

Vol. 23, No. 3, Fall 2003

Assemblies of God

HERITAGE



**Missionaries Paul and Gladys Williscroft
In World War II Danger**

HERITAGE ONLINE

www.AGHeritage.org/heritage



- subscribe to Heritage
- use search engine to find articles
- order back issues
- check Archive Activities
- explore related multimedia resources at Heritage Web Extras



Published quarterly by
The Flower Pentecostal Heritage Center*
1445 N. Boonville Ave.
Springfield, MO 65802-1894
Phone: (417) 862-2781, ext. 4400
FAX: (417) 862-6203
E-mail: archives@ag.org
Web: www.agheritage.org

ISSN 0896-4395

Wayne Warner
EDITOR AND DIRECTOR

Joyce Lee
ARCHIVIST

Glenn Gohr
ASSISTANT ARCHIVIST
AND COPY EDITOR

Brett Pavia
COORDINATOR OF
SPECIAL PROJECTS AND
HERITAGE DESIGNER

Sharon Rasnake
ADMINISTRATIVE
COORDINATOR

Yearly subscription, \$15.00
Lifetime subscription, \$160

Heritage is indexed in the ATLA Religion Database, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Flr., Chicago, IL 60606; E-mail: atla@atla.com Web: www.atla.com

ATLA Religion Database (RDB) is available on CD-ROM and US MARC format directly from ATLA, as well as online through five aggregators: OCLC's FirstSearch, EBSCO Information Services, SilverPlatter, Ovid Technologies, and Cambridge Scientific Abstracts. Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), P.O. Box 30183, 5420 N. E. Glisan, Portland, OR 97294-3183. *Heritage* on CD is available from the Flower Pentecostal Heritage Center.

© Copyright 2003 by
The General Council Assemblies of God,
1445 N. Boonville Ave., Springfield, MO
65802-1894

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

* Formerly Assemblies of God Archives

Assemblies of God HERITAGE

Fall 2003

Vol. 23, No. 3

PUBLISHED BY THE FLOWER PENTECOSTAL HERITAGE CENTER



4

FLEEING AN EXPLOSIVE EUROPE AS HITLER BEGINS WORLD WAR II

The young missionaries knew leaving Europe was critical to their survival during the summer and fall of 1939. Their escape route led them in Nazi danger through Poland, Danzig, Berlin, Sweden, Denmark, Norway, and finally out on the dangerous high seas toward the U.S. By *Gladys L. Williscroft*



14

A MEMORABLE TIME: REVIVALTIME REENACTMENT

A *Revivaltime* team of former choir members, Dan Betzer, Lee Shultz, Jack Risner, and others showed us how the program was produced. And they had a lot of fun doing it at the General Council. By *John W. Kennedy*



16

A HISTORY OF ASSEMBLIES OF GOD NON-TRADITIONAL EDUCATION

Part 1 covered the early years of non-traditional education in the Assemblies of God and Berean School of the Bible. This concluding part relates the story of the International Correspondence Institute and its merger with Berean to form Global University. By *James E. Book*

24

A MIRACLE IN SKAGWAY

With the airlines on strike and boats already chartered, Russell and Palmerine Pratt were stranded in Alaska. Find out how they made it back to Denver through miraculous circumstances. By *Palmerine Pratt*

26

GOD SENT AN ANGEL

Evangelists Bessie Fisher and Nell Gaines Cheek are rescued by a mysterious stranger. Could it have been an angel? By *Nell Gaines Cheek*

27

FOSSTON COUPLE CELEBRATES 75 YEARS

After 75 years, Victor and Clara Matson recount the hardships and blessings as they continue to look to the future. By *Tu-Uyen Tran*

- 2 Heritage Letter 28 Photos From Our Past 29 From Our Readers
30 Seen in Print 32 Testimony Time 34 Visitors to the FPHC
36 Archives Activities

Cover: Paul and Gladys Williscroft cross the Atlantic, 1938, for missionary service in a Europe that will soon be torn apart with World War II.

Heritage Letter

Oral History and the Kingdom

By Wayne Warner

The thrill of interviewing people who have contributed to the success of the Kingdom in an oral history program began for me in 1978, about two years before I moved from book editing at the Gospel Publishing House to the Assemblies of God Archives.

It all started while I was working on my biography of Maria Woodworth-Etter, *The Woman Evangelist*. Someone passed along a tip that a highly respected former pastor and executive presbyter, A. A. Wilson, could tell me about a summer 1922 Woodworth-Etter revival crusade in Sikeston, Missouri. So I headed for a Maranatha Village apartment in north Springfield where the Wilsons were living.

Because of that interview, I was hooked on oral history. I'll tell you about the Wilson interview and one with Evangelist Hattie Hammond.



A. A. Wilson and Sister Etter

Oral history experts tell you that if you interview more than one person at a time, you might be asking for trouble. Admittedly there are exceptions to that rule, and it happened in my interview with A. A. Wilson. I'll

tell you how.

When I arrived at the Wilson apartment, seated in the living room with Wilson was a retired missionary to South Africa, John Richards. Had it not been for that meeting, I could have missed some interesting stories of his life and ministry—first as a boy with his parents in South Africa and later as possibly the youngest A/G missionary ever appointed at age 18. I captured those brief stories of missionary valor that day 25 years ago.

But what about Wilson and Woodworth-Etter?

It took only a couple of minutes to realize that Wilson had experienced a great human interest story, and it was just waiting to be added to Woodworth-Etter lore.

In his southeastern community of Puxico during the summer of 1922, Wilson learned that the 78-year-old Woodworth-Etter would conduct services in Sikeston, about 60 miles away. He determined that he would drive to Sikeston, which was not an easy drive 80 years ago. When he and his wife and a couple of church women arrived, a Woodworth-Etter team member—who knew the Wilsons—asked him to fill in for the song leader who had been called away because of a death in the family.

Wilson admitted in our interview that he was simply a novice preacher from a small town and had no experience with such a big crowd of maybe 1,500 people. With a little pressure from Woodworth-Etter, Wilson agreed to lead the song service—but not with a lot of confidence.

Then came the shocker. While Wilson was leading the song service,

Sister Etter whispered, "God wants you to preach here tonight." She later whispered, "Don't fail God!"

With a push like that, how could Wilson refuse! He did agree to preach and even says God flashed into his mind, a text from John 5:6, "Wilt thou be made whole?" Driving back to Puxico, Wilson experienced mixed feelings. God had used him to preach, but he missed hearing Mrs. Woodworth-Etter preach.

As we sat in his apartment 56 years after the Sikeston experience, Wilson called that service "a mountain peak" in his spiritual life. Did he ever get to hear Woodworth-Etter? No, for she would move on to Iowa, Kansas, and back to her Indianapolis pastorate. She was with the Lord 2 years later.



**The Prim Little Lady
in the White Suit**

I hope I never forget that morning in 1982 when the little lady in the stylish white suit was making her way

through our archives on the 5th floor toward my office. Many *Heritage* readers will remember her as Miss Hattie Hammond, an itinerant evangelist who could stir churches to a deeper walk of faith. I had invited her to my office for an oral history interview.

We spent an hour talking about her life and outstanding ministry and then took a break for lunch. Returning to the office we filled another tape with more thrilling stories of her ministry that began when she was only a teenager.

And I learned that she was not bashful about expressing her opinion. One of the questions I asked Sister Hammond concerned a controversial book that had climbed to Christian best seller lists. I could see from the frown on her face that I had struck a nerve when I dared mention *The Total Woman*. She had a short but forthright answer: "Burn it!" I should have left well enough alone but asked if she had anything else to say about the book. She flashed back, "Burn it."

Obviously, I needed to move quickly to another subject.

Later, while attending a Potomac District Council at Falling Waters, West Virginia, I visited with Sister Hammond again and stopped by her home in Hagerstown. I was pretty certain she lived alone at 14 Roessner Avenue, but she told me that six people lived with her: God the Father, Jesus the Son, the Holy Spirit, the Angel of the Lord, Goodness, and Mercy.

And she would tell you that this same party of six traveled with her in her meetings coast to coast and around the world.

Some think of Hattie Hammond as a mystic. Others would call her a "deeper life" teacher who brought camp meetings and revival congregations face to face with the living Lord. Evangelist T. L. Osborn will tell you that it was Miss Hammond, in the late 1940s, who challenged him to a new vision of Jesus Christ. And she was a favorite at

Brightmoor Tabernacle, Detroit, when the present General Superintendent Thomas Trask was the pastor.

In addition to the interview in 1982, she donated to the archives a couple of antiques: two wire recorders and 25 recorded sermons. We transferred them to cassettes and later they made their way into digital formats. One of the Webster-Chicago wire recorders is on display in the Flower Pentecostal Heritage Center, and a friend in Tulsa, Joe Martin, also donated tapes and items that once belonged to Hattie Hammond.

By the way, after our interview, I sent duplicates of our tapes to her. After listening to them, she wrote and told me that she thought we could do much better—maybe she thought the total woman statement was too strong. Or maybe she felt she could bring more honor to God with a second time through. But we never had an opportunity for another interview.

I'm just so pleased I was privileged to sit down with this prim little lady in the white suit. She made my day!

In the 23 years I have been privileged to fill the role as director of the Assemblies of God Archives (now Flower Pentecostal Heritage Center), one of the most rewarding activities has been to interview more than 200 individuals—recordings that can be used by students and historians in years to come. You can find hundreds of stories filled with God's faithfulness and the opportunity to look into the lives of dedicated men and women who helped make the Assemblies of God what it is today.

As I scan the list on our oral history brochure, I am reminded of hundreds of others who agreed to sit down with me—and other interviewers—from coast to coast. I also think they can be added to Hebrews 11, as modern men and women of faith. Here are only a few from selected states and categories: Glen M. Adams, James B. McKeehan,

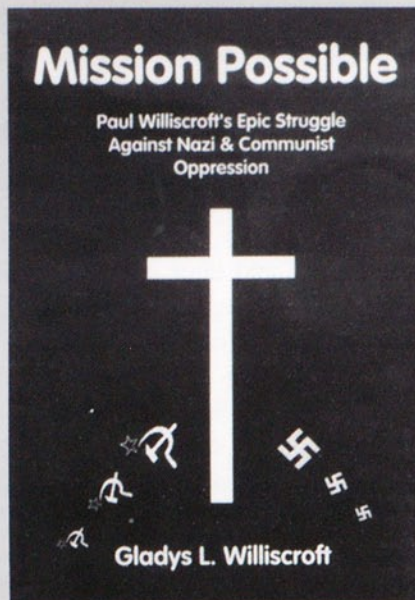
and Ibbie Savell, Texas; Herbert and Juanita Bruhn, Roy Donelson, and Gayle Jackson, Missouri; Hugh and Betty Baker, Reuben J. Carlson, and Ruth Crawford, Washington; Faith Montgomery Berry, Alfred and Elizabeth Cawston, and Dwight H. McLaughlin, California; Louise Heidorn, Elva Hoover, and Marion Mangold, Kentucky Mountains Mission; Benson Compton, Eugene Hastie, and Joseph Darner, Iowa; Bond Bowman, Everett Cooley, and Everett Jones, Michigan; James C. Ellis, L. E. Halvorson, and James K. Gressett, district superintendents; Eric Johnson, Ruth Melching, and Sydney Bryant, missionaries; Hazel Corum Bakewell, James Crouch, and Julia Hunter, laypersons; T. E. Gannon, Joseph Flower, and Bert Webb, executive officers.

My regret is that thousands more have never been interviewed because of a lack of time or access. I'm confident, however, that their stories will be told, but they will have to wait until we reach the other side.

The stories told in this column are by ministers who are now with the Lord. They are available from the Flower Pentecostal Heritage Center on cassette or CD (see page 12). A. A. Wilson's story is told in *Heritage*, Winter 1984-85, page 12, as "A Mountain Peak of My Spiritual Experience."



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.



Paul and Gladys Williscroft were newlyweds when they left the U.S. as missionaries to Eastern Europe in January 1938. In less than 2 years they were leaving Europe as World War II plunged the continent into total disorder, change, and unbelievable bloodshed. This article is excerpted from chapter 15 of Gladys Williscroft's book, *Mission Possible: Paul Williscroft's Epic Struggle Against Nazi & Communist Oppression*. As German troops massed on the Polish border, the couple caught the last trains out of two stations and were assigned the last cabin in a ship out of Oslo bound for the U.S. During the 1940s they pastored in the Montana District. They returned to Europe after the war where they ministered for a total of 37 years, producing Sunday school materials, introducing Royal Rangers, and teaching in the German Bible School in Erzhausen. Paul died in 1987, and Gladys in 2002.

Mission Possible has 414 pages with a photo section. It is available from R. G. Williscroft, P.O. Box 1087, Studio City, CA 91614-0087, for \$15.95, plus \$2 postage.

Paul and Gladys Williscroft's Amazing 1939 Story

Fleeing an Explosive Europe

As Adolph Hitler Begins World War II

By Gladys L. Williscroft

What a joy it was to pull into the Danzig station at last [from ministry in Poland]. We lost no time getting to our apartment. We were tired and drained from the ordeal of the past hours and looked forward to a hot bath and a good night's sleep. We hoped we could get our trunks down from the attic in the morning and get an early start on our long trip to Sweden and safety.

We rang the bell to our apartment. The door opened a crack, and the nervous face of our landlady peered out at us. A look of shock and dismay crept over her features.

"You can't come in here," she whispered. "This place is full of Nazi troops. They just came in and took over, and I'm utterly helpless to do anything about it. Please, please leave quickly and quietly. I'm not mistress of my own house anymore. Go away right now! Please do."

