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Assemblies of God

HERITAGE

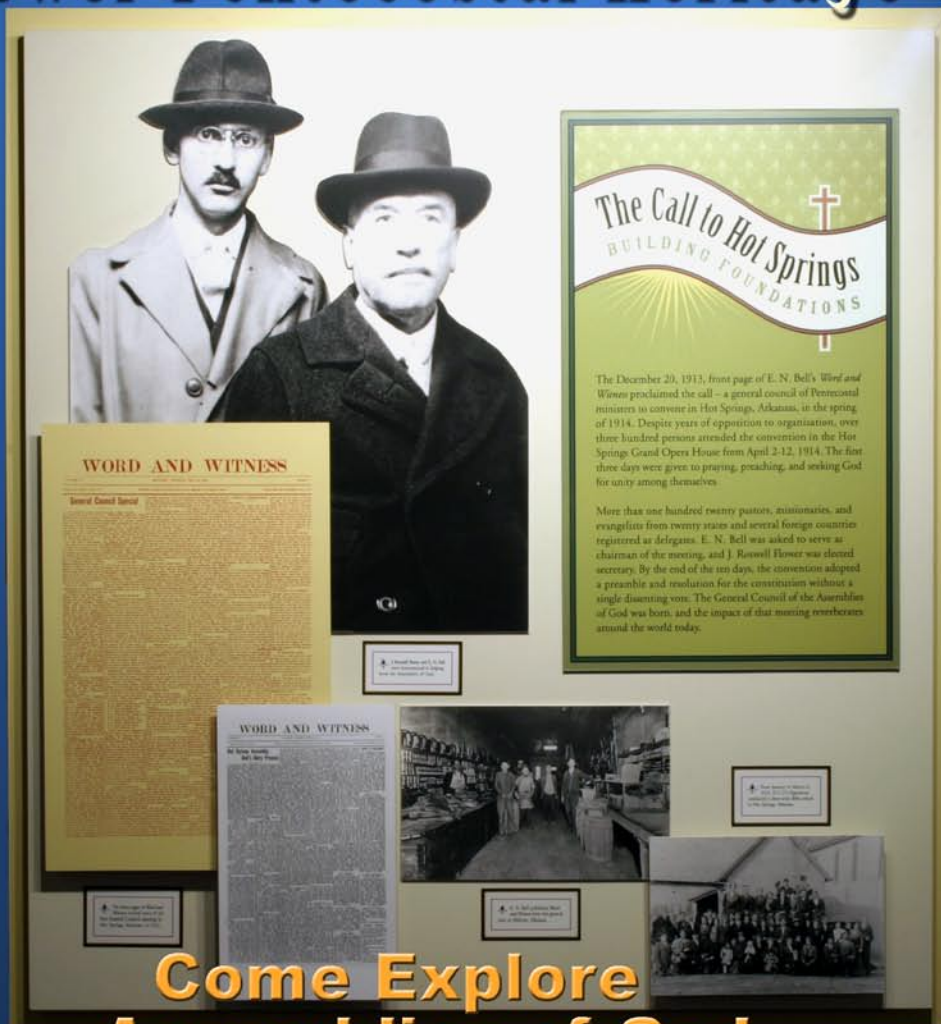


**Daring 1945
Raid Frees
Missionaries
In Manila**



**Special Feature on the
*British Assemblies of God, p. 24***

Flower Pentecostal Heritage Center



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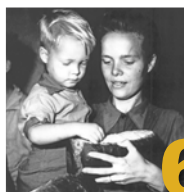
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This dramatic rescue of nearly 5,000 civilians, nurses, POWs, and A/G missionaries at Santo Tomas University and Old Bilbid Prison in Manila still stirs emotions 60 years later. By *Wayne Warner*



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RETIRED NAVY CHAPLAIN REFLECTS ON MILITARY AND SPIRITUAL BATTLES

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The *Assemblies of God Heritage* is a history magazine committed to telling the unique story of the Assemblies of God and the Pentecostal movement. Each issue aims to promote understanding and appreciation with a variety of topics and historic photos, most of which are archived in the Flower Pentecostal Heritage Center.

Cover: 1st Cavalry personnel visit with Santo Tomas internees after liberation, February 1945. *Courtesy National Archives*

World War II Heroes of the Faith

By Wayne Warner

Nobody told missionaries to Asia prior to World War II that serving in that part of the world would be easy. Some left the port with an amazing commitment, telling loved ones that they would meet them in heaven. Obviously, they were going with the Great Commission as their mission and the expectation that they would either die on the field or that Christ would return before they had a chance for a furlough. And they boarded ships knowing that Japan and China were engaged in a war, and it didn't look much like a Sunday school picnic in other areas.

Even during peace times, taking the gospel to another culture in another hemisphere has a different set of challenges than anything in America. Had these men and women known how

difficult it was, they probably would have gone anyway, feeling that the call on their lives was for real and that God had His hand on them.

They knew it would not be easy, but nobody thought answering a missionary call would get you thrown into a makeshift prison camp in the worst of conditions for three years. Nobody said that there were times you would survive on what you could find growing in the wild. And nobody said anything about being beaten for the Kingdom's sake.

Those hardships were possibilities, but nobody wanted to think about them.

Missionary Blanche Appleby lived to tell about that 3-year hardship in Philippine prison camps, but there were many times she doubted whether she would get out alive. Like the day she went out in the Los Banos prison camp to pick watercress for a meal. "I was so faint from starvation and tropical heat, I felt life ebbing out," she wrote for the *Pentecostal Evangel*.

So what if she died of starvation? Cruel prison leaders reasoned that it would be one less mouth to feed.

The real hardships—the word hardship doesn't really seem strong enough—in the Orient began when the

Japanese warlords sent huge armies and navies into China and other countries. The aggressors had little regard for the nationals—let alone the foreign civilians working and ministering there. And they looked to the day that the Americans and British would be gone out of that part of the world. Missionaries included.

A headline in a Japanese paper in Manila on the first anniversary of the declaration of war, stated, "Anglo-Saxon Influences in East Asia Gone Forever." It was wishful thinking, but, unfortunately, it was true for 3 long years. To those jammed in prison camps and men slogging through the jungles, it seemed like forever.

On the 60th anniversary of the liberation of Luzon, we want to remember those dark days and the joyful liberation of missionaries and their children—along with thousands of other civilians and military prisoners. For thousands of others, February 1945 would never come. We want to remember them too.

You'll read how missionaries were snatched from their places of ministry and thrown into makeshift prison camps on Luzon in December 1941. You'll suffer with them as they tell their stories of being cut off from family and friends at home, facing a firing squad, starvation, and indignities—in some cases beaten for as little as waving at Filipinos along the road.

But you'll also read of that glorious day when the U.S. Army liberated them. And you'll read of the day that General Douglas MacArthur stepped out of a jeep and began shaking hands with the liberated civilians and military prisoners.

This column and story are not intended to glorify the killing fields or create new hostilities between nations



Claude White, a medic with the 37th Infantry Division, was one of several Assemblies of God soldiers who were involved in the rescue of the missionaries and other prisoners in Manila. White was also an assistant chaplain and conducted Bible studies. He is now 80 and is an ordained minister with the Southern California District of the Assemblies of God. Courtesy of Claude White

that have been friendly for the past 60 years. But this is our history, and it illustrates God's faithfulness and love during the worst war in history. A war that we hope and pray will never be repeated.

In addition, you'll see features in this issue on Chaplain Stanford Linzey, the English Pentecostals, and the Christian & Missionary Alliance. And you'll see a new column of humor, which might prompt you to send us a humorous incident you or someone else has experienced.

As you read through the rescue stories at Santo Tomas in this issue, and Los Banos in the next issue, you'll see the names of the missionary families who were trapped for 37 months in some of the worst prisons imaginable.

Here is an update on them and their families:

Blanche Appleby (1887-1968). She was 58 years old when liberated from the Los Banos prison, February 23, 1945, and was down to 79 pounds. In light of her suffering, the Division of Foreign Missions (now the Assemblies of God World Missions) decided not to return her to the field—although she wanted to go back. At the age of 80 she was still teaching a class

“Nobody thought answering a missionary call would get you thrown into a makeshift prison camp in the worst of conditions for three years.”

and conducting prayer meetings at Faith Memorial Church, Atlanta. She summarized her life of faith, including 26 years as a missionary to China, in “I Remember,” published in the *Pentecostal Evangel*, May 24, 1964. When she died in 1968, the district report—which usually cites only the facts—carried this line: “A real soldier called home!”

Rena Baldwin (1891-1985). Imprisoned with the other missionaries at Baguio, she and Blanche Appleby were transferred to Los Banos (see

liberation in Spring 2005 issue). She returned to the Philippines after the war; but because of health problems, she retired from missionary service. While in a retirement home, she married a former missionary to North India, Alexander Lindsay. She told of the imprisonment and liberation in her story, “Peace in the Day of Trouble,” which was published in the *Pentecostal*

Evangel, July 9, 1967.

Doris Carlson (1909-2001). She enrolled at Yale University for more Chinese studies and then returned to China, remaining as a missionary until the Communist takeover in 1949. She later served as a home missionary with Native Americans in Arizona and taught at the American Indian Bible College. After moving to Maranatha Village, Springfield, Missouri, she wrote her life story, *Great Is Thy Faithfulness*.

Elizabeth Galley (1911-1998). She planned to return to China and

went to Yale for more language study. But she accepted a position with the missions department of Southwestern Assemblies of God College. Elizabeth Galley and veteran missionary A. E. Wilson were married and served together in Africa. Later she returned to the SAGC faculty. She extended her ministry through writing, and I enjoyed the privilege of interviewing her on tape in 1981 for the FPHC oral history program.

Leland (1901-1968) and **Helen** (1911-2002) **Johnson**. They pastored, evangelized, and promoted missions after returning to the U.S. in 1945. Leland wrote the story of the prison camps for the *Pentecostal Evangel* and in his book *I Was a Prisoner of the Japs*. He was an ordained Assemblies of God minister for 40 years. Glenn Gohr wrote the story of Helen's father, Alvin Branch, in the Summer 2003 issue of *Heritage*.

The Johnson children survived the prison camps. Constance, who is married to James Dresback and lives in Sonora, California, ministered with her husband for the Far East Broadcasting Co., in Okinawa; they are retired, have four children and 13 grandchildren.



Friends and family in Seattle give Robert and Mildred Tangen a big send off for China in January 1940. Courtesy of Kenneth Tangen



Retired pastor Claude White tells his story as a medic in World War II to Wayne Warner. See more on White in the Manila rescue, beginning on page 6.

Leland (Sammy) Johnson is a retired heavy equipment owner/operator and lives in Chapel Hill, North Carolina; he and his late wife Geraldine have six children and 11 grandchildren. Margaret Joy, who was born in the prison camp, is married to Wesley Erickson, son of former missionaries, Walter and Ruth Erickson; they have three children (one deceased) and two grandchildren. Two other Johnson daughters were born after Leland and Helen returned from the Philippines: Nona is married to Steve Larson; they live in Sheridan, Oregon, and have two children and four grandchildren. Sally is married to John Putica; they live in Aptos, California and have two children and two grandchildren.

Gladys Knowles (1917-). Because of her prison ordeal, she spent several months in a hospital after returning to America. Later she attended the language school at Yale University and returned to China where she ministered until the Communist takeover in 1949. She and her husband, Frank Finkenbinder, Jr., ministered as home missionaries to the blind in the Denver area. Gladys is the only surviving missionary of the nine who were

imprisoned in the Philippines. An oral history tape is also available on Gladys Knowles Finkenbinder from the FPHC oral history program.

Robert (1939-1975) **and Mildred** (1917-1988) **Tangen**. They returned to China and pioneered a church in Hankow but had to leave when the Communists took control of the country in 1949. After pastoring in the Northwest for several years, they prepared for missionary service to South Africa. However Robert died in 1975, just before they were scheduled to leave. Mildred later served in Taiwan.

Their son Robert, who was born during the imprisonment at Baguio, works for the Veteran's Administration in Reno, Nevada. Richard is an endodontist, near Seattle, and he and his wife Ruth have one son. Kenneth Tangen and his wife Becky live in Santa Ana, California; Kenneth is in private practice, specializing in consulting and mediation. They have two daughters (More information on the Tangen family is available on Ken's web site: kentangen.com).

After what the missionaries and other civilians endured for 37 months,

a natural anger builds up against the perpetrators. But Helen Johnson said later that she never felt angry toward the soldiers. She looked at the young guards as "nice boys." One special moment stood out in her memory when a soldier was ordered to take rice to chickens. "He saw our children and gave it to them. I believe he had a family at home he was thinking about." She added that she never forgot that God told us to love our enemies.

Helen Johnson saw their 3 years of suffering as having a divine purpose. "It was God's will," she believed. "The Philippine church was forced underground and came out stronger than ever."

And these nine missionaries and their children—at great cost—set a splendid example for others: nationals, missionaries, and the rest of us at home. That example of commitment and confidence in God has inspired every generation since 1941. And that light will never go out.

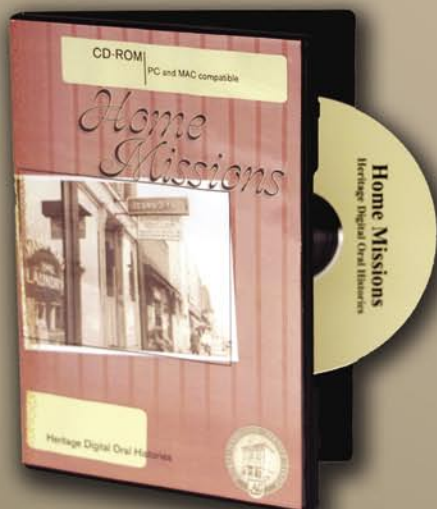
Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

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U.S. Army personnel listen to stories released prisoners tell of their three long years in confinement. The man in the white shirt is Joe H. Clements, and the man without shirt is Charles O. Sigler. This scene was repeated many times as the Allies retook the Philippines from the Japanese in 1944-45.



The 1945 Rescues in A/G Missionaries Included in Dramatic Military



1st Cavalry Division

This article is updated from "1945 Philippine Liberation Creates Emotional Scenes," published in the *Assemblies of God Heritage*, Spring 1985. The first week in February will mark the 60th anniversary of these dramatic events.

By Wayne Warner When General Douglas MacArthur's forces landed on Luzon, the main island of the Philippines, January 6, 1945, one of their objectives was to liberate thousands of civilians and military prisoners who were being held in several large internment camps. In the civilian group were several hundred missionaries representing many missionary organizations.

A report that the Japanese military planned to kill the prisoners meant that the Allied forces had to act fast and execute the rescues perfectly.

No series of rescues anywhere would surpass the drama, danger, and—most importantly—success of the ones executed on Luzon during January and February 1945.

