazis in 1941, after 6 months local imprisonment for his Pentecostal beliefs. He related in his book, *Songs in the Night*, how he smuggled himself onto a ship sailing for Sweden to escape the Gestapo in Danzig, leaving his second wife and two daughters behind. He was later reunited with his daughters in Sweden after many years of searching for them. His second wife died in Danzig just prior to the Bolshevik invasion of Danzig in early 1945. After Schmidt's escape to Sweden, he continued preaching to displaced peoples; and when he found his daughters after years of separation, he returned to America and preached there until his death in 1958.²⁸

Oskar Jeske was arrested for giving Schmidt refuge when the Gestapo was trying to determine his whereabouts. He was later sentenced to a Russian slave labor camp and after 5 years released.

When Jeske was taken to the camp it would be 12 long years before he would see his family again. Eventually he returned to Hamburg, Germany, and then immigrated to Canada where he became the pastor of a large church ministering to other immigrants. Currently he is living in a retirement home in Vernon, British

Columbia. His wife, Anna, an American missionary who served as a teacher at the Bible institute, is now deceased. During this turbulent time she had been held in Poland because she lost her American citizenship when she married Jeske. After many years it was restored to her by a special bill in Congress. Oskar and Anna's son, who was born in Poland, now teaches and counsels at Oklahoma Baptist University.²⁹

Haralan Popov, who was converted under the Nikoloff's ministry³⁰ and had been a student at the Bible institute, became an evangelist and a leader of the Bulgarian church. He was imprisoned and suffered 13 years in Soviet exile after being sentenced at a highly publicized trial in Sophia, Bulgaria. He, along with many of the evangelical leaders in Bulgaria, was convicted of espionage. After his release he became the leader of the Underground Church in Bulgaria.³¹ Later he moved to the United States; he died last fall.

Six Pentecostal Bible schools now operate in the original REEM Eastern European area.



Oskar and Anna Jeske

Martha Nikoloff, the wife of Nicholas Nikoloff and former teacher at the Bible Institute, was employed at the General Council of the Assemblies of God for many years, and just retired in April 1988. She recently traveled back to Bulgaria on a missionary trip. Even after Nicholas's death in 1964 she continued to carry the burden for the Bulgarian people.³² Today probably much of the Assemblies of God work in Bulgaria can be traced back to their efforts. In 1987 Bulgaria had 222 Assemblies of God churches, 56 outstations, 90 credentialed ministers, and 14,500 members and adherents.³³

Unquestionably many of those

associated with the Bible institute had an impact on Eastern Europe and beyond. Many students remained in Eastern Europe in church and district leadership positions. Others migrated west to minister to thousands of immigrants in Canada, the United States, and South America.

John Vinnicheck is perhaps illustrative of the worldwide impact of the school. Vinnicheck, a graduate of the Bible school in 1937, later traveled as an evangelist in Poland. He tells of his work at a church in Chwoiewo, Poland, where he organized a Sunday school and leader training courses just prior to his departure to South America at the outset of World War II. In the 2 months before he left for Buenos Aires, there were 80 conversions at the church, and 40 received the baptism in the Holy Spirit. This demonstrates that the training process at the Bible institute was reproducing itself, and also continued to spread the revival that began in the early 1900s. When Vinnicheck left Poland he traveled as an evangelist in Argentina to the Russian and Romanian ethnic groups there. Later he was elected Secretary of the Russian Pentecostal Assemblies of God in South America.³⁴

The students were trained in languages, as well as in how to achieve government recognition of Pentecostal churches in their various fields. They learned about other cultures, made good friends, and received psychological reinforcement for the perilous days ahead when almost all the Americans would be gone. Today only a few of the leaders that graduated from the Institute, and only one teacher that I know of, are still alive. However, who can debate the strength of the Pentecostal church in Eastern Europe today, in spite of threats of atheistic communism on one hand, and theistic national socialism on the other? The Pentecostals not only survived but continue to grow. Today in the Soviet Union there have been more than 400 evangelical churches opened in the last year; and in Warsaw, Poland, a Pentecostal Bible school and headquarters building flourish.³⁵ In fact, in the Eastern European mission field of the original REEM effort there are now six Pentecostal Bible schools, and over one million adherents.³⁶

The Danzig Institute of The Bible was an important factor in the continuing impact of the evangelization of Slavic peoples and undoubtedly served as a place to train people for the ministry. As Paul Peterson, cofounder of REEM said in 1977, a year before his death:

We were very happy, however, that the national evangelists, pastors and Bible teachers whom we had trained over a period of years continued their ministry. In other words, the work did not collapse because nationals had been trained to assume responsibility for the ongoing of the ministry.