Nazi troops from Germany, disguised as tourists, had been slipping over the border all week. They took over Danzig and were quartered in every available house all over the city. There were even Nazis in our little apartment.

We turned helplessly away, wondering what to do next. Everything we owned in the world was packed in our trunks there, several stories up, in the attic. We had carefully



Paul and Gladys in Oliva, a suburb of Danzig, Poland, 1939.

The young Paul Williscroft.



The young Gladys Buck who became Paul's bride in 1937.

packed before we left for Poland with the thought of just such an emergency. With a house full of Nazis, how would we ever get them down?

We prayed for help and guidance as we stood there in the dark outer hallway. All of a sudden Paul looked at me, eyes shining.

"I have an idea," he whispered. "Herr Kroll."

Slipping Past Nazi Troops

Herr Kroll was a railroad man and a member of the church we attended. We didn't have his number, but we ran to the nearest phone booth, looked up the number, and called him. Paul explained our plight, and in his hearty, good-natured way, Herr Kroll promised to come right over.

"You can't come in here," she whispered. "This place is full of Nazi troops."

We hadn't long to wait. A terrible rumbling sounded down the street. There was Herr Kroll with a heavy farm wagon and a team of sturdy horses. He looked like an angel to us. The shabby old wagon was as beautiful as Cinderella's golden coach. What a hugging good time we had.

Herr Kroll was one of those special people who always seemed to know just what to do. Being German, he felt he could calm the landlady's fears and arrange to get our trunks down and onto his wagon without arousing undue suspicion

in the house. He explained our situation to her. She relaxed and showed him a back stairway to the attic. We crept up like mice. The stairwell was dimly lit with a tiny, naked bulb dangling from the high ceiling. It cast weird shadows down the stairway, adding to our uneasiness. One by one, the men carried the four trunks down and out to the wagon while I stood guard. No one bothered us. How we praised God when everything was safely loaded. Herr Kroll thanked the landlady, and we were on our way.

The old borrowed wagon creaked and groaned over the rough streets. We sat on the board seat with Herr Kroll. As he urged the horses forward, Paul and I were wondering where we would sleep and what the morrow held for us. As though he read our thoughts, Herr Kroll turned toward us, and in his hearty way, announced warmly, "Of course you dear people will be our guests tonight. I will put the loaded wagon in an old carriage house back of our home and lock the door securely. It must be shielded from any unfriendly, prying eyes. In the morning we will go right to the train. I can arrange for your trunks to be bonded and sent direct to the United States without being inspected first."

No words of ours could express our gratitude to him for his kindness or to God for bringing such precious people to us. We were heartily welcomed in their home where a warm supper awaited us and a clean, white bed was turned down. We were tired after the hectic hours we had been through and retired as soon as possible.



Newlyweds Paul and Gladys Williscroft, 1937.

We were up at the first streak of dawn. After a hasty breakfast, we gathered together for prayer. Herr Kroll committed us to the Lord. He also prayed for divine favor with his superiors, that all would work out well with getting our trunks off. After warm good-byes to Frau Kroll and the

“We knew that if we were to get out of Europe, it had to be soon.”

children, we were off with Herr Kroll in the gray morning light. The streets were almost deserted. The city was so quiet it was hard to believe it was filled with Nazi troops all geared for action.

We arrived at the station without incident. It was thrilling to see how smoothly and easily our luggage was handled and sent on its way. Herr Kroll told us it isn't usually so uncomplicated to bond trunks without inspection. God had taken charge again! The Krolls were truly God's answer to our need. They will forever remain locked in our hearts.

We were given our tickets for the visa-free train that would take us around through East Prussia and via Berlin to the train boat for Sweden. This was our plan of escape.

We still had about an hour until train time, so we called an American missionary, Herbert Schmidt, who was married to a German citizen. They lived in Danzig with their two little girls and were wondering what they should do. It

was complicated for him to make the necessary arrangements, as his wife and children had to have visas for the States. That wasn't easy in those tense days. They came to the train to see us off, their two little daughters with them. The Kroll family was there, too. We prayed together, wondering when or if we would ever see them again. The Schmidts told us they would try to get things settled in Danzig and leave as soon as they could get away.

We waved from the train window until they were only a blur in the distance. The Schmidts never made it. For the second time, our train was the last to leave before the war broke out. Missionary Schmidt was arrested by the Nazis, his wife died, and the little girls and their grandmother disappeared into the seething caldron that was wartime Europe. They were only found again after the war through the intervention with the Soviets of President Harry S. Truman.¹

Our train hummed along through the warm sunshine. We felt both joy and sorrow. It was good to be on our way, but what about our friends who couldn't leave with us? Would they get out in time? Why were we the ones to get on the train? Did God have some special mission for us in the future? Paul stretched out his legs and looked at his feet, remarking with that quizzical smile of his, “I won't really feel safe until I set these two feet down on Swedish soil.” I knew just what he meant!

The trip to Berlin was long and tiresome. The tension



Paul and Gladys ministered at this chapel in Orłamo, Poland, 1939.

and political unrest unnerved us. We thought of the fun in Berlin in happier days and wondered why one nation wanted to fight another. Why couldn't people live in peace with each other? It was a relief to board the train that would take us to the boat. Evening shadows fell as the harbor lights came into view. It took only a few minutes for us to board the boat that would take us to Sweden and safety by morning.

Refugees in Sweden

The boat landed in Malmo, Sweden. A number of refugees were aboard her. Evidently the news had preceded us. Reporters and photographers swarmed all over the pier, buttonholing anyone they could. Camera lights flashed and anxious loved ones called out to relatives and friends who had been on the continent when the crisis started.

We seemed to be a special target. They called us Polish refugees. The questions they asked were pertinent and well chosen. Our answers gave them a rather clear picture of what was going on in Poland and Danzig. Some of them were Christian reporters from the Filadelfia Kirk daily paper. All news from Danzig, Poland, and the Soviet Union was censored, so the press was hungry for facts. It was quite an experience.

A lovely couple finally broke through the crowd and introduced themselves. They were from the Filadelfia Kirk and arranged to host us while we were in their city. They didn't speak much English, but we could understand them a little because of our knowledge of German. Swedish is also a Germanic language, so there is a similarity.

We spent about three weeks in the Scandinavian countries. We will never forget the kindly people, the open homes, and the royal treatment we received. We were fed the fat of the land as solicitous housewives tried to "put some meat on our bones," as they expressed it. We really were thin after our summer in Poland, so they babied and pampered us. We lapped up all this attention like two hungry kittens that had just fallen heir to a bowl of cream.

We were invited to hold meetings in Sweden, Denmark, and Norway. People were eager to learn about all that was happening behind the Brown Curtain of Nazism. Only trivia or propaganda was allowed to filter out. We were cautioned in Denmark and Norway to be very careful what we said and

A Danish paper boy ran through the streets shouting, "War begins! War begins!"

how we said it, as both countries were full of spies and quislings.² Sweden was neutral and didn't worry so much about it. She felt pretty safe but was making preparations, just in case.

Our two big problems now were to find passage to the States and money to pay for it. Since we had sent our last

mission check back to Poland at the Danzig-Poland border, we had no funds. From then on we were cast upon the kindness of others. We were, in very truth, refugees. Every steamship line we contacted was booked solid, mainly with Americans fleeing Europe. We tried everything in Sweden and then went to Denmark. We simply had to get a passage soon. Any day the axe could fall. War would rage in Europe. Shipping would be for goods and weapons to support the war machine. We could be trapped there.

Early one morning, hurrying excitedly through the quiet streets, a paper boy ran, shouting at the top of his voice, "Krieg beginnt! Krieg beginnt!" We couldn't read or understand Danish, but it was enough like German for us to grasp the blood-chilling message: "War begins! War begins!"

Paul hastily donned street clothes and dashed outside for a paper. Our hosts hadn't heard the clamor since their room was at the rear of the house away from the noise of the street. We ran into the cheerful breakfast room, Paul waving the paper wildly, begging for a translation. Our horrified host grabbed the paper. He began to read and to translate almost in the same breath.

World War II Begins

Germany and Russia had declared war on Poland. England was siding with Poland, and France was about to. The German battleship *Schleswig-Holstein* was anchored off Danzig and had fired on Polish Gdynia [a port city]. Danzig was in a turmoil. World War II had begun!

We knew that if we were to get out of Europe, it had to be very soon.

We placed the matter in God's hands. We were confident the God, who had brought us through all the dangers that lay behind us, could handle this one, too. Our hearts were heavy for our dear friends, the Tobers and the Schmidts. No word could go in or out of Poland or Danzig now. We could only pray for them and solicit prayer support from the churches we visited.

A vice admiral of the Danish navy, a devout Christian, invited us to spend a few days with him and his gracious wife in their palatial home while we tried to find passage to the States. This was a highlight of our time in Denmark. The vice admiral was very kind in trying to help us with our ship-passage problem, but even he couldn't get us on a ship that was already overloaded.

We sent a cable to REEM,³ the cable address of our mission, informing them of our safety and of our need for funds, but we couldn't count on our cable getting through, because all means of communication appeared to be at a standstill. We decided to go to Norway and see what possibilities for a passage we could find. We gave the Filadelfia Kirk in Oslo as our return address on the cable we sent. We loved Denmark and the dear people we met there, but time was running out. If we expected to get out of Europe, we had to find a way.



Missionary G. Herbert Schmidt, wife Margaret, and their daughter Ruth in 1937. They were trapped in Danzig when World War II began.



Danzig Bible School directed by the Russian and Eastern European Mission (REEM), where the Willisrofts, Herbert Schmidt, and others ministered.

Norway is one of the most beautiful countries in Europe and her people some of the most friendly. We were invited to make our headquarters in the nice hotel connected with the church complex in Oslo. We visited shipping firms, travel bureaus, freight companies, and absolutely every other possibility during the day. In the evenings we were asked to conduct meetings in churches within the Oslo environs. Our experiences in Poland and Danzig were of interest to everyone. Our interpreter kept reminding us to be very careful of what we said, since Norway was full of spies. Some of their own people became informers through fear of the Nazis.

It seemed as hopeless to find passage from Norway as from the other Scandinavian lands. Our long-suffering interpreter went to the different companies with us. We couldn't have managed without him.

"Well," he sighed, "I only know of one more place. Let's pray before we go to it." So saying, the men removed their hats and we prayed for something to happen so that we could find a way to get home.

We had a couple of blocks to go and prayed the whole way. There stood a modest, two-story building, painted a dazzling white. It was the last shipping firm. We went in, hearts pounding. Our friend asked in Norwegian if they had a ship sailing within the week. They had. Could they take on two more passengers? They could. The smiling man at the desk let us know it was a tiny cabin with two very narrow bunks, but it was clean and the only accommodation left. He grinned engagingly as he added in perfect English, "Wow.

You're sure the lucky ones. You came in at just the right moment." We couldn't have agreed more.

The ship was the sturdy little *Stavanger Fjord*. Before we knew it, we were booked up for the end of the week. We didn't have much to pay down, but the friendly gentleman listened to our story and was willing to wait. Now our faith

"A few tears were shed as we wondered if we would ever see one another again. We never did. Not long after, the Nazis marched into Norway."

would undergo some more testing, as we waited every day for our money to arrive at the church. We continued to trust God. He had proved Himself all the way. He still had everything under control.

It was the last day. The ship would sail the next morning. We were breakfasting with others in the hotel when our interpreter came into the breakfast room with a big smile on his face, carrying a yellow envelope. He handed it to us. It was our cable. It had arrived in the nick of time. God is never too late. The money was there, deposited in the church bank account. In short order, it was in our hands, and we were on our way to the ship company.

Our ticket was ready and waiting. It felt good to have it in our hands at last. Lighthearted as a couple of children, we hurried to the pier to see about our luggage. We had time to



Gladys in front of a Chapel in Zappet, Poland, 1939

see the sights of Oslo, too, before dinner. That was a bonus after the hectic days of the past week.

The hotel arranged a little surprise dinner for us with the pastor, his wife, and some of the church elders. It was a wonderful evening. In the morning we were taken to the ship where friends from the church gathered to say farewell and wish us God's blessing. Everyone was so kind to us, it was hard to think of leaving them now. A few tears were shed as we wondered if we would ever see one another again.

We never did. Not long after, the Nazis marched into Norway. Many lives were lost. We never again made it to Norway during all the nearly forty years we lived and worked in Europe, but these precious people have lived on in our hearts. We will meet again someday where wars will be no more and tears are wiped away.

From Oslo into the Dangerous Atlantic

On that warm September day in 1939, we boarded the *Stavanger Fjord*. The gangway was hoisted, the anchor was weighed, and the hoarse, throaty blast of the whistle sounded. We slowly moved out of the safety of the Oslo harbor into the vast unknown. We all crowded on deck to get a last glimpse of old Europe that would never be the same again.

"Good-bye, good-bye, Europe. May God help you in the days, months, and years ahead. Don't forget that we are coming back someday to finish what we started."

Our trip was hazardous in many ways. We were overloaded as we transited the mined infested water. Passengers and crew alike kept a constant lookout for mines

and lurking submarines. We had lifeboat drills daily and blackouts nightly. Despite all of this, we were a happy lot. All class distinctions were laid aside to accommodate the crowd. We were all in the same boat, figuratively as well as literally. We were caught in the maelstrom of war. All of us thanked God to be on this ship. We felt perfectly happy for any kind of quarters.

The captain of our ship chose to sail far north of the usual travel routes to avoid some of the dangers already mentioned.