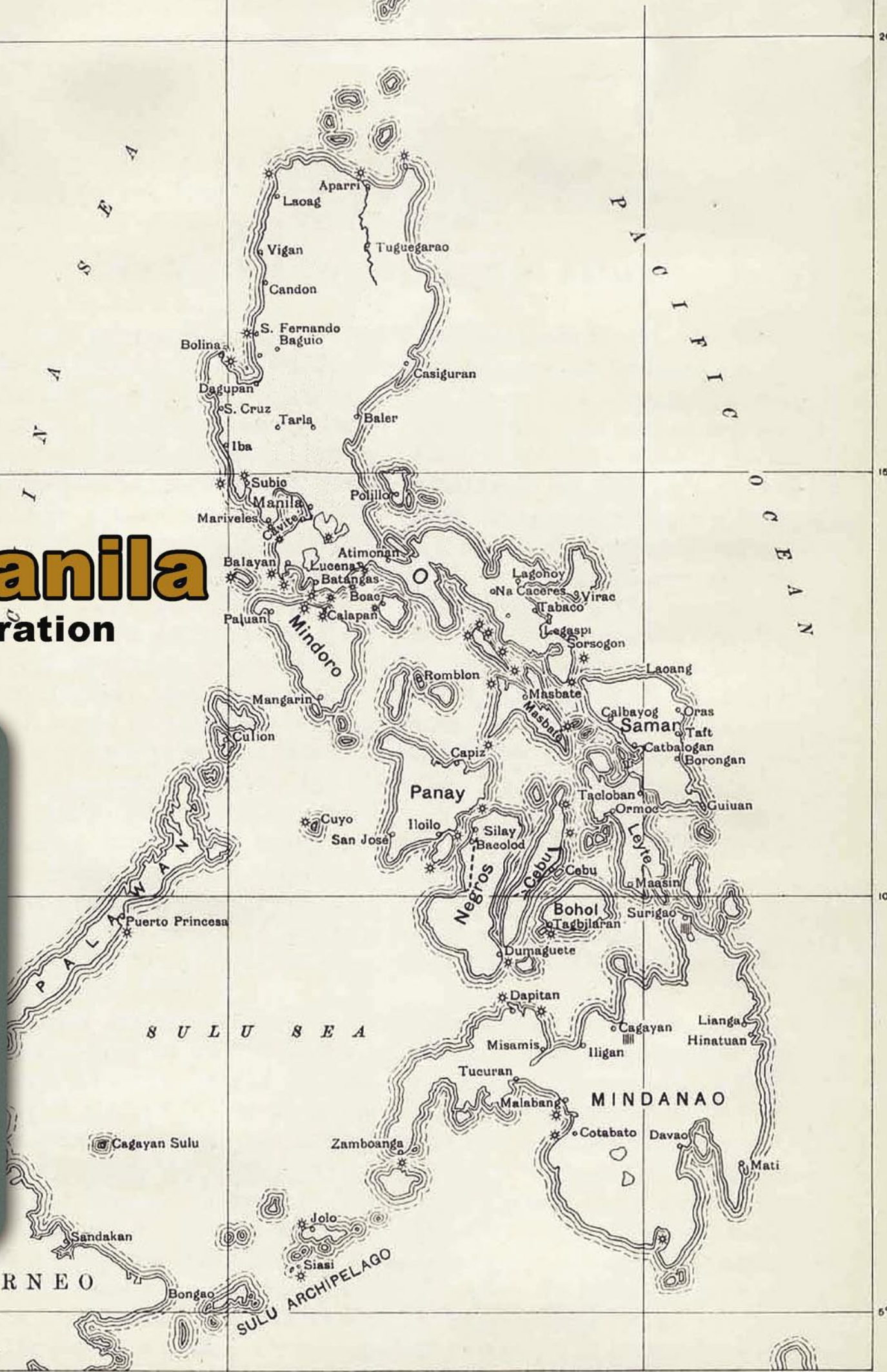
That was 60 years ago, and the dramatic rescues are a part of Assemblies of God history.

Thirteen of the people interned on Luzon were Assemblies of God missionaries and their children. Interned at the Old Bilibid Prison in Manila were Leland and Helen Johnson, and their children Constance, Sammy, and Margaret Joy; Robert and Mildred Tangen, and their son Robert; Elizabeth Galley (later Mrs. A. E. Wilson); Gladys Knowles

n Manila

ary Liberation

Missionary Files





Missionaries at Baguio in 1941 in happier times. This photo was taken just before the war began when this group was imprisoned. Standing are Bob and Mildred Tangen; seated from the left are Leland Johnson, Helen Johnson, Blanche Appleby, Doris Carlson, Rena Baldwin (holding Sammy Johnson); seated in front is Connie Johnson. Not pictured, Elizabeth Galley and Gladys Knowles.

this was once the civilian internment camp for Americans and others who were caught in the Philippines when the Japanese came in 1941.

For 3 years civilians, and army nurses who had been captured at Bataan in 1942, were subjected to torture, starvation, and numerous indignities. February 3, 1945, is a day they

will remember as long as they live. That is the day a medium tank crashed through the university gate signaling the end of the long nightmare.

The rescue at Santo Tomas was

(later Mrs. Frank Finkenbinder); and Doris Carlson.

They were in a group of nearly 500 civilians who were moved from the Baguio internment camp December 29, 1944, about a week before the Allied invasion at Lingayen Gulf.

Blanche Appleby and Rena Baldwin (later Mrs. Alexander Lindsay), two other missionaries under appointment, were confined at Los Banos, which is about 40 miles southeast of Manila. The Japanese military had transferred them from Baguio in July 1944.

The Japanese at Baguio interned all of the Assemblies of God people shortly after the war began in December 1941. The Johnsons, Blanche Appleby, and Rena Baldwin—veteran missionaries to China—were involved in the newly-opened Bethel Bible Institute. The others were new missionaries studying Chinese at Baguio.

Horrible prison conditions in the Philippines resulted in the deaths of thousands of POWs, foreign civilians, and Filipinos. They had died because of malnutrition, mistreatment, and lack of medical attention. Others had been executed. The many crude grave markers on the grounds of several internment camps were silent but eloquent reminders that for many, the liberating army was too late.

Following a dramatic raid by

army rangers and Filipino guerillas behind enemy lines, which liberated 510 POWs at Cabanatuan in January, the Allied military command set its sights on two other prison camps.

“... the din was terrific. Hands just felt me, pressed me, and voices cried, ‘Thank God you are here—it’s been so long.’ ”—a reporter at Santo Tomas

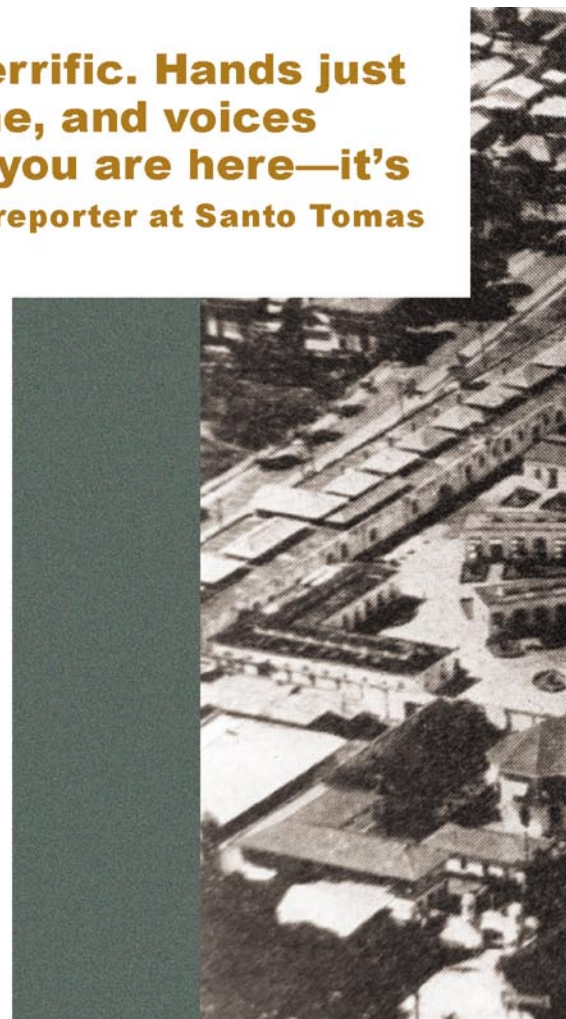
The first was at Santo Tomas University in Manila where 3,700 civilians had been interned for 3 years; the second was at Los Banos where 2,146 civilians were looking for their American liberators.

Allied intelligence was unaware that Old Bilibid housed the nearly 500 civilians who had been moved from Baguio in December and more than 800 servicemen who had been captured in the Philippines. The prisoners at Bilibid were discovered only after the American forces arrived in Manila the first week of February.

That’s where our rescue story begins.

Santo Tomas University Rescue

Today if you should walk across the campus of Santo Tomas University, there is little to tell you that



assigned to units of the 1st Cavalry, a division which had been in action on Leyte and then moved to Guimba, about a hundred miles north of Manila. General MacArthur and other commanders went to Guimba and ordered a “flying column” of selected units—about 900 men in all, 43 Sherman tanks, and other vehicles—to fight its way 100 miles in 66 hours into Manila. Rescuing the civilian internees and army nurses at Santo Tomas was high on their priority.

General William Chase, the commander of the flying column, knew the assignment would be extremely difficult and dangerous. There were still some 20,000 Japanese troops in Manila and many others between Guimba and Santo Tomas. But it was not the first nor would it be the last of tough battle assignments for Chase.¹

En route to Manila the flying column did not take time to engage the enemy very long. Their job was to blast through to Manila in a hit-and-run desperation tactic. Other divisions would close in on the city from the south and north.

A comforting feeling for the troops on the ground was the presence of U.S. Marine fighter planes providing air cover along the route. On the ground were seven marines who were attached to the 1st Cavalry units, whose jobs were to radio to the pilots the location of enemy resistance.²

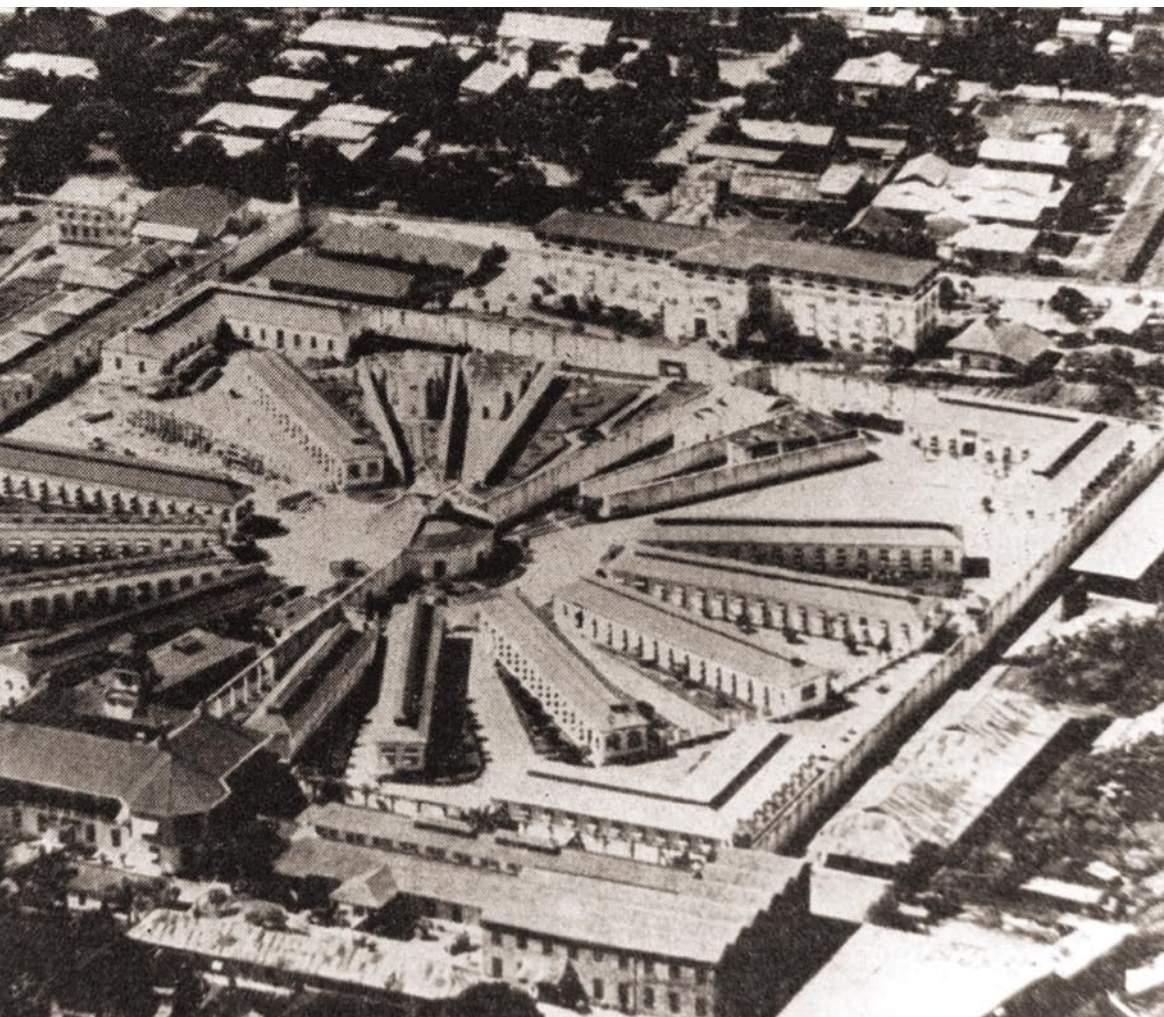
After several quick battles that left the enemy stunned, the flying column reached Manila and rolled rapidly through the streets while happy Filipinos cheered wildly.

Mack Thomson, a retired Assemblies of God Headquarters

electrician, was right in the middle of this rescue as a jeep driver for Colonel Edward Lobit. “We were quite a ways behind the lead tanks,” Thomson recalled recently, “but we could hear the cheers of the Filipinos and the prisoners as they saw their liberators at the university gate.”³

Darkness was falling when General Chase’s unit pulled up to the walls of Santo Tomas University. Some 3,700 internees inside preparing for bed could hardly imagine the drama that was about to unfold. Neither could the Japanese guards.

The first scene of the drama began as a medium tank named “Battlin’ Basic” opened the gate without the benefit of a key or password! Warren Don Johnson, a retired plumber for the A/G Headquarters, was at the controls of another tank on the scene. At the



Condemned before WWII, Old Bilibid Prison, Manila, was reopened by the Japanese. Here is where Sgt. Anderson discovered 1,300 prisoners, including Assemblies of God missionaries.

WORLD WAR II IN THE PACIFIC

Time



1941

- Jan. Missionaries leave China for Baguio; join Bethel Bible Institute
- Dec. 7 Pearl Harbor bombed
Dec. 8 Philippines invaded; 11 A/G Missionaries and children interned at Baguio: Leland and Helen Johnson and two children: Constance and Sammy; Robert and Mildred Tangen; Blanche Appleby, Elizabeth Galley (later Wilson); Rena Baldwin (later Lindsay); Gladys Knowles (later Finkenbinder); and Doris Carlson

1942

- Mar. 26 Margaret Joy Johnson born in prison
May 28 Robert E. Tangen born in prison
June 4-7 Battle of Midway, turning point in Pacific war (see story on page 16)

time Thomson and Johnson had not met, and it was only years later on the job that they discovered they were in on the same rescue.

“I was a medic with the 24th Division,” the 83-year-old Johnson said. “But I was also a trained tank driver, and they needed a driver for this operation.”⁴

Once inside the campus the soldiers overwhelmed the guards and within minutes most of the internees were liberated. It was, as one writer described it, “scenes of pathos and joy none of the participating American troops will ever forget.”⁵

A reporter traveling with the flying column followed the soldiers into the main building housing the prisoners and described the delirious scene:

“I tripped once, recovered myself and pushed into the hysterical mob of internees, waving, shouting, screaming—some weeping. The feeble shadowy light from several candles

only partly lighted the large lobby. I could not say anything, the din was terrific. Hands just felt me, pressed me, and voices cried, ‘Thank God you are here—it’s been so long.’”⁶

But then it was learned that all was not peaceful inside one of the university buildings. Here the Japanese commander and his troops were still holding more than 200 of the internees.

The commander sent a disturbing message to General Chase stating that the internees would be released in exchange for his own freedom and that of his troops. Negotiations continued through Sunday night. Finally Chase, fearing that the Japanese would execute the hostages, agreed to permit the enemy troops to leave Santo Tomas so they could join the major Japanese units south of the Pasag River.⁷

On Monday internees at Santo Tomas could hardly believe they were no longer prisoners and that it was an American flag waving from the main

building. They gathered to rejoice that the long captivity had finally ended. They could now receive proper food, medical help, catch up on the news, and wait for the end of the battle of Manila.

Sadly, some of the liberated internees would never make it home. Some would die despite medical help from the military. Others would get caught in the cross-fire of American and Japanese mortar fire and die only hours or days after their liberation.

Dr. John R. Hall, division surgeon for the 1st Cavalry and a member of the flying column, remembers the awesome task they had in treating the civilians. “The internees were emaciated,” he wrote, “had been deprived of security and liberty to the extent that many had difficulty realizing that help had arrived.”⁸

Dr. Hall called the medical care “a work of love by all our troopers as well as the doctors and corpsmen.”