When World War II began we (REEM) were supporting one hundred full-time foreign and national workers, twenty



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

part-time workers, in addition to several Bible colporteurs.³⁷

The Bible institute was a dream and an experiment. The dream was fulfilled when an American missionary opened the doors to the first Bible school on the European continent; the experiment was successful when the untrained leaders of Eastern Europe left the classroom and provided effective leadership and direction to their own nationalities.

Notes

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³G. Herbert Schmidt, "The R.E.E.M. Field Headquarters," *The Gospel Call*, Jan. 1936, p. 27.

⁴Nicholas Nikoloff, "For Such a Time as This," *ibid.*, Oct. 1936, p. 158.

⁵*ibid.* See also *Pentecostal Evangel*, Feb. 22, 1947. ⁶*Pentecostal Evangel*, June 19, 1937, p. 11.

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⁸A. J. Ryder, *Twentieth Century Germany: From Bismarck to Brundt* (New York: Columbia University Press, 1973), p. 385.

⁹Assemblies of God, Foreign Missions Archives file, "REEM," Springfield, MO. Letter from Paul Peterson to Stanley Frodsham, Mar. 1, 1939, p. 2.

¹⁰Peterson, *History of the First Fifty Years*, p. 7.

¹¹Letter from Peterson to Frodsham, Mar. 1, 1939, p. 2.

¹²*Pentecostal Evangel*, Jan. 12, 1929.

¹³Letter from Peterson to Frodsham, Mar. 1, 1939.

¹⁴See Harlan Popov, *Tortured for His Faith* (Grand Rapids: Zondervan Publishing House, 1970).

¹⁵Timothy P. Jenney, "The Nazi Persecution of Pentecostal Churches in Germany, 1933-1945" (M.A. thesis, Southwest Missouri State University, 1980), p. 17.

¹⁶Oskar Jeske interviews.

¹⁷See Jenney for more on Pentecostal persecution.

¹⁸G. Herbert Schmidt, *Songs in the Night* (Springfield, MO: Gospel Publishing House, 1945), p. 92-93.

¹⁹Jeske interviews.

²⁰*Ibid.*

²¹*Ibid.*

²²*Ibid.*

²³Gustave Kinderman, "The Bible School in Danzig," *The Gospel Call of Russia*, May 1933, p. 71.

²⁴"Late News from Western Poland," *The Gospel Call*, Jan. 1940, p. 17. See also Edmund Heit, *The Soviets Are Coming* (Springfield, MO: Gospel

Publishing House, 1980), pp. 21-22. Edmund Heit was a Polish pastor with a German last name who was forced into the Polish army (and later into the German army). He told of an incident in which several Polish civilians—who were supposedly German spies—were brutally murdered by the Polish army; the officer in charge watched Heit's reaction for any sympathy.

²⁵*Ibid.*

²⁶*Ibid.*

²⁷*Ibid.* For more information on the Polish treatment of German citizens and ministers, see Heit.

²⁸G. Herbert Schmidt, *The Journey Home* (Redondo Beach, CA: no publisher given, 1948).

²⁹Jeske interviews. See also his book *Revival or Revolution* (Toronto: Full Gospel Publishing House, 1970).

³⁰Martha Nikoloff interviews.

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³³Assemblies of God, "Official Statistics of the Assemblies of God DFM, 1988 (1987 Statistics)," Springfield, MO.

³⁴The Gospel Call, date missing. See for photo of John Vinnichuk, Lydia Westing, "Farewell to the Class of '37," *ibid.*, Sep. 1937, p. 1.

³⁵Robert Mackish, "Emerging Church," *Mountain Movers*, Sep. 1988. He, along with his wife Bonnie, are currently missionaries to Eastern Europe. The evangelical churches in the Soviet Union may or may not be Pentecostal but are Gospel-based.

³⁶Assemblies of God, "Official Statistics of the Assemblies of God DFM, 1988 (1987 Statistics)," Springfield, MO.

³⁷Peterson, *The First Fifty Years*, p. 7.

HERITAGE LETTER

Continued from page 3

in her work with Women's Ministries, or you might have read her poignant book of the Congo experiences, *He Is in Heaven*. The DFM produced *They Have Overcome*, a documentary film on the Tuckers' sacrifices.