Every evening a vesper service was held. Paul was asked to conduct it. People enjoyed singing the old hymns, especially the old Anglican chorale, "For Those in Peril on

As Paul led vesper services aboard the ship through dangerous waters, favorite hymns became, "For Those in Peril on the Sea," and "God Will Take Care of You."

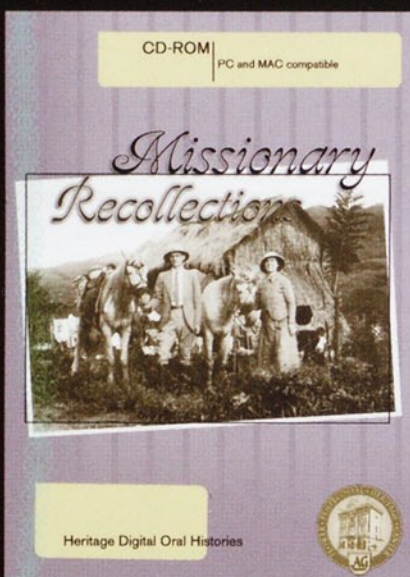
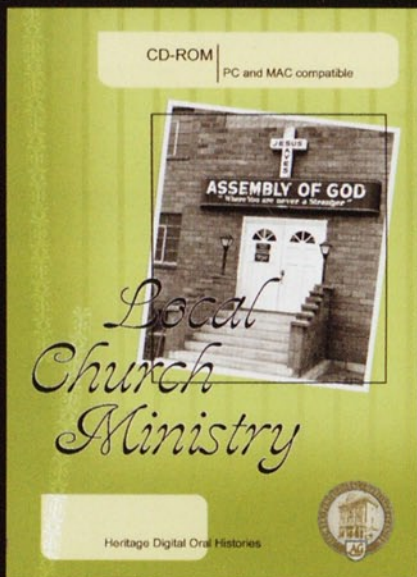
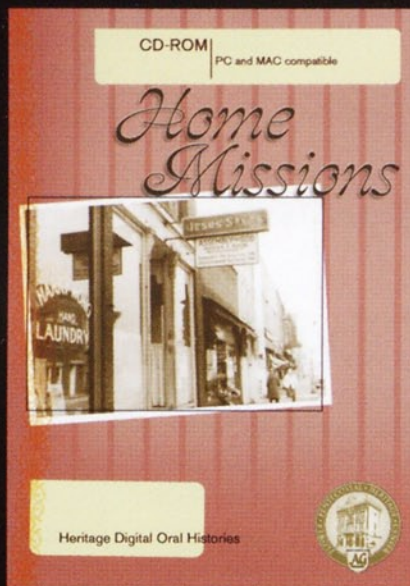
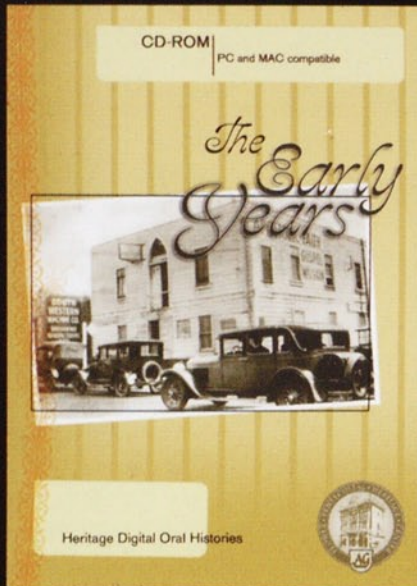
the Sea." They wanted to sing it every night and from their hearts, too. Another favorite was, "God Will Take Care of You." Paul brought short, relevant messages from God's word. One the people liked especially was about Jesus stilling the storm on the sea of Galilee. They loved his message on the Twenty-third Psalm and responded well to an excerpt from Ps. 107:23-30 where those who go down to the sea in ships have trouble with storms and other dangers.



After leaving Europe in 1939, Paul and Gladys ministered to this congregation in Glasgow, Montana.

Oral History

On CD-ROM



This 4-CD collection contains over 100 hours of interviews of people who contributed to the origin and development of the Assemblies of God. Listen to the voices of those who witnessed the early years of our fellowship, pioneered home mission works, ministered in local churches, and served God in mission fields around the world.

To order call toll free at 877-840-5200
or
visit our web site www.agheritage.org/Oralhistory



The Williscroft family in Griesheim bei Darmstadt, Germany, 1956.

Then they call upon the Lord and He delivers them from all their fears. It ends with the grand finale, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Ps.107:31).

We never had a more attentive or responsive congregation than these nervous, jittery passengers on the good ship *Stavanger Fjord*. They wanted to be together. They were seeking comfort and encouragement. It was not to be found in the games, the swimming pool, or on the dance floor. These things provided momentary distraction from their fears and uncertainties, but they wanted more than that. They looked for this inner strength where it is sure to be found in the Bible, God's word.

There were dangers all around us. Besides the mines and submarines, there were always the scouting planes from both sides of the conflict. First a German plane would buzz over us, studying our identity. Then, to our intense relief, it would fly off. Before long an English plane would follow, circle a few minutes, and disappear into the clouds. We all thanked God the two hadn't met over our ship. Paul, in his quiet, confident way, was God's man of the hour on that long, precarious voyage.

The Statue of Liberty at Last

The beautiful morning finally arrived when the Statue of Liberty appeared, torch held high in the rosy dawn. Everybody crowded on deck. Men removed their hats. Men, women, and children fell to their knees on the rough deck, sobbing their gratitude to a loving heavenly Father who kept us and brought us to this moment.

The band suddenly started to play "The Star-Spangled Banner." We stood straight, right hand over our hearts, and sang along. We hugged each other. We congratulated one

another, and the tears flowed as we gazed toward the shores of home. There she was at last! The unforgettable skyline of New York across the blue water. We pulled into the harbor singing, "Praise God, from Whom All Blessings Flow." We were home at last.



Gladys Williscroft served with her husband Paul as a missionary to Germany from 1950-1987. She passed away in 2002.

Notes

1. See "An American Missionary in Nazi Hands" and "A Refugee in Sweden" (*Heritage*, Winter 1991-92, Spring 1992) for the story of the Schmidts' plight. How many times they must have wished they could have boarded the train with Paul and Gladys Williscroft.

2. The word "quisling" comes from a Norwegian traitor, Vidkun Quisling, who collaborated with the Nazis. He was tried and executed after World War II.

3. This acronym stands for the Russian and Eastern European Mission, a missionary agency that cooperated with the Assemblies of God between the two world wars.

Reprinted from *The Council Today*, August 1, 2003

Revivaltime Reenactment Provides Multitude of Memories and Ministry

By John W. Kennedy

They are all older now. Some have wrinkles. Maybe the hair is graying or thinning.

But none has lost a passion for the Lord. As these former members of *Revivaltime* gathered for a reenactment broadcast Wednesday at Arlington (Virginia) Assembly of God, they showed all the touches that made the evangelistic program effective. From the rousing opening rendition of "All Hail the Power," the reunion presentation had the same sound as the one heard "across the nation and around the world" for 45 years ending in 1995. The reenactment included choir director Cyril McLellan once again leading 50 assembled singers, Lee Shultz announcing, and Dan Betzer preaching.

This time instead of from Central Bible College the participants came literally from around the world. Despite holding its first practice the night before, the reenactment choir of various ages sounded as though they had been singing together on tour for months. McLellan skillfully blended the voices and changed dynamics to the accompaniment of piano and organ.

Wayne Warner, director of the Flower Pentecostal Heritage Center, began planning the reenactment project two years ago. "It's keeping our history alive," Warner says. McLellan, who directed the *Revivaltime*

Dan Betzer reenacted a 1989 sermon, "Just an Old Stray Cat," making an analogy of how the Lord takes in dirty, scruffy sinners.

choir for 41 years, secured commitments from singers to return for the reunion. Some hadn't seen each other for decades. During its run, *Revivaltime* featured more than 1,300 choir members and musicians.

Vocalist Jean Risner even predated *Revivaltime*. She and her husband, Jack, who served as director for Wednesday night's program, sang in *Sermons in Song*, the forerunner to *Revivaltime* in 1949.

"It's a great joy to be back," Jean Risner said Wednesday night. "The ministry at CBC was so enjoyable and exciting." The Risners are retired missionaries. As with many on the stage, they went on to full-time ministry. "For this many people to feel so strongly that they wanted to be a part says a lot," says Shultz, who produced and announced *Revivaltime* for 25 years. Several additional former choir members sat in the congregation.



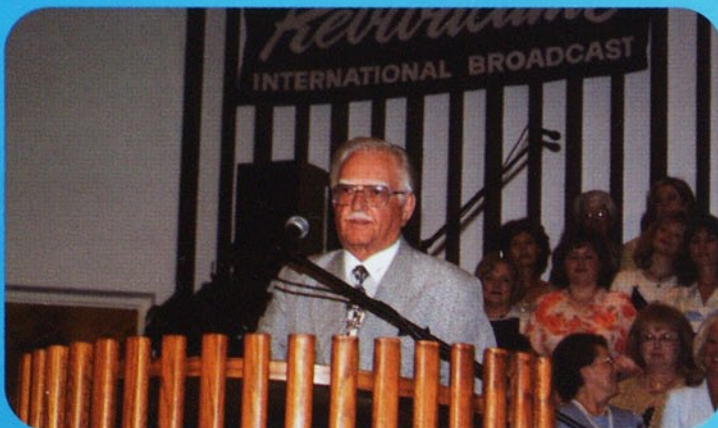
Host pastor Rich Neubauer, Arlington (Virginia) Assembly.



Cyril McLellan leads the choir.



Dan Betzer at the pulpit.



D. V. Hurst reflects on C. M. Ward.

“What kept me going was the feedback we got the following week,” Shultz says. “We heard from children, college students, professional people, truckers, baseball players, you name it.”

Following the 30-minute taping, various *Revivaltime* participants reminisced from the platform. In a nostalgic tour of changing recording technology, Shultz displayed a 16-inch electrical transcription brass plate used to

The reenactment included choir director Cyril McLellan once again leading 50 assembled singers.

record an early broadcast, then converted into vinyl LPs and sent to radio stations. Later recordings occurred on reel-to-reel tapes and then cassettes. Wednesday night’s service is available on compact disc. In other technological advances unknown during the *Revivaltime* era, McLellan told members of the congregation that the videotaped service would be available on DVD and asked them to turn off their cell phones before the recording.

Revivaltime began as a recorded program on 41 stations in 1950. By 1953 it had been expanded to 275 stations as a live broadcast on ABC Radio. Eventually it grew to 700 stations.

C. M. Ward, in 25 years, and Betzer, in 17 years, always preached an original message on the 1,300 broadcasts. On Wednesday night’s program, Betzer reenacted a 1989 sermon, “Just an Old Stray Cat,” making an analogy of how the Lord takes in dirty, scruffy sinners. Betzer’s expressive voice wrapped up the seamless evangelistic broadcast.

In comments afterward to the congregation, Betzer noted that radio is a personalized medium that can reach the heart of individual listeners (he received 1.25 million letters as a result of the show.) A misty-eyed Betzer called his learning that *Revivaltime* would go off the air as the saddest day of his life. At the time it still ranked as the fifth-highest rated radio broadcast in the world.

Betzer is now pastor of First Assembly of God in Fort Myers, Florida. He also hosts a two-minute radio program *Byline* on weekdays and a one-minute TV spot of the same name. Betzer sat with members of his family on the front row of the 1953 ABC Radio premiere of *Revivaltime* in Springfield, Missouri.



John Kennedy is news editor for *Today's Pentecostal Evangel*.



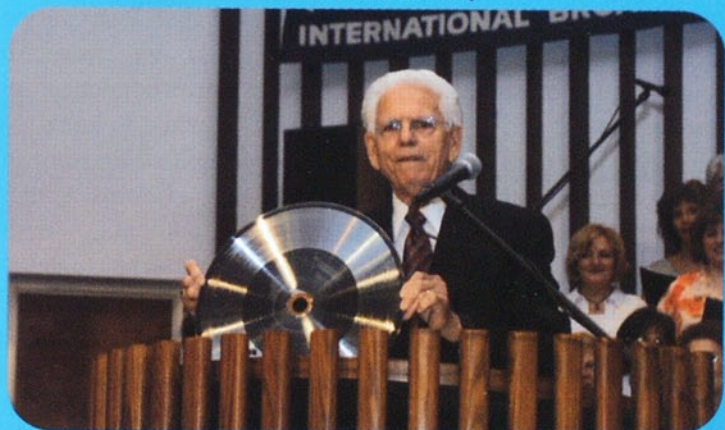
Soloist Lill Sundberg Anderson



Pianist-organist Mark Thallander



Pianist Stan Ramsey



Lee Shultz shows 1940s electrical transcription used for radio programs.

Through the ministry of non-traditional education, unbelievers have been converted at remarkable rates, new believers have been disciplined, and ministers in both the U.S. and overseas have been trained in practices and sound doctrine.

A History of Assemblies of God Non-Traditional

By James E. Book

CONCLUDING PART

International Correspondence Institute

The development of International Correspondence Institute, known as ICI, will now be considered. It began in 1967 with Dr. George M. Flattery as founder and president. Flattery had a background in non-traditional education as a missionary child in West Africa, having taken correspondence courses from the United States to complete his education. When the Division of Foreign Missions requested that George make a report concerning overseas developments, the DFM was concerned with the "duplication of efforts," as is evidenced by J. Philip Hogan's

following comments: "Actually, I didn't really know how far the program would go, nor did I have a finished concept in mind. *I was just reacting to a need.* I was very conscious of the fact that we were developing various correspondence institutes around the world. I knew we were probably *duplicating some efforts.*"²⁴

George Flattery prepared several documents addressing possible approaches to developing a home study school. While the first document was extensive regarding several matters, Flattery suggested two possible alternatives. The first alternative listed was one school with two divisions, one serving U.S. students, and the other

serving overseas students. The second alternative was an exclusively foreign missions school. It is imperative to note that both alternatives were suggested in the very first proposal. This establishes that both the historical track of the two separate schools and the proposal for a merger or unified school now in existence go back at least to 1967.