Filipino Brigadier General Carlos

1943

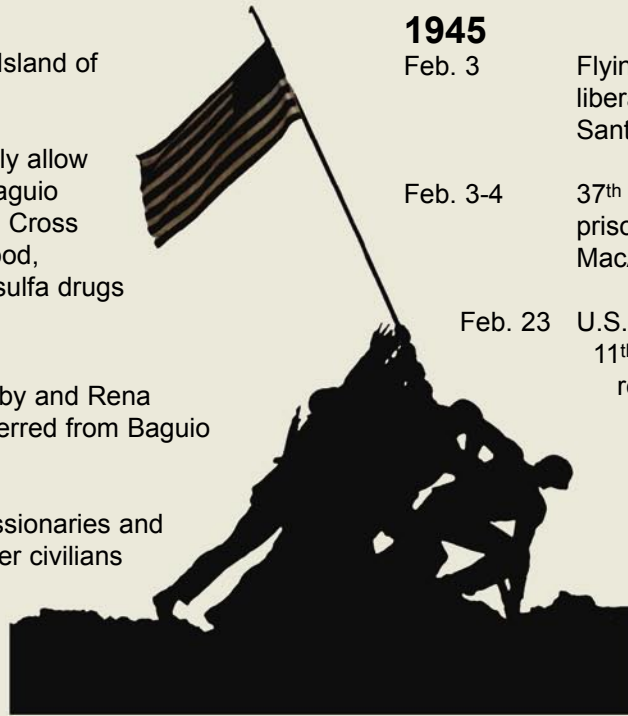
Nov. 20-23 Allies capture Island of Tarawa

Dec. Japanese finally allow prisoners at Baguio to receive Red Cross packages of food, vitamins, and sulfa drugs

1944

July 7 Blanche Appleby and Rena Baldwin transferred from Baguio to Los Banos

Dec. 29 Remaining missionaries and nearly 500 other civilians transferred from Baguio to Old Bilibid Prison, Manila



1945

Feb. 3 Flying Column of 1st Cavalry Division liberates more than 3,700 prisoners in Santo Tomas prison, Manila

Feb. 3-4 37th Infantry Division liberates 1,300 prisoners in Old Bilibid Prison; General MacArthur greets released prisoners

Feb. 23 U.S. Marines raise flag on Iwo Jima
11th Airborne and Filipino guerrillas rescue 2,147 civilians at Los Banos (see story in Spring 2005 issue)

May 8 VE Day. Victory in Europe

Aug. 15 VJ Day. Victory over Japan.
War ends

P. Romulo described many of the internees as “pitiful skeletons.” But he added, “On their faces—a glory! It was of liberation, of the body and soul set free.”⁹

Claude White was a member of the invasion force, serving as a medical corpsman, as an assistant chaplain, and acting chaplain. He was only 19 when he marched into Manila with the 37th Division a few days later.

White, for many years an Assemblies of God minister, would have been a casualty at Santo Tomas had he not listened to an inner voice. He was walking toward the back gate of the university campus when suddenly he felt that he should enter another gate.

“About that time,” he recalls, “mortar shells began dropping in the area I had just left.”¹⁰

Old Bilibid Prison

The most surprising event in the battle for Manila came Monday

evening, February 4, some 24 hours after the 1st Cavalry had liberated Santo Tomas.

That was when the 37th Infantry Division’s 2nd Battalion of the 148th Regiment discovered the nearly 1,300 prisoners at the Old Bilibid Prison. The 800 POWs confined here were mostly sick and injured.

American authorities had condemned Old Bilibid before the war began, and New Bilibid had been built south of Manila. But the Japanese had reopened the horrible complex in 1942 and had crammed thousands of American prisoners into its limited capacity. Most of the prisoners were held here only temporarily and shipped to other camps.

Leland Johnson later wrote about the new living quarters: “Everything about it was dilapidated and filthy. It was enough to turn the stoutest heart, and some of our folk were almost beyond recovery from the long hard trip.”¹¹

The civilians housed at Old Bilibid had been interned at Camp Holmes, the Baguio internment camp.¹² At the evening roll call at Camp Holmes, on December 28, the Japanese commander told them that they would be moving the next morning at 3 o’clock.

There was at least one pleasant moment for the Assemblies of God missionaries in the rigorous 26-hour truck ride to Manila. While the internees bumped along in the back of a truck, Gladys Knowles began to sing “Happy Birthday” for Leland Johnson.

Being disheartened by their long internment, the uncertain future, and the sudden move, both Leland and Helen had forgotten that December 29 was Leland’s 43rd birthday.

Two times as they were leaving Baguio, Leland made the mistake of waving at Filipinos standing along the road. Both infractions brought painful jabs from a guard’s rifle butt. The violent treatment was nothing new for Johnson and other civilians, for

they had been tortured unmercifully during the three-year confinement at Baguio.

The birthday song helped take away some of the sting.

About halfway between Baguio and Manila the convoy came to a halt at a point where a second convoy from Manila was to take the prisoners to Bilibid. But the second convoy did not show up at the appointed time, and the prisoners were ordered to march south. Fortunately for the tired and sick prisoners, the convoy arrived and transported them through the night to Bilibid.

Soon 90% of the civilians were stricken with dysentery. For 14 days Johnson ran a fever of 102. Elizabeth Galley had been helping the sick, but she too was stricken. Gladys Knowles assisted in the Bilibid hospital, and Doris Carlson—who had prior training in laboratory work—put her training to use in the prison laboratory ward.

Probably in the worst shape of all was little Margaret Joy Johnson, who was born March 26, 1942, three months after the internment. Doctors at Bilibid had given her parents very little hope that she would survive because the dysentery was destroying her little body.

One night during Margaret's crisis and after the American military had landed on Luzon, Leland and Helen Johnson went to the top of the prison and looked to the north. On the horizon they could see the flash of exploding artillery shells as the American forces fought their way toward Manila.

"Lord," Helen prayed, "if only Margaret Joy can live long enough for the Americans to get here! Then everything will be fine."¹³

Later while Helen was washing clothes, an Anglican priest, also an internee, asked about Margaret Joy. He then told Helen that all the Christian groups in the camp had been praying for her. Hope flooded Helen's heart as the priest spoke a word of faith: "I believe she is going to live!"¹⁴



"The internees were emaciated. . . many had difficulty realizing that help had arrived."—Dr. John R. Hall

She did recover and years later married Wesley Erickson, son of former missionaries to Peru, Walter and Ruth Erickson.

Despite the horrible living conditions at Bilibid, Mildred Tangen could look back and see providential guidance in their move from Baguio. American planes had been strafing the road to Manila in December, but a typhoon had prevented their flights on the 29th—which gave the convoy a safe trip.

Mrs. Tangen also reasoned that had they remained in Baguio, chances are they would have died in the later

Above: Lt. General Robert Eichelberger talking with missionaries who were part of a group of 123 Protestant and Catholic missionaries released by the Japanese near Hollandia, New Guinea, April 1944. Signal Corps photo by PFC. Wilbur Goen



battles. American forces practically destroyed the city to drive the enemy out. Two handicapped American internees who were left at Baguio died during the battle for the city.”¹⁵

But during January 1945 hope for survival at Bilibid was slipping away, both for the civilians and the POWs who were housed in an adjoining section of the prison. Food rations were extremely skimpy. And Elizabeth Galley told of another discouraging sound. “We could hear the scrape of the shovel frequently as GIs were buried in the prison grounds.”¹⁶

One day, however, a printed message on a piece of paper floated out of the sky and into Bilibid. American planes were dropping the leaflets that contained encouraging words from General MacArthur. He and his liberating force were on their way!

Manila saw the first elements of the liberating force on Sunday, February 3, when the 1st Cavalry battered down the Santo Tomas gate.

Now it was Bilibid’s turn.

All day Monday American forces were engaged in battles with the Japanese in the northern section of the city. In addition to the 1st Cavalry, the 37th Division had joined the battle to take the city. And the 11th Airborne Division was closing in from the south.

Toward the end of the day, Sgt. Rayford Anderson of the 148th Regiment’s 2nd Battalion of the 37th

Left: Assemblies of God missionaries after they were rescued from Old Bilibid Prison, Manila, February 1945. From the left, Robert Tangen, holding Robert Jr., born in Baguio prison; Mildred Tangen; Elizabeth Galley; Doris Carlson (behind Elizabeth); Gladys Knowles; Helen Johnson; and Leland Johnson. In front, Sammy and Constance Johnson. Blanche Appleby and Rena Baldwin were rescued at another prison camp, Los Banos, and not pictured. Also not pictured is Margaret Joy Johnson, born in the Baguio prison camp.



Betty Foley and her son examine a loaf of bread, the first Betty had seen in 3 years. Michael was born at the Baguio prison and had never seen a loaf of bread. Betty's father was mayor of Baguio. *National Archives*

Division was ordered to take a squad to reconnoiter Bilibid Prison as a possible command post for the night.¹⁷

By this time most of the prison guards had been ordered to leave Bilibid and help defend the city against the American forces. However, for their own safety the civilians and POWs remained inside the prison.

After Anderson reached the prison and determined there were no snipers close by, he went into the second story of a nearby house so he could see over the prison wall.

He couldn't believe what he saw. Here were scores of men, women, and children—the civilians who had been moved from Baguio. There were no guards in sight, so Anderson waved at the prisoners. They waved back.

Anderson and his men cautiously moved around to the back of the prison and broke through one of the doors. They sneaked through darkened rooms, still not knowing that the Japanese guards had left.

In one of the rooms Anderson saw a crack of daylight. When he looked through the crack he got his second shock. Several POWs were standing nearby. After Anderson made contact

with them it didn't take long for the word to circulate in the military section that the Yanks had arrived.

Later Anderson and his squad reported to their command what he had discovered. They could hardly believe it. The decision was made to move the battalion down Avenida Rizal and into the prison grounds. By that time it was getting dark.

Meanwhile, inside the civilian section of the prison, the Assemblies of God missionaries were waiting for

came seven big tanks, a few small trucks following, then more tanks."¹⁸ (The small trucks, as Johnson and the others were to learn later, were jeeps, the vehicle which had been developed after the war began.)

Many of the prisoners ran to upper story windows. Then one of the internees began to shout. "It's the boys! It's the boys! It's the boys, I tell you. It's the boys!"¹⁹

Enemy troops nearby tried to hold off the American forces, but they were

"The American doctors said that had we remained in our camp another month, we would have had several deaths due to starvation and malnutrition."

—Robert Tangen

their liberation. In his book, *I Was a Prisoner of the Japs*, Leland Johnson tells about hearing a lot of noise and commotion on the street outside Bilibid. As it turned out, it was the 2nd Battalion—Sgt. Anderson's outfit.

"The rumble increased," Johnson wrote, "until it was a roaring, clanking, thrashing thing. Down Quezon Blvd.

no match for the big guns on the tanks. Like fans at a ball game, the internees looked down on the scene and cheered for the liberating forces.

William A. Miller, who was captured on Bataan in 1942, remembers vividly when the Americans arrived at Bilibid. After they heard all of the noise in the street, they heard someone

trying to knock down the door to the building he was in. “One of our guys yelled out from the inside, ‘Who’s there?’ A friendly voice came back, ‘Hey, take it easy buddy.’”²⁰

It was the end of a long night of suffering.

The next night the Bilibid prisoners, who had been kept in the prison because there were still snipers in the streets, had to be evacuated because fires, which the Japanese had set, were burning dangerously close to the prison. A convoy took them to an abandoned shoe factory farther north where they stayed that night. Here they would enjoy their first American food in more than 3 years. “We shall never forget that meal as long as we live,” Johnson wrote.


Helen Johnson told about the emotions they experienced at the shoe factory when they heard a shortwave radio broadcast from San Francisco. One of the lead news items was that the prisoners in Manila had been released. Then she added, “They played the ‘Star Spangled Banner.’ I can’t hear it now without crying. I don’t know how we survived the emotion.”²¹

Elizabeth Galley had her own dramatic experience once she arrived at the shoe factory. Medics there decided she should be transferred immediately to the medical stations that had been set up at Santo Tomas University. She was only semiconscious but overheard a soldier say, “We’ll make it if we don’t get hit by a sniper.”²²

They did get through, and she was able to receive the necessary medical attention.

One of the most moving experiences in the Bilibid liberation came when General Douglas MacArthur was driven through the gates. He stepped out of his jeep and greeted each of the internees.

Overhead a special American flag—which had been stitched by every woman in the camp and hidden from the Japanese—fluttered in the breeze.

It was a great day to be alive. 



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

Notes

1. Chase retired as a major general. In 1985, when the first *Heritage* story was published, he was 90 years of age and lived in Houston, Texas.

2. Robert B. Holland, *The Rescue of Santo Tomas: Manila, WWII, The Flying Column: 100 Miles to Freedom* (Paducah, KY, Turner Publishing Co., 2003). The author was one of the radio operators in a flying column jeep.

3. Mack Thomson, telephone interview with Wayne Warner, Nov. 15, 2004.

4. Warren D. Johnson, telephone interview with Wayne Warner, Nov. 12, 2004.

5. Robert Ross Smith, *Triumph in the Philippines* (Washington, D.C.: OCMH, Department of the Army, 1963), 251.

6. Quoted in the *Pentecostal Evangel*, March 17, 1945, 10.

7. *Life* magazine (April 2, 1945) published a photograph of the 60 Japanese troops being led to their freedom after the hostages were released.

8. Letter to author, Jan. 17, 1985.

9. Carlos P. Romulo, *I See the Philippines Rise* (Garden City, NY: Doubleday & Co., Inc., 1946), 218.

10. Telephone call with Wayne Warner, Jan. 16, 1985 and oral history interview, Nov. 9, 2004. (White’s wife Ruthe is the author of several books.) In addition to White, other Assemblies of God military personnel stopped by to visit the liberated missionaries. These included Forrest Farley, Kansas; John Frisby and Benny Walker, Texas; and two chaplains,

Otis Keyes and A. C. Lane, both of Texas.

11. Leland Johnson, *I Was a Prisoner of the Japs* (published by author; n.d.), 127. The civilians were placed in separate quarters from the POWs, although they were close enough to see them.

12. Filipino believers risked their lives to sneak food into the internment camp at Baguio. One of these nationals, Rosendo Alcantara—who will be 103 in February—still ministers with King’s Cathedral, First Assembly, Kahului, Maui, Hawaii. He borrowed money to buy food, which the Filipinos brought into the camp. A Japanese guard almost shot him when he showed up at the camp one day with milk goats. Alcantara worked with the late Rudy Esperanza and other Filipinos to hold the church together during the war.

13. Taped narration by Helen Johnson, 1984.

14. *Ibid.*

15. Mildred Tangen, interview with Adele Dalton, 1984. The typhoon could have been a reason the Americans did not know that the civilians were moved from Baguio since reconnaissance flights would have been curtailed.

16. Elizabeth Galley Wilson, taped interview with Wayne Warner, 1981.

17. Anderson’s experiences are recorded in Robert Shaplen’s “The Freeing of Bilibid,” *The New Yorker*, March 3, 1945, 56-57.

18. Johnson, 136.

19. *Ibid.*, 137.