I had met the bright and likable Cricket when my family moved to Springfield in 1968. He was one of the pupils in a sophomore Sunday school class which I taught at Central Assembly. Two years later during a school break, Cricket—now a senior in high school—and several friends went to Arkansas to build a log cabin. While they were carrying a heavy log to the building site, Cricket slipped and the log fell on his head.

For 8 long months Cricket lingered in the hospital, never fully gaining consciousness. I was there, along with many others, at least once a week, hoping and praying

Angeline Tucker autographing her book *He Is in Heaven* for Charlotte Webb, at 1965 General Council in Des Moines.



for a miracle. You could find Angeline sitting at Cricket's bedside early in the morning before work and late at night after work. The marathon vigil ended June 18, 1971, when Cricket entered the presence of the Lord.

Angeline returned to Zaire under appointment in 1972. In 1976, while home on a furlough, she became ill and died within a few days.

Today Carol is married to Delbert Garipey and lives here in Springfield. John, who returned to Zaire as a medical technician, now lives in Monett, Missouri.

This column has focused on J. W. and Angeline Tucker because John's son, 11-year-old J. S. Tucker, came to the Archives to see his grandparents' historical files.

This young lad—who wasn't born soon enough to have known Jay, Angeline, and Cricket—reminds us of an unforgettable experience at the River Jordan. That's when God instructed Joshua to build a

monument of stones after the Children of Israel made that historic crossing.

When their children would ask the meaning of the monument, they were to tell them of the miracles God had performed. And they were to add, "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever" (Joshua 4:24).

What we have accumulated in the archives on the Tuckers—and what has been accomplished as a result of their ministry in Zaire—are like the stones at the River Jordan. They say, "God's presence was here in power. Their lives were not lived in vain."

John, Carol, and J. S. Tucker (and the other Tucker grandchildren) have a rich spiritual heritage. They treasure it deeply, and I am confident they will pass it on to the next generation. Thank you, J. S. Tucker, for stopping by. You made our day.

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



□ Holiness-Pentecostal/ from page 6

pioneers, it was absolutely unthinkable to even discuss the changes suggested by Durham. Such leaders as J. H. King, G. F. Taylor, Charles F. Parham, William J. Seymour, C. H. Mason, and A. J. Tomlinson were unanimous in rejecting the "finished work" theory.

In drafting the new statements of faith for their denominations, however, these men unwittingly created an exegetical problem that has not yet been addressed. In short, the problem arose because the "proof texts" that were used to buttress the "instantaneous" work of sanctification were the same ones in *Acts* that referred to the baptism in the Holy Spirit. When tongues appeared and the experiences of sanctification and the baptism in the Holy Spirit were divided, the texts proving instantaneous sanctification were moved over to support the instantaneous Holy Ghost baptism, but no new ones were

Although the sanctification question was considered to be an important theological difference, it was not allowed to break fellowship among the founding PFNA bodies.

inserted to prove the instant crisis experience of sanctification.

For example the proof texts cited in the *Pentecostal Holiness Manual* proving that sanctification is instantaneous (John 15:2; and Acts 26:18), hardly make the point exegetically. It seems that the committee that revised the "Articles of Faith" in 1908 (after Azusa Street) felt that since the instant experience of sanctification was so firmly established in the holiness tradition, that little Biblical proof was needed. The holiness statement in the *Pentecostal Holiness "Articles of Faith"* still reads as it did in the beginning:

We believe that entire sanctification is an instantaneous second definite work of grace wrought in the heart of the fully justified believer.

The Pentecostal Holiness Church has indeed attempted to address the above problems through two doctrinal statements added to the *Manual* over the years. In 1945 Bishop J. H. King wrote a "Doctrinal Emphasis" which further explained the Church's position. Also, in 1961, Bishop J. A. Synan added a doctrinal "amplification" which explained the possibility of growth in holiness. But, unfortunately,

none of these explanations made it into the "Articles of Faith."

The question of entire sanctification is as yet an unfinished work for American Classical Pentecostals. With the formation of the Pentecostal Fellowship of North America in 1948, the charter bodies represented groups on both sides of the sanctification question. Essentially the founding fathers of PFNA agreed to disagree on the problem. Although the sanctification question was considered to be an important theological difference, it was not allowed to break fellowship among the founding PFNA bodies.

Little has been written about the question since 1948. Time has softened the polemics on both sides and there is a growing sense that there was never as much difference as there seemed to be in the earlier days. Yet, there seems to be a sense of something incomplete, of something lost in the process. For many Pentecostals the question of answering the Biblical call to holiness has ceased to be part of the personal spiritual agenda.