"An Assemblies of God Home Study Institute could be the extension arm of our accredited colleges. It could, moreover, have two divisions: one for American students and one for overseas students. One man could develop the overseas work and one could develop the home work....The



Education

The new facilities of Global University in Springfield, Missouri, which was formed from the merger of Berean University and ICI University.

other alternative is to have an exclusively foreign missions Home Study Institute.²⁵

It is important to note that in the above proposal, part of the suggestion was that the correspondence school could be an “arm” of the accredited U.S. colleges. In addition, in 1959, Carl Malz submitted a report to the Division of Foreign Missions concerning overseas residential Bible schools. His report noted that the schools which conducted short-term courses in connection with their schools were highly positive about the short-term approach. In addition, twenty percent of the schools already had correspondence school divisions.²⁶

It is significant that this report also occurred in the late 1950s when concerns about duplication on the domestic side were contributing to changes at Berean. Carl Malz had been involved in establishing a correspondence division of the Southern Asia Bible College and initiated a similar program in Egypt, prior to the beginning of ICI. He later joined the staff of ICI as academic dean in 1969.

The suggestions posed by Flattery discussed advantages and disadvantages of both alternatives. A few months later, he proposed a coordinated global effort utilizing existing missionaries and U.S. faculty

in course development.²⁷ Even in the proposal, he envisioned several different levels of study. Though there were slight variations throughout the years from his original proposal, several levels of study emerged. Evangelism courses were designed to communicate the gospel simply and clearly to the non-believer. While several evangelism courses were produced, the most significant was *The Great Questions of Life*. Since the course did not have “tests” as such, the offices have been dependent on voluntary written testimonies to ascertain its effectiveness. A recent statistic tallies over 1.7 million written testimonies of conversion from around

the world due to this course.²⁸ In addition, the course has been successfully adapted to a fast-moving interesting video translated into many languages.

The Christian Life courses, a series of eighteen studies, were designed to disciple new Christians and ground them in the basics of the Christian faith. The Christian Service courses, another series of eighteen courses, were intended to train lay level Christian leadership in the church throughout the world.

One of the stories behind the statistics involves the Christian Life course, "Your New Life." Missionary Kenneth Alba to Egypt went to a Christian bookstore one evening. Two Assemblies of God pastors accompanied by a Coptic Orthodox

Initial feedback from overseas was overwhelmingly positive.

The degree level of courses when established were highly integrated with accompanying textbooks, engaging the student in much interaction. In some instances, this involved reading more than one textbook and studying more than one particular theological stance on the subject. The program worked well for many years, particularly for overseas Bible colleges who used the material in their curriculum in addition to those enrolled solely through correspondence studies.

However, as circumstances in both the U.S. and overseas rapidly changed, it became apparent that a new approach was needed on both the Christian Ministry and College Degree levels. Excellent textbooks that

own CRA. In the event a text was significantly revised or became out of print, the study guide could remain as is and only a new CRA be prepared. Because of the number of courses involved, this transition is still in process and will probably take several years.

However, this also raised the question about how similar these courses would now be to the former Christian Ministry courses. In the meantime, Quentin McGhee had joined the ICI staff and saw a real need for a curriculum that met the needs of African ministers where he had served. He is developing a "Faith in Action" series that in some ways is equivalent to the former Christian Ministry diploma level. However, his topics are usually books of the Bible, and for the

George Flattery, Jr. was the only staff member until Carl Malz and Louise Walker joined in 1969. The move from Springfield to Brussels followed in 1972.

priest came in. The priest related the story of how he had never been truly saved even though he was a priest. One of his church members acquired the course and brought it to the priest for his review. The priest, fearing heresy, told his parishioner he would read the course. After reading the course, the priest knelt and asked the Lord to forgive him of his sins. The following Sunday he told his congregation that salvation is found in Christ alone.²⁹

A "diploma" level of study has had a varied history. Initially, a "Christian Ministry" level of study was offered. Study guides without textbooks were prepared that were essentially equivalent to the college degree level study guides. Feedback from overseas indicated that the Christian Ministry level needed to be distinguished from the degree level, that a slightly lower academic level was needed. This led to a series of courses that were indeed stand-alone study guides but covered duplicate subjects at the College Degree level.

accompanied degree level courses sometimes went out of print or were revised so significantly that entire revisions of the ICI study guide became unnecessarily time-consuming and impractical. Also, some textbooks were not available in some overseas countries.

This led to the decision that all degree level courses should eventually become two credit stand-alone study guides without accompanying textbooks, instead of three credits with one or more accompanying texts. Students needing three credits for the course would then be assigned a collateral reading. The collateral reading assignment (CRA) would be a separate document from the study guide. The CRA would be based on a textbook. The student would be assigned to read the text and answer a number of short-answer essay style questions on the text. If the text selected was not available in other countries, the national ICI office could select a suitable text and develop their

most part, avoid duplication of topics at the degree level.

ICI began in the DFM Secretarial Pool in 1967 in Springfield, Missouri and then moved to the Mission Village. Like Frank Boyd at Berean, at first Dr. George Flattery was the only staff member. In 1969, Carl Malz and Louise Jeter Walker joined the staff. By the early 1970s J. Philip Hogan was sensing the need for ICI to be located outside of the United States. Numerous overseas cultural, political, and missiological factors contributed to this perception. These included the desire at that time to avoid a "Made in America" label and a desire to keep the materials as free as possible from ethnic and cultural barriers.³⁰

Numerous overseas locations were considered and discussed including Beirut, Brussels, London, and Singapore. Beirut emerged as the primary consideration until DFM felt a "constraint of the Spirit" at the last minute. "Beirut was then emerging as the queen city of the Levant, and we

came close to putting ICI there. At the last moment, we felt constrained not to do so and chose Brussels instead. The sovereign Lord of the universe kept us from being in Beirut during the awful, tragic years to come in that beautiful city.”³¹

ICI moved to Brussels, Belgium, in July 1972, and the international office building was dedicated in 1975.³² Brussels had a reputation of being an international center and proved to be an ideal location in many ways. ICI had started with a goal of over one million students worldwide and by 1975 had reached that goal with over 40,000 conversions already recorded. ICI received accreditation with the National Home Study Council in 1977. In 1985, ICI enrolled its 10,000th student in the College Degree program.

Though College Degree courses are designed for independent study as a stand-alone distance education school, ICI has worked closely with overseas Bible colleges, signing educational agreements with them. These schools use ICI curriculum as a portion or all of their curriculum. The Bible schools have maintained reciprocal relationships, often inviting ICI international missionary and faculty staff to teach ICI courses in short-term sessions.

In addition, ICI has worked closely with a worldwide network of ICI regional and national offices, where much of the work is done in direct enrollments and grading of materials. Sometimes national and regional directors are appointed missionaries who also have other missionary duties.

The rapid decline of the dollar in the late 1980s, increasing operational costs, and other factors led to the decision to move ICI back to the United States. At the same time that these financial concerns were developing, serious consideration was once again being given to a possible merger between Berean and ICI by the General Council of the Assemblies of



Sample Berean School of the Bible textbooks from the 1980s.



Russell Wisheart, serving as dean of extension education for Berean School of the Bible in 1981.



A crowd gathers outside for dedication of International Correspondence Institute in Brussels, Belgium, in 1975.



A staff member in Chili checking a list of ICI materials.



ICI staff in Cameroon pose in front of a Speed the Light/ICI literature truck in 1983.



ICI discipleship group under a tent in Cape Verde in 1992.

God.³³ As a result of the possible merger developments, Springfield, Missouri was the initial proposed city of relocation. When the proposed merger fell through in late 1990 or early 1991, the Dallas-Fort Worth location was selected for relocation. The ICI international headquarters moved to Irving, Texas, in the summer of 1991. After the move to Texas, ICI changed its name to ICI University and added a master's degree program.

In the summer of 2000, ICI University moved to Springfield, Missouri as a part of the actual merger with Berean University. The unified school is now called Global University, with Dr. Ron Iwasko serving as president.

History of the Merger

Foreign missionaries often served as ICI regional or national directors or worked closely with the courses as overseas Bible school teachers. As they shared the phenomenal success story of ICI during deputational ministry, questions arose as to why these courses were not available in the United States.

This led to several developments. One development was the establishment of the National Correspondence Institute (NCI) in 1972 which operated out of Assemblies of God headquarters. However, only the Evangelism and Christian Life courses of ICI were offered. The higher level courses, particularly the college level courses were not a part of NCI.

At varying points in history, some U.S. Bible colleges established correspondence divisions of their schools, using ICI materials. Some schools involved at various times include Southeastern College, Southwestern Assemblies of God University, and North Central University. Other Bible schools felt that distance education had the potential to adversely impact their residential student enrollments.

Districts also became interested in providing college level ICI courses to ministerial candidates. These districts began to exercise two options. Students

who desired to complete ministerial studies could enroll directly with Berean School of the Bible or enroll in a district ICI program. The Illinois District had long had such an ICI office, unlike other districts, incorporating all levels of study.

In the early 1980s, a rapid network of district ICI offices sprang up. While the international office was located in Brussels, Belgium, ICI maintained another office in Fort Worth, Texas, for various functions, some international, and some related to serving the district ICI offices.

These developments among districts and Bible colleges led to a number of committees over the years

Assemblies of God College, Southeastern Bible College, and Central Bible College.”³⁴

Resolution 14 presented to the 1989 General Council and adopted called for “the distribution of ICI materials in the United States at a greatly reduced rate.”³⁵ This resolution resulted in the appointment of another committee headed by Glen Cole to study the relationship between Berean and ICI. An earlier committee headed by Fred Smolchuck had recommended that ICI function in the USA as a producer and distributor but not enroll students.³⁶

In August, 1990, Cole’s committee recommended a merger of

of clarity concerning the function of the visiting committee prior to the 1998 decision. That is, many did not know the committee’s assignment was to study once again the Berean/ICI relationship because it was called a “blue ribbon” committee.

ICI staff had become accustomed to leadership discussing openly any possible moves and mergers prior to actual decisions being made, while at Berean these matters were discussed at a board level.³⁸ The fact this decision was made and then communicated to both leadership and staff created much uneasiness among staff members of both institutions. Some staff members did not have the advantage of knowing

The decision to merge ICI and Berean in 1998 brought many problems to sort through.

to study the relationship between Berean and ICI with these committees making various recommendations. Usually, though one recommendation would be strongly favored over another, a possible option was also a merger. It is imperative to remember that the idea of a unified school goes back all the way to 1967, so these developments were merely catalysts to discuss the merger issue once again.

This of course eventually led to the decision for Berean to become the official distributor and enroller of ICI college level courses as a part of its college degree program when it added such a program in 1985. When Berean did this and became accredited with the National Home Study Council, most districts opted to drop their district ICI programs and have their students enroll directly with Berean.

A 1987 fax to Norm Correll in the Division of Foreign Missions from George Flattery notes the following: “Through Berean College our courses are in use in the United States. Not only is Berean College itself having good enrollment, but other colleges are using our materials as well. These colleges include Southwestern

Berean and ICI into one General Council institution serving educational needs worldwide. This of course was a major contributing factor to the discussion concerning moving ICI back to the United States. As a result of this committee, an ad hoc committee of Berean, ICI, and Department of Christian Education leadership was formed.

Their recommendation noted a number of problems with an organizational union, including even more financial problems. They recommended a “functional” cooperative union with the two schools remaining two separate entities in their separate locations with their separate focuses intact. However, an often overlooked aspect of this recommendation was that this be a “stage one” development to an organizational union.³⁷

Thus, though the actual merger had significant historical precedent, the actual decision in 1998 to merge caught many by surprise. Contributing factors to this surprise included a high transition in staff members, the frequency with which such committees visited both institutions, and the lack

of the historical background to such proposals. However, as the merged institution began to take shape, and both institutions dialogued as to how the unified school should operate, some of the uneasiness waned.

After three years of operations as Global University, over 316,000 written testimonies of conversion have been received, indicating an average of over 100,000 per year.³⁹ While only twenty-two graduates could be physically present at the 2003 graduation, over 700 individuals graduated and over 200 individuals attended. General Superintendent Thomas Trask was the commencement speaker. There are approximately 25,000 Berean School of the Bible students, 6,000 undergraduate students and 330 graduate students, with 80% of all Global University graduates currently involved in active ministry. The missions outreach of Global University is phenomenal with the challenge still great. Correspondence courses are imperative as approximately 63,000 churches abroad lack a credentialed minister serving as pastor.⁴⁰

Several common characteristics

can be noted concerning the movement's entire history of non-traditional education, including the merger decision. First, concerns about apparent duplication were at the forefront of many of the decisions. Second, changes were made in order to respond to needs. Third, cooperation between Bible colleges and distance education outreaches was a desired outcome. Fourth, short-term sessions were a common occurrence in both U.S. and overseas contexts. Fifth, the preservation of Pentecostal doctrine, while being open to non-Pentecostal scholarship where appropriate, has also been a major concern.