20. William Miller, telephone interview with Wayne Warner, 1985. Miller’s wife had been interned at Santo Tomas.

21. Helen Johnson, taped narration, 1984.

22. Elizabeth Galley Wilson, taped interview with Wayne Warner, 1981.

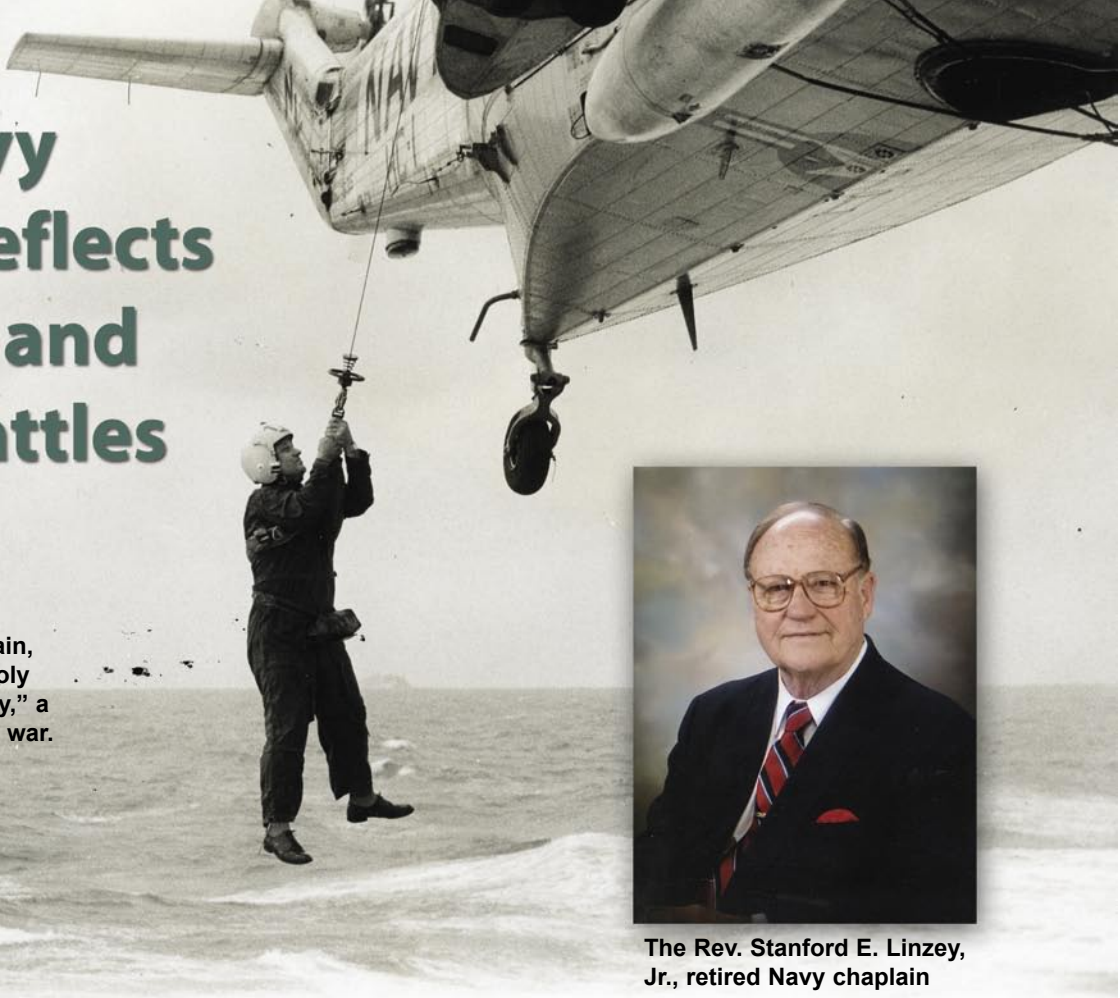
COMING IN SPRING 2005 ISSUE

Watch for another dramatic rescue, the raid on Los Banos (Luzon) Prison by the 11th Airborne and Filipino guerillas. Blanche Appleby and Rena Baldwin were rescued along with more than 2,000 other internees. The rescue is now a History Channel video, “Rescue at Dawn.”

Retired Navy Chaplain Reflects on Military and Spiritual Battles

By Dawn-Marie Wilson

Capt. Stanford E. Linzey, Jr, Chaplain, USN, is being hoisted up to the "Holy Helo" from the deck of a "small boy," a Navy destroyer during the Vietnam war. The ship was in the gulf of Tonkin.



The Rev. Stanford E. Linzey, Jr., retired Navy chaplain

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Though not a man given to showing emotions, 21-year-old Stanford E. Linzey, Jr.'s fears rose to the surface during a battle in 1942 that would be the turning point of World War II.

"I was a Christian, going up to Midway," Linzey said. "We knew this was going to be bad ... we knew we might not come out of this [battle]."

"On the way to Midway, terrible fear gripped my heart and mind. It wasn't fear about death, because I'm a Christian. But it was a natural, human fear.

"As I lay in my bunk, I put my head into my pillow and yelled at God. I said, 'God, I know that I'm saved and ready to meet you. If this is the time, I'm ready. There's only one thing I ask of you—take the fear out of my heart and mind so that I can do the job I need to do.'

"As I lay in the bunk, I sensed the fear move off my body, and the rest of the time in battle, I walked around without fear. It's something I will never forget."

Years later, Captain Linzey—now a retired Navy chaplain—said that spiritual battle deepened his trust in God.

Married for 63 years to his wife Verna, Linzey, 83, has experienced a full life. Beyond his military career, he has a rich evangelistic ministry and a large, successful family.

"We have 10 children," he said, adding that three are military chaplains. "There's a lot of history there."

Linzey's only real difficulty in the military, he said, was leaving his family so often, but he had another family to tend to—those under his care in the chaplaincy.

A Bandsman at War

The Escondido, California, resident spent 28 active years in military service in two stints. A graduate of the Navy School of Music, he served from 1939

to 1947. He then attended college and seminary for eight years before returning to the service as a Navy chaplain for 20 years. He retired Sept. 30, 1974.

Linzey served on a number of ships—the *Yorktown*, *Galveston* and *Coral Sea*—as well as on destroyer squadrons of eight ships each. On the *USS Yorktown*, he was a Navy bandsman, playing first clarinet.

He jokes about the misconceptions people have about what bandsmen do in a time of war.

"The band does not sit on the flight deck and play 'Nearer My God to Thee' while the bombs drop," he said.

Some work in the sick bays with the doctors. Others work with the technical crew.

"I was a telephone talker," Linzey said. "I relayed messages to my repair party officer from those who handle damage control."

There was plenty of damage during his tour on the *Yorktown* when three Japanese bombs exploded on the ship's deck and two torpedoes ripped its metal

The commander feared that the *Yorktown* would capsize and ordered the crew to abandon ship.

hull. Linzey said he had an abiding source of inner strength.

“I was a Christian, and I was teaching a Bible class on board, and we were getting our prayers answered,” he said. “We were a well-trained crew at the time of battle, and a well-trained crew does what it has to do. It was more chilling to think about it all later.”

That does not mean the ordeal was easy.

“When the ship banked and lay dead in the water for two hours, that was a terrible feeling,” he said. “The ship listed 17 degrees, and—although the ship didn’t sink that day—the commander, fearing the ship would capsize, ordered everyone to abandon ship.”

The sailors stripped down to their skivvies and donned “Mae West” (kapok) life jackets, then streamed from the top and lower decks onto escape lines strung from the high side of the ship.

“There was four to six inches of oil in the water,” Linzey said. “It got in my hair, my eyes, and my nose. It was a gooey mess.”

Two Miracles

In spite of the mayhem, there were two miracles that day.

“If there had been a fire, we would have all burned to death,” Linzey said, “and the explosions had scared all the sharks away.”

When American destroyers arrived on the scene, they saw 2,000 heads bobbing in the ocean.

“The nearest land was only three miles away—straight down!” Linzey said. “They had to make their way to us slowly, so they wouldn’t churn us up in the water,” he said. “The destroyers each had a crew of 250, and they picked up an additional 400 to 600 sailors each.”

The destroyers threw cargo nets

over the edge of their ships, and the *Yorktown*’s survivors grabbed hold. Linzey climbed aboard the *USS Balch* (DD 363) before he was transferred to the *USS Portland*, and finally arrived at Pearl Harbor.

Eighty-six men from the *Yorktown* did not survive.

“We lost two from our Bible class,” Linzey said.

Decades later, Americans have not forgotten. In May, Linzey was interviewed by Public Broadcasting, which did a special on the Midway battle in connection with the dedication of the National WWII Memorial in Washington, D.C.

Preaching His Convictions

The retired chaplain, who holds a doctorate from Fuller Theological Seminary, looks back fondly on his military ministry. During his chaplaincy, Linzey saw more than 5,000 men and women come to know Christ as Savior.

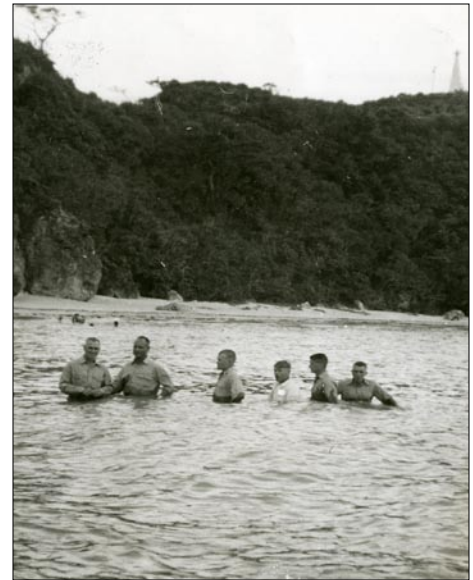
It saddens him, he said, that some of the newer, younger chaplains are more easily intimidated from sharing the gospel by those in command.

“Contrary to popular opinion, a chaplain can preach the convictions of his church, if he’s not afraid to do it,” he said. “In fact, his church expects him to do it! A chaplain represents his church.”

The native-born Texan represents the Assembly of God churches. When home from various evangelistic outreaches, Linzey teaches Bible classes at Lemon Grove Community Church, pastored by his son, Capt. George Linzey, also a Ph.D. He is also a staff evangelist with Bethel Christian Center in Fresno.

Linzey was the first Pentecostal chaplain in the Navy—something of a curiosity.

“That was in the days when they



Capt. Linzey baptizes U.S. Marines in the waters of the Philippine Sea.

looked at you (as a Pentecostal) and said, ‘What do you do?’” he said.

Linzey built his ministry into the largest program at that time. “I was at Imperial Beach Naval Air Station (now closed), and about 50 were coming to my church,” he said. “My modus operandi has always been if I’m going to do the job, I’m going to do it right.”

In a year’s time, 500 to 600 people were attending two services. “It was the largest service in the 11th Naval District, and no one’s beat it,” he said.

Award-winning Author

Linzey’s newest book, *The Holy Spirit in the Third Millennium* won a San Diego Christian Writers Guild “Award of Excellence” in April for books from 2003.

An earlier book, *God Was at Midway* (1996), expressed his view that Divine Providence made all the difference at the Battle of Midway on June 4, 1942. The greatly overpowered American fleet—185 Japanese ships and only 33 American—was engaged in a crucial, world-changing battle.

In the end, Linzey said, the American ships lost 307 men, and the Japanese lost 4,800.

“It was the turning point of the war,” Linzey said. “[The Japanese] could not rebuild.”



PMU

The Pentecostal Missionary Union

A Brief History

By John Andrews

On Saturday, 9 January 1909, at All Saints' Vicarage, Sunderland, the Pentecostal Missionary Union (PMU) for Great Britain and Ireland was formed. Though no Pentecostal denomination existed in Britain at this time, it is striking that one of the first organizational initiatives among the fledgling Pentecostal people was focused on world missions. The first executive council of the PMU included, Cecil Polhill, listed as secretary for England and treasurer,¹ Alexander Boddy, listed as editorial secretary, T. H. Mundell, Victor Wilson, Andrew Bell, Andrew Murdoch, and Harry Small. Ten resolutions were adopted by the new council at the first meeting, with the *Confidence* magazine recording "that the Holy Spirit indeed helped at every point, so that there was perfect unity."

Though the PMU is regarded as the greatest joint contribution of Polhill and Boddy, it is generally accepted that Cecil Polhill was the founder, chief financial contributor, and main driving force behind the early years of this first official Pentecostal mission enterprise. A man virtually unique among early Pentecostals, having social status, education, property and money, Cecil Henry Polhill-Turner was born on 23 February 1860. His father was a former member of Parliament, and his family lived at Howbury Hall near Bedford, which Cecil later inherited in 1903. He was converted to Christ in March 1884, some 16 months after his brother Arthur, who had been converted under the ministry of D. L. Moody. Having served as a missionary with the China Inland Mission (CIM), he returned home to England in 1900.² Returning from a trip to China, in 1908 he visited Los Angeles where he spent approximately a month. There he was baptized with the Holy Spirit on 3 February.

Polhill began to focus on the need to send men and women into

The Pentecostal Missionary Union was an early Pentecostal organization in England and Ireland for the advancement of world missions. It helped spread the full gospel message to all corners of the globe. In 1925 it was grafted into the newly-formed Assemblies of God in the UK.

the world. Unable to return himself as a missionary, he focused his energies and considerable finance into promoting world missions among the new Pentecostal centers. Within three months of the birth of PMU, the first two missionaries were on the way to India; both were single women—Kathleen Miller and Lucy James. On 9 September 1910, the first valedictory service was held, commissioning a family of three, and four other single men. And by May 1912, the PMU had 16 missionaries in the field or traveling to it. Up to the time it was amalgamated with the British Assemblies of God in 1925, 60 missionaries had been sent out, of whom 36 were women and 24 were men—only one of whom was ordained—Allan Swift, an American. By any standards, this was a remarkable achievement.

Donald Gee believed that the principles of the PMU were very largely formulated upon the model of the CIM and was therefore generally known as a non-denominational faith mission. With Polhill's close

association with the CIM, it is not surprising that he was influenced by the ethos and structure of Hudson Taylor's society. However, aside from the obvious difference that the PMU was uniquely Pentecostal, emphasizing the doctrine and experience of the baptism of the Holy Spirit and drawing its personnel from existing Pentecostal centers, or from those who had come into a Pentecostal experience,³ there was one other main difference.

As Taylor saw it, one of the central planks of faith missions was in the centralization of the leadership. The mission was to be field-directed, with home councils there to simply represent the mission, not to direct it. However, though the PMU policy as enshrined in their *Principles*, drawn up and printed in 1913, did not discourage initiative on certain issues, it was clear that the power base was very much centered with the home council.

The PMU discouraged the idea that its missionaries should operate on the basis of direct, personal guidance from God, and sought to exercise supervision

over its workers. As early as 1911, a reflection of this was the adding of a question to the form missionaries were required to sign. It asked, "Are you willing to work in harmony with those who may be placed over you in the Lord?"

Statistics show that of the 60 missionaries sent out by the PMU, 36 went to China.⁴ The council's preoccupation with this nation and power in directing candidates to it, was due in no small part to Polhill himself. As a missionary in China he also had a burden to work in Tibet as reflected in the title of his own magazine.⁵ Although this personal ambition was never realized, he longed to return "to the borders of Tibet." This undying passion for this part of the world and his frequent trips to China⁶ ensured this nation had favored status on the agenda of the PMU, with almost all of the candidates from the London training homes going there. This coupled with the issue of placement ensured that the PMU by 1924 had more missionaries in China than in the rest of the world



PMU Womens' Training Home, June 1921. Many of these women became missionaries to such places as Africa, China, India, and South America.

put together. In those early days, Pentecostal mission was synonymous with mission to China.

The PMU was open to all with no discrimination based on gender or intellect. For the Union, if candidates could boast of a Pentecostal experience, a good knowledge of the Bible and its doctrines, were able to master a new language, and were in good health, then they could potentially serve on the mission field. The first PMU missionaries went without formal training, but this was quickly recognized as a mistake, and within a year of their leaving, training schools for both men and women had been established in England. July 1909 saw the opening of the men's training home with Pastor A. M. Niblock as the principal,⁷ and the ladies' training home opened in January 1910, supervised by Mrs. Crisp.⁸ Students entering the training homes had to contribute to their upkeep, and were given no assurance that entrance to the homes would guarantee final acceptance for the foreign mission field.

After a short period when the school was closed due to the war, the main school reopened at a new location in Hampstead, at 12 South Hill Park Gardens. 14 February 1921 saw Howard Carter take over as principal of the school, and so began a long and fruitful association, stretching to 1948.

By the early 1920s, the PMU was in financial decline. The women's training school closed, and the men's school was handed over to Howard Carter. Though Polhill and Mundell gave generously, their giving could not halt or reverse the terminal state of decline. In January 1925, Cecil Polhill resigned as both president of the PMU and a member of the council. Later that year, the PMU officially amalgamated with the Assemblies of God in Great Britain and Ireland, under the newly-formed Home Missionary Reference Council (HMRC). As a result of the merger, the HMRC inherited 40 active missionaries (including six couples), working in China, Africa, and Brazil.