But in recent months, with the breaking of the televangelists scandals, there are rising voices calling for a new emphasis on holiness among Pentecostals. Perhaps the time is ripe to finish some of the unfinished business left over from the early days of the movement i.e. to forge a common view of sanctification that would be acceptable to most Pentecostals, and which would place the call to holy living back on the spiritual agendas of all those who claim to be filled with the Holy Ghost.

Bibliographical Essay

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□ Musical Evangelists/ from page 15

ministry. Max had been saved earlier through the ministry of another woman evangelist, his own sister—Matilda Spotts. Matilda had ministries at Lyons, Hoisington, and other places in Kansas. She became the wife of Charles Spotts. Like the Steinle sisters, Max was a gifted musician. He played the bass fiddle and the guitar. Hannah would play the Hawaiian guitar while he played a regular guitar at the evangelistic meetings. Hannah did much of the preaching during this time. Later, Max also became ordained with the Assemblies of God.

In 1936, the Johnsons located in Russell, Kansas, 15 miles west of Dorrance, to establish a church which began with three members. Matilda Spotts, Max's sister, had conducted some meetings there before the Johnsons arrived. God blessed their efforts, and they saw the church grow to an attendance of 200. While they were ministering in Russell, on Sunday afternoons they would drive 34 miles to Otis to conduct services. Eventually a church was established there. In 1940, the Johnsons went to Hays, Kansas, and started a church in a large house, later constructing a small church building. During the time they were pioneering in these places, to support them, Max found work with two oil companies, receiving a beginning wage of 35 cents an hour.

While ministering in Hays, a clergyman from a large denomination came into the service one evening. At the close of the service, Mary Cheesman gave a message in another language and Neal Sims gave the interpretation. The next day this same minister came to the Johnsons' door and wanted to talk about the message Mary gave. He marveled at the fluent language she used. He described it as "poetry," "music," and "beautiful." He also declared it to be "perfect Greek." Mary, an older lady, had only a 6th grade education! For two hours, Hannah had the opportunity to tell him about the manifestation of the Holy Spirit in the church and in the life of the believer.

The Johnsons left Hays in 1942 to enter evangelistic work again, and after five years they accepted a call to pastor the Assembly of God in Oskaloosa, Iowa. A. R. Sorenson (the husband of Hannah's

sister Mary) had established the church in 1937.

After 28 years of ministry in Oskaloosa, the Johnsons retired in 1975. Hannah has had 60 years of active ministry (1929-1989), and together the Johnsons have ministered for 54 years. They are now "on call" to minister both in preaching and singing.

Who would have guessed that a small-town revival in the early 1920s would have such long-range results throughout central Kansas and the Midwest states? Although the vibrant church Fred Vogler established at Dorrance eventually disbanded, the congregation carried a vital witness in that community for more than 25 years. Being part of a small farming community, the members decided to merge with Calvary Chapel Assembly in nearby Russell, Kansas, in 1950. The church in Russell was also a byproduct of Vogler's campaign, being founded by Hannah (Steinle) Johnson and her husband, Max.

Thanks to Fred Vogler following the "Macedonian call" to preach in a small town in central Kansas, many lives have been changed through the ministry of the Steinle sisters and others who attended that revival campaign. ♦



Hannah (left) and Frieda Steinle in tent meeting at Odebolt, Iowa, about 1933.

Fruit of the Dorrance Meetings

Nobody has ever doubted that the 1923 revival meeting the late Fred Vogler conducted in Dorrance, Kansas, bore a lot of fruit.

The accompanying story deals primarily with the ministry of Hannah (Steinle) Johnson. Several others were called into the ministry as a result of Vogler's burden for Dorrance.

Mary, the second Steinle daughter, assisted Hannah in evangelistic meetings for several years and then married A. R. Sorenson. The Sorensons ministered in Kansas, Indiana, and Iowa. They are now retired in Shenandoah, Iowa.

Frieda Steinle also assisted Hannah in evangelistic meetings during the 1930s. She married Leonard Palmer who served as the district superintendent of Montana and later pastored in California. She died in 1975.

Bertha, the youngest daughter, and her husband Richard Easter became ordained ministers with the Open Bible Standard Churches.

Sarah Pittman, another convert of the Dorrance meeting, is an ordained Assemblies of God minister who now lives at Maranatha Village, Springfield, Missouri.

As a result of Vogler's Dorrance meeting, eight young people went into the ministry, and four others later married ministers. Vogler served as Kansas District superintendent and assistant general superintendent. ♦