Luke records that while incredible miracles occurred in the early church, believers also experienced persecution from outside and conflict from within. Pentecostals must realize that these events occurred post-Spirit baptism. That is, Spirit baptism does not necessarily eliminate disagreements and conflicts. Yet Luke also records that both the tension from the outside and inside the church was God's means of causing the church to make significant advances in extending God's kingdom. In some ways, the history of Assemblies of God non-traditional education reads like the book of Acts. Persecution from without of some students in sensitive countries, conflict within the ecclesiastical organization, and miracles characterize its history.⁴¹

Global University faces many possible and exciting prospects and challenges for the future. In spite of uncertainties, difficulties, disagreements, theological issues, and times of financial drought, it is evident that our Sovereign God has been working throughout the entire history of Assemblies of God non-traditional education. Unbelievers have been converted at remarkable rates, new believers have been discipled, and ministers in both the U.S. and overseas have been trained in practices and sound doctrine. Though it is encouraging, appropriate, and helpful to the student

to have the approval of accrediting bodies, divine approval is also necessary. We can truly say that history testifies that from its very beginnings until now, non-traditional education in the Assemblies has been "accredited by God" (Acts 2:22, NIV).



Jim Book is University Materials Development Editor and a faculty member at Global University.

Notes

24. Ron Barefield, "ICI's First Fifteen Years," *Pentecostal Evangel*, July 11, 1982, 16, as quoted in Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide, 1960-1990* (Suffolk, Great Britain: Regnum Press, 1997), 130, emphasis added.

25. George M. Flattery, "Suggestions for An Assemblies of God Home Study Institute," unpublished manuscript, March 10, 1967.

26. Carl Malz, *Foreign Bible School Report: A Report of the Bible School Program of the Foreign Missions Department of the Assemblies of God*, December 16, 1959.

27. George M. Flattery, "Correspondence School Program," unpublished manuscript, July 26, 1967.

28. *Report to the General Council from Global University Board of Administration*, Springfield, Missouri, 2003.

29. Kenneth Alba, "Casting and Waiting," *Pentecostal Evangel*, February 23, 1975, 19.

30. I am indebted to the following source for this information: Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide: 1960-1990* (Suffolk, Great Britain: Regnum Press, 1997), 130-132.

31. J. Philip Hogan, "International Correspondence Institute," *Key* (October 1967):4 as cited in Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and*

the Growth of the Assemblies of God Worldwide, 1960-1990 (Suffolk, Great Britain: Regnum Press, 1997), 131.

32. Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959--Volume 2* (Springfield, MO: Gospel Publishing House, 1989), 175-176.

33. *Report of the Committee to Study the International Correspondence Institute and Berean College*, Springfield, Missouri, August 14, 1990; memo from Dr. George M. Flattery to ICI Missionary Personnel, September 10, 1990; and memo to Loren O. Triplett from George M. Flattery Re: The Proposed Union of International Correspondence Institute and Berean College, September 7, 1990.

34. George M. Flattery, fax to Norm Correll, May 8, 1987.

35. George M. Flattery, memo to Loren O. Triplett and Norman L. Correll, November 19, 1990.

36. Ibid.

37. Ibid.

38. James E. Book, personal conversation with Rev. Dilla Dawson, Springfield, Missouri, Global University, April 24, 2001.

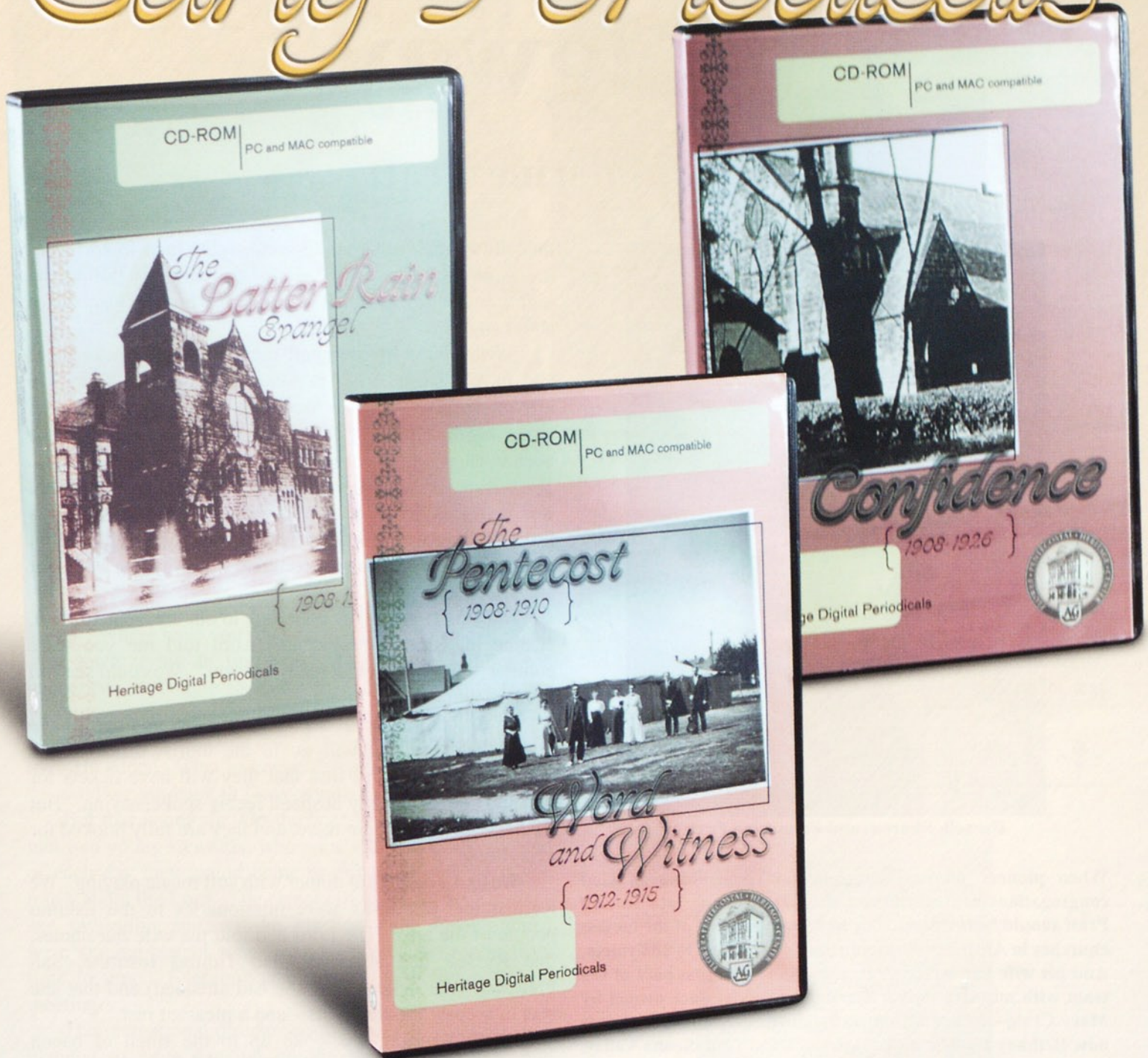
39. Dr. Ron Iwasko, President, Global University. *Global University Report to School of Missions*, July 15, 2003, 1-2.

40. Ibid., 1.

41. While I was aware of these concepts, I am indebted to Marty Mittelstadt for seeing these as part of the purpose and organizational outline of the book of Acts by Luke.

Correction: Regarding the testimony of Phil Chapin included at the end of part 1, Phil's mother was 16 years old when she became pregnant and 17 when she dropped out of 10th grade to give birth to Phil. Phil had a name change to Chapin at age 18 but was never legally adopted. He met Dave Roeber at a "Welcome Home, Desert Storm" special service, and not at a youth convention. As for Phil's educational path, he first went to Bethany College, then to Christ For the Nations, and finished with Berean. Currently serving as youth pastor at Christian Life Center, Aloha, Oregon, he became a licensed minister in 1993.

Early Periodicals



With this new line of CD-ROM products you can now browse through pages of periodicals that played a major part in shaping the early Pentecostal movement. If you are looking for a particular person, place, event, or theological topic, try using the included search engines to search the text. Each of these products is Windows 9X, 2000, ME, NT, and MAC compatible.

For more information or to place an order visit our on-line gift shop at:

www.AGHeritage.org/shop/DigitalProducts.cfm

Or call toll free at: 877-840-5200

A Miracle in Skagway

By Palmerine Pratt



Russell, Sharon, and Palmerine Pratt

When pioneer ministers of music in Assemblies of God congregations are mentioned, the name of the late Russell Pratt should be included. For he served in some of the largest churches in America and conducted choirs of up to 200 voices. And his wife Palmerine Pratt became an integral part of the team with ministry on her Hardanger violin, once owned by Mary Craig—who with her husband Robert founded what is now Bethany College of the Assemblies of God, Scotts Valley, California. The Pratts' daughter, Sharon Jahr, ministers in music at First Assembly, San Diego. The story on this page is an excerpt of Mrs. Pratt's unpublished memoirs, "An Adventure in Faith."

When we were ministers of music in Calvary Temple in Denver, we spent our two weeks of vacation driving up the Alkan Highway with missionary friends who were on their way to Point Barrow, Alaska. The beauty of this scenic drive awed us. We camped in our tent each night, hearing

the wild animals all around us and seeing their footprints in the morning. There was almost no darkness during the night, and we could pick a bucket of perfect raspberries about any time we wanted to.

Saying good-bye, we left our friends in White Horse and took a scenic train to Skagway, Alaska. When we arrived in Skagway, we found that the airlines were on strike and the boats were all on chartered cruises, which had been booked for many months. We were stranded!

We started walking around the little town, to see what was there. A few blocks from the train station we saw a little building with a sign indicating it was a small mission station. We walked down a concrete walkway to a side door and knocked.

A woman opened the door and, to our amazement, said, "Come in, Brother Pratt. The Lord told me you were coming. I have dinner all ready for you." We could see and smell the dinner.

To further amaze us, she said, "I know you don't have much faith, but you will go to the tourist office in the morning, and you will find that they will have tickets for you and your wife. My husband feebly spoke, saying, "But we have just come from there, and they are fully booked for everything."

We had a delightful dinner with soft music playing. We learned that our hosts were missionaries to the Eskimo people of the area. The Lord had told the wife our names, that Russell had attended Glad Tidings Institute, San Francisco (the same school she had attended) and that she was to prepare dinner for us—and a pleasant rest.

In the morning we woke up to the smell of bacon cooking, and coffee brewing. We enjoyed a cozy, cheery time of food and fellowship with our new and special friends. After breakfast, she turned to Russell and said: "Now you need to go and pick up your tickets at the travel office. The fare is considerably more than you have with you, so take this \$200, and you can pay it back to me when you get home."

We said good-bye to the new friends that the Lord had given us, and went on our way rejoicing in the goodness and provision of our Lord.

My Anchor Holds



BY PALMERINE PRATT



Above, Russell and Palmerine Pratt, right, on an early 1980s trip to Norway. Meeting them at a train station is Martin Meland, principal and teacher at a Christian school in Kvinsdal, Norway. Left, Palmerine Pratt's earlier book tells of God's faithfulness in her life.

As we walked into the travel office, the man at the desk asked, "Where have you folks been? I have been calling all over town trying to find you. The strangest thing has happened. A couple took the train over to White Horse yesterday, and they called to say that they wanted to stay there for awhile, and that they wouldn't be going back with us." He added, "That has never happened to us!"

And we got back to Denver with 10 cents!

But that is not all. On the boat *Princess Kathleen*, we met two young stewards, who were Christians. At the end of each day they would come to our cabin and we talked much about the Lord. The captain of the *Princess Kathleen* saw my violin, and soon he, his first mate, Russell, and I were singing gospel songs. And I played the violin from time to time. Everyone came, and it was like a revival meeting.

The recreational director on the *Princess Kathleen* had planned to have dancing on the top deck, games, and entertainment of every kind available to the guests. She was most disturbed when almost everyone on board came to hear the gospel music instead.

On the last night of the cruise, the director knocked on the door after everything was finished, and our two friends were fellowshipping with us, as had been their custom every night. When I opened the door, this dear lady came in with tears in her eyes, apologizing for her actions. She said that, a long time before she had directed the music for Aimee

Semple McPherson and that she had turned away from following after Jesus. We had a wonderful time of prayer, and this woman found peace and forgiveness from Jesus. [Mrs. Pratt added that the *Princess Kathleen* sank on its next cruise.]

God's ways are higher than ours!



Palmerine Pratt is a licensed minister living at San Diego, California. She is also the author of *My Anchor Holds*, a story of God's faithfulness as witnessed by the Pratt family.

REVIVAL

Evangelists:
Nell Gaines Cheek - Bessie L. Fisher

MEMPHIS, TENNESSEE



Visualized Messages on Joyous Christian Living. Presented each night by Evangelist Nell Gaines Cheek. Each message projected on the screen by an Opaque Projector. Come Bring a Friend to See and Hear These unique Messages.

DIFFERENT ONES ARE DRESSED IN NATIVE COSTUME REPRESENTING DIFFERENT GROUPS IN THE HOLY LAND. EVANGELIST CHEEK EXPLAINS THE CUSTOMS, RELIGIONS AND WAYS OF LIFE OF THE PEOPLE OF THE LAND.

THESE LADIES ARE INTERNATIONALLY KNOWN EVANGELISTS
Having Traveled & Ministered Throughout Europe & The Middle East

THIS IS AN OPPORTUNITY OF A LIFETIME FOR YOUR FAMILY

Evangelist Bessie L. Fisher
is one of the outstanding Evangelists with the Assemblies of God.