Though Polhill's dream of an independent council, interdependent on a cross section of denominational expression, was gone, Pentecostal missions did not die with the demise of the PMU. Its influence ensured that those associated with the British Assemblies of God would have a focus outward on the needs of the world and not just inward on their own

concerns. The Pentecostal Missionary Union lit a torch for the regions beyond which others would continue to bear.

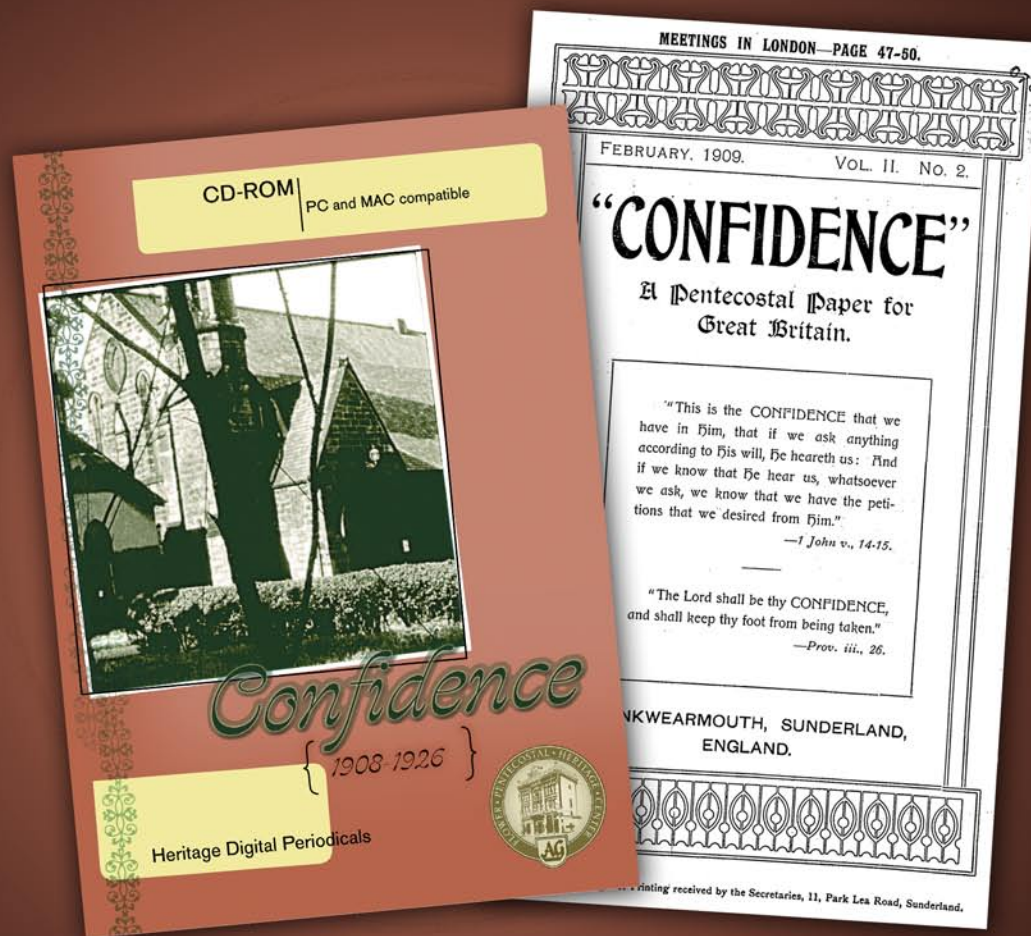


John Andrews is Senior Pastor of New Life A/G in Rotherham, England. He holds a doctorate from the University of Wales and has authored a number of books.

Notes

1. *PMU Minutes*, Volume I, 14 Oct. 1909, 13. He resigned as secretary and treasurer, due to lack of time to properly carry out duties. It was proposed and carried that he should be asked to act as president of the Union.
2. He was ordered home on health grounds. In 1904 his wife and youngest son died. At 44 he was left a widower, with two boys and a girl to look after.
3. Miss G. Elkington, London Missionary Society and Miss Margaret Clark, Zenana Bible and Medical Mission applied in 1910 to the PMU because they had received the baptism of the Holy Spirit. Their applications must have been successful, as appeals were made for money for their passage. *Confidence* 3:10 (Oct. 1910), 245.
4. Other fields included, Japan 1915, India until 1922, Africa from 1914, and South America from 1922.
5. *Flames of Fire* with which is incorporated *Tidings From Tibet and Other Lands*.
6. He traveled to China in 1910-11, 1914, 1919, 1923, and 1924.
7. The address was 7 Howley Place, W., Paddington, London.
8. The PMU Bible School in Hackney. The address was 116 King Edward Road, N., Hackney, London. Mrs. Crisp agreed to take control, and her daughters who were trained as schoolteachers would help in secular subjects. From October 1913, she was also a member of the PMU council.

Confidence (1908-1926) On CD-ROM



Confidence was an early Pentecostal periodical edited by A. A. Boddy, an Anglican rector who was baptized in the Spirit in 1907. His parish, All Saints' Church in Sunderland, England, hosted a number of Pentecostal conventions which attracted Pentecostal leaders from Europe and the U.S. Sermons and reports given at the conferences and revivals held there were recorded in the pages of *Confidence*.

This CD-ROM contains a text-searchable version of *Confidence* (1908-1926) in Adobe PDF format.

Cost: \$20

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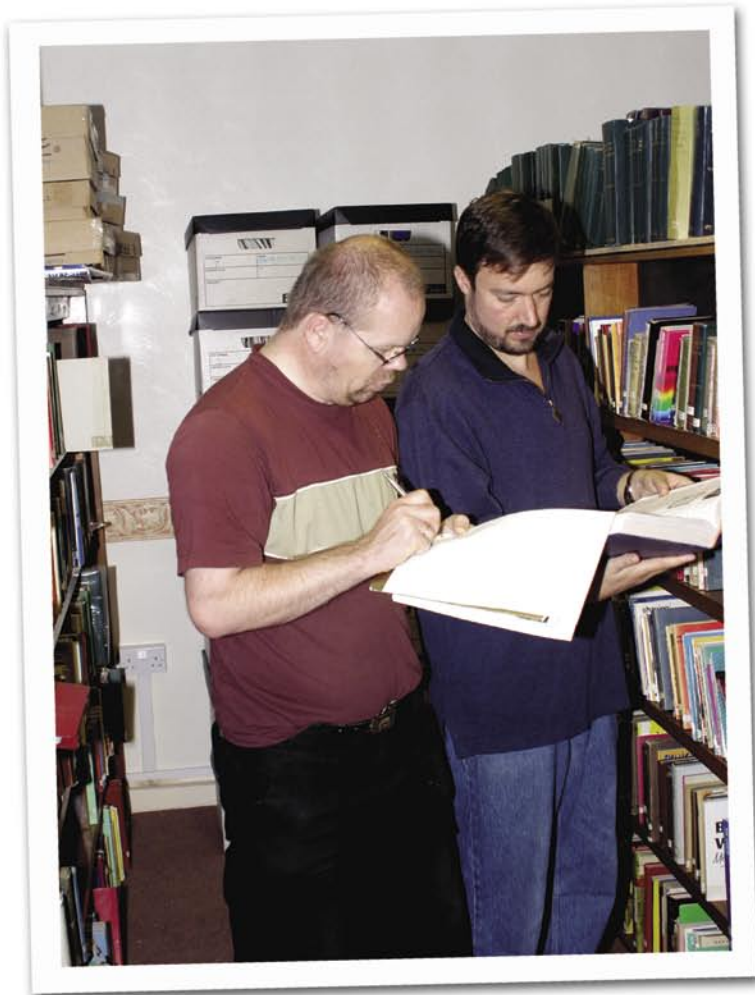
Joint Inter Archives P

This past September the Flower Pentecostal Heritage Center (FPHC) started its first on-site joint international archives scanning project with the Donald Gee Centre, a Pentecostal archives in Mathersey, England. The purpose of such projects is to assist in the resourcing of Pentecostal studies by developing digital products that can be shared around the world. Our goal in this particular project was to work with the Donald Gee Centre in the scanning of the Pentecostal Missionary Union (PMU) collection.

The PMU was founded in All Saints' Vicarage, Sunderland, England, in January 1909 led by Cecil Polhill and Alexander Boddy. The work continued until the 1920s when it was grafted into the newly-formed Assemblies of God in the UK. The PMU Collection at the Donald Gee Centre consists of multiple volumes of bound letters, PMU meeting minutes, annual statements and reports, and PMU publications and promotional materials dating from 1908 to 1925.

From this collection one could reconstruct early Pentecostal world mission efforts from the UK. To date, a number of M.A. theses and Ph.D. dissertations have been written based mainly on information found in this collection of materials. After completion of this project, digital copies of the PMU collection will be distributed to a network of Pentecostal Bible schools in Europe, North America, Asia, and Africa. It is hoped that as a result of this project many more students will have access to this collection for research purposes.

The vision behind this project originated with FPHC's Brett Pavia, who coordinates special projects for the Flower Center. The project idea was pushed forward by Dr. William Kay in England with the help of the Donald Gee Centre archivist, Dr. David Garrard. Staff members at Mathersey Hall, the A/G Bible college, were also helpful with a number of details related to the project, in particular, Anne Dyers, Dr. Kay's research assistant. Geir Lie, a Norwegian Pentecostal archivist who traveled to England to



FPHC's Brett Pavia (right) and Geir Lie, Pentecostal/charismatic archivist in Norway, looking through the Donald Gee Centre collection.



Donald Gee Centre archivist Dr. David Garrard looking up collection information on the computer.

national project

volunteer to assist Brett in this project, also made a valuable contribution.

In addition to the PMU collection, the Donald Gee Centre has collected and maintains a great number of items of interest for those engaged in researching the Pentecostal movement. Their collection includes, but is not limited to, early Keswick and Holiness movement materials, A/G and Elim UK publications, miscellaneous Pentecostal periodicals from continental Europe, charismatic publications (Roman Catholic, Anglican, Reformed, and Orthodox), the Apostolic Church in England, Jessie Penn-Lewis letters, Donald Gee materials, and much more. With such a large and unique collection at the Gee Centre, the possibility for future joint projects between the two archives looks promising.

Here is a list of British Pentecostal materials now in the FPHC collection. Many of these items have been recently acquisitioned and will need to be processed before researchers can access to them.

PMU Collection (1908-1925)

Letters

Minutes

Annual Statements and Reports

Flames of Fire (1911-1917)

PMU Newsletter (scattered issues)

PMU Promotional Items

Jessie Penn-Lewis Letters (related to the PMU)

Other British Pentecostal Digital Materials in FPHC Collection

Confidence (1908-1926) – A. A. Boddy

Elim Evangel (1919-1931) – Elim UK

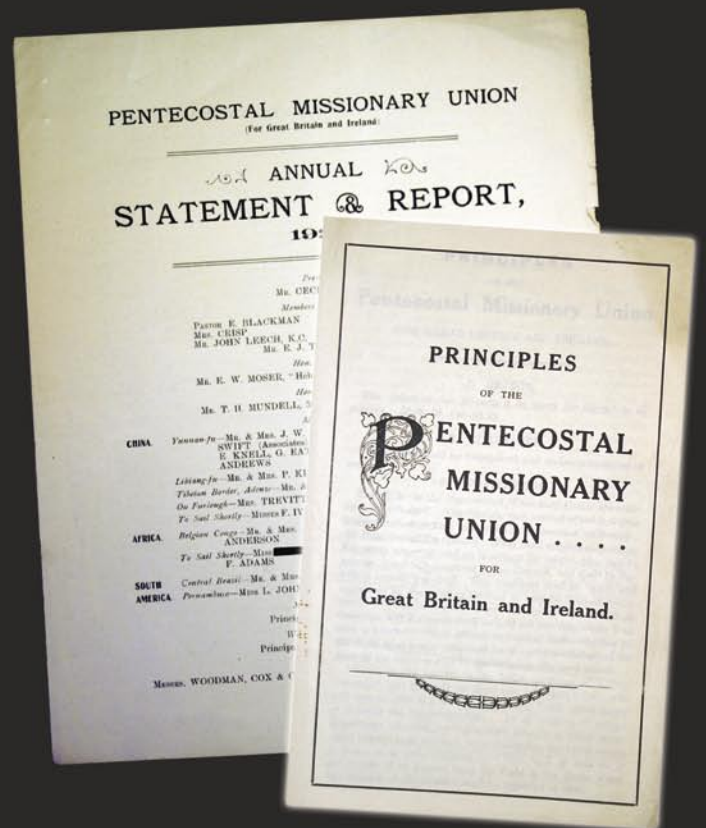
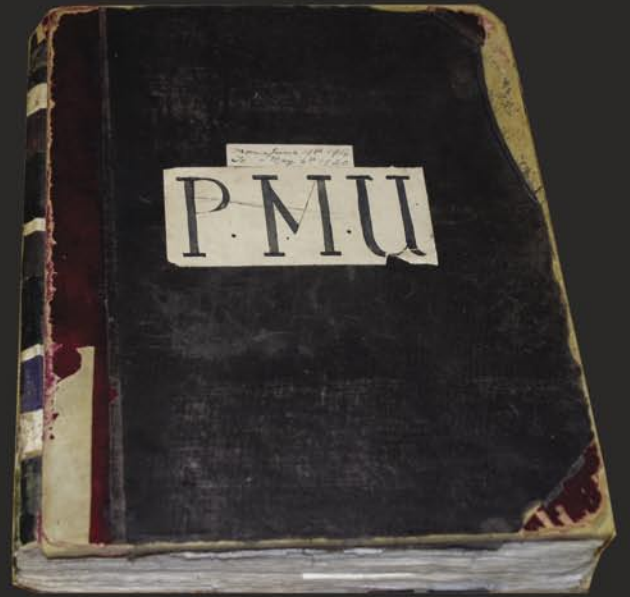
Elim Crusader Witness (1931) – Elim UK

Redemption Tidings (1924-1939) – A/G UK

Redemption Tidings Ambassador – A/G UK

Complete Set of Donald Gee Books

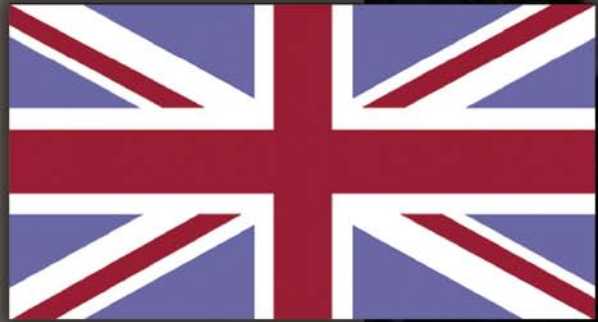
Those helping to make this project possible financially include the Donald Gee Centre, FPHC, Mattersey Hall, and Rev. Arni Jacobson pastor of Bayside Church, Green Bay, Wisconsin.



More than 100 nations are now represented in what is called the World Assemblies of God Fellowship. There are similarities in structure and the fundamental truths within each group, along with a stress on tongues and Holy Spirit baptism. Over the years, there have been many links between British and American Assemblies of God, especially as preachers, such as Smith Wigglesworth and Donald Gee, have gone to the States or vice versa. On the mission field these links have been worked out on the basis of local needs.

British Assemblies of God

Past, Present, and Future



By William K. Kay

The Outpouring

The astonishing Welsh Revival of 1904 made an impact on the church across the globe. Christians in Los Angeles wrote to Evan Roberts, the Welsh revivalist. His replies encouraged fervent prayer and led eventually to the famous outpouring of the Holy Spirit at Azusa Street in 1906-13. This was the catalyst for most of the Pentecostal churches in existence today.