THE PUBLIC IS INVITED

BEGINNING

NOVEMBER 16

Nightly at 7:30 p.m. (except Saturday)

By the pastor, Rev. L. W. DOLLAR

FIRST ASSEMBLY OF GOD CHURCH

433 MONROE
WAXAHACHIE, TEXAS

God Sent an Angel

Two Women Evangelists and an Overheated Car

By Nell Gaines Cheek



Nell Gaines Cheek and Bessie L. Fisher, 1980.

Bessie Fisher and I were on our way from Memphis, Tennessee, to conduct revivals in California. Just west of Cañon City, Colorado, we decided to turn off the highway and travel the Skyline Drive. We were towing a trailer, but we thought we could make it up the steep, winding gravel road. We wanted to enjoy the sunset from that elevation. About half way up the first tier of the road, the car began losing power, finally coming to a stop. We discovered the water and oil were both boiling.

Bessie jumped out of the car and placed rocks behind the wheels of the trailer and car to keep them from rolling backwards and possibly off the mountain road. She then raised the hood and uncapped the radiator. It was a miracle she was not scalded as the steam and hot water shot out high above the car.

After the car cooled somewhat, Bessie added water to the radiator from a thermos bottle and two water bags. Then we tried to start the car. But it would not start. Finally the motor gave one last grunt and was quiet. We knew there was little hope that the car would start since the battery was almost dead. All the time while we were trying to

start the car, gnats surrounded us. We kept praying and fighting gnats.

During this time two cars passed by going down the mountain. Bessie waved for them to stop so she could ask them to send help, but the people in the cars only cursed us for blocking most of the road. Then they drove on by.

I stood on one side of the car praying while Bessie walked around the car wondering what we could do. By this time the sun had dropped behind the mountain, and darkness would soon be upon us. We were desperately calling on God to help us.

Bessie said if we could only get the car started, we could unhitch the trailer and turn the car around at a wide place in the road. While we thought about unhitching the trailer, a truck pulled up behind our trailer. Although we did not see a sign on the truck, we presumed it was a telephone company truck.

A man wearing a white shirt and dark trousers got out of the truck and walked to our car. Bessie began to tell him what had happened. But he did not say a word. In a quick, business-like manner he unhitched the trailer from the car, using our jack to jack up the trailer. Then he got in the car. Bessie

was telling him all the while that the battery was about dead and the car would not start. He paid absolutely no attention to her. He turned on the ignition, and the car started immediately.

We stood in the road and watched the man drive the car to the wide place in the road. He turned around and came back to the trailer where he once again hooked our trailer to the car. He put our jack back in the trunk and still had not said a word. He hadn't even looked at us.

Bessie walked around the trailer to ask him how much money we owed him for his help. The man and the truck were gone. Where was he? Where was the truck? We were stunned. We looked down the road below. We looked up the winding, three-level road above. No truck, no noise of a motor. The man and the truck had vanished into thin air. Who was this man? Why did he help us? How did he know that we wanted to turn the car around at the next wide spot in the road?

We praised God for deliverance and then drove back to the highway. We drove about a mile when it suddenly dawned on us that this man was an angel sent from God to help us. Bessie pulled the car to the side of the road where we trembled and cried for joy to think that God had had pity on us and had sent one of His angels to help us in this time of distress.

We were reminded of three verses of Scripture: "The angel of the Lord encampeth around them that fear Him, and delivereth them." (Psalm 34:7). "But to which of the angels said He at any time, Sit on my right hand, until I make mine enemies thy footstool? Are they not ministering spirits, sent forth

to minister for them who shall be heirs of salvation?" (Hebrews 1:13,14).

From *Reflections of Faith*, published by the Benevolences Department, Assemblies of God, ©1983.



Nell Gaines Cheek (1909-2000) and Bessie L. Fisher (1911-1983) were evangelists from Memphis, Tennessee, who traveled all across the U.S. and in Europe and the Middle East. Readers

who can give information or provide photographs or other materials about the couple are asked to contact the Flower Pentecostal Heritage Center.

Victor and Clara Matson, who were married June 6, 1928, celebrated their 75th Wedding Anniversary in Bethel Assembly Church in Fosston, Minnesota. *Herald* photo by Cory Ryan



Fosston Couple Celebrates
Wedding Anniversary with Family

Love at First Sight for 75 Years

By Tu-Uyen Tran
Herald Staff Writer

Victor and Clara Matson have been married so long that, Saturday, it took four of their descendents to figure out how many people exactly are in the family. The answer: Four children, 14 grandchildren, 36 great-grandchildren and 12 great-great-grandchildren. "It's a little hard to keep track of it," Victor said.

The couple had dinner at Bethel Assembly Church in Fosston, Minn., to celebrate their 75 years together along with 41 members of their immediate family and hundreds of other relatives from as far away as Seattle and Mobile, Ala.

It Started With Four

It was more than 80 years ago that a 16-year-old Victor met 14-year-old Clara Braaten at a gospel service at the No. 9 School House in Bagley. He said it was love at first sight: "I was sure this is the one I wanted." Clara said he didn't seem too special to her. He was just another boy, she said.

It wasn't until she got to know him better, seeing in him a strong work ethic and decency, that she thought he was worth her while, she said. They married on her birthday, June 6, 1928. For the honeymoon, they drove to Mount

Rushmore in their Model T Ford when the monument first opened. It was the highest mountain the two of them had ever seen, Victor said, and he really had to work the brakes to get down.

They settled down in Heidelberg, Minn., where they farmed and raised their four children, Curtiss, Verne, Marlowe and Sharon.

God's Hand

The marriage weathered the usual "thick and thin" and a miscarriage, according to Clara. The Great Depression followed shortly after their marriage, but she said it wasn't much hardship: "We were poor, but we didn't know it. We were all poor together, but we were happy."

Victor and Clara complemented one another, according to family members. He the quiet, stable farmer and she the outgoing homemaker. Asked how they've managed to stay together for so long, Clara said God helped.

Daughter-in-law and event organizer, Lillian Matson said as much: "They were born and raised Christian. They've been Christians their whole life. And their entire family is Christian."

To their longevity, her husband Curtiss

attributed genetics: "It's all strong Viking blood." In fact, both are close to hitting the century mark, Victor being 98 and Clara 97. When asked about his age, Victor smiled and said he expected to see 99.

That could well mean a 76th wedding anniversary for the couple.



In addition to Clara and Victor Matson celebrating their 75th wedding anniversary, Bethel Assembly also celebrated its 100th anniversary as a congregation (a member of the Fellowship of Christian Assemblies, the congregation originated in the Scandinavian pre-Azusa revivals in Minnesota and the Dakotas). The Fosston congregation's history is recounted in Darrin J. Rodger's new book *Northern Harvest* (pp. 58-62). As the exact date of the congregation's beginning is unknown, members decided to celebrate the church's centenary in 2003 because the congregation was formed in 1903 or earlier. Rodgers interviewed the Matsons for his book. Story published in *Grand Forks Herald* (ND), July 6, 2003.

Do You Have the Music?

During the 1927 General Council at Springfield, Missouri, the delegates participated in a captivating personal testimony song while the ballots were counted. A Sister Cox [possibly Mrs. A. B. Cox] said she wanted to sing a verse in honor of W. T. Gaston, who had just been reelected general superintendent. Some of us have been around for a few years, but we've never heard this one. We'll just title it, "When the Fire Fell." Perhaps some of our readers can identify with the song and come up with the written music, if it was ever available.

—Wayne Warner

"I was down in Arkansas when the fire fell,
When the fire fell, when the fire fell,
I was down in Arkansas when the fire fell,
And the Lord baptized me."

Then a Brother George Smith began:
"I was back in old Ohio when the fire fell,
When the fire fell, when the fire fell,
I was back in old Ohio when the fire fell,
And the Lord baptized me."

Then the whole company broke out in singing:
"I spoke in other tongues when the fire fell,
When the fire fell, when the fire fell,
I spoke in other tongues when the fire fell,
And the Lord baptized me."

"No one told me how, when the fire fell,
When the fire fell, when the fire fell,
No one told me how, when the fire fell,
And the Lord baptized me."

—From the *Pentecostal Evangel*, Oct. 15, 1927, p. 4.

Photos From Our Past

A group of missionaries in North India, about 1932. One of these ladies wrote to the Missions Department, enclosing this photo with an acrostic and the note: "I trust we are a sun beam." The writer identifies the ladies by their first names only; Assemblies of God World Missions has supplied their last names. From right to left: **Bernice Lee**, **Edith Dutton**, **Anne Eberhardt**, and **Margaret Coughran**.



From Our Readers

Revivaltime Legacy

Thanks so much for the Summer 2003 issue with more of *Revivaltime's* legacy! Those two feature articles brought back many wonderful and technicolor memories. I treasure my tenure at the announcer's microphone during Dan Betzer's years in the radio pulpit, and still consider the broadcast a very important part of my professional and spiritual life.

Best Blessings!

Steve Grant, News Anchor
KY3-TV (NBC)
Springfield, Missouri

Child Evangelist Charlene Pugh

In your *Heritage* [Summer 2003] magazine that I picked up at the General Council, you had an article on a child evangelist named Charlene Pugh. You asked if anyone knows where she is located. Well, she is preaching this Sunday evening at Cathedral in the Pines in Beaumont, Texas. She is a member of our church and we love her. She has a wonderful spirit and still has an anointing all over her!

Hope this information helps.
Dwain E. Kitchens,
Senior Pastor, Cathedral in the
Pines

Thank you so much for your response. We also met your associate in Washington, D. C. who told us that Charlene was in your church, and we met Charlene's grandson at our Council exhibit. Since we returned from the General Council, we have corresponded with Charlene Pugh Mobley. How exciting! We are expecting a follow-up story on her
—Wayne Warner

Southwestern A/G University

To: Bro. Warner, Bro. Gohr, and the Archives staff: Thank you for telling the story of Southwestern's roots in the Spring 2003 issue of

Heritage. May God continue to bless you in your efforts to preserve the legacy of this great fellowship.

Sincerely,

Kermit S. Bridges, President
Southwestern Assemblies of
God University

Alvin Branch

Can you imagine the surprise, joy, and absolute awe that filled my heart when I opened my copy of *Heritage* and saw the beautiful full-page picture of my beloved Uncle Alvin? Your article [Glenn Gohr] was very well written. I read it twice before reading the rest of the magazine. How Helen would have loved it! [Helen Branch Johnson, daughter of Alvin Branch, was a missionary to China. She passed away in April 2002.]

I'm glad you included so many dates. It helped me sort out some of my own activities. Although I grew up in Tacoma, in 1928 Grandma Branch persuaded us to move back to Michigan. We settled in Battle Creek so Uncle Alvin could be our pastor.

Aunt Robena died in 1940, and it must have been the following summer that Alvin visited his relatives in Michigan. He announced his plans to remarry in the near future. Grandma was the first to respond. "Oh, you wouldn't want to do that," she exclaimed. "Couldn't Irene go down and help you?" Alvin laughed softly and assured us that he needed a wife, not a housekeeper.

The Battle Creek church pictured in the magazine was my home church for many years. They sent me to Nigeria in 1947. I remained with the Michigan District until after I retired from missions work in 1981.

Irene Crane
Gig Harbor, Washington

Superintendents Quiz

The spring issue included a quiz on district superintendents. We found

a few more superintendents who served more than one district (question 3).

J. D. Courtney was superintendent of the South Carolina District (1942-1944) and the Peninsular Florida District (1960-1966).

W. B. Jessup was superintendent of the Southeastern District which was separated into various states. He was superintendent of the Alabama District (1915-1920) and the Mississippi District (1916-1922).

Leonard Palmer was superintendent of the Montana District (1943-1948) and the Northern California-Nevada District (1956-1959).

Glenn Renick was superintendent of the West Central District (1951-1952) and the Northern Missouri District (1964-1967).

J. O. Savell was superintendent of the Mississippi District (1922-1925) and the Texas District (1947-1952).



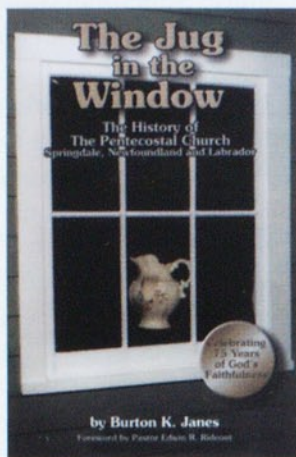
J. E. Spence

J. E. Spence was superintendent of 4 different districts (this looks like a record). He was superintendent of Southern Missouri District (1923-1926); Tennessee District (1926-1927); Florida District (1927-1928); and Alabama District (1928-1929).

Flem Van Meter was superintendent of the old Central District (1927-1930) and the Eastern District (1936-1943).

No doubt there could be other very early superintendents who served more than one district and have been overlooked.

Seen in Print



Church Celebrates God's Faithfulness for 75 Years

Every church and individual within the church can take as a motivating passage, Psalm 71:17-18: "Since my youth, O God, you have taught me, and to this day I declare your marvelous deeds. Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come."

Believing the local congregation has a responsibility to fulfill that prayer and goal, a church with a well-known ministry in Newfoundland and Labrador caught the vision to produce this 386-page history, *The Jug in the Window*, of its first 75 years.

Springdale Pentecostal Church, Springdale, Newfoundland, traces its history to 1926 when three men heard God's call to go into a remote area to preach the gospel. William Gillett, Thomas Mitchell, and Arthur Winsor knew what they faced, just getting to Springdale. The first leg was the easiest, as they caught a train at what is now Grand Falls-Windsor Station and rode 18 miles to Badger. From Badger they walked 35 miles to South Brook—long before the province carved out Highway 1—arriving at 5 a.m. There they caught a boat, which took them the last 5 miles and gave them some relief for their sore feet.

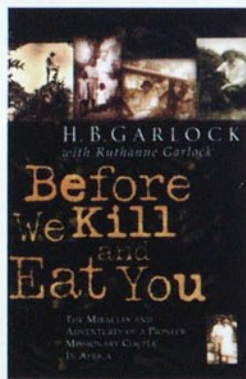
They had been on the move since 4 a.m. the previous morning.

Springdale Pentecostal Church has never forgotten that dedicated pioneering spirit of these three men. And today a church, school, and an extended ministry thrive from Hall's Bay, along the Atlantic Ocean.

The intriguing title comes from a memorabilia display the church placed in the foyer to call attention to its past. A jug, or pitcher, is one of the items selected for the display.

Burton K. Janes is the archivist for the Pentecostal Assemblies of Newfoundland and managing editor of its official publication, *Good Tidings*. He is well-known for his writing of church and denominational histories. *Heritage* has reviewed previous books, including *The Lady Who Came* and *The Lady Who Stayed* (Alice Garrigus), and *History of the Pentecostal Assemblies of Newfoundland*.

***The Jug in the Window* can be ordered from the Pentecostal Church, P.O. Box 8, Newfoundland, Canada, AOJ 1TO, for \$16 (U.S.), \$22 (Canada), postpaid.**



Missionary Classic Gets Update and New Look

Even if you've only had a brief look at the Assemblies of God missions history in Africa, you've probably come across the names of Henry and Ruth Garlock. This book will give you more good reading about

them. First published in 1985, *Before We Kill and Eat You* is now available in an attractive new edition telling the story of miracles and adventures of this pioneer missionary couple.

The title comes from the time Henry faced death at the hands of headhunters and he heard those jolting words, "Before we kill and eat you." Only God's intervention brought him out of the situation. This and other supernatural happenings and adventures make this book one of the most memorable missionary stories you'll read.

Here are quotes from several who have read the book and recommended it to others:

"In a sense, you will be transported back to the Book of Acts where the miraculous power of the Holy Spirit was manifested on a regular basis."—*Jim Cymbala, The Brooklyn Tabernacle*

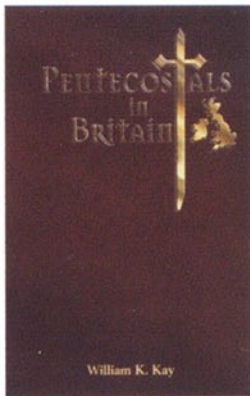
"H. B. Garlock is a 20th-century hero. He learned to do the possible—and saw God do the impossible."

—*Loren Cunningham, Youth With A Mission International*

"[This] is the electrifying true report of H. B. Garlock, who spent his life fulfilling the missionary call and lived to tell it."—*Freda Lindsay, Co-founder, Christ for the Nations*

"H. B. Garlock's work in West Africa has stood the test of time. Today a vibrant church with multiplied thousands of believers exists where once there were few, if any, Christians. The miracles in this book are staggering, as is the commitment of the Garlocks to reach Africa for Jesus Christ."—*George O. Wood, General Secretary, Assemblies of God*

***Before We Kill and Eat You*, by H. B. Garlock with Ruthanne Garlock, is published by Servant Publications, Ann Arbor, Michigan, and is available in bookstores for \$10.99.**



New Research on British Pentecostals

Professor Andrew Walker, of Kings College, London, calls William K. Kay's *Pentecostals in Britain* "the most important study of British Pentecostals since Donald Gee's classic, *Wind and Flame*." That's saying a lot because Gee's book was published way back in 1967.

This book represents a tremendous amount of research. For example, through the use of a questionnaire the author obtained information from 930 Pentecostal ministers in the Apostolic Church, Assemblies of God, the Church of God, and the Elim Pentecostal Church. He effectively analyzes widely interpreted views on physical healing, the so-called Toronto blessing, ethical issues, worship trends, charismata and church growth, and others. He honestly deals with British Pentecostalism's triumphs and also its failures, believes Walter Hollenweger, former professor of Mission at the University of Birmingham, UK.

Old-time Pentecostals, who hold to the "suddenly from heaven" origin of the movement might raise an eyebrow on methods chosen in understanding data gathered about Pentecostal believers. Kay answers possible criticism: "The relationship between personality variables, which are psychological in origin, and sociological and theological variables can only be properly made through a social science approach that straddles the three disciplines."

Calling the book "a scholarly but eminently readable treatise," Professor Margaret Poloma supports the methods and declares that it "reaches its goal of addressing scholars of religion as well as ministers and laypeople interested in the issues facing contemporary Pentecostalism." Hollenweger appreciates "this first scholarly history on British Pentecostalism." And it is "full of insights and surprises," writes David Petts, chairman of the executive council of the British Assemblies of God.

This Paternoster Press book is available in the U.S. from Gabriel Resources, P.O. Box 1047, Waynesboro, Georgia 30830-2047, for \$22.39, plus \$5 postage and handling. More information is available from the publisher's web site: www.paternoster-publishing.com



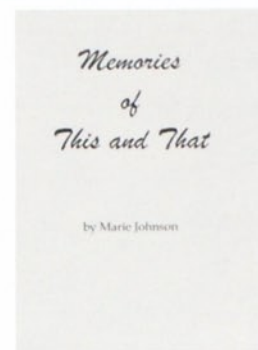
Reflecting on God's Guiding Hand

How can the next generation know or remember that you've been in this life and that you wish to continue giving praise to God when you're gone? One man, Verne MacKinney—who was involved in Speed the Light for 31 years and is considered the first MAPS RVer—decided to answer that question with a book, *The Acts of Verne*. God speaks to him, Verne declares, and some of those experiences are recorded in this inspirational book.

Here are accounts of pioneer preaching, working at the Assemblies of God headquarters, suffering through tragedy, volunteering for MAPs RV ministry, and a hundred and one other experiences.

You won't get very far in this little book before you sense that the author believes in praying for everything—everything from helping him in his volunteer retirement ministry in remodeling and building churches to helping him cope with great personal tragedies. And at 84, still active in his volunteer ministry, Verne MacKinney would want it no other way.

Cherokee Books, Dover, Delaware, is the publisher of *The Acts of Verne*. Copies can be ordered from the author at 6690 E. Highway 86, Neosho, MO 64850, for \$10; two for \$15; or \$5 each for three or more.



Overcoming Hardships and Tragedies

Marie Johnson and her eight children have a story to tell. Together during the Great Depression, Marie and her husband Herbert Johnson experienced hardships when they pioneered a church at Aubrey, Texas. Other pioneering efforts followed at Sanger and Denton.

While pastoring at Denton, Herbert died suddenly, and Marie's world fell apart. Faced with moving out of the parsonage with four children still at home, she tells of the hardships, disappointments, and a string of medical problems. But God opened a door for her to minister among Native Americans. The book is full of true stories, answered prayers, and testimonies.

Memories of This and That, by Marie Johnson, is available from the author at 2023 Blandin St., Fort Worth, TX 76111-2809, for \$10 postpaid.

Testimony Time

Pansy Blossom: She Gave Her Life Back To God!

By Elaine Atwood



Missionaries Pansy Blossom (left) and Ruth Melching in 1936.



Pansy Blossom

I would like to pay tribute to a very good missionary friend, Pansy Blossom, who has just left this world for a much brighter one. I just hope I can help you to understand what a dedicated and consecrated life she led, giving it all back to her Maker. I can only tell you what she had told me, and what I remember, having worked with her in Peru a number of years, then being close to Buenos Aires where she was, while we were in Uruguay. I'll do my best.

Pansy Dorothy Blossom was born April 16, 1910, into a very godly family in Wisconsin. Her mother was the first of the family contacted by a Pentecostal preacher and through prayer was healed of tuberculosis. Her father was also a pastor. There were four girls and one boy in the family, now all deceased.

Pansy felt called to the mission field and at the age of 24 sailed to North China. Her coworker was Ruth Melching. Pansy told me that during that 6-year-term in China she did what few do during their first term: she read the entire Bible through in Chinese.

Because of the war she had to return to the U.S., but always had a special love for the Oriental people.

The door opened to her in Peru, and she went to work alongside Ruth Couchman, helping in the churches, teaching in the Bible School, etc. For a time, still during war years, she was asked to buy the supplies for the Lima Bible school. Everything was difficult then, but Pansy had a way. She would be told that they did not have certain articles. Then she would ask, "Could you just let me have five kilos?" She knew that the merchant had it but was keeping it out of sight. And while she fulfilled her duty as buyer, she often

stopped to witness for the Lord, especially to the Chinese and Japanese vendors in the market. She lost very few opportunities.

Another great memory I have of her work was with the choir in the institute. What a great job she did! One year Mother and I attended the graduation, and on returning to our post in Ica, I told our young people we were going to put on a "graduation" like they had in Lima, and learn the very same beautiful songs!

At one point she and I traveled in my car up in the Andes, for special services. It was a one-car road, deep dirt and dust. The horn was very essential for we could not see around those curves. The rule was if you encountered another vehicle, the one coming down would back up so that the one going up could pass. When we arrived in Puquio, we stopped to get some gasoline. The car was covered with dust, windows included. The children came around to look at us, and with their fingers they wrote on the windows. She said it was like being at the zoo, on the inside!

In 1957, Pansy Blossom and Ruth Couchman transferred to Argentina. There Pansy had a very fruitful ministry. She stayed in the country after her companion retired. For over forty years she worked in the Bible Institute, and gave Bible courses in the local churches. Buenos Aires now is a great city of 12.4 million people. Pansy was an expert at maneuvering her car through that wild traffic. Once she was held up and her car taken from her, but it was later recovered.

Pansy visited the U.S. several times, but always with a round-trip ticket. In her late 80s, she actually retired. Her last years were spent in

Springfield, Missouri, at Maranatha Village. Once when I was there, she told me she felt guilty. She felt she should go out witnessing for the Lord house to house. She was 90 years old then! At first she had a lovely little apartment but later when her health declined, the staff decided she should move to the nursing facility.

I tried to call her once a week. So just a few days before her homegoing, I was able to talk with her. But the following week, a staff member told me that Pansy could not get to the phone, that she was not well. I didn't know the extent of her sickness then.

A few days later Pastor Ramon Rodríguez, Buenos Aires, sent an e-mail asking me to find out about her. He had seen a note in someone else's letter that Pansy had gone to be with the Lord. I was shocked at the news. So I called Maranatha immediately, thinking that someone surely had made

a mistake. Sorry, it was true. She had passed away the day before, Sunday morning, June 22, 2003.

Pansy's remaining family was small—a few nieces and nephews who lived far away. But I can say she was much loved by the people with whom she worked. What a life of dedication and faithfulness—more than 60 years on the mission field! Everyone who knew her recognized her as a godly woman, a dedicated worker, and a faithful prayer warrior.

I called a few of the missionaries to let them know of her passing. Sharron Hall, daughter of missionaries and born in Peru herself, wrote, "Another flower blooms in Heaven."

Pastor Rodríguez wrote the following: "I wish to thank you for the information about the passing of our beloved Sister Pansy. Without doubt she is already enjoying the blessings of heaven with the Lord. Sister Pansy has

left an indelible impression on the hearts of thousands of believers and workers in the ministry in our country. She has worked in Argentina for more than forty years, and even when she could have retired and returned to her own land, she continued her work of teaching, preaching, and strengthening the local work. We are left with her memory and her example of life, love, and service to Christ, worthy to be imitated."

Pansy Blossom lived the life the Apostle Paul described for himself: "For me to live is Christ."

Elaine Atwood is a retired Assemblies of God missionary who makes her home in New Braunfels, Texas. She and her late husband Leroy published the Spanish language paper *El Evangelio Pentecostal* (1972-92). The paper is now available on CD from the Flower Pentecostal Heritage Center for \$15.00.

Your Historical Materials Are Valuable

The Assemblies of God has a dynamic and inspiring history—in the U. S. and around the world. This is why the Flower Pentecostal Heritage Center is actively searching for historical materials before they are lost or destroyed.

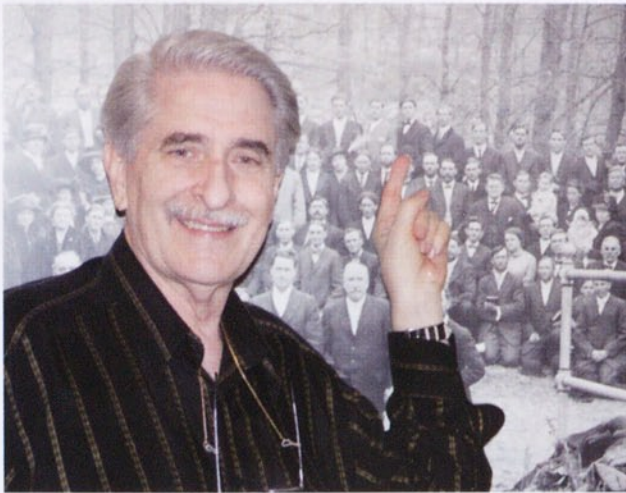
And you can have a vital part in this important ministry.

If you or a loved one were involved in the origin or development of any ministry relating to the Assemblies of God, please write or call today. Materials or information you can contribute might be just what we need to fill gaps in one of our many collections.

You are invited to stop by the new Flower Pentecostal Heritage Center whenever you are in Springfield so you can see firsthand how we are working together to preserve our Grand Heritage.