T. B. Barratt of Norway, during a visit to the United States in 1906, came in contact with the Pentecostal movement. He began to pray fervently and received his own baptism in the Spirit shortly afterwards. Returning to Europe, he was invited to minister at an Anglican parish in Sunderland, England, in 1907. Here a number of people spoke in tongues during a series of historic meetings. Along with a deep sense of reverence for Christ and singing in

d:
ture



Leaders at a meeting in Great Britain in 1937. Seated (L-r): Noel Perkin (United States A/G Foreign Missions Secretary) and G. J. Tilling (A/G Great Britain Foreign Missions Secretary). Standing (L-r): Donald Gee, W. F. P. Burton, and John Carter.

Right: Assembly of God at Preston, Lancashire, one of the earliest A/G churches in Great Britain.



the Spirit, there was a conviction that the Bridegroom was coming and the midnight hour was near (Matthew 25).

The Anglican vicar of Sunderland, A. A. Boddy, energetically organized conferences and conventions and published the *Confidence* magazine to help spread the Pentecostal message. (See "Pentecost With Signs," *Heritage*, Fall 1992, for an article about the influence of *Confidence* magazine.) In 1908 Boddy with his friend and fellow Anglican, Cecil Polhill, formed the Pentecostal Missionary Union, whose main target was the evangelization of China.

By the mid-1920s approximately 5000 people claimed to have spoken in tongues in Britain. This produced a need for organization.

Formation of British Assemblies of God

In 1924 the Assemblies of God in Great Britain and Ireland was formed. The dynamic J. Nelson Parr called the 1924 meeting of leaders, partly prompted by news that the Welsh assemblies were considering application for special membership with the American Assemblies of God, which had been formed in 1914. His letter of invitation gave five reasons for the gathering. These were to: 1) preserve the testimony of the full Gospel, 2) strengthen fellowship, 3) present a united witness, 4) exercise

discipline over immoral believers, and 5) save assemblies from falling into unscriptural practices.

Initially 74 assemblies pledged themselves to join the newly-formed Fellowship.

The organizational structure adopted by the new group had two levels. There was a local level and a national level. Each assembly welcomed at the local level accepted certain "fundamental truths" drawn from the Bible, and these ensured broad doctrinal agreement. At the national level each assembly was represented at an annual conference which could decide on standards and strategy. The system allowed each church to be self-governing, but also to be part of a larger fellowship with a recognizable national identity and a pool of resources.

Development of British Assemblies of God

In 1925 the young British Assemblies of God took over the Pentecostal Missionary Union, still an active and fully formed missionary society, but one needing financial support. Missionary horizons were immediately broadened and, when the Congo Evangelistic Mission came into cooperative relationship shortly afterwards, visiting missionaries, missionary prayer meetings, and donations to missionaries became a

regular feature of assembly life.

But neither this, nor the evangelization of Britain, could be carried out without organization. Inevitably there was a tension between the self-government of the local church and the development of committees or departments within the Fellowship. One local church could not run a large mission field and, if several hundred churches had to combine to do so, then there was room for friction as well as collaboration.

Over the next fifteen years, large-scale evangelistic healing crusades, where evangelists such as the Jeffreys brothers, Smith Wigglesworth, or Fred Squire preached, often had spectacular results. In 1926 Stephen Jeffreys, for instance, spoke at the Corn Exchange in Bedford and, after a fortnight's preaching, broke bread with 600 people who became the nucleus of a new assembly. Healings and progress, however, also brought criticism. The magazine *John Bull* ran an article accusing Jeffreys of being a hoaxer and, though its editor had been imprisoned for fraud, such attacks obviously hurt.

Rationing, travel restrictions, and electrical blackouts made evangelistic campaigns almost impossible during World War II. Yet missionaries who had been forced to return to Britain by fighting elsewhere in the world often made good pastors and revitalized stagnant churches. The sense of unity at annual conferences, too, was remembered with awe and affection. Pastors felt a real desire to build up the Fellowship as a whole and to lay aside personal differences. The national leadership provided by the Carter brothers and Donald Gee ably met the circumstances and led to growth.

After 1945

After the war, the same leadership remained in place, but they were largely men who had been born in the previous century and were coming to the end of their normal working lives. Discussions arose about methods of leadership and about the need to evangelize.



Donald Gee (1891-1966)



Donald Gee and his wife, Ruth, in the 1950s.

Donald Gee is the best-known British Pentecostal, with a worldwide reputation. Born in 1891, he was converted in 1905 through the preaching of Seth Joshua, an evangelist important in the Welsh revival of 1904. Gee became a Baptist and then, in 1913, entered into the Pentecostal experience.

He was essentially a shy man who lived a disciplined life. During World War I he registered as a conscientious objector. This meant going before a tribunal. A member of the tribunal asked him whether he would be willing to serve as a missionary overseas, and he was able to reply, truthfully, that he would. As a result, he was not imprisoned but made to work on the land as a farm laborer. But because the villagers knew he was a conscientious objector, he was ostracized by them. This put iron into his soul.

When he became a pastor in Edinburgh after the war, he used to pray, study, and write in the morning, visit in the afternoon, and preach in the evening. This regimen, which he followed with some variations for much of his life, led to a vast number of articles in Pentecostal magazines all over the world as well as a series of books.

The teaching books were produced from his reflection on spiritual and ministry gifts. His book, *Concerning Spiritual Gifts* (1928), is a masterly exposition of the emerging Pentecostal position, full of wisdom and balance. His dispassionate logic which, in this case, consciously avoided extremes of Pentecostal thought, led him to be known as, the “apostle of balance.” As a tall and dignified old man, he would sometimes, half humorously, pat his tummy and say, “Balance, brethren, balance.” (See “Donald Gee: The Pentecostal Leader Who Grew in Wisdom and Stature,” *Heritage*, Fall 1992.)

The British Assemblies of God recognized his teaching gifts very early, and he was elected to all its main official positions during his long period of service. His wide-ranging travels, his enormous output of publications, his preaching, and his soberness made him acceptable in every international forum. He was an appointed editor of *Pentecost*, the journal that followed the European Pentecostal Conference in 1947, and he wrote a series of important editorials.

To his surprise, in 1951, he became principal of the Assemblies of God Bible School in Kenley, London.

The college was in a poor state, and his reputation and hard work brought in students, faculty and money—though he himself never accepted a salary for his position; he existed on the gifts he received from Sunday ministry. Even today, Gee’s generosity is felt by royalties from his books that go into a “needy student fund.”

His retirement took place just after he was 70. He had by then, after being widowed and remarried, settled down to a life of writing and preaching again. But it was not to last. After a brief heart attack, he died in 1966.

He was one of the best and earliest historians of the Pentecostal movement. His historical books, *Wind and Flame* and *These Men I Knew* are still classics. He personally knew nearly all the main protagonists in the early Pentecostal movement. During his preaching travels he visited many countries several times. He prayed for missions for many years. When I went to India in the 1990s, I was surprised to be told by the leader of one of the largest Pentecostal groups in the south that he had been ordained by Donald Gee during a post-war visit.

His wide sympathies, clear writing, and gracious demeanor were celebrated in his lifetime. He was the most ecumenical of the Pentecostals (though he believed and defended the distinctive tenets of Pentecostalism) and saw the outpouring of the Spirit as being for the benefit of the whole Church.

At his funeral in 1966, his friend John Carter preached on the text, “Know ye not that there is a prince and a great man fallen this day in Israel?” (2 Sam 3.38). He told the congregation he saw men and women at the World Pentecostal Conference in Toronto literally queue to shake Donald Gee by the hand.

Higher Education



In the United Kingdom there are no church-based universities, and all university staff are funded by tax revenues. Religious tests are forbidden, and all posts are filled on the basis of free competition. Theology departments, except in Oxford and Cambridge and, perhaps Durham, have largely lost their Anglican ethos. Instead, particularly in the new universities, departments of religious studies (not theology) have been set up, and these would be expected to examine all religions equally according to an impartial paradigm.

This means that there are no Pentecostal universities in the United Kingdom or in Europe. In recent years, however, Pentecostal educational institutions which began as places for the training of missionaries or ministers have been accredited by secular universities. And, in this pluralistic age, secular universities have not been prescriptive concerning the content of degree courses, even if they have insisted upon structure.

Consequently, Pentecostal colleges can offer validated courses that include topics like divine healing or revival history. Although the denominational colleges are growing and making their mark, they cannot yet compete in terms of size or influence with the big secular universities.

The result of this is that those who operate within the secular context and from secular presuppositions write many of the standard theological publications that come out of the United Kingdom. In Europe, and this was particularly so during the middle of the 20th century, liberal Protestantism gained the ascendancy, and much undergraduate study presumed the fallibility of the biblical text. This has had the effect of undermining churches, reducing student recruitment, and has contributed to the de-Christianization of the continent.

However, the good news is that within the United Kingdom all the classical Pentecostal denominations—Assemblies of God, Elim, the Church of God, and the Apostolic Church—have training institutions that now offer good quality degree courses and, in the case of Mattersey Hall (A/G) and Regents Theological College (Elim), doctoral work is taking place. The Centre for Pentecostal and Charismatic Studies at the University of Wales, Bangor is seeking to change the climate of higher education—for the better—to include Pentecostal doctrine and history.

Though the national leadership (in the form of the Executive Council) tried to recapture the glory of the great crusades of the 1920s and 30s, they failed to do so. Times had changed. Churchgoing as a whole had fallen off when men and women had been fighting overseas. The National Health Service introduced by the new 1945 government reduced the attractiveness of divine healing campaigns.

In the post-war economic boom television began to appear. By the early 1950s, there were 5 million viewers. In addition, the appearance of the family car, which allowed outings on Sundays, helped reduce church attendance. Sunday schools also began to go downhill. In the same way, mothers who earned money outside the home reduced the pool of people on whom the local congregation could call. Conventions, where locally-known preachers could teach, became less appealing. Quite soon, the invention of the portable tape recorder enabled people to hear famous preachers in the comfort of their own homes. The changes were imperceptible but cumulative.

In the midst of this social change there was also growth and consolidation. The Assemblies of God Bible School at Kenley prospered under Donald Gee's principalship. In some areas hard-working pastors, like W. T. H. Richards at Slough, managed to build up new assemblies from nothing. Against this moderately encouraging background, warning voices were raised. The excitement and growth of the 1920s seemed to have disappeared. There were calls for repentance and prayer. At the same time there was a diversification of ministry. A council for radio broadcasting was set up; several communal homes for elderly people were built; a youth council to evangelize the young was formed.

Influence of the Charismatic Renewal

In the 1960s, the unexpected happened. The Spirit of God

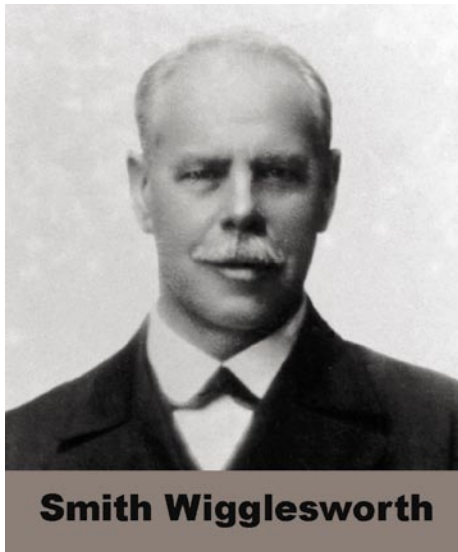
was poured out on established denominations. Baptists, Methodists, Anglicans, Salvationists, and Roman Catholics began to speak with other tongues. Naturally, alert pastors in the Assemblies of God were excited. They assumed that they would soon receive an influx of new members as mature Christian members left, or were driven out of, their congregations to join the thoroughbred Pentecostal churches. And, in some places, this did happen. But, for the most part, it did not. The charismatic renewal, as it came to be called, produced subgroups within the denominations who were refreshed by the Holy Spirit but who remained within their original boundaries. Agencies, like the Fountain Trust, sprang up (in 1964) and ministered to the charismatics. And then something even more unexpected occurred.

The classical Pentecostals began to be influenced by the charismatics. The new charismatic way of doing things, often a way that was more relaxed and less restricted, spread into the British Assemblies of God. Keith Munday spoke about the “trads” (who wanted to maintain Pentecostal tradition) and the “rads” (who wanted a fresh start). This tension was heightened by the arrival of a new set of Spirit-filled believers who came to be known as the Restorationists. They preached an anti-denominational message though, truth to tell, they often behaved in a denominational way.

All this led to debate in the Assemblies of God. What was God saying? What was the right path to follow? There was a hunger for revival and a fresh experience of God’s favor.

In an atmosphere where the “unity of the Spirit” was felt, the annual General Conferences continued debates and ministry.

In essence three views were held: 1) the constitution should be scrapped and gift ministries should be allowed to operate freely; 2) the constitution should be simplified and business sessions should be replaced by ministry; 3) no change should



be made, although greater efforts in evangelism and missions would be desirable.

Continued Growth

In the end what happened was a mixture between options one and two. Gift ministries certainly were given more prominence, and election to departmental offices allowed leaders to choose their own teams. Church planting, world missions and the Bible college (which moved to Mattersey Hall in 1973) all benefited from these changes. At the same time a great deal of business was removed from the annual conference floor. Amidst these alterations the old district groupings to which churches belonged were replaced by larger regional structures, and these were encouraged to contribute to the cost of a regional superintendent who would provide care and inspiration for local pastors.

This important change was the one most likely to benefit pastors who needed encouragement and help. A weight of pastoral, and even apostolic, responsibility fell on the shoulders of the regional superintendent. But the general superintendency still had to carry some of this burden in addition to fulfilling a role of national coordination.

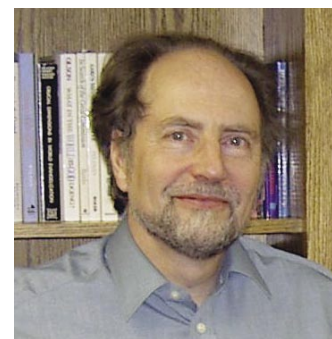
Only by bringing all leaders together (departmental and regional) could a cohesive strategy be created and implemented. The National

Leadership Team was formed. This was an altogether larger and more representative body than any other that had previously existed within the Assemblies of God outside the General Conference.

Meanwhile there were educational developments within the A/G Bible college at Mattersey Hall that, after the early 1990s, offered university degrees that were validated by British universities. A sprinkling of pastors had always felt uneasy about anything “academic,” but this concern began to melt away as the training of young ministers could be thoroughly Pentecostal—that is, Pentecostal doctrine could be taught and incorporated within the degrees to which the validating university gave its assent.

When the Toronto blessing burst upon the British scene in 1994, it was embraced by some pastors as the foretaste of revival and rejected by others as unbiblical. It made no structural changes, but it indicated the desire for spiritual experience.

In the end the Assemblies of God in Great Britain and Ireland exists to bear fruit. The current leadership and structure is designed to support all the branches of the work. What is needed, then, are good structures, good leadership, and the power of the Spirit.



Dr. William K. Kay is Director of the Centre for Pentecostal and Charismatic Studies, University of Wales, Bangor, England. He is the author of *Pentecostals in Britain* and *Inside Story: A History of the British Assemblies of God*.

British Assemblies of God Missions

By William K. Kay

The British Assemblies of God was formed in 1924 and, in 1925, the existing Pentecostal Missionary Union was grafted into the Assemblies of God structure. This meant that the newly-formed fellowship could immediately and enthusiastically support a fully-formed missionary society. Everybody benefited and mission funds increased. By 1924 there were 25 missionaries in China, working mainly in the Yunnan province in the south.

Missionaries themselves need to be able to work in isolated circumstances as well as within teams. The work is fraught with uncertainty. Political and cultural changes within the country can help or hinder the labors of several generations. Missionaries can make mistakes, become ill, be attacked or robbed, fall out with each other, transfer to different missionary societies, lose the respect of their converts or, worse, because of the difficulties of travel and communication, become locked in misunderstanding and conflict with their sending base. All these things happened during the unfolding story of British A/G missions.

From the 1920s the policy of the Assemblies of God in Great Britain and Ireland was to form missionary fields where a group of missionaries could support each other. The trouble was that there might simply not be enough missionaries in one geographical area to form a proper field team. Only in China and in India did the field system really work as it was intended. Yet, if a missionary felt a call to a country in which the British Assemblies of God did not have a field, what was to be



William F. P. Burton

done? Should a missionary be told to go to one of the chosen countries or should the call be given preeminence? In the early days, missionaries tended to be told where to go, but over the course of the 20th century, this policy was relaxed.

The work in China was swallowed up by communism after 1948, but when China opened up again 40 years later, there were still churches to be seen. The missionary plantings in the 19th century and over the early part of the 20th century had multiplied despite fierce persecution and the grotesque mismanagement of Chairman Mao.

The work in India was also fruitful and, to this day, there are at least 350 churches in 18 Indian states working in 15 languages founded through the converts of Mr. and Mrs. Livesey, missionaries who went out in the 1930s.

The work in Congo, while not strictly run by the Assemblies of God, produced, through the Congo Evangelistic Mission, over 2100 churches with 2500 workers by 1972.



Mr. and Mrs. Douglas Scott

The apostolic figure here was W. F. P. Burton.

Also amazingly successful was Douglas Scott who, during the 1930s, preached an old-fashioned Pentecostal gospel throughout France and founded the French Assemblies of God, even though, according to those who heard him, his mastery of the French language left much to be desired. But he had a ministry of signs and wonders that convinced the skeptical French and left behind 400 assemblies!

In recent years, short-term missions have changed the face of missionary work. Travel is much easier and teaching tours to the former Eastern European countries or other parts of the world, as well as electronic communication, have altered the rhythm and style of missions. As a result of these upheavals, and without any conscious planning, there are about 100 British A/G missionaries in various parts of the world, the greatest concentration being in Spain, followed by Kenya, Japan, Austria, Pakistan and Jamaica.



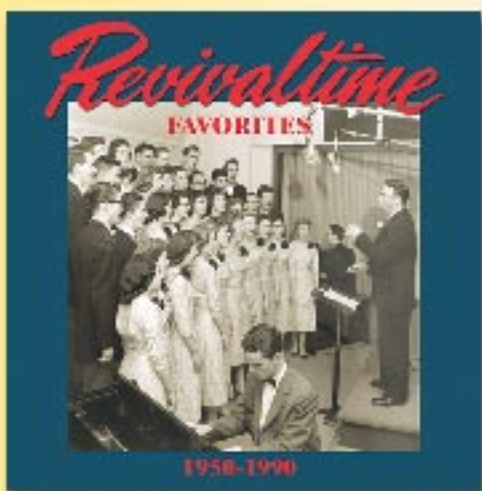
Classical Pentecostals in the UK



	Year Established	Number of Churches	Affiliated
Apostolic Church	1916	230	40,000
Assemblies of God In Great Britain and Ireland	1924	670	70,000
Elim Pentecostal Church	1915	580	45,000
Total		1,480	155,000

Information above was taken from the *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World*, Oxford University Press, 1982.

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In One Accord
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Rise and Be Healed
He is Jehovah
Arise, My Soul, Arise
Peace in the Valley
I've Just Seen Jesus
Moving Up to Gloryland
The Holy City
The Lord's Prayer
Yes, It is Mine
I Will Bless the Lord

Pentecostal Roots in the Early Christian and Missionary Alliance

By Paul L. King

CONCLUDING PART

C&MA and Pentecostal Cooperation

Just looking at the negative responses of the Alliance and the loss of leaders to the Pentecostal movement, one might think that the Alliance had substantially cut off contact with the Pentecostal movement and abandoned supernatural manifestations. However, the Alliance continued to encourage the supernatural in Alliance churches and maintain contact and cooperation with some Pentecostal leaders and ventures that were perceived by the Alliance as more moderate and did not insist on tongues as the evidence of the baptism in the Spirit.

Simpson mentioned that while in England he visited with his old friend A. A. Boddy, pastor of All Saints Church in the Church of England, who had frequently written for the *C&MA Weekly*. Since 1907 Boddy had embraced Pentecostalism and had become a prominent leader in the British Pentecostal movement. Simpson had no criticism of Boddy's Pentecostal leanings, but spoke of him warmly.³¹ Their long friendship was not strained by Boddy's Pentecostal activities and teachings.

Simpson also gave a positive account of the Pentecostal revival he observed in Chile in 1910, especially through the ministry of Willis Hoover. After Simpson spoke on the Holy Spirit in Hoover's Methodist Church, the people "broke loose in such a torrent of prayer as we have seldom heard or seen." Several spoke in tongues, and there were many healings and conversions. Simpson supported Hoover even when he was dismissed from his denomination and became known as the father of the Pentecostal

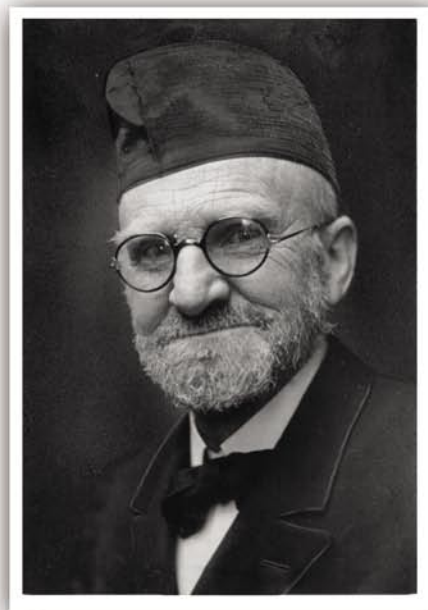
movement in Chile.³²

German Pentecostal leader Pastor Jonathan Paul preached at Simpson's Gospel Tabernacle in New York in the summer of 1912. Simpson affirmed that his position on Pentecostalism was moderate.³³ His beliefs were compatible with the Alliance, and Simpson welcomed him with open arms.

In 1916 the C&MA worked in conjunction with Cecil Polhill and the British Pentecostal mission. They agreed to co-sponsor a couple, the McGillivrays, at the Alliance mission in Tibet. The C&MA maintained openness to moderate Pentecostalism in China in spite of the contention over missionary W. W. Simpson's departure from the Alliance.

In 1917 George and Carrie Judd Montgomery joined the Assemblies of God. Carrie became ordained and eventually pastored an A/G church. Yet she and her husband continued their C&MA connections. They had a warm and positive association with Southern California District Superintendent Herbert Dyke.³⁴ George continued to be reelected yearly as an honorary vice president of the C&MA until his death in 1930. Carrie spoke at Alliance meetings in 1918 at Simpson's Gospel Tabernacle and at Old Orchard. Articles by the Montgomeries continued to be published by *The Alliance Weekly* in the 1920s and 30s.

A cordial relationship had formed between the Pentecostal Stone Church in Chicago and the C&MA. In 1917, Simpson associate William MacArthur spoke at the Stone Church.³⁵ In 1918, Stone Church pastor Hardy Mitchell (ordained with the Assemblies of God) preached at an Alliance work in Fort Worth, Texas, where Warren Collins



Willis Hoover, early Pentecostal leader in Chile, hosted A. B. Simpson for a revival meeting in 1910.

was serving as a lay leader for the C&MA while also holding credentials with the Assemblies of God.

In 1921, William Seymour, catalyst of the 1906 Azusa Street revival and a friend of F. F. Bosworth, preached a two-week series of meetings at the C&MA church in Columbus, Ohio.³⁶ In the 1920s Pentecostal evangelist P. C. Nelson, who later affiliated with the Assemblies of God, spoke in C&MA conventions and held revival meetings "under the auspices of" the C&MA.³⁷

In the same decade, independent Pentecostal healing evangelist Charles Price conducted meetings in Winnipeg, Victoria, and Hamilton, Canada, in cooperation with C&MA and other churches. His meetings were instrumental in stirring ministers of various denominations to join the C&MA and plant churches.³⁸ T. J. McCrossan, a former Presbyterian pastor and professor who joined the Alliance, assisted Price in his meetings.³⁹

From 1924 to 1926 Kathryn

Kuhlman attended Simpson Bible Institute in Seattle. McCrossan's daughter Charlotte was also a student there and became lifelong friends with Kuhlman. Years later, Kuhlman provided funds to help establish several C&MA churches overseas.⁴⁰

In the 1930s Hubert Mitchell, holding dual credentials with the C&MA and the Open Bible Standard Church, a Pentecostal denomination, served as a missionary under the C&MA in Sumatra, Indonesia, partially supported by the Open Bible Church.⁴¹

Clement Humbard, son of an independent Pentecostal evangelist and brother of Rex Humbard, was credentialed as a C&MA evangelist in the 1940s and 50s. The Humbard Family sang at Alliance conventions,⁴² and Rex Humbard held revival services in Alliance churches.⁴³ C&MA members also attended and supported Oral Roberts' evangelistic/healing meetings.⁴⁴

This survey has shown that many of the practices, beliefs and supernatural phenomena in the charismatic and Pentecostal movement can be found in the pre-Azusa Street C&MA. These increased during the 1906-1909 revival, and continued in the C&MA through the 1920s.

Further, tongues-speaking was not excluded from the C&MA due to the "seek not" position and rejection of evidential tongues, although it waned in time. Tongues-speaking leaders who were considered moderate and mature were not excluded from executive leadership positions in the C&MA, but served in the highest offices.

Finally, in spite of the negative feelings over the defection of many people, leaders, and churches from the Alliance to the Pentecostal movement, early C&MA leaders maintained cordial and cooperative relationships with Pentecostals through the 1920s. Pentecostal manifestation and cooperation waned after 1930, but have reemerged periodically throughout C&MA history.



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Notes

31. A. B. Simpson, editorial, *Christian Alliance and Missionary Weekly* (CAMW), April 29, 1911, 65. Boddy and British and European Pentecostals, by and large, did not hold firmly to the initial evidence doctrine.

32. Willis Collins Hoover with Mario G. Hoover, *History of the Pentecostal Revival in Chile* (Santiago, Chile: Imprenta Eben-Ezer, 2000), 126-128; see also Frodsham, *With Signs Following*, 175-187; A. B. Simpson, "Editorial Correspondence," CAMW, April 30, 1910, 71-73, 86; A. B. Simpson, editorial, CAMW, Dec. 24, 1910, 200.

33. A. B. Simpson, editorial, *Alliance Weekly* (AW), July 6, 1912, 210.

34. Herbert Dyke, "Healed from Smallpox—A Thanksgiving Note," AW, Nov. 24, 1917, 117.

35. His sermon was printed in the Pentecostal periodical, *Latter Rain Evangel*. William T. MacArthur, "The Three Components of Christians," *Latter Rain Evangel*, January 1918, 6-8.

36. Douglas J. Nelson, *For Such a Time as This: The Story of Bishop William J. Seymour and the Azusa Street Revival* (Ph.D. dissertation, May 1981, University of Birmingham, England), 269.

37. "Household of Faith," AW, June 25, 1921, 237; see also AW, July 2, 1921, 250; AW, July 9, 1921, 257; W. C. Stevens, "The Nelson Meetings in

Kansas City," AW, July 16, 1921, 282; see also "Household of Faith," AW, July 16, 1921, 285; "Revival Campaign," AW, June 30, 1921, 314. Articles by Nelson and Pentecostal leader A. W. Orwig appeared in *The Alliance Weekly*. See P. C. Nelson, "Objections to Healing," AW, Feb. 11, 1922, 762; AW, Feb. 18, 1922, 778; A. W. Orwig, "Evil Speaking and Slander," AW, Dec. 25, 1926, 845; A. W. Orwig, "Lights or Souls—Which?," AW, July 16, 1927, 475; A. W. Orwig, "The Divine Equipment," AW, July 28, 492.

38. Lindsay Reynolds, *Rebirth* (Beaverlodge, Alberta: Evangelistic Enterprises, 1992), 169-170, 226-228, 214, 217.

39. Reynolds, *Rebirth*, 227-228. Also in the 1910s and 20s, E. W. Kenyon, often known as the founder of the "Word of Faith" movement, maintained friendship with the C&MA, and was invited by Simpson to speak at his Gospel Tabernacle. Bethel Bible Institute in Spencer, Massachusetts, under the direction of E. W. Kenyon was "in friendly relationship with the Alliance." Former C&MA president Paul Rader served as president of the Institute in 1925-26.

40. Wayne Warner, *Kathryn Kuhlman: The Woman Behind the Miracles* (Ann Arbor, MI: Servant Publications, 1993), 31-34; Ronald A. N. Kydd, *Healing through the Centuries: Models for Understanding* (Peabody, MA: Hendrickson, 1998), 193-196; conversation with Wayne Warner, director of the Flower Pentecostal Heritage Center, 2001; conversation with Cord Cooper, son of Charlotte McCrossan Theusen.

41. Mitchell traveled in ministry with Paul Rader. At the invitation of Rader (whose sister was a C&MA missionary in Indonesia), Mitchell went with Rader to Indonesia and stayed as a missionary. R. Bryant Mitchell, *Heritage and Horizons* (Des Moines, IA: Open Bible Publishers, 1982), 159, 161, 189-191; conversation with Wayne Warner, 2001.

42. AW, June 17, 1944, 275.

43. Rex Humbard, *Miracles in My Life* (Old Tappan, NJ: Fleming H. Revell, 1971), 70-71.

44. David Edwin Harrell, *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975), 47. Respected Board of Managers member John MacMillan approved of Roberts' ministry in the 1950s.

RECENT VISITORS

FPHC VISITOR

Masakazu Suzuki is researching missionaries to Japan prior to World War II. Suzuki teaches at a public school and Central Bible College, Tokyo.



FPHC VISITOR

Brett Pavia is giving archives staff members of the Missouri Botanical Gardens, St. Louis, a presentation on FPHC's digital project work flow, including a demonstration of the overhead book scanner.



FPHC VISITOR

Frank Nicodem, whose parents—Frank and Ruby—were missionaries to India, pointing to an FPHC museum photo of Maynard Ketcham, another missionary veteran to India. Nicodem lives in St. Charles, Illinois.