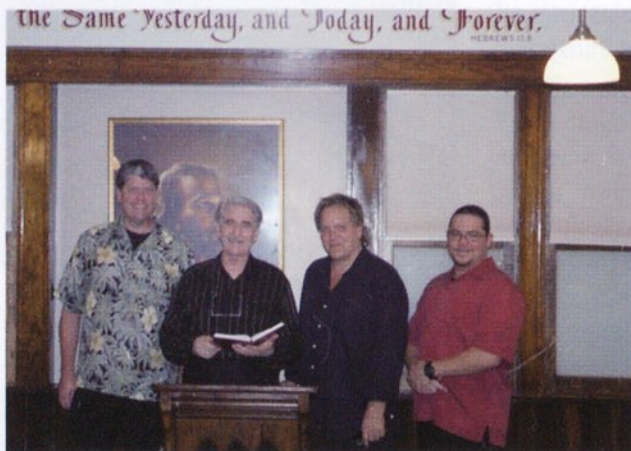
Visitors to the FPHC



When the Assemblies of God organized in April 1914 at Hot Springs, Arkansas, Andrew and John Crouch were there from Iowa. Here Paul Crouch points out his father, Andrew, and his uncle John.



C. M. Ward, *Revivaltime* speaker for 25 years, was one of Paul Crouch's heroes of the faith. Here Crouch is kneeling beside a Ward photograph in the *Revivaltime* exhibit.



A TBN group posed for a photograph, not to sing, during a visit to the Bell Chapel in September. From the left, Michael Everett, Paul Crouch, Jeff Fenholt, and Jeff Dickenson.



Cliff Cameron, associate pastor of ministries, and his wife Cindy, hosted a group of seniors from the Assembly of God of Brookfield, Wisconsin.



Dennis Masters (front, center), seniors director for the Montana District, brought this tour group to the Flower Pentecostal Heritage Center museum in October.

Assemblies of God Minister Dies at 101

Adele Carmichael Was Ordained at Age 16

By Brad Smith

bsmith@VenturaCountyStar.com

Adele Carmichael, a Conejo Valley woman who was one of the oldest working ministers in the 2.7-million member Assemblies of God, has died. She was 101.

Carmichael, born in 1902, was ordained at age 16 by the Pentecostal denomination and worked as a pastor, preacher and Bible teacher up until her death. She died Tuesday [October 14, 2003] on her way to a Bible study program, friends said.

"When I met her, I thought she knew the apostles personally," quipped LaVerne Kirkendall, of Westlake Village, who had known Carmichael for 14 years.

"She's helped many, many people. She even ministered from her sickbed. She was a great lady ... I guess the reality hasn't really set in."

Services for Carmichael have not been set, relatives said. They may be in Thousand Oaks, or in North Hollywood, where she also had been a pastor.

"She was very intense in her teaching, she was very intense in her preaching," said the Rev. David Jeffery, pastor at New Hope Church in Thousand Oaks, where Carmichael worshipped and worked.

"She was very frail, but she had a tremendous influence on a lot of people. This was her life."

Carmichael, whose father was an evangelist, began preaching on Iowa street corners as a child. She was ordained in 1918 by the Assemblies of God, which at the time was one of the few Christian denominations that allowed the ordination of women.



Adele Carmichael

"On her application blank they asked her what grade she had completed, and she wrote she had an 8th grade education and two terms of Bible college," said Sherri Doty, a spokeswoman with the church's Springfield, Mo.-based headquarters.

"Over the years, she served as an evangelist, and a pastor, co-pastor, across the U.S., and taught at Evangel College here in Springfield for several years," Doty said.

In her eight decades of preaching, Carmichael worked in seven U.S. states, and at Assemblies of God churches in Ventura and Thousand Oaks.

"Can you imagine, staying active in church until you're 100?" Doty said. "She was quite an energetic lady."

For an article in *The Star* in 2002 that celebrated her centennial,

Carmichael told a reporter that a story that she once threw a hymnal at a sleeping adult Sunday school student was apocryphal, but made no apologies for her forthright style.

"After all," she said, grabbing the reporter's forearm, "how are you going to get your point across if you don't speak up?"

Asked about her age, Carmichael acknowledged she had been thinking about the end a little more in recent years. "I've been thinking I better face up," she said. "How long do I want to stay here? Remember, St. Paul said it's better over there."

When Adele Carmichael died in October, she was the oldest ordained Assemblies of God minister. She was the last of the A/G ministers who were ordained before 1920. (Tommie Paul, a licensed minister, Bald Knob, Arkansas, who is the oldest, was born Oct. 12, 2001). Adele and her husband Richard evangelized and pastored. Their son Ralph is well known for the music he has produced for the Christian church. Funeral services for Adele Carmichael were held at First Assembly of God, North Hollywood, with burial at Forest Lawn in Glendale, California. This article was published in the *Ventura (Calif.) County Star*, Oct. 16, 2003, and is used by permission.

Photo courtesy of the *Ventura County Star*, Dana R. Bowler staff photographer.

Archives Activities

Benevolences Department: Digital photo of Gladys Hinson and children from Hillcrest Children's Home. **Billy Graham Center Archives:** Guide to the Thomas Fletcher Zimmerman papers, 1955-1990, held at the Billy Graham Center Archives. **Barbara Chapman:** Booklet: *James Blackwood Memorial Sing: "A Quartet Spectacular,"* Sept. 13, 2002. **CBC Library:** Cassettes: 40th anniversary of Bethany A/G, Adrian, Michigan; memorial service for Maynard Ketcham; inauguration of Dr. Byron Klaus at AGTS; Morris Plotts and E. E. Rohde preaching; PFNA Convention, 1990; Benny Hinn; Brownsville A/G, Aug. 25, 1996; Yonggi Cho church growth seminar, 1981; and miscellaneous tapes from First A/G, Des Moines, IA, 2001.

Gaston Espinosa: Articles/projects on Latino Pentecostalism: *Hispanic Churches in American Public Life: Summary of Findings* / Gaston Espinosa, Virgilio Elizondo, Jesse Miranda. *Interim Reports 2* (Jan. 2003); "El Azteca: Francisco Olazabal and Latino Pentecostal Charisma, Power, and Faith Healing in the Borderlands" / Gaston Espinosa. *Journal of American Academy of Religion* 67:3 (1999): 597-616; "Your Daughters Shall Prophesy": A History of Women in Ministry in the Latino Pentecostal Movement in the United States" / Gaston Espinosa. In *Women and Twentieth-Century Protestantism* / edited by Margaret Lamberts Bendroth and Virginia Lieson Brereton, 2002; "Tongues and Healing at the Azusa Street Revival" / Gaston Espinosa in *Religions of the United States in Practice, Vol. 2* / by Colleen McDannell, 2001.

Galena Assembly of God: News clip: "Galena Assembly of God Celebrates 100 Years," *The Galena Sentinel*, June 25, 2003. **Glenn Gohr:** Thesis: "Holiness-Pentecostal Evangelists: Maria Woodworth-Etter and John G. Lake and Their Teaching on Healing in the Atonement" / M.A. thesis by Douglas G. Lance, Western Conservative Baptist Seminary, 1991; News clip: "A Church to Rock with" [New Life Church A/G] *The News-*

Leader (Springfield, MO), July 12, 2003; Tract: "Dr. John G. Lake, Overseer of the Church of Portland, Undertakes to Make Portland the Healthiest City in the United States," [1920]. **Ralph Harris:** Book: *The Joy of Belonging* / by Harold F. Gray [re. First Assembly of God Life Center, Tacoma, WA].

Donald A. Henderson: Autobiography: "The Life Story of Donald A. Henderson" [2002], 162 p. [typed ms.] **Burton K. Janes:** Books: *Able to Build You Up* (Foundations Book 1) / Derek Prince; *Repent & Believe* / Derek Prince. **David Jayne:** *Before We Kill and Eat You: The Miracles and Adventures of a Pioneer Missionary Couple in Africa* / H.B. Garlock with Ruthanne Garlock, 2003. **Charles Jennings:** Commemorative plate: South-Eastern Bible Institute, Lakeland, FL [ca. 1954]. **Paul Longstreth:** Missionary letters from Edgar and Mabel Pettenger, South Africa, Aug. 22, 1945; Jan. 20, 1947; other duplicate materials. **Lucille Mitchell:** Biographical material on R. Bryant Mitchell prepared for the Frank W. Smith Award of Excellence, awarded posthumously, June 2003. **Elaine Overturf:** Photos of the G. Raymond Carlson family. **Jerry Parks (Royal Rangers):** Photos of Royal Ranger of the Year winners, 1988 and 1990; Correspondence: letters of acknowledgements and congratulations to the Medal of Valor winners (Dec. 1964-July 1987).

Pentecostal Holiness Archives: Books: *Progress Through Pioneer Evangelism* / Dan Beller; *Can A Man Live Above Sin?* / Joe E. Campbell; *The Pentecostal Holiness Church: The First Fifty Years* / Joseph E. Campbell; *Warning! Do Not Seek for Tongues* / Joe E. Campbell; *What to Believe and Why* / Joe E. Campbell; *The Whole Gospel for the Whole Man* / Joe E. Campbell; *The Baptism by the Spirit ... and Other Topics* / N. J. Holmes; *Life Sketches and Sermons* / N. J. Holmes and wife; *Christ—God's Love Gift: Selected Writings of J. H. King, v. 1* / Joseph H. King; *After Armageddon—What?* /

Granville H. Montgomery; "Bible Holiness as Exemplified by the Heroes of Faith" [pamphlet] / Granville H. Montgomery; "What Meaneth This?" [Tract] / Robert L. Rex; *Christian Life in Depth: King Memorial Lectures* / Joseph A. Synan.; *The Good Minister of Jesus Christ* / Joseph A. Synan; *The Shape of Things to Come* / Joseph A. Synan; *The Finished Work of Calvary or the Second Blessing—Which?* / W. H. Turner; *The Second Coming of Jesus* / G. F. Taylor; *The Great Commission* / J. Floyd Williams.

Mrs. S. H. Peterson via her daughter and son-in-law, Jaci and Randall Hedlun: *Advance*, Oct. 65-Jly 95; *Paraclete*, F 80-Sp 87; *Pulpit*, Aug. 58-Sp 65 (None from 60-62); Videos: "National Prayer Center Promo," n.d.; Doug Wead's "Motivation for a New Generation," 1978; Cassettes: "Games Preachers Play" / D. R. Guynes, 1978; Tommy Barnett on various topics, n.d. (6 tapes); Various *Adult Teacher S.S.* quarterlies, 1963-1978; Several books on Pentecostal themes by A/G authors Frank M. Boyd, Donald Gee, Ralph Riggs, G. Raymond Carlson, Thomas Trask. **Doreen Powell:** Songbooks: *Buffum's Special Number 2* (duplicate); *Buffum's Special Number 3*.

Frank and Gladys Reynolds: Missionary letters and prayer cards, 1950s-1980s from various A/G missionaries; Brief biographical materials on Rev. Allan A. Swift; Materials about Croft M. Pentz and ministry to the deaf; Pamphlet: "The Birth of Assiout Orphanage or Why I Came to Egypt in 1910" / Lillian Trasher. **John Sandifer:** Photographs, etc. of the Stone Church, Yakima, Washington; History and miscellaneous items on the beginnings of Glead Valley Church, Glead Washington; Minutes of the Northwest District Council, 1924. **Leland Shultz:** Autographed transcript of the 1000th sermon preached on *Revivaltime*, Feb. 4, 1973. **Lucille Williams:** Photographs of Grace Walther. **John Jay Wilson:** Cassettes: *Lessons From a Father to His Son* / John Ashcroft.

Assemblies of God
HERITAGE
 in Four-Volume Reprint

Where else in one collection can you read about the exciting origins and development of the Assemblies of God, the expanding Pentecostal movement, and other key events in our history? Or features on G. Raymond Carlson, J. Roswell Flower, Donald Gee, Aimee Semple McPherson, Charles F. Parham, William Seymour, Lillian Trasher, A. G. and C. M. Ward, Smith Wigglesworth, T. F. Zimmerman, and scores of others?



Now that we've added Volume 4 to the collection (1998-2001), you can either complete your set or begin with all four if you don't have the first three (1981-1997). And then get ready for reading for years to come.

Only \$119

"I greatly value the Heritage collection, and it will be a prized addition to our OSFO International Headquarters."
 --T. L. Osborn, Tulsa

That's more than 2,000 pages in 79 fully indexed issues!

Clip and Mail Today or Call Toll Free: 1 - 877-840-5200

**FLOWER PENTECOSTAL
 HERITAGE CENTER
 1445 N. Boonville Ave.
 Springfield, MO 65802-1894**

Yes, I like what I see. Please enter my order for *Heritage* as selected below:

- set(s) of *Heritage* reprints (4 vols.) #750-445 @ \$119.00
- Vol. 4 *Heritage* reprint #750-444 \$35.00
- 1-Year Subscription #1-AH-1Y, \$15.00
- 2-Year Subscription #1-AH-2Y, \$30.00
- Lifetime Subscription #1-AH-1Y-999, \$160

Name _____
 Address _____
 City _____
 State _____ Zip _____
 _____ To Be Billed
 GPH Account # _____

Special Presentation

Paul Crouch, president of Trinity Broadcasting Network (TBN), visited Springfield, Missouri, and the Benny Hinn meeting in September. While at the crusade, he and a Benny Hinn associate, Steve Brock, presented to Wayne Warner the microphone that C. M. Ward used in the early years of the *Revivaltime* radio program. A reenactment of the presentation was staged in front of the *Revivaltime* exhibit the next day. The microphone will be on display in the Flower Pentecostal Heritage Center.