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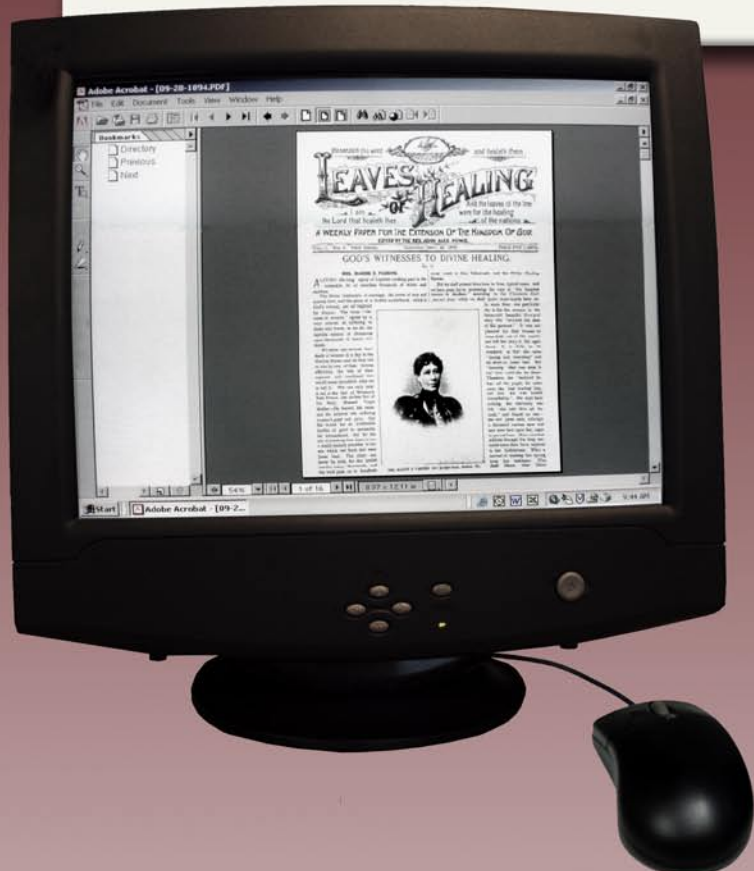
A/G Publications

Pentecostal Evangel (1913-2002)
General Council Minutes and Reports (1914-1999)
Advance (1965-1995)
Paraclete (1967-1995)
Pulpit (1958-1965)
Deceased Ministers
Adult Quarterly (1927-1985)
Gospel Gleaners (1928-1956)
Live (1956-1989)
Heritage (1981-2002)
Slant (1957-1977)
CA Challenge (1964-1968)
CA Herald (1926-1970)
Youth Alive (1970-1979)
Light 'n' Heavy (1979-1981)
Youth Leader (1975-1996)
Home Missions Publications
Mission America (1970-1985)
Home Missions (1978-1983)
American Horizon (1992-1998)

Missionary Challenge (1944-1955)
World Challenge (1955-1959)
Global Conquest (1959-1978)
Mountain Movers (1979-1998)
Missionary Forum
Field Focus
Field Information Pamphlets
Heroes of the Conquest Series
Glad Tidings Herald (1927-1958)
Herald of Deliverance (1951-1974)
Latter Rain Evangel (1908-1939)
Midnight Cry (1911-1925)
La Luz Apostolica (1965-1973)
El Evangelio Pentecostal (1972-1992)
Licht und Leben (1942-1984)
Oral History (600+ hours)
Revivaltime Broadcasts
Revivaltime News (1950-1954)
GPH Books (including Spanish)
Donald Gee Books

Non-A/G Publications

Agora (1977-1981)
Church of God History and Heritage
CMA Weekly (1894-1917)
Confidence (1908-1926)
Elim Pentecostal Herald (1931-1963)
Elim Trust (1908-1932)
End-Time Teaching Booklets
EPTA Bulletin (1988-1996)
E. W. Kenyon (1898-1948)
Foursquare Bridal Call (1918-1929)
Golden Grain (1926-1957)
Gospel Call of Russia (1922-1965)
Grace and Truth (1914-1918)
Leaves of Healing (1894-1906)
Maria Woodworth-Etter Books
The Pentecost (1908-1910)
Pentecostal Testimony (1920-2001)
Pentecostal Witness (1919-1974)
Triumphs of Faith (1881-1946)
The Way of Faith (1895-1930)
Word and Witness (1912-1915)
Word and Work (1899-1940)



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Patricia Pickard Papers are Donated to the FPHC

September was a busy month for the staff of the Flower Pentecostal Heritage Center. While Brett Pavia was in England scanning records from the PMU collection, Glenn Gohr traveled to Barrington, Rhode Island to assess and collect the major portion of the compiled papers of Pentecostal historian Patricia (Parkhurst) Gee Pickard. Originally from Bangor, Maine, Mrs. Pickard grew up in the Pentecostal movement and has spent most of her adult life collecting Christian/Pentecostal historical items with the thought to form a Pentecostal archives in New England. She also helped to research and write a book on New England Pentecostalism called *Prevailing Westerlies*.

For many years she maintained a private archives in an office building on the Pickard property in Hermon, Maine, and made her historical files available to interested researchers. FPHC director Wayne Warner visited Patricia and her husband, Carroll, in May 1993, while on a trip to Maine and New Hampshire (See "Heritage Letter," Summer 1993). Also, the Pickards came to Springfield in September 1994 to tour and do research at the Assemblies of God Archives (now Flower Pentecostal Heritage Center), visit some long-time friends (including Charles Crabtree), conduct an oral history interview with Eddie Anderson, and collect historical information from Mrs. Alice Shedd and others.

Then in October 1998, the Pickards moved to Barrington, Rhode Island to volunteer their services to Zion Bible Institute (now Zion Bible College). Patricia is the school historian and archivist. She has compiled biographical data on each of the school's presidents, as well as over forty staff and faculty members, and alumni. Carroll stays busy as a groundskeeper on campus and also working in Zion's maintenance department. Their daughter, Barbara Sadler, is an instructor at Zion.

With their move to Barrington, Mrs. Pickard brought all of her historical collection, with the hope that someday a facility would be found to permanently house her materials. The time came when it was necessary to make a definite decision as to an ultimate repository for the collection.

After checking a number of different avenues, she decided to donate her materials to the Flower Pentecostal Heritage Center. Part of the reasoning is that even though the resources would no longer be housed in New England, with an established archives and the advances in digitization, the information would still be readily available to scholars and researchers not only in New England, but all over the world.

Upon his arrival in Barrington, Glenn went right to work poring over papers, tracts, periodicals, books, and miscellaneous items in the collection to make sure they fit into the collecting policies of the Flower Pentecostal Heritage Center. The items were neatly categorized and stored in filing cabinets, bookshelves, and banker's boxes. Some of the treasures made available include a number of early histories documenting the Holiness movement, early periodicals, tracts, photographs, correspondence, news



Glenn Gohr stands next to boxed donations and a glockenspiel that are ready for shipping.



Carroll and Patricia Pickard help pack a box for shipment to the FPHC.

on significant personalities such as Jim Bakker, Tommy Barnett, Reinhard Bonnke, the Clifford Crabtree family, Mattie Crawford, David du Plessis, Father Divine, Daddy Grace, Benny Hinn, Rex Humbard, O. L. Jagers, E. W. Kenyon, Aimee Semple McPherson, Carrie Judd Montgomery, D. L. Moody, T. L. and Daisy Osborn, Oral Roberts, Billy Sunday, Jimmy Swaggart, Uldine Utley, Alma White, and many others.

Museum pieces include a glockenspiel, Billhorn folding organ, autoharp, and a dress from the late 1800s.

This is certainly a welcome addition to the holdings of the Flower Pentecostal Heritage Center. Since donating these items, Pat Pickard has supplied several albums which include photographs, correspondence, and other information related to her ministry as a Pentecostal historian. She has also written a brief autobiography in manuscript format. We are thankful for Patricia Pickard's diligence in preserving so many important documents, books, interviews, photographs, and other items. We are also pleased that the items have found a new home in Springfield, Missouri at the Flower Pentecostal Heritage Center.

clips, oral history interviews, LP's, and display items.

In addition, Glenn received historical items from Cheryl Cope, wife of Zion Bible College president, George Cope, and he had the privilege of conducting an oral history interview with Dr. N. Benjamin Crandall, former president of Zion.

After taking five days to sort through everything and after consolidating some of the items, the FPHC was blessed with the wonderful gift of 77 boxes of important historical resources. Several remaining boxes of duplicate and general interest (but not Pentecostal) materials from the Patricia Pickard Collection have gone to Fuller Theological Seminary. They intend to set up a separate area in their library to house the items they received from Mrs. Pickard.

After a fruitful week in Rhode Island, Glenn returned to Springfield, and a few weeks later, a Convoy of Hope truck arrived at the Pickard home to pick up the historical collection and transport the shrink-wrapped boxes to Springfield, Missouri. FPHC staff members Glenn Gohr and Corey Fields

unloaded the boxes, and they now are being processed and cataloged.

Some selected topics in the collection include folders, books, and other items on the Apostolic Faith Mission in South Africa, camp meetings, the Charismatic Movement, Full Gospel Business Men's Fellowship, the Fulton Street Revival, God's Bible School, the Holiness Movement, the Jesus Movement, Methodism, music, Old Orchard Beach (ME), Pentecostal Churches—Maine and New England, postcards (religious), Shiloh (Durham, ME), United Pentecostal Church, Zion Bible Institute, etc.

The collection also includes files



Tom and Linda Kurtz of Harrisburg, Pennsylvania drove this Convoy of Hope truck to Barrington, Rhode Island to pick up the Patricia Pickard Collection.

The Lighter Side

His Most Embarrassing Moment

C. Stanley Cooke, a noted evangelist in later years, suffered a rather embarrassing “Eutychus experience,” while serving as song leader in a Swanton, Maryland, revival in 1922.

The meetings were being conducted in a “glory barn” (and this was no mere euphemism). The top of the haystack was the only place young Cooke could find to be seated after his song-leading chore was finished.

Edgar Barrick, missionary to India, preached the message and extended the invitation: “Who will be the first to come?”

High on his lofty perch above the “platform,” Cooke blinked sleepily. He shifted his position in the hay. To his consternation, he felt himself slipping. He could not stop his downward flight by digging his heels into the hay, and he would have dropped his guitar if he had tried to grab the hay with his hands. Faster and faster slid the song leader toward the unsuspecting audience below.

“Who will be the first to come?”

With a crash, Cooke hit the altar rail. No longer was “every head bowed and every eye closed.”

After all, it is not too often that one who sang like an angel should descend from above in such a startling manner to answer the altar call!

Cooke was not only the first but also the last to respond to the invitation that fateful evening.—Carl Brumback, *Suddenly ... From Heaven*, pp. 248-249.



Evangelist C. Stanley Cooke

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Revival Services
At
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Beginning Tuesday, April 27—Each Nite 7:30
Except Monday
— H E A R —
Evangelist C. STANLEY COOKE
of Cortland, N.Y.
“A Preacher of the Old-Fashioned
Gospel”
Arthur Vespe, Pastor Phone 3286-R

Stanley Cooke in later ministry.



Readers wishing to submit a personal humorous account that happened in church or in a church activity are invited to send their story to the editor at Assemblies of God Heritage, 1445 N. Boonville Ave., Springfield, MO 65802. Payment is an extra copy of the Heritage in which the submission appears. Submissions will not be returned.

PHOTOS FROM OUR PAST

Recently Mattie Patillo, Paris, Arkansas, sent a box of photos, revival and missionary cards, missionary letters from China, and other materials she has collected through the years. On this page are selected photos from the donation. She is 91 and still fondly recalls revival meetings and children's ministries in which she was involved. (Watch for a future *Heritage* issue with a story about Sister Patillo.)



These early Arkansas ministers are front row, from the left, unidentified, Z. J. Launius, and B. E. Haggard; back row, L. L. Riley, and other two unidentified.



Arkansas missionary to China, Katie Wise, left, with a Mrs. Jones. Letters Katie Wise wrote in the 1930s to friends in Arkansas are in the collection Mattie Patillo donated to the FPHC.



Mattie Patillo, right, with Lucille Greathouse, while ministering with Native Americans in Arizona, about 1991.

ARCHIVES ACTIVITIES

Lynn Anderson (Central Bible College Library): Workshop report: *The Extension Seminary and the Programmed Textbook*, 1967. **Darrell Arneson:** LP albums: “It’s Always Darkest Before the Dawn” / Dale V. Helle; Northwest District Youth Choir of the A/G: “I have Christ”; “Presenting Christ”; “I’m Singing”; “The Sound of Singing Youth”; “Christ’s Ambassadors National Teen Talent Winners” [196?]. **Linda Lotridge Black:** Handwritten notes on remembrances of Hugh and Gertrude Jeter, written by her mother, Celia Swank Lotridge; Notes on “Our Bible” by Earl L. Ayres for church history course at Southwestern Bible School. **Edith Blumhofer:** News clip: 1907 June 23, *Chicago Daily Inter Ocean*: “Crowd Squirts Acid on “Gift of Tongues” Fanatics at Worship [Levi Lupton]. **Daniel Donelson:** Cassettes of Vaudie Lambert and Don Brankel preaching.

Charles Flewelling: History: “The Charlie and Ida Flewelling Chronicles” and accompanying CD-ROM with pictures of the

Flewelling family. **Ken Horn:** Miscellaneous cassettes and photographs. **Charles Jennings:** Revival flyer for Eddie M. Young and C. B. Cannon, Glad Tidings (San Francisco, CA) field evangelists. **Shirley Keyser:** Missionary reminiscences: “The Liberian Crisis—God’s Forewarning.” **Stephen McKiernan, pastor:** “First Assembly of God of Chetopa [KS]: 85 Years of Ministry.” **Mattie Patillo:** Photos, revival and missionary cards, missionary letters from China, and other materials.

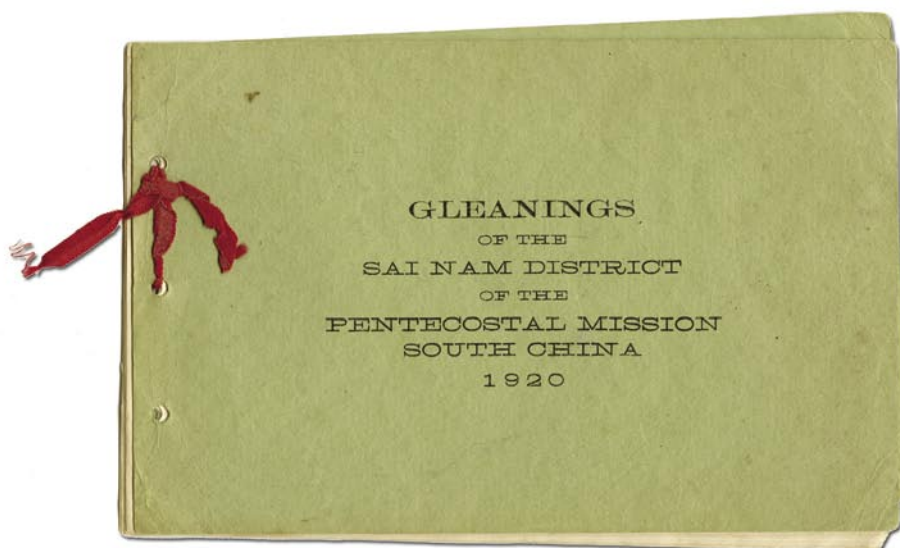
Patricia Pickard: Periodical: *Treasures*, May 1946 & July 1952; Books: *The Obedience of Faith: The Story of Rev. Christine A. Gibson, Founder of Zion Bible Institute* / Mary Campbell Wilson; *It Took a Miracle* / N. Benjamin Crandall; 77 boxes of Pentecostal collectibles, historical documents, books, periodicals, interviews, photographs, etc..

Violet Reddout: Photographs of Oklahoma evangelists and district officers. **Darrin Rodgers:** *Gleanings of the Sai Nam District*

of the Pentecostal Mission, South China, 1920; The Templars (ephemera from Raymond T. Richey’s Houston Evangelistic Temple).

Grace Tullio (via Dave Bowman): LP albums: C. M. Ward sermons: “My Country ‘Tis of Thee,” “C. M. Ward Talks About Marriage,” “Radio Sermons”; Revivaltime Choir: “Revivaltime Around the World”; Dave Wilkerson sermons: “Home Sweet Home” and “The Monkey on the Mind”; (NY) New York—Glad Tidings: “The Joyous Sounds of Christmas” w/ Dino Kartsonakis; “A Tribute to Glad Tidings Tabernacle, Celebrating the 62nd Anniversary, May 5, 1969”; “The Cross and Discipleship” / [sermon by] Marie Brown; “The Miracle” / Dino & David Rose orchestra; “Teen Challenge presents Nicky Cruz”; “That They Might See” / Ralph and Bea Montanus; “Billy Graham Crusade in Miniature.”

Paul and Naomi Wieneke: Photograph of C.A. Rally, Marion, Illinois, 1943.



These items were donated by Darrin Rodgers of Pasadena, California.



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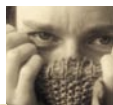


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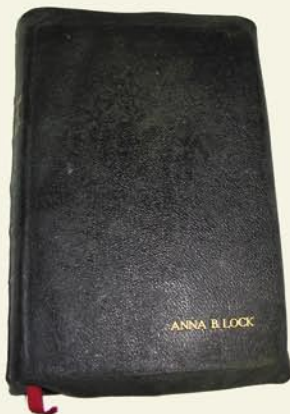
Remembering Anna B. Lock

For 26 years she was on skid row as a drunkard and dope addict. She described her conversion as “From the Underworld to the Upperworld.” For the last 20 years of her life she preached the gospel. People who heard Anna B. Lock preach, witness, and play her guitar and tambourine, knew that they were hearing one of God’s flaming evangelists. (See her amazing story in the Summer 1994 *Heritage*.)

Recently Anna B. Lock’s granddaughter, Jane Shoults (Mrs. Manuel), donated the Bible pictured here to go along with the tambourine she had earlier donated, and which is on display in the Flower Pentecostal Heritage Center. For other donated items to the FPHC, see page 40.



Evangelist Anna B. Lock



Anna Lock’s Bible and tambourine